

The Personal Power Course

10 Lessons in Constructive Science

By Wallace D. Wattles

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About the Author



Wallace Delois Wattles was born in the United States in 1860. He experienced a life of failure after failure, until in his latter years, after tireless study and experimentation... he formulated and put into practice the principles he explains in his best known book *The Science of Getting Rich*. Unfortunately, Mr. Wattles died in 1911, one year after the publication of *The Science of Getting Rich*.

While it is difficult to discover much about Wallace Wattles' life, his daughter, Florence, notes that in those last years, "He wrote almost constantly. It was then that he formed his mental picture. He saw himself as a successful writer, a personality of power, an advancing man, and he began to work toward the realization of this vision. He lived every page. His life was truly the powerful life."

However, Wallace Wattles' work was largely forgotten, until recently, when a few people began to study and implement the principles that are explained in *The Science of Getting Rich*. Some people who have studied and applied these principles have experienced remarkable results: They have gotten rich!

When you have read and implemented the principles explained in his books in your own life, you will see that all the success and personal development literature of the last 100 years owes a great debt of gratitude to Mr. Wattles.

The Personal Power Course was originally published as a series of lessons in Elizabeth Towne's *Nautilus* magazine, and about 11 years after the author's passing it was published in book form under the title *The Personal Power Course: 10 Lessons in Constructive Science*. The course is actually a synthesis of Wallace Wattles' philosophy and teachings in a very easy to understand form that anyone should be able follow and put into practice.

Fundamentals

In order to get what you want, you must act; and in order to act, you must apply force. And it is self-evident proposition that the force to be applied is one within yourself. If you are to use external forces, they can only be made to act by compelling them to obey you; and to compel them to obey you, you must use your internal force. So, whether you seek health, wealth, development, position or happiness, you must expect to get it by applying your own inward force, and you cannot get it any other way.

Is the force within you sufficient for the task? Yes; the force within you is all the force there is, and contains the potentialities of all life. All life is the same, and contains the same essentials, powers, and possibilities. Nobody ever had a talent which you have not, either as a developed or an undeveloped faculty. Nobody ever did a thing which you cannot do by developing the faculty or talent required; and since perfection has not been reached in anything, nobody ever did anything so well but that you can do it better. It is possible for you to become a better soldier than Napoleon, a better lawyer than Daniel Webster, a greater orator than Ingersoll, or a greater inventive genius than Edison; the power is within you, and it is only a matter of development. And if you can eat even a very little food and assimilate it, having it built into new cells, you can have health. The force which can build a few new cells can build you a new body, if it is continuously directed in the right way.

Given, the fact that you have the force, it all becomes a matter of directing that force. The force being sufficient for the work, the sole question is whether you can learn to use it constructively; for we must bear in mind that every act of force is either constructive or destructive in its tendency. Nature is always working along two general lines; integrating atoms, drawing them together into forms, and scattering and dispersing the same atoms; dissolving the forms. The same agencies are employed in construction and destruction; there is no duality, and we do not find two sets of forces at work. Nature, working with the chemistry of life, with oxygen and the food particles of matter, builds a great oak tree; but when it is finished it is already dead at the heart, and Nature goes on with the same agencies - oxygen and the chemical processes - to building our living bodies, is the chief agency in disintegrating them when dead. It is a matter of constructive or of destructive use of the same things whether we have health or sickness, success or failure.

In our bodies, the process of cell construction and of cell destruction are going on continuously; and whenever cell destruction in any part is in excess of cell construction, we are dying in that part. Nothing can save us then but a reversal of the process; we must make constructive action equal to, or greater than destructive action. If constructive action equals destructive, we shall hold our own

and continue to live; if constructive action exceeds destructive action by even a very little, we shall grow stronger, and the tissues of our bodies will grow finer in texture, more flexible and beautiful, and more youthful in appearance; all these truths are self-evident. What we want, therefore, is to make constructive action slightly exceed destructive action in every part, so that a continual refining process may go on in our physical bodies. This we can do. In the matter of business success, we find the same basic principle obtaining. Business success is a matter of using certain mental and physical materials so as to combine them into a certain relationship. To succeed in business, we must take certain people and certain things, and combine them together in a certain way; and when we have done this, we have succeeded. Just as, in building a house, the mason takes bricks and mortar and combines them into a structure, so in business we seek to take people, goods, money, and bring them into such relations to each other as to form a certain structure. You are trying to build a structure, and your materials are people, goods, and money.

The certainty and rapidity of the process will depend upon how great a proportion of your actions are constructive. A good bricklayer may waste a great deal of time by doing many things which are not essential to his work at all; he can kill time in lighting his pipe, and in various other ways. And a poor bricklayer may lose by imperfect construction; part of his work may fall down, or he may have to tear it down, changing activity from the constructive line to the destructive one. The best bricklayer is he who wastes no time in irrelevant and negative actions, and who loses none by destructive action; making every act distinctly rightly constructive. That is what you must learn to do in business; make constructive use of every person and thing.

In order to do this in his work, the bricklayer must have a pretty clear idea of what he wants to build; he must know whether he is working on a square house, or a circular chimney. And in order to build your business structure, you must know what you want. Actions which would be constructive upon a building of one type would be destructive upon a building of another type. If you are going to build a brick house, you will not buy lumber for a frame house; you will buy brick. And the more clearly you have in mind the house you wish to build even to its least important details, the more completely you can provide the necessary materials, and the more definite and constructive you can make every action.

