

Haddock's System for Success

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Author of

"POWER FOR SUCCESS," "CULTURE OF COURAGE," "PRACTICAL
PSYCHOLOGY," "BUSINESS POWER," "CREATIVE PERSONALITY."

A Practical Instruction
Course for Unfoldment
of the Powers of Mind.

In Three Volumes

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2. MENTAL POWER AND HABIT CONQUEST
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FIVE-HUNDRED FIFTY EIGHTH THOUSAND

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TO
George Russell Fayer
UNWAVERING FRIEND
MASTER OF INITIATIVE
INSPIRATION

PREFACE

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

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 simply a call to practical and scientific work.

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

ALL NOW RESTS WITH YOU!!

PREFACE TO THE REVISED EDITION

“**P**OWER OF WILL” has been a pioneer in its chosen field — the only book of its kind, the only kind of its class, the only class in the world. A number of writers, literary and otherwise, have since followed the pathway thus pointed out, some of them exhibiting scant regard for magnanimity, that virtue which, seemingly demanded by the much-exploited “New Thought,” is without spiritual littleness and is ever fair in acknowledgments. The author bids all such, Take and confess if they are true knights of the larger age, but, an’ they cannot stand so high, Take for their own that which birth forbids creating, since our world life is so great, and in its abundance every mind may claim to live, even that of the humblest parasite. “Many a frog masquerades in the costume of a bird.”

The kindness with which the book has been received, its literary deficiencies being overlooked in view of its practical purpose, and the evidences given by students that the work has helped many to a larger growth and a better self-handling, have inspired the present revision.

The volumes of the Power-Book Library have sought always to be clear, plain, practical, sane and helpful, and neither chicanery nor suspicious “occultism” has to the author been conscious in mind or mood or work.

The study of these books will vastly multiply the power of the man or woman, with or without a school

education. Scholarship does not necessarily mean power, but the Library promises personal power whether the student be educated or uneducated, provided he is of average intelligence.

To all who follow the instructions, there will unfold, in the measure of effort and capacity, the four great fundamentals—Will-Power, Mind-Power, Magnetism and Practical Ability. This is a positive assurance.

As the present edition goes to press there is an army of over 100,000 students of "Power of Will." This is a record unequalled by any other book of a similar nature in the history of literature. With thousands of warm letters of praise from people in all walks of life who are being helped to a quick realization of their most cherished ambitions, the author feels that his long labor in preparing the following lessons has not been in vain.

And so, good fortune attend both the book and the student.

STATEMENT OF GENERAL PRINCIPLES

- 1.— The goal of evolution is psychic person.
Person acts behind the mask of body.
The basic idea of person is self-determined unfoldment.
The central factor in such unfoldment is Will.
Will is a way person has of being and doing.
A certain complex of our ways of being and doing constitutes mind.
Mind operates on two levels: one on that of awareness, the other on that of the subconscious.
In the subconscious realm of person the evolutionary phases of heredity, habit, established processes, exhibit.
In the field of awareness the phase of variation, both by reason of external stimulus and by reason of psychic freedom, appears.
But organized person is inherently restless. The Will exhibits the law of discontent. Restlessness of organism develops Will.
Person unfolds by control and use of Will.
The Will must take itself in hand for greatest personal completeness.
- 2.— Personal life is a play between powers without and powers within the central function of Will.
Personal life ends in subjection to such external powers, or rises to mastery over them.

3.—The Will grows by directed exercise.

Exercise involves the use of its own instruments — body, mind, the world.

The only method which can strengthen and enoble Will is that which puts into action itself in conjunction with its furniture.

This method, persistently followed, is certain to give to the Will mighty power, and to enlarge and enrich person.

THE SCIENCE OF OUR PRESENT IDEAL

THE goal of the book before you may be presented by the following quotations from "Brain and Personality," by William Hanna Thomson, M.D.:

"A stimulus to nervous matter effects a change in the matter by calling forth a reaction in it. This change may be exceedingly slight after the first stimulus, but each repetition of the stimulus increases the change, with its following specific reaction, until by constant repetition a *permanent alteration in the nervous matter stimulated occurs*, which produces a fixed habitual way of working in it. In other words, the nervous matter acquires a special way of working, that is, of function, by habit.

"From the facts which we have been reviewing, we arrive at one of the most important of all conclusions, namely, that the gray matter of our brains is actually plastic and *capable of being fashioned*. It need not be left with only the slender equipment of functions which Nature gives it at birth. Instead, it can be fashioned artificially, that is, by education, so that it may acquire very many new functions or capacities which never come by birth nor by inheritance, but which can be stamped upon it as so many physical alterations in its proplasmic substance.

"This well-demonstrated truth is of far-reaching significance, because it gives an entirely new aspect to the momentous subject of Education." It would seem

to be perfectly evident that the more direct the efforts of education become, that is to say, the more surely attention is concentrated upon the alteration for improvement of nervous matter and the development of mental powers rather than to the mastering of objective studies, many of which must prove of little benefit in actual life, the more nearly will education approach its true goal — power in self and ability for successful handling of self with all its powers. This is the method of The Power-Book Library, the ideal of which is — not mastery of books, but sovereign use of the growing self. “Most persons conceive of education vaguely as only mental, a training of the mind as such, with small thought that it involves *physical changes in the brain itself* ere it can become real and permanent. But as perfect examples of education as can be named are ultimately dependent upon the sound condition of certain portions of the gray matter which have been ‘educated’ for each work.” “The brain must be modified by every process of true special education.