I cannot lay too much stress on the necessity of wanting to do something, and of knowing what you want to do and what you want to be. You might as well put to sea without knowing which port you wish to make as to start in life without a definite purpose. You cannot work constructively unless you have in mind to construct something; and you must have in mind a picture of that which you wish to construct. Aim high; but know what you are aiming at; do not fire into the air. Hitch your wagon to a star, but know what star it is, and know why you hitch to it. What kind of structure would a bricklayer build who was not sure whether he was working on a circular chimney or a square cottage? We have now called your

attention to two fundamental facts: first, that you have within you the power to get what you want; and second, that in order to use this power constructively, you must KNOW what you want. We now proceed to the third fact, which is that before you can act constructively, you must attain to a certain STATE OF MIND.

We will assume that there are two general states of mind, which we will call the ELECTRICAL and the MAGNETIC. In the electrical state of mind, your personality resembles a highly charged electrical conductor. There is a constant giving off of energy on all sides, most of which escapes, performing no work. Objects brought near are first violently attracted, and then as violently repelled. Action is sudden, powerful, and inconstant; therefore, often ineffectual. The expenditure of force may be in any direction; there is no continuity of purpose.

In the magnetic state, there is always an attraction of certain things, and always a repulsion of others. The action is fixed, certain, and always in the same direction. There is no leakage, or waste of force. A magnet is a center toward which certain things are irresistibly impelled to move, and from which certain things are as irresistibly driven. So among men, the electrical person sometimes attracts and as often repels those whose friendship he seeks, but the magnetic person always attracts those whom he seeks to attract. The actions of the electrical personality are often destructive and disintegrating; but every act of the magnetic person is a constructive act. So we must learn to avoid the electrical mental state, and cultivate the magnetic state.

As physical friction generates electricity, so mental friction causes the electrical state of mind. Worry is mental friction, and the one and only cause of worry is fear. Where fear is present, worry is also present. It is all very well to talk of the uselessness of worry, the folly of it, and so on; and it is all very well to tell you not to worry, but you cannot help worrying, so long as you have any fear as to the future. You can only eliminate worry by eliminating fear. You cannot get rid of worry by telling yourself that it is useless, foolish and harmful; so long as you have fear, you will worry just the same.

And you will have fear just as long as you have doubt or uncertainty. So long as you have doubt or uncertainty as to whether you will get well, you will worry about your health; so long as you have doubt or uncertainty as to whether you will succeed in business, you will worry about failure; and so on. Where there is no doubt or uncertainty as to future health or success there can be no fear, and where there is no fear, there can be no worry, or mental friction. So long as there is doubt or uncertainty there must be fear; and as long as there is fear, there will be worry, mental friction, and the electrical state of mind, resulting in destructive action. So you must eliminate from your thoughts all doubt and uncertainty that you will get well; that you will succeed; that you will gain your point and get what you want. You may have some uncertainty as to methods, but you must have none as to ultimate results. You may not feel certain that you will succeed today, or next week, but you must feel certain that you will succeed sometime.

Now, nothing can eliminate doubt but faith; and only certainty can remove uncertainty. How can you make yourself CERTAIN that you will get well, and that you will succeed? You can only do it by BELIEVING something; by getting down to some basic FACT, the knowledge of which will give you certainty. And here is the basic fact, stated in several ways: You have within you the power which can give you perfect health; if constructively used, it WILL give you perfect health, and you can certainly learn to use it correctly. So there is no uncertainty as to health. You have within you the power which can bring you to abundance; if constructively used it WILL bring you to abundance, and you can certainly learn to use it constructively. So there is no uncertainty about wealth.

You have within you the power which can develop any or all of your talents; if constructively used it WILL develop them, and you can certainly learn to use it constructively. So there is no doubt about development.

Now, you have the bad habit of thinking of these things as matters of uncertainty; and you must get rid of this habit, and form the one of thinking of them as matters of certainty. This you can do by making the power within you the subject of constant meditation; by thinking it all the time. As an abstract proposition, you know that you can get what you want; keep thinking about this as a fact until you HABITUALLY think that you can get what you want; and then keep on meditating and considering until you continually FEEL that you can get what you want. Continuous meditation upon the fact that you CAN get what you want will in a very short time establish feeling that you CERTAINLY WILL get what you want; and when that feeling is established, you will enter the poised, or magnetic state of mind. It is not enough to merely give your intellectual assent to the proposition that you have within you the power which can; you must FEEL that you have this power; and the feeling is only established by continuously meditating upon the FACT. For a month, then spend all the time you possibly can in pondering upon the fact that you have within you the power which CAN accomplish what you want. It is not a theory or a supposition, but a fact; think of it as a fact until you feel that it IS a fact, and then you will have taken that first great forward step in constructive thought and action.

The Physical Side of Health-Culture

All building and re-building of the body must commence with the digestive process. It is through the digestive system that the materials for new cells are supplied and prepared for use; so the first step toward health and a perfect body must be to see that the digestive and assimilative processes are properly carried on; that the right materials are supplied and that they are properly prepared for the constructive work. Just as you would commence to build a house by laying a foundation, so you must commence to build a healthy body by establishing a good digestion; the digestive process is the foundation of all constructive work. No matter what your symptoms are; no matter what your disease, or where it is located, you must begin your cure by establishing perfect digestion and assimilation. The first step in construction is to supply the builder with the right materials, properly prepared.

What are the right materials? You know that there is a vast amount of discussion and disagreement as to WHAT we should eat, and perhaps you are confused and at sea between meat-eaters and vegetarians, raw foodists and cooked foodists, and so on; you do not know what to eat, and are almost afraid to eat at all for fear you will get the wrong thing. Let me lay down a proposition which will help you. Any of the plain solid foods which are in common use will be sufficient for you, if you have good digestion. If your digestion is good, and you have pure air to breathe, you can live and build a perfect body on whole wheat bread alone; on rice alone; on beans alone; on oats alone; on cornbread alone; on any one of a dozen other things. And on a combination of these ordinary foods, such as you may find on any working-man's table, you can live to perfection, having every element that nature uses in building the human body. Let me tell you in the beginning, what to do about all this discussion concerning calories, proteins, carbohydrates, raw foods, nuts, fruits, meats, and so on; FORGET IT. Do not read any more of it, or listen to any more of it; drop the whole business. What you want is to get so that you will not have to carry a package of especially prepared foods about with you, but may go where you like, and sit down to any table, eat what is set before you, and get good results. This you can do, if you go about it in the right way. Your grandfather, who chopped wood or ploughed, or wielded a shovel for his living, did not think about food science; and the less you think about it the better for you. All such thought is fear thought.

First, regulate your breakfast, a very light breakfast is better to work on. True, your grandfather always ate three heavy meals a day; and it is also true that he probably did three times as much muscle work as you are doing; and furthermore, it is true that he would have been far better on the light-breakfast or no-breakfast plan. At noon eat those things which are the staple foods of man, the world around; the things which the masses of people eat, everywhere. When the time comes for the usual evening meal, eat the same foods, in the same way,

if you are hungry; and be sure that you do not eat unless you are hungry. Eugene Christian's "Corrective Eating" lessons (price \$1.98, address New York City) are a liberal education on food combinations and diet.

So much for the time to eat, and the kind of food to eat; now as to the manner of eating. If you do not wish to overeat, and if you wish to thoroughly digest and assimilate your food, you **MUST** fletcherize. True, your grandfather did not practice fletcherism; but it is also true that your grandfather lived under physiological, psychological, social, industrial, and sanitary conditions which were vastly different from those under which you are living. There are no exceptions to this rule, either; if you want perfect results, or even very good results from you eating, you must fletcherize. Fletcherizing consists in **TASTING** and **CHEWING** every mouthful of food until it is reduced to a liquid, so that it gets away from you by involuntary swallowing; and in holding a certain **MENTAL ATTITUDE** while you are doing so. Begin your meal with the food you are most inclined to eat, no matter what it may be; take a moderate mouthful, and taste and chew until it disappears. When you feel that you have eaten enough, stop; do not eat another mouthful, no matter who urges you, or how tasty and inviting the food.

The mental attitude is simply one of cheerful confidence that the food so eaten will be perfectly digested and assimilated. This mental attitude is not based on theory, but on physiological truth. If you do not eat until you are really hungry, and then if you eat plain food which you like, and fletcherize it, it cannot help being digested and assimilated. Hunger is a certain indication of digestive power; and where there is digestive power, food which has been chewed to a liquid will certainly be digested if you do not interfere with the process by fear-thought. Fear thought is fatal to good digestion; you cannot digest food well while you are thinking anxiously about the process of digestion. You **MUST** eat your food with cheerful confidence.

To practice fletcherism, and to attain this cheerful confidence, some will power and perseverance are required. You will frequently catch yourself dropping back in into the old habits of bolting your food, and of wondering whether it is going to "hurt you." Whenever you do this you must call a halt, and start again. When, by years of practice, you have formed a habit of doing a thing in a certain way, it is not easy to form a habit of doing it in the opposite way; but it can be done; and there is only one way to do it. That way is persistently, repeatedly and continuously doing it in the way you **WANT** to do it, instead of in the way you have habitually done it. Suppose a man has the habit of wearing his hat a little on one side and he determines to form the habit of putting it on straight. Twice in succession he takes thought, and puts it on straight as he goes out; the third time he finds, on getting into the street that he has it on one side; and he instantly takes it off and puts it on as he wants to wear it. So, day after day, he makes a point of instantly straightening the hat whenever he finds that it is on one side; and by and by he has by this continuous auto -suggestion formed the habit of

THINKING of himself with the hat on straight; and he will never put it on the side again. Take notice that your success or failure in all things is at stake in this one matter. You are taking this course of lessons because you wish to become self-controlling; you wish to become master of your own destiny, and to rule over your environment, instead of being ruled by it. How can you expect to control your environment unless you can rule yourself in the manner and method of eating? Right here, on the adoption of the no-breakfast plan and fletcherism, you win or lose the whole battle. If you do without your breakfast a few mornings, and then begin to nibble a cracker, or take a bite of toast; or if you practice fletcherism for a week and then begin to grab and gobble in the bad old way, I honestly advise you to go not further with these lessons. Do not try to make any demonstrations in mental science until you can control yourself in these simple matters.

The amount of discomfort you experience in taking up the no-breakfast plan will depend on your mental attitude. Until quite recently physiologists taught that a man could not live longer than ten days without food; and in consequence, hundreds of people who were deprived of food starved to death in from six to ten days. Within the past decade, however, it has been demonstrated repeatedly that a person whose mind is properly trained can fast for thirty or forty days with little loss in weight, and often with no apparent diminution in strength. This proves that the people who have starved to death in ten days or less have died because they had been trained to believe that they **MUST** perish if they went beyond that limited period without food. If you believe that way, you can experience all the distressing feelings of incipient starvation in going without your breakfast; or by confidently expecting the opposite, you can do the hardest work in the forenoon, "on an empty stomach" without the least discomfort, but with an actual gain in power over the breakfast eater. This you can prove to be true by giving it a thorough trial continuing long enough to get mentally adjusted to the plan.