“*We can make our own brains*, so far as special mental functions or aptitudes are concerned, if only we have *Wills strong enough to take the trouble*. By practice, practice, practice, the Will stimulus will not only organize brain centers to perform new functions, but will project new connecting, or, as they are technically called, association fibres, which will make nerve centers work together as they could not without being thus associated. Each such self-created brain center requires great labor to make it, because nothing but the prolonged exertion of the personal Will can fashion anything of the kind.” And, since the use of any

human power tends to its growth, such labor as that suggested in the pages of this book cannot fail both to develop brain centers and also to unfold mind's power *in Will*.

"It is the masterful personal Will which makes the brain human. By a human brain we mean one which has been slowly fashioned into an instrument by which the personality can recognize and know all things physical, from the composition of a pebble to the elements of a fixed star. It is the *Will alone which can make material seats for mind*, and when made they are the most personal things in the body.

"In thus making an instrument for the mind to use, the *Will is higher than the Mind*, and hence its rightful prerogative is to govern and direct the mind, just as it is the prerogative of the mind to govern and direct the body.

"It is the Will, as the ranking official of all in man, who should now step forward to take the command. We cannot over-estimate the priceless value of such direction, when completely effective, for the life of the individual in this world. A mind always broken in to the sway of the Will, and therefore thinking according to Will, and not according to reflex action, constitutes a purposive life. A man who habitually thinks according to purpose, will then speak according to purpose; and who will care to measure strength with such a man?

"In short, the world has yet to learn, once for all, that men are not to be justified nor condemned by such superficial things about them as their opinions. Set the will right first, and men's opinions will follow suit, as soon as they have opportunities for knowing

better; but the will remaining perverted, not the opportunities for knowing of an eternity will avail.

“In fact man reigns here below only because he is responsible, and it is his will alone which makes him responsible.

“Not a few of those whom they have known started out apparently well equipped, so far as mental gifts and opportunities for education and of social position could enable them to go far and ascend high. But one by one they lagged and suffered themselves to be outstripped by others, whom perhaps few suspected at the start would reach the first rank before them, because they appeared so much inferior in mental powers to the men whom ultimately they outdistanced wholly. *Will direction explains it all.* What is the finest mental machine in this life without will power!

“That majestic endowment (the Will) constitutes the high privilege granted to each man apparently to *test how much the man will make of himself.* It is clothed with powers which will enable him to obtain the greatest of all possessions — self-possession. Self-possession implies the capacity for self-restraint, self-compulsion and self-direction; and he who has these, if he live long enough, *can have any other possessions that he wants.*”

And so — in the foregoing — you discover the reason and need for training your power to will. “It is the will that makes the man.”

Your brain matter is your sole workshop for success in this world — and possibly the next too. What you do with this mysterious substance — the lines of action which you open up in it — the freedom with which thought processes are allowed to operate — the skill and swiftness with which you transform the mind’s

energy into visible reality — *all rests with your will.*

You have in your brain an inexhaustible wealth. You can so develop your power of will that it will command the luxuries, the accomplishments, the marked successes, which potentially lie dormant in every human being.

Well spake the philosopher who said: "You are the architect of your own career." But the real wonder-worker that builds your life structure in this world is — **POWER OF WILL.**

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THE MASTER SPIRIT

The Master Spirit needeth none
Of brawnny force to probe its skill:
It hath the Secret of the Sun,
That cosmic power, Magnetic Will.

PART I—THE WILL AND SUCCESS

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

—TENNYSON.

POWER OF WILL

CHAPTER I

THE WILL AND ITS ACTION

“**T**HERE has been altogether too much talk about the secret of success. Success has no secret. Her voice is forever ringing through the marketplace and crying in the wilderness, and the burden of her cry is one word—*will*. Any man who hears and heeds that cry is equipped fully to climb to the very heights of life. . . . If there is one thing I have tried to do through these years it is to indent in the minds of the men of America the living fact that when they give *Will* the reins and say ‘Drive!’ they are headed toward the heights.”—*Dr. Russell H. Conwell*.

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.

PRESENT DEFINITIONS

The Will is a way a person has of being and doing, by which itself and the body in which it dwells are directed.

It is not 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."

“By the term Will in the narrower sense,” says Royce, “one very commonly means so much of our mental life as involves the *attentive guidance of our conduct.*”

When person employs this instrumental power, it puts forth a *Volition*.

A Volition is the willing power in action.

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

Obedience of mind or body to Volitions *exhibits the power* of the Will.

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.

The Will may be regarded as both *Static* and *Dynamic*.

In the one case it is a *power of person* to originate and direct human activities; in the other case, it is *action of person* 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 actions of the mind in self-direction.

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 sum. I got no better, and the evening before the day of 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 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.

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.

PRESENT THEORY OF WILL

“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 person chooses. But in a general or loose way the Will may be now defined as a power to choose what the man shall do. The 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 person to will.

A *Sufficient Reason* is a motive which the person 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 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 in 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 in mind of Volition corresponding to Sufficient Reason.