Aside from the above, the physical requirements for good health may be summed up in a paragraph. Breathe pure air, especially when you sleep. Open your windows **WIDE** both in summer and in winter; pile on the bed clothes if you need them, or sleep in warm clothing, but have **PURE AIR**. Bathe as often as necessary for perfect cleanliness; do not take cold baths unless you enjoy them. Get a little all-round exercise of some sort every day. And that is all. You do not need to work hard, or do strange or unnatural things in order to be well. You do not have to swallow drugs, or live on outlandish and freakish bills of fare. You do not have to "assist nature" or interfere with nature, or to do yourself violence in any way, externally or internally. Good health is a perfectly natural thing, and no unnatural practices are necessary in order to get it and keep it. The cure of disease is a work of nature, and not a work of art. Breathe pure air, keep clean, and get enough outdoor exercise every day; if you desire to correct and develop bodily beauty, as you should, use Walter Camp's "Daily Dozen," phonograph records to be had at any store.

For the coming month, then, concentrate on these practices; remembering what you learned in the first lesson - that you CAN do what is required of you, and that if you DO what is required of you, you will certainly get what you want. These laws have worked perfectly for thousands of others, and they will certainly do so for you. Do not allow yourself to doubt, worry, or get into the electrical state of mind; but maintain an attitude of calm confidence which leads into the magnetic state. Do not be discouraged because you find yourself frequently slipping back into the old practices; each time you do so, take a new grasp upon yourself, and keep right on; and by the time you practice the next lesson, which will deal with the mental side of health culture, you will have made great progress, and will be ready for another advance.

Special Postscript

Mr. Towne and I lived according to the no- breakfast plan for over twelve years. We gave it up some two years ago in favor of a very light breakfast - a cup of coffee, one or two whole wheat germs and an orange or stewed fruit. We find that a very light breakfast enables us to command our mental energies promptly every morning, whereas with no breakfast we were sometimes slow getting started. We have come to the conclusion that it is better to eat less and eat it three times a day. Of course where one has some digestive trouble the no-breakfast plan will often prove a great help. But for the ordinary individual who is fairly active we believe in the morning - "sparker" - and-two- additional- meals a day and advise you to take Mr. Wattle's advice, on this one point, with a grain of salt!

ELIZABETH TOWNE

The Mental Side of Health-Culture

The processes of construction and destruction are continuously going on within your body; if the destructive process exceeds that of construction in any part or organ, that part or organ will soon disintegrate and die. The constructive power is the subconscious mind; when this mind flags or relaxes in its constructive attitude, sickness and low states of health result. Sickness and low states of health can only be cured by arousing the subconscious mind to constructive activity. When a man is sick, in pain and a physician is called to give him a dose of medicine, the effect is often instantaneous, coming before the remedy has had time to be assimilated by the system; this shows that the effect is produced by arousing the subconscious mind of the patient to activity. All medicine cures are really mind-cures; the cure is wrought by the patient's own constructive force. The constructive force is aroused to action by one or another of the many forms of suggestion, intentional and unintentional, which are employed in the practice of medicine.

The student must thoroughly understand this point. A neighbor of mine was in a decline; weak, run down, hardly able to walk, and going down hill all the time. He became possessed of the idea that a dinner of fried chicken and cabbage would help him, and his mother prepared it for him. He ate a hearty meal, and immediately felt better, within an hour he went out into the yard and began working, doing things which would have seemed like impossible feats of strength on the previous day. The cabbage and fried chicken had "strengthened" him! And yet it was merely an undigested mass in his stomach from which he could not possibly derive any nourishment for several hours to come; probably not before the next day. But from the hour of the meal his progress toward complete recovery was continuous. Is it not plain that it was not the chicken and cabbage, but the subconscious mind which wrought the cure? Fat pork and mince pie, or quinine, or calomel, taken with the same faith and feeling, would have produced the same result. It was the faith and feeling with which the meal was eaten which aroused the subconscious mind into activity. Memorize this as the great central fact taught in this lesson: **GOOD HEALTH MUST BE ATTAINED AND RETAINED BY KEEPING THE SUBCONSCIOUS MIND IN CONSTRUCTIVE ACTIVITY.**

The preceding lesson taught you how to supply the subconscious mind with the right elements for body-building; you have now to learn how to cause the subconscious mind to make constructive use of those elements. First, you must know that the subconscious mind certainly **HAS** the power to build you into perfect health, and to keep you in perfect health. It is the very power of God, the vital energy of the universe; it is sufficient for all your needs. It positively **CAN** cure you and keep you cured, and it certainly **WILL** cure you and keep you cured, if it is directed into constructive channels. There is positively no doubt or

uncertainty about this matter; IF YOUR SUBCONSCIOUS MIND IS AROUSED INTO CONSTRUCTIVE ACTIVITY, IT WILL CURE YOU, AND KEEP YOU CURED. The whole matter, then, turns on the question whether you can arouse the mind into constructive activity; and this you can certainly do.

For all practical purposes, it does not matter what the subconscious mind is; it does not matter whether it is an inward extension of the objective, or conscious mind, or whether the objective is an outward projection of the subconscious mind. It is enough for us to know that it can be reached through the outer or conscious mind; and we do know this to be a certainty.

IF THE INNER MIND IS TO BE AROUSED INTO CONSTRUCTIVE ACTIVITY, THE ACTIVITIES OF THE OUTER MIND MUST BECOME CONSTRUCTIVE. That is all there is to it; it is the whole secret. A certain attitude of the conscious mind, persistently held until it produces FAITH, CONVICTION, FEELING, will cause the same attitude to be assumed by the subconscious mind. Objective states and attitudes, under favorable conditions, induce corresponding states and attitudes in the subconscious. The constructive attitude, persistently held in the objective, will induce the constructive attitude in the subconscious. The states and attitudes of the objective are determined by the thoughts you think; therefore, you must begin to think constructive thoughts.