As Professor Josiah Royce remarks in "Outlines of Psychology," "We not only observe and feel our own doings and attitudes as a mass of inner facts, viewed all together, but in particular we attend to them with greater or less care, selecting now these, now those tendencies to action as the central objects in our experience of our own desires." "To attend to any action or to any tendency to action, to any desire, or to any passion, is the same thing as 'to select,' or 'to choose,' or 'to prefer,' or 'to take serious interest in,' just that tendency or deed. And such attentive (and *practical*) preference of one course of conduct, or of one tendency or desire, as against all others present to our minds at any time, is called a voluntary act." This is in effect the view of the author taken ten

years before the writing of the first edition of the present work.

A motive is an appeal to person for a Volition. "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 person, free to select a 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.

FREEDOM

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 person without power to decide what he 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 person to will *somewhat*. Bondage may obtain in the man, by reason of 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 person which may or may not be free, because any bondage of person 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 person, and, to a degree, except under the oppression of disease, the

person may always raise any motive to the dignity of Sufficient Reason.

Most people experience some bondage to evil, but the bondage of evil lies in the fact that the evil self 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.”

“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 person 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, must be true to the laws of its own nature. A lawless Will can have no assignable object of existence. As a function in 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 suffi-

cient 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-caused, but to be self-caused, 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 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.

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

“The (*c*) energy of his (*a*) determination was so great; that if, instead of being habitual, it had been (*b*) shown only for a short time on particular occa-

sions, 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, (*d*) kept uniform by the nature of the human mind forbidding it to be more, and by the (*f*) character of the individual (*e*) 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.

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."

That you have a great world of opportunity awaiting your determination to possess it, is evidenced by this stirring view from the pen of C. G. Leland: "Now the man who can develop his will, has it in his power not only to control his moral nature to any extent, but also to call into action or realize very extraordinary states of mind, that is faculties, talents, or

abilities which he never suspected to be within his reach. . . . All that Man has ever attributed to the Invisible World without, lies, in fact, within him, and the magic key which will confer the faculty of sight and the power to conquer is the *Will*."

We have now finished our brief survey of the theory of Will-power. The idea has been to make clear to you the place which Will-power occupies in your life — to stimulate you to an immediate, determined, and pleasurable, nay — profitable training in this kingly force within your possession.

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

"THE WILL IS THE MAN"

*The Will is God, the Will is man,
The Will is power loosed in Thought;
In Will th' Unfathomed Self began,
In Will the lesser mind is wrought:
Nothing is will-less entity:
All one — to act, to will, to be.*

*He only is who wills to live
The best his nature prophesies:
Master of fate, executive
Of self — a sovereign strong and wise.
Art thou a pigmy? Courage, soul!
For thee, as all, the kingly goal.*

— THE AUTHOR.

CHAPTER II

TESTS OF WILL

“**T**HE 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 general-in-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. “Rousseau,” 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.

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

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, we now suggest certain

GENERAL FUNCTIONS OF WILL

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 Dewey and his sailors send their bodies into Manilla Bay and forbid flight, while shot and shell are falling. Martyrs give their bodies to be burned. Paganini directs his fingers to execute marvels upon the violin. The trained athlete is the director of an 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 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 person 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 Unconscious or Subconscious Mind plays a vast rôle in human life. The reader is referred to the author's work "Practical Psychology" for further study of that important subject.

The mind, again, has the power to summon, 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.

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.

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 person wills intense consciousness of physical acts or states. One, for example, who studies pro-

foundly 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. 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 sense-perception 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. 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 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 noblest aspects. The mind must now plunge into the 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 problems. So Byron was wont to immerse himself with 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 abiding self, 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 little. Attention, concentration, the forcing of interest, 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 memory pictures. In its noblest character, the imagination exhibits compulsion, purpose, control. Milton

must summon in luminous array the majestic images of Paradise Lost. Does Angelo see his immortal shapes without the 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 '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 afterwards 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. If possessed, the gift, as Goethe calls it, is, however, subject to summons and control, as seen in his case and in that of many artists. A 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 form-

ing 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 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 susceptible of being so developed as to indicate 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 are 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 trained. For the most part Will would seem to develop and to acquire some-

thing 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 jocularly. "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-as-catch-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 \$25,000,000. "But," he said, with a characteristic semi-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 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." Thus has Motley described an incarnation of perverted wilfulness.

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."

A recent writer along these lines puts it pithily when he says: "In respect to mere mundane relations, the development and discipline of one's will-power is of supreme moment in relation to success in life. No man can ever estimate the power of will. It is a part of the divine nature, all of a piece with the power of creation. . . . The achievements of history have been the choices, the determinations, the creations, of the human will. It was the will, quiet or pugnacious, gentle or grim, of men like Wilberforce and Garrison, Goodyear and Cyrus Field, Bismark and Grant, that made them indomitable. They simply would do what they planned. Such men can be no more stopped than

the sun can be, or the tide. Most men fail, not through lack of education or agreeable personal qualities, but from lack of dogged determination, from lack of dauntless will."

Yet it is always the *righteous* will which accomplishes the more lasting victories—the will which demonstrates that all who grant its demands will be sharers in a mutual advance and profit. The use of will power regardless of other-interest—riding rough shod over everything in its path—is headed for a precipice.