But it is not, primarily, the thoughts you think which affect the subconscious; it is the mental state and attitude resulting from your thoughts. In other words, the subconscious is not impressed by thought, but by FAITH and FEELING. It is of no use for you to think superficially that you are well, or to affirm orally that you are well, if you believe that you are sick, and feel that you are sick. You will not be well if you think you are well; but you will be well if you FEEL that you are well. It is a great point gained in the study of mental science when we understand that only those thoughts count which are accompanied by feeling. You may superficially THINK that you are well, and SAY that you are well, without making any change in the attitude of the subconscious; but if you objectively FEEL that you are well, and if your actions are dictated by FAITH that you are well, the subconscious must respond immediately with constructive action.

How, then, can you gain the objective faith and feeling that you are well? FEELING is the result of thought; as you persistently think about anything, so you inevitably come to feel about it. FAITH is the result of thought; as you habitually think about anything, so is your faith concerning it. Feeling and faith can be produced or changed by thought. If you can think, you can in time come to feel as you want to feel, and to believe what you want to believe. Can you think what you want to think? You can, within certain limits. It is not my purpose to define these limits in this lesson, but it is certain that you can think about disease as you choose. If you have a fixed habit of thinking about disease, it may be a little difficult for you to break that habit, but it is certain that you can do it; thousands of

others have done it, and so can you. So I repeat that you can think about health if you want to think about

health; and you MUST think about health, and cease entirely from thinking about disease, if you are to arouse the subconscious mind into constructive activity. If you steadily think about health, you will certainly come, in due time, to FEEL that you have health, and to have FAITH that health is yours; and whatever you think with faith and feeling, the subconscious mind proceeds at once to externalize.

This is wherein Christian Science is scientific. Its converts are required to claim health by faith. They begin at the outset to claim health, and reject every thought of disease. They do not argue, read conflicting literature, or listen to the criticisms of their faith. They think health all the time; they do not allow themselves to think disease any of the time. As a result from this continuous health-thought, they soon develop the FAITH that they are well, and constructive activity of the subconscious follows. Then, if they continue in the faith and feeling, they gradually rebuild diseased organs by the natural process of cell-construction. That is the way, and the only way, to get well.

If you eat your food in the manner directed in the preceding lesson, you may be absolutely certain that you are furnishing the subconscious with perfect materials for cell building, perfectly prepared; and you may also be absolutely certain that the subconscious is able to do the work perfectly, if it is aroused into constructive activity. So, you have a solid basis for your thought, and for your faith; and you can begin to claim health by faith. Understand, you are not required to deny disease but to ignore disease. You are not to recognize disease in any way, or to think about it at all; you are to think about health.

There is health within you; you may be sure of that, for if there was NO health in you at all, you would be quite dead and putrefied. Yes, there is HEALTH within you, and when you mentally look into your interior, you are to LOOK AT HEALTH, and ignore everything else; you are not to think that there is anything else there. Look at the health within you, and watch it grow; it will certainly grow if you recognize it and give it your attention. Keep your eye single on health; if your eye is single your whole body will soon be full of light, but if your eye be closed by doubt, fear, or anxiety, the light within you will turn to darkness. Never allow yourself to speculate, mentally, as to what is the condition in your kidneys, liver, stomach, or bowels; as to how far disease has progressed, and so on; it does not make the least difference. Think of the HEALTHFORCE that is steadily building new cells in the affected organs, out of the perfect food materials you are furnishing it, and rejoice in the process of construction. Think CONSTRUCTION; talk CONSTRUCTION; believe in CONSTRUCTION; FEEL construction. Do not argue about it; do not discuss theories as to HOW and WHY you are getting well, for that will most likely involve you in controversy; just say that you ARE getting well. Do not listen to people who talk disease, weakness, or death.

This is where you may meet a point of difficulty. When you find yourself in a company where the conversation runs along destructive lines, try to swing into constructive channels if you can; and if you cannot, better take your hat and go home. If you MUST stay, shut your ears to what is said (it might be well to carry a little cotton in your pocket for each ear, like George Eliot's painter) and fix your mind on health. By a little practice you will find that you can acquire the ability to think what you please, while those around you are talking what THEY please. THINK HEALTH, ANYWHERE, EVERYWHERE AND AT ALL TIMES; IGNORE DISEASE.

Never permit yourself to complain, or speak of yourself as being sick. When you mention your condition at all, let it be to speak of yourself as growing better. Talk, and think, construction. You will find this like fletcherizing, a habit that will require some perseverance in acquiring; but it can be acquired. WHEN YOU HAVE ACQUIRED THE HABIT OF THINKING AND SPEAKING CONSTRUCTION, AND NOTHING BUT CONSTRUCTION, YOU HAVE MASTERED MENTAL SCIENCE, IN SO FAR AS HEALTH IS CONCERNED. Remember, however, that it is not mere superficial thought and speech, but FEELING and FAITH that count. When you make affirmations of truth, proceed in a manner something like this: Say that it is bedtime, and you are composing yourself to sleep; lie quietly in a relaxed and comfortable position, and fix your mind on the subconscious mind, which permeates your entire body as water permeates a sponge. Fix your attention on this mental or spiritual body as if it were a person, and think about it until you seem to feel it. Then address it after this wise, being careful to FEEL deeply what you say: "I will eat my food perfectly tomorrow, and it will be perfectly digested and assimilated; it will be used to build me a new and perfect body." Hold for a moment as clear a mental picture of this body as you can, (be careful to keep in the state of deep feeling) and think that it is YOUR body. With a little practice, you will find that you are becoming able to impress the subconscious most powerfully, and you will see the results the following day. Just before going to sleep is the best time to impress the subconscious, for it digests and assimilates during sleep the impressions it has during the day. And after you have so impressed it, be sure that on the following day whenever you think of your physical self you think of the IDEAL BODY WHICH YOU ARE BUILDING, and not of the body which now is. To put constructive thought in a nutshell, it consists in always thinking of the perfect thing you are building, and not of the imperfect and unfinished thing as it is at present.

Adopt the light breakfast or no- breakfast plan; fletcherize; and by steady and persistent effort; form the habit of constructive thought. Whenever you find yourself slipping back into old habits of thinking, call a halt instantly, and turn your attention to the building process which is going on within, and think of the perfect temple which is sure to be the result. Recognize the building process, think and meditate upon the building process, talk about the building process, have faith in the building process, and you will soon be delighted to FEEL and SEE the building process.

The Physical Side of Wealth-Culture

The physical side of wealth-culture, like that of health-culture, consists in making perfect use of the physical essentials. To build a strong physical body, you must begin by assimilating food, and to build a strong financial structure you must begin by assimilating the wealth in the environment you can reach now. To gain more wealth you must make constructive use of the wealth you have now, or of the creative and assimilative power you have now. If you use your creative power and not your assimilative power, someone else will get what you produce, and you will be a mere wage-slave, a producing machine. If you use your assimilative power, and not your creative power, you will be a robber; and while you may become rich, you will never be wealthy. What you want to learn, then, is how to use your creative and assimilative power, and also how to make constructive use of all the wealth you may get.

First, you must KNOW that there is wealth for you; that if you proceed according to law, you will certainly get all that you are justly entitled to. There is no poverty in nature; the world is full of wealth. The state of Texas, if farmed intensively, would feed the entire present population of the globe; so no one need go hungry because there is lack of food. The United States would produce cotton, wool, flax, silk and other fabrics enough to clothe the people of ten worlds like this in finer raiment than Solomon wore in all his glory; so there is no lack of clothes. There is plenty of clothing for you, and that of the finest. We have ledges of building stone, banks of clay for bricks, material for making cement, etc., enough to build a mansion for every family, and then we would hardly scratch the surface of the enormous resources God has provided for us in this line. There is a mansion - a palace for you. You may have, first, the perfect faith that there is wealth enough for you. You do not need to worry or be uneasy or doubtful for fear the supply will run short. You may be calm, assured, magnetic.

Here is where most people fail; they do not recognize the abundance of the supply. Creation is going on all the time; out of the original substance more wealth is continually being produced, and the supply is inexhaustible. Men are learning how to make sugar, coloring matter, fertilizers, and various other things directly from atmospheric air, without waiting for the slow processes of growth and vegetable organization. When we learn the processes, we shall no doubt be able to create what we want directly from original substance, at first hand; and until we learn that, we may control the creative processes of Nature as we will. You do not gain wealth by assimilating what others produce; you can produce what you need. You do not have to produce for others to assimilate; there is enough for them and you. You do not have to compete, or fight, or quarrel with others. You must get out of the competitive frame of mind, for the competitive mind is electrical; and you must get into the creative, or magnetic frame of mind. And all that is necessary to this end is to KNOW that there is limitless wealth, and

that you will surely get yours if you obey the laws. First, in order to get into the magnetic state, you must KNOW that there is all the wealth we can use, and more; and that you will certainly get your share if you do your part and claim your share. Some people do their part, but do not claim their share; these are generally poor in pocket, though often rich in soul. Some people claim their share without doing their part; these are sometimes rich in pocket, but always paupers in soul. It is a law that if you DO YOUR PART and CLAIM YOUR SHARE, you will get what you want.

In this lesson we will deal with the physical part of wealth-culture; and in the next with the mental part. The physical part must consist in the use of things. If you are to acquire wealth, it must be by making constructive use of the THINGS with which you deal in your profession or business. Since you often come into association with things through people, we may extend this statement, and make it in this wise: Wealth-culture consists in making constructive use of all the people and things with which you are brought into association in your business or profession. Most people use some things constructively, and others destructively; they gain a little here and lose a little there; and so they get ahead very slowly, if at all. It will be self evident to you that a person who makes constructive use of EVERYTHING and EVERYBODY must certainly move ahead rapidly. Every step will be a forward step with him; all things will work together for his good.

In the first lesson, you learned that in order to make constructive use of things, you must know what you want to do. First, choose your business. Choose the one that seems most in line with your tastes, and which will require the use of your strongest faculties. Select for your life work the thing you most WANT to do. Do not become possessed by the idea that you must be fixed by circumstances in some business or profession which you do not like, and barred out from the one which you WOULD like. Even though you are making money, you are not successful so long as you are doing something you do not like to do, and not doing the thing you want to do. The man who feels that he is misplaced is neither wealthy nor successful. Perhaps the most essential part of wealth -culture consists in finding the place where you will be happy in your work. If you are not happy in your work, you are a slave.

Perhaps there is something which you would LIKE to do, but you feel that you have not the talent for that particular business or profession; and so you do not dare try it. But remember that if you have not the fully developed talent, you have it in an undeveloped state, and can develop it; a future lesson of this course will tell you how. Nothing is more certain than that you CAN BE WHAT YOU WANT TO BE, in the matter of talent and ability; and if that is true, it is also certain that you CAN DO WHAT YOU WANT TO DO. If you are not big enough to do it, you can MAKE yourself big enough to do it. So, make up your mind as to what you want to do; then make up your mind that you WILL do what you want to do, and then begin to move toward the thing you want to do. Perhaps at present you cannot do what you want to do because you have not the necessary capital, and

are not in the proper environment; and in that case you must do what you can do in your present environment, with your present capital. Suppose you have only capital enough to operate a peanut-stand, and that you are in an environment where a peanut-stand would be a good investment; and suppose that your great desire is to become the owner of a great department store. Do not imagine that there is some mental-science method by which you can start a department store successfully on a peanut-stand capital, or in a peanut stand environment. But there is a mental-science way in which you can manage a peanut-stand so constructively that it will become a department store, or open the way for you to possess a department store. Start with your peanut-stand, and make it the best managed peanut-stand that ever existed.