BALANCE

*Full waves, full tides, swing in from out the vast,
Lapping and dashing, breasting up the marge;
Yet ever gently turned, or backward cast
In sullen wrath. The steadfast shore comes large.
Here meet two infinites, equal, face to face,
In wage titanic for all time and space.*

*To urge right onward — this the Will's high course;
And this — to stand, a soul of adamant.
The sea recedes: force triumphs over force;
Crumbles the shore: the waves their vict'ry chant.
Lo, at the heart of Power's war untimed
Emerges soul — undaunted and sublimed.*

— THE AUTHOR.

CHAPTER III

THE CONDUCT OF LIFE

“**R**ESOLVE 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.”—*Ik Marvel.*

The thing that is, and creates human power, as the author remarks in “Business Power,” is the Will. Theoretically, the Will is the man. Practically, the Will is just a way the man has of being and doing. The Will is man’s inherent nature-tendency to act—to do something. This tendency to act in some way must act on itself—take itself in hand, so to speak, in order that it may act intelligently, continuously, and with a purpose. Will is itself power; but unfolded, controlled and directed power in man is Will self-mastered, not man-mastered nor nature-mastered. The man-mastered and nature-mastered Will goes with the motive or impulse which is strongest. The self-mastered Will goes with the motive which the self makes greatest, and with mere impulse in very slight degree so far as the life of intelligence is concerned.

The self-mastered Will can do anything—within reason; and reason in this connection should be con-

ceived in its highest human sense. The function of Will is like that of steam. It must be powerful, under control, and properly directed. The power of Will may be developed, but only through controlled and directed action. The control may be acquired, but only through willed and directed action. The direction may be determined, but only through willed and controlled action. When Will is self-developed, self-mastered, self-directed, it only needs proper application to become practically all-powerful.

FORMS OF WILL

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, and 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.

Persistence of Will involves "standing," *sto* — *stare* — *sistere*, and "through" — *per*; "standing through." 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 involves adherence to a purpose clean through to a goal.

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.

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.

ONE AIM VICTORIOUS

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.

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.

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 desire, because men often fall at cross-purposes 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.

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.

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*.

THE HIGHEST 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 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 existence 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 its 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.

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 prestidigitator. 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

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. A 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 best. Hence the nature of things makes it law that a man 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.

DRUDGERY AND THE WILL

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 ex-

torted 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" (your Will) 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."

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, Koenig,' 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 with Lee, a great soul, an heroic Christian fighter, a consummate "Can-ning man, Able-man."

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

velopment 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 grasp his pen. By keeping his left elbow bent, the 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 good hands. For ten years, he has written with this mechanical 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. That with no lieu-

tenant 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.

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 too largely 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."

Every normal educated man, deep in his heart believes that by the proper conduct of his life he can become great — or at least win a measure of success that puts him far ahead of the mediocre millions. But as "rest and inertia" is the law of matter, he gradually gives in to this law and is shackled by it. He becomes, speaking "in the large," too lazy to forge on toward the higher goals. It is here that incessant use of will power is required.

"The education of the will should be begun, contradictory as it may seem, by assuring yourself you can do what you wish to do, and assuring yourself on the principles of auto-suggestion. Of course no amount of will-power can accomplish impossible aims. . . . By 'what you wish to do' we mean the ambitions proper to your intelligence and place in life. Not to set yourself an impossible task, is half the battle. A mighty will with no intelligence behind it is foiled everywhere; and without scruple it becomes a menace to the world's peace. So 'choose right,' and move forwards."

SENSE JOYS

*To see not with a gladsome eye,
Nor own the vibrant ear;
To sense no fragrance drifting by,
To feel no lover near:
Of such dread loss, oh what choose I,
Were either loss my fear?*

*Now all these gifts of soul a-thrill,
With taste for bread and wine,
And one good servant, Master Will,
And the wide world, are mine!
Lo, riches vast my coffers fill,
And life's a joy divine!*

— THE AUTHOR.

CHAPTER IV

DISEASES OF THE WILL

““**M**ECCHANICAL 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 —

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 self, inasmuch as it is the self 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.

CLASSES OF DISEASED WILL

I

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. Insanity often clearly defines, and thus separates from, diseases of Will in the so-called normal mind. In cases of insanity the Will, considered as power in mind to put forth some kind of Volition, may remain 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.

II

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 self 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.

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 irresolu-

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

Willing is a matter of mental states. The illy-developed self 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 acts." But Volition does not wish; this is an act of mind. As one has said: "I may desire meat, or ease from pain; but to say that I will meat or ease from pain is not English." Weak Volition is the Will exerting itself weakly. 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 may be 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.

Now, what are called diseases of the Will under our second division, are simply ill-conditions of the self immediately going out in the act of willing, or of the mind 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 Will at all. It is precisely because this fundamental state 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.

III

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, 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 deadlock of Will there is no other remedy than actual, concrete life, and practical, strenuous activity.

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, any-

how, 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 decision, 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.

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; speaking of Coleridge:

“ 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 seri-

ously 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, said in his "Confessions":

"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.

Cultivate the Mood of Energy.

4. *Fickleness of Will.* In this case the man is persistent 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. There are those, too, who exhibit not even the dumb adherence of labor, but fly from scheme to scheme, whether main or in-

cidental, 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 bread-winning, the mind should determine, *resolve*, *SWEAR*, to work each theory or scheme to the end thereof.

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.

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 self-control. 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 realiza-

tion 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.

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 Will-power, 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.

Cultivate the Spirit of Concession.

8. *The Headstrong Will.* The chief characteristic of this disease may be seen in the expression, "I don't care." With neither patience, sentiment nor reason, it rushes the man on to a given act or a line of con-

duct, 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.

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. 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.

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.

Cultivate the Moods of Reason and Righteousness.

10. *Lack of Confidence in Will.*—“This cause is due to a lack of knowledge of the Will, for the reason that a true knowledge of the will would mean immense confidence in its powers. But, of itself, it is so important that it merits to be put down as a special cause.

Many will-maladies would disappear if only we trusted in the will. Its native force is so great, its recuperative power is so sure, and its resources so unlimited that it is capable of achieving wonderful results. All that is needed is a firm confidence in it. It is, as we have said, our highest and most perfect faculty. It is the best thing we have, and the most effective weapon that we wield. It alone can develop itself. As we saw, it cannot be trained or perfected from without. It alone can cure its own diseases. The one essential thing is, however, that we should place trust and confidence in it.”

Cultivate confidence and belief in your own Will.

11. *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.

BE MASTER

*Be master! Of thy work;
Mayhap 'twill irk
Or nerve or bone
To capture crown and throne;
Still,—master be
Splendidly!*

*Be master! Of thy place:
In sooth, the case
Must test thy soul—
Ne'er weakling wins the goal;
Still,—bankrupt go
Lord "Power" to know.*

*Be master! Of one art:
'Twill strain thy heart
And drain life's best
To prove this kingly quest;
Still,—court the dream—
Stand thou supreme!*

— THE AUTHOR.

CHAPTER V

TRAINING OF THE WILL

“**T**HE 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 person 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 :

“ 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.

“ 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 or example, will have a greater weight in the formation of character than all the theory in the world.”

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.

PRINCIPLES IN WILL-TRAINING

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 imagina-

tion? 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 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 “*physiological 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 person, so the exercise of 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 re-

peated 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 person as determining to choose motives and to put forth 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 widen-

ing 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 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 conscious mental function 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:—

1st, by bringing to the fore truest motives and goals in the conduct of life;

2dly, by presenting in mind for its consideration new motives, and motives of an unfamiliar nature;

3dly, by enabling self 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;

7thly, by inciting to noblest planes of being and holding before consciousness 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 personal 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 sense-impressions. In a healthy body these impressions are normal, that is, true. When both body and mind are in a healthy condition, that is to say, are normal and true, they will invariably co-operate, the one with the other.

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 co-ordinate 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 sensation plus perception, plus Will, plus

memory, plus imagination, plus reason, plus consciousness — self-consciousness, sub-consciousness, moral consciousness.

If mind is deficient in any of these respects the personality is not normal. 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, sane ideas of self, vigorous action of sub-consciousness, habituating in activities conducive to self-interest, working of objective consciousness for mental freedom. Then 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.

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. Righteousness — 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 fail to manifest normality and truth.

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." But observe:—

"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."

"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.”

“Nothing schools the will, and renders it ready for effort in this complex world, better than accustoming it to face disagreeable things. Professor James advises all to do something occasionally for no other reason than that they would rather not do it, if it is nothing more than giving up a seat in a street car. He likens such effort to the insurance a man pays on his house. He has something he can fall back upon in time of trouble. A will schooled in this way is always ready to respond, no matter how great the emergency. Julius Cæsar, Oliver Cromwell, George Washington, and all other world-famous men have been the possessors of wills that acted in the line of the greatest resistance, with as much seeming ease as if the action were agreeable.”

You should resolve to secure such a grade of will by doing disagreeable things, or things of apparent insignificance which ordinarily you shirk doing. Every lifting of a weight by the biceps is adding muscular power to your arms; every little act of will deliberately carried to completion is adding to your power of will.

“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 Kosciusco. To adopt the emphatic words of Byron:

"T is the cause makes all,
Degrades or hallows courage in its fall."

The law of the right Will is the law of the all-round symmetrical character.

HEED NOT THY MOODS

*When tyrant moods their meshes gossamer,
Belied as steely bonds no slave may rend,
Fling o'er thy spirit, oh, my friend,
And ill portend where dreams all goods aver,
Call thou Lord Will: confess, and yet demur;
Moods fickle from the phantom world ascend,
And ever to that Master-Servant bend.
Shall Will on films a cable's strength confer?*

*The clamorous flesh breeds fantasies unreal;
E'en psychic states deceive th' abiding soul.
The things which seem, th' eternal things conceal.
And life is this: to find the deeper whole,
Thy changeless self, the heart of being's wheel,
And in God's silence make all woe thy weal.*

— THE AUTHOR.

CHAPTER VI

TRAINING OF THE WILL, CONTINUED: A STUDY OF MOODS

“**T**HE 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 weathercock 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 mood: — of mind, heart, soul, spirit — 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.