The essential point to remember is that you must reach what you want by ACTING; by doing things. And today, you can only act where you are, and on the things that are within reach. Do not waste anytime straining after the things that are out of reach, or longing for the things which belong to the future; ACT, today on the people and things within reach today, but act ALWAYS with your mind set on GETTING WHAT YOU WANT. Act in the full faith - the positive knowledge - that you WILL get what you want; make every act a positive act, and an act of faith. Do not sit down and try to ATTRACT the thing you want to you; but begin to move toward the thing you want, and you will find it coming to meet you. Action and reaction are equal; and the person who steadily and purposefully moves forward with one thing in view becomes a center toward which the thing he seeks is drawn with irresistible power; this we will demonstrate in the next lesson.

When you move forward with full faith, every act becomes a success in itself, being done in the spirit of success; and the only way to achieve complete success in life is to make every act a success in itself. The only way to build a great success is by combining a multitude of smaller successes; you cannot build a great success out of a multitude of small failures. If, every day, you can make every act a success in itself, and make every act tend toward the thing you want to do, then you must certainly come in time to doing the thing you want to do. When you continually move toward a thing, you know that you must get there sometime; and you will find that the farther you go the more rapid your progress becomes. The rule is: Do, today, everything that you CAN do today; do everything you do in the most perfectly successful manner in which it can be done; and make everything you do tend toward the goal you wish to reach.

When you deal with a person, in your present business, make the deal the most pleasant and satisfactory thing of the kind that has ever happened; when you meet a person socially, make the meeting the most delightful thing in his experience; when you do a piece of work, make it the most perfect piece of work that has been done since time began. But in all this, keep your mind fixed on moving toward the thing you want, and be certain that you will get it. If you merely do your work perfectly without reference to getting what you want, you will be an extraordinarily efficient workman, but you will probably remain right where

you are; you will get a great deal of praise, but it will come mostly from those who profit from your efficiency. On the other hand, if you do your work perfectly, with your mind set on getting what you want, every person you meet will be impressed with the idea that you are too large for your present place. Remember always that it is your concentrated purpose to reach what you want, your faith that you WILL reach what you want, and your doing perfectly everything you have to do, which keeps you moving towards your goal.

It may be necessary for you to change your business, or remove to another place, before you can get what you want. If you feel that this is so, but do not know what to do, or where to go, do not worry or be uneasy about it. Give your attention to making good where you are, and to making success of the business in which you are engaged; keep your face turned toward what you want, and be ready to take any step which leads toward the thing you want. If your present business and environment are undesirable, and you have not been shown the "way out," it is probably because you have not thoroughly, completely, and in a superlative degree "made good" where you are. If you are too big for what you are doing now, prove it by doing your work better than a small man could do it; and if you are not too big, you can grow bigger by doing the work superlatively well.

But do not do your work well in a spirit of flunkeyism, to curry favor, or to win some one's approval; do it well because you are too big a personality to do it in any other way. Do everything superlatively well because you are a great personality moving on to larger things. This will put you into the right mental attitude, and arouse in the minds around you the right reaction, opening the way for you to advance to larger things.

First, study the facts as to the abundance of nature's resources until you know that there is wealth for you, in abundance, without taking from any one else; then meditate upon the Law until you see that it is inherent, in the purpose of things that you should have your share, if you do your part and claim your proportion; and consider that as the supply is limitless, so your share must be limitless also. KNOW that you CAN get what you want, and begin at once to move toward what you want. Know that if you have not the talent or ability necessary to get what you want, you can acquire that talent or ability; know that if you have not the wealth necessary to getting what you want, you can acquire that wealth. KNOW WHAT YOU WANT; and never let your faith waver that you CAN and WILL get it. Regard your present business and environment as means toward getting what you want, and begin at once to use constructively everything and every person within your reach. DO, EACH DAY, EVERYTHING THAT YOU CAN POSSIBLY DO THAT DAY; AND BE SURE THAT EACH THING YOU DO IS DONE IN THE MOST SUCCESSFUL MANNER POSSIBLE. Then, if your mind is fixed with unwavering faith upon reaching the goal you have marked for yourself, new avenues will constantly open before you, and you cannot be defeated.

The Mental Side of Wealth-Culture

All wealth comes from Nature, and is produced from Nature by the applied intelligence of man. Man can gain wealth in only one of two ways; (a) by taking it from his brother man and (b) by producing it himself. If he takes it from his fellow man he must render a just equivalent in something which is not wealth, in service or knowledge, or else he is a robber or a parasite. If you are to take wealth from others who have produced it, you must study to give a full equivalent or you will become a parasite, and suffer degeneracy and atrophy of soul. No parasite can enter the Kingdom of God. The most dreadful of all the perils of our civilization is the peril which confronts the wealthy and the well-to-do; the danger of falling into the habit of parasitism. And it is possible to avoid being a parasite; it is possible, no matter what your business may be, to reach back through and beyond the people with whom you deal, and act directly on nature. Even though you are engaged in a business which in itself is not productive of wealth, you can apply your mind to Nature in such a way as to cause the creation of what you want; and to do this you must KNOW that Nature is a living intelligence. Nature is not a corpse; Nature is a living Presence. All the intelligence of men and women is but part of the Intelligence of Nature. The mental side of wealth-culture consists in so applying your mind to this Living Presence as to cause the removal of obstacles and difficulties, and to cause the things which you want to be moved toward you. This Intelligence is moving along clear and definite lines, toward the consummation of a distinct and definite purpose; and if you move along the same lines and work for the same purpose, she will certainly give you what you want.