“The weaker emotive states,” says Titchener in “An Outline of Psychology,” “which persist for some time together, are termed *moods*; the stronger, which exhaust the organism in a comparatively short time,

are called *passions*. Thus the mood of cheerfulness represents the emotion of joy; the mood of depression that of sorrow. Like and dislike have the moods of content and discontent; sympathy and antipathy, those of kindness and sulkiness; attraction and repulsion, those of 'charm' and tedium. The mood of care is anxiety; the mood of melancholy, gloom. The mood of hatred is 'not getting on with' a person; the mood of exasperation is chagrin."

The above are merely examples of a very familiar subject. Many of our moods are good and indispensable to our best work, as, the mood of labor, the mood for creation, the mood of hopefulness, the mood of mastery, and so on. Every evil mood may be banished from mind and life. The method is simply that of persistent determination to conquer and build up only such moods as stand for personal welfare. Your undesirable moods will vanish if you multiply yourself faithfully into the pages of this book. The end requires work, to be sure, but, as Orison Swett Marden remarks in "Every Man a King," "Training under pressure is the finest discipline in the world. You know what is right and what you ought to do, even when you do not feel like doing it. This is the time to get a firm grip on yourself, to hold yourself steadily to your task, no matter how hard or disagreeable it may be. Keep up this rigid discipline day after day and week after week, and you will soon learn the art of arts — perfect self-mastery."

SUMMARY OF MOODS

Moods are, therefore—*First*, special states of mental person in general; *secondly*, states of 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 exhibits the conscious and the sub-conscious 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—the sub-conscious.

No error is greater than that theory which makes mind the product of matter. The theory is a "fad" and will soon pass away. An equal error is seen in the notion 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 the one through the other. What the connection is 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 "suggestion," either by self or by others, by means of a great law as yet little understood.

"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 sense-experience, 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."

Supposing it denies the material world, sense-experience, disease, and evil or sin. Herein are its errors manifest. To deny, yet seek to cure; disease, to deny, yet 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 suggestion 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 which is be-

lieved 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. Moreover, the Will here sets itself to the task of ignoring what are at least intermediate agencies for assisting person to control bodily conditions. It may be that the supposed necessity for food is a delusion, but the normal person 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 of self 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 false, in themselves, or in particular applications. It remains for the normal person 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.

DIVISION OF MOODS

I

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 person over mental 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 latter. Musicians, public speakers and exhibitors are 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

II

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 conduct of life. They indicate person's attitude toward 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 volitional moods. For if the will can control such peculiar mental states, a determination to do so must increase power of Will and direct it into its legitimate activities.

Resolve to acquire that permanent mood of mind which views yourself at your best. Constantly flood your arena of action with new interests and freshness of spirit which enables you to "live life to the limit."

MOODS OF WILL

The Moods of Will may now be enumerated as follows:

I

The Mood of Feeling, or Interest. Feeling may be defined as any pleasurable or painful condition of the person in 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, but more frequently upon interest 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.

II

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 may draw heavily on the Will, but its continued possession and control furnish among the surest means of cultivating and training the Will's power and stability. For further study of this subject reference may be had to the author's work, *Power for Success*. Learn to summons, on occasion, the feeling of being alive, alert, energy-charged.

III

The Mood of Permission. The Will, in this Mood, having originated certain actions of the body or in 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" involves consciousness 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 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.

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.

IV

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.

V

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. Ninety-nine hundredths or, possibly, nine hundred and ninety-nine 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.”

VI

The Mood of Understanding. In this Mood the person wills to attend intelligently to the thing in hand. He concentrates in order to know. He insists upon knowing that to which he 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 Will-energy 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."

VII

The Mood of Reason. In this Mood the person 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 deadlock of the Will. Nevertheless, 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."

VIII

The Mood of Righteousness. In this Mood person 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, arouses 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.

Let us now observe: 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 towards 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 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.

THE GREAT PSYCHIC FLOWER

*See I in fields our dandelions yellow,
And lights in forest vistas warm and mellow,
Flowers of sun on leafage tapestry?
See I the heavenly ships sail lazily
Above, huge shadow-flowers blessed with motion,
And the white lilies of the restless ocean?
See I in poet's words the efflorescence
Beautiful of spirit, thought's quintessence?
See I illumination in the human face,
Eternal Truth's fair flower in time and space?*

*See I all this and count my soul a clod,
Less than the blooms of sky or sea or sod?
Behold yon cloud-bank drifting toward the West.
Its form is but material force compressed,
Symbol of that vast Cloud, the Universe,
Through which, in which, th' Eternal streams and stirs
And I, the dust, am also Shape of Him,
But more, a psychic Star-Self on the rim
Of Being Deathless. Count I soul-form least
Among near suns or worlds beyond the East?
The mighty Cosmos is one Psychic Flower.
Bloom of the Infinite's exhaustless power.
One Life expands in atom or in mind;
I see, I know, I feel the Undefined,
And thrilled as willed, life, power, unfoldment, health,
Inherit, seize, from all this boundless wealth.*

— THE AUTHOR.

CHAPTER VII

SOME GENERAL RULES

“**T**HE 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.

The purpose in suggesting a number of practical rules at this point is two-fold: in the first place, the rules furnish examples of what is conceived to be the right use of the Will; and, in the second place, the effort to employ them and fix them in mind will bring into play that fundamentally important factor of our nature, the sub-conscious self. A sea captain wrote the author in regard to these rules: “I found myself during a stormy passage without effort calling the rules to mind and bringing them into action, and I never got through bad weather so easily.”

“There exists in all intellectual endeavor,” says Jastrow in “The Subconscious,” “a period of incubation, a process in great part sub-conscious, a slow, concealed maturing through absorption of suitable pabulum. Schopenhauer calls it ‘unconscious rumina-

tion,' a chewing over and over again of the cud of thought preparatory to its assimilation with our mental tissue; another speaks of it as the red glow that precedes the white heat. * * * We develop by living in an atmosphere congenial to the occupation that we seek to make our own; by steeping ourselves in the details of the business that is to be our specialty, until the judgment is trained, the assimilation sensitized, the perspective of importance for the special purpose well established, the keenness for useful improvisation brought to an edge. When asked how he came to discover the law of gravitation, Newton is reported to have answered, 'By always thinking about it.'"

FIRST SET

Rules pertinent to the exercise of Will in the conduct of life.

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

1. 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.
9. Decide nothing without deliberation where deliberation is possible.

10. When deliberation is not possible, keep cool. 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 introduce 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. Don'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."

The two preceding rules are merely for suggestion.

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, or 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.

55. Never will to be an imitator or a follower.

You can *so* will unconsciously; therefore resolve to lead and to invent and move out on new lines.

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 SET

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 life's ultimate goal.

III.—*The Mood of Decision:*

1. Precede all decision by deliberation.
2. Cultivate decision in so-called unimportant.
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.

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.

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

But the work of this chapter will not be finished so long as dependence is placed on the objective self alone. There is a deeper self which must be trained to accept and act on the rules above suggested. It is a mistake to expect self-development from external activities exclusively. If you go over the rules until they are thoroughly imbedded in the sub-conscious phases of your mind, they will then "germinate," so to speak, and in time become "second nature." In the meantime, it will be advisable to affirm mentally somewhat as follows: "I am absorbing these principles of conduct, and in so doing am affirming that the moods indicated are surely becoming mine, actual factors in my every-day life."

For remember, you cannot find reality, truth, life, a universe, by going forever outside of self nor by gazing into some imaginary sky. So far as you are concerned, none of these things exist save as each is given existence within your selfhood. The Universe passes solemnly through every growing soul from the region of the ungrasped and below the ordinary consciousness. No knowledge comes from upper airs — though half the reality of any knowledge lies there because every individual centers Infinite Existence — but all emerges from the under realm of the unknown in consciousness. No possession is yours until it has swept up from the lower inner fields of life.

Stand, therefore, for the objective life, of course, but always as well for the inner existence which allies you

with all worlds. If, taking the outer life as it comes, you will for long affirm that your deeper self is also in relation with all right things and growing because of that relation, you will in this way realize the remarkable quotation from Mill. Otherwise, it is nothing better than commonplace school instruction.

Now the object of these many rules is to bring out the greatness within you. Pertinent thoughts on the subject can be given from Sigurd Ibsen (son of the great dramatist): "People can be more or less great; some oftener than others. . . . In certain people the genius appears only as an isolated flash. . . . Most well-equipped creatures probably have a great idea, at some moment or other of their lives, but such an inspiration appearing by fits and starts, is not genius. . . . The great tragedy of the incomplete man is that his vision is sublime, *while the means of expressing it escapes him* (power of will). . . .

"All greatness, that of the intellect, the feeling or of the will, can finally be comprehended in the concept personality. Great is the man who is equipped with a personality of unusual intensity. And so, what is personality? It is potentiated humanity, humanity in quintessence. The patternable great man would be he who united all purely human qualities in perfect harmony and in the mightiest phase of development.

"Consciousness of any kind whatever is the aim and content of all life. The highest form of life consists in the most intense consciousness, connected with the freest expansion of feeling, thought, and action, and the most supreme beings are those who are capable of securing for themselves such an invigorated existence."

So, practice the foregoing exercises; use the different sets of rules. They will gradually establish in

your conscious mind the feeling that you are living and acting according to infallible law. You will soon realize that you are directing your own course — that you can deliberately proceed this way or that, as you choose. And with the unfolding of this higher consciousness there will come forward the deep inner confidence that you are your own master — that you are unswayed by external forces of men and nature which drive most people with ruthless jocularly.

It is this supreme consciousness — this expanding arena of expression — which Ibsen refers to as the measure of great men — the gauge of a man's independence — his qualifications to come and go upon the earth, a super-man.

And always does such a career demonstrate the out-working of the power we are all along seeking to develop. — the Will.

THE KING

*Silent the great audience-room. Yet stirs
In all the place a premonition vague
Of imminent events. A breath proclaims
Through swaying curtains Majesty's approach.
Guards stand alert. Low murmuring sounds arise
Of retinues attendant. Then, the pause
Of homage . . . and the Sovereign enters in.*

*The chamber of the kingly life is nought
Save place expectant till the Lord of all,
Assumptive ever of his rightful throne
Though absent for siesta or the chase,
Stride in and speak his omnipresent power.
'Tis vacancy whose meaning sole is this:
His coming to await, his presence guard.
And thus, forsooth, all eminent domain,
From chamber to frontier, whose value lies
In his great self. As king is, so the land!*

*As Will is, so the man! The vacant mind,
Eventless years, breath signifying nought,
Senses as idle as the summer clouds,
Attendants loosed and chattering — all breed
Dread anarchy, or worse, a bankrupt soul.
Lo, if the Will fails, kingdoms baubles are!
But if he reigns, the desert's boundless waste
Bursts into splendor and proclaims his power!*

*As Will is, so the man! The brain alert,
The household true, the message bearers swift,
The five great overlords leal servants, friends,
The five good gates co-ordinate and sure,
A song of action in the sun-charged air,
And those three ministers of glorious life —
Faith tireless, unboisterous Confidence,
And courage, soft of speech whose word is hope,
Beside the royal Presence away. Thus
The realm be when his Majesty, the Will,
Rules, potent. Thus comes Power invisible
From Heaven to company the Sovereign,
To bless the kingdom of the human soul,
To make its Lord imperial, throned on law:
One to outlook the worlds, and conquer them!*

— THE AUTHOR.

PART II—THE WILL AND SENSE-CULTURE

RESOLUTION

Realizing the necessity of a strong and well-trained Will for the largest success in secular affairs and in morals, and recognising 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 VIII

SUGGESTIONS FOR PRACTICE

“**N**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 practice 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.*

Should the exercises given in this division of our work, Part II, seem unessential or tedious, you are invited to remember that, as Royce has said (“*Outlines of Psychology*”):—

“The development and support of mental activities of every grade is dependent upon the constant and proper use of the sense organs. Every cultivation of even the highest inner life involves a cultivation of the sense organs.”

But observe: “The life of the senses does not con-

stitute a sort of lower life, over against which the higher intellectual, emotional and voluntary life stands, as a markedly contrasted region relatively independent of the other, and ideally capable of a certain divorce from it. On the contrary, sensory experience plays its part, and its essential part, in the very highest of our spiritual existence. When we wish to cultivate processes of abstract thinking, our devices must therefore include a fitting plan for the cultivation of the senses, and must not plan to exclude sense experience as such, but only to select among sensory experiences those that will prove useful for a purpose.

We are now prepared for the actual work of Will-culture 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 mental power, with exercises carried on to that end, exerts a developing influence upon the function itself. In the case of the Will this would follow without systematic practice, but regulated exercise tends to hold attention to the desired goal and to increase the power of the idea of Will-culture. 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 body or mind will exert various beneficial influences:

Of the body, on other parts of body ;
Of the body, on various powers of mind ;
Of the mind, on other powers of mind ;
Of 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 gymnasium 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 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 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 growth. The senses are our common miners for raw material of mental 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 their hidden meaning. Eyes, ears, nerves they have; but they see not, hear not, feel not. 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*.”

“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 ATTENTION! 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, pounding with a hammer on the trunnions of a cannon, until he broke them off. He fired a piece of ordnance 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."

"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 long-continued 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, unflinching 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.

But this work, to be successful, must be conducted 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.—*In Regard to Perception.*

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

2. Attend to 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.—*In Regard to Memory.*

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 materials by association. Then systematize and associate memory's 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 of association, 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.—*In Regard to 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 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.—*In Regard to Self-perception.*

1. Do not suffer mind to become morbid.
2. Subject the testimony of the senses and of 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.—*In Regard to 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 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.

11. Unite belief in self with faith in man.

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.

There are underlying, scientifically demonstrated truths of tremendous import in this connection. Space does not allow going into a lengthy explanation. But the idea is: The positive mind that DEMANDS, mentally, the things it wants, is far more likely to get them than the cringing, shrinking, negative state of mind. Some rules in this connection follow:

1. Be sure the intended effort is one within the possibility of your powers to carry through.

2. If it is possible to choose the time of applying the final effort, select a period when you are at your best physically and mentally.

3. Impress upon your mind, over and over again, the demand that you simply MUST win. Scout and ridicule the little flickering thoughts that pipe up: *"There's a big possibility that you won't get it."*

4. Mentally demand, over and over, and with in-

tensest vigor of thought, that you shall and will get what you seek. Say: "I DEMAND health. I DEMAND luxuries. I DEMAND better things in life. I simply MUST have them. I DEMAND the universal forces to bring into my career the values I seek. I DEMAND THEM!

If this seems far-fetched—just bear in mind that you are using that positive state of mind which is exactly the opposite of the cringing, timid condition which you know is the sort that gets "kicked aside." If the negative phases of mind gets what it expects (kicks, drudgery, slights, life's dregs) then beyond any question the POSITIVE mind can get the big things it demands.

THE RIDDLE

What ho! Sir Watchman of the eye

Aloft amid the brain,

Denote to me the mighty sky

All round the tumbling main;

Report the vision far and by—

Nought from the truth refrain.

“’Tis as the captain saith,” quoth eye;

“All round the mighty sky—

No more nor less see I.”

Now, tell me, empty hole of life,

Mere socket of the mind,

What is thy office, echo’s wife,

If thou thyself art blind?

Is’t thine to see, or bandy strife,

An’t please you to be kind?

“’Tis as the captain saith,” quoth eye;

“All round the mighty sky—

No more nor less see I.”

Now, Captain, pray the riddle clear;

Is this great eye a knave?

“’Tis as he holds,” quoth captain dear,

“All round the tumbling wave;

And that’s the secret full, I fear,

Of many a good ship’s grave.”

“I am the captain’s self,” quoth eye;

“Who scans the mighty sky.

No more nor less am I.”