The purpose of Nature is the complete expression of life. She began with a single cell, and from that has produced successively higher and more complicated organisms, until she has made man, who is capable of living to a limitless extent. Nature caused evolution, in her effort to bring forth a being who should be capable of living all the life there was to live. She began human life with the cave man, only a little above the brutes, and has produced successive generations of men, each a little higher than the last, and capable of living a little more. She began human society with slavery, and has brought it up through feudalism to capitalism, perfecting a system of wealth production so that men might be able to live much; and now she is going on to perfect the system of distribution that all men might live much. She has already perfected the system, so far as men and women who are willing to perform the labor of sustained and consecutive thought are concerned.

The purpose of Nature, as revealed in all her works, is the continuous advancement of all life, into complete being. The purpose of Nature for you is that you should live all the life you are capable of living; but you must be careful not to get a one-sided conception of life. Life means all-round living; it does not mean mere physical indulgence, a denying of the mind and spirit for the body's

sake. Nature never intended man to live that way. It does not mean selfishly living for intellectual growth and pleasure, denying the soul and body for the mind's sake. Nature never intended man to be a mere power-hungry intellectual vampire. It does not mean pure altruism, living solely for the soul, denying both mind and body, sacrificing one's self for others; that sort of life is as morbid and unhealthy as either of the foregoing. Nature intends you to live all around; to exercise every physical function naturally and pleasantly; to exercise and gratify your mind, and to use your soul. What nature requires of you, and all she requires of you, is to live, in every way, all the life you are capable of living; without lack anywhere, and without excess anywhere. It must be so, because we see that the purpose of Nature is Complete Life.

If your purpose is to LIVE, and if for this purpose you desire wealth, and if your desire is just and high enough to deserve wealth, Nature will begin to move toward you in all her works, as soon as she becomes conscious of you. What you have to do is to make yourself known to her; to impress her with your desires. And you impress her only by your FAITH. You cannot so impress Intelligence by doubt or fear that it will move toward you. When you impress doubt and fear upon surrounding intelligences, they invariably move away from you; and when you impress them with FAITH, they invariably move toward you. If you can hold unwavering FAITH, you can so impress Nature that she will give you all that she desires you to have, and she desires you to have all the wealth that you can use for the living of all the life you are capable of living. No matter who may theorize to the contrary, wealth is necessary for the living of a complete life. It may not be necessary to the living of a spiritual life, or an intellectual life, but it is necessary to the living of a complete life.

Now you may see where we stand. You must get FAITH, and faith comes by perceiving facts. Here are the facts: Nature is a Living Intelligence; and this Intelligence is all-powerful through all her works. This Intelligence is moving in all toward complete living, and so must certainly give you all the essentials for all the life you are capable of living. This Intelligence is made conscious of you, and aroused to cooperation with you, whenever you begin to move forward with perfect faith. These are the facts, and they are indisputably true. KNOW that they are true, and KNOW that you are going to get wealth; that you are getting wealth. Turn back to the preceding lesson and read it again; and then move forward as it directs you, in the absolute certainty that you are GETTING WHAT YOU WANT. Have no doubts as to your ability; KNOW that whatever you lack can be developed. Have no doubts as to the power outside yourself; KNOW that the Intelligence whose manifestation Nature is, is all-power. Have no doubts as to the willingness of Nature to give you what you want; KNOW that her purpose is complete life for every living thing. ALL THE WEALTH THAT IS NECESSARY FOR THE LIVING IS YOURS. Know that, and know that nothing can prevent you from getting what is yours, if you move forward with faith to take possession of it.

When you take this line of proceeding, these results will follow: First, you will get out of the electrical, doubtful, uncertain state of mind, and into the poised, confident, magnetic state. You will begin to be able to judge between constructive actions and policies, and destructive actions and policies. This is where the electrical person, who lacks in faith, fails; he makes too many mistakes; he does too many things which are destructive in their tendency. He cannot classify his actions into constructive and destructive, because his judgment is made imperfect by fear. Get the faith described above, and you will soon become known as a person of good judgment, because you will judge by intuition and inspiration from the Great Intelligence; you will have a Perception of Truth, like that of Abraham Lincoln, and others of the Illuminati. You will make a few mistakes, and when you do one, you will be able to avoid ill effects, and turn it to advantage.

But the results of your faith and action will not be, all of them, within yourself. You will become conscious that a POWER outside of you is moving in your behalf. You will find that people and things are arranging themselves of their own volition, in such a way as to help you get what you want. Obstacles will be removed from your path, and favorable combinations of circumstances made. People who never heard of you may be brought long distances to do something which is necessary to your advancement; people who seem to be in your way may be transferred to other fields; most remarkable things may happen along this line. Most remarkable things certainly will happen, if you move forward with unwavering faith, doing in a successful manner everything that is possible, every day, and keeping your goal of perfect life in view. Nature positively WILL give life to those who obey the law; Nature MUST do so, for that is the purpose of Nature.

No obstacle which appears to confront you need to discourage you in the slightest degree. You may be in an uncongenial business, and in an inharmonious and distasteful environment, and be unable to see the slightest prospect of finding a way out. In the most sordid surroundings, you may be longing for rest, travel, books, art, music, love; and while you KNOW that all these are absolutely necessary to the living of real life by you, the possibility of getting them may seem as distant as the stars. But the difficulty is only apparent. The same Intelligent Power which brings Halley's Comet back into our solar system after an absence of seventy years will bring you toward what you want. Business combinations of which you never dreamed will be made, so as to open the way for you; every obstacle will melt away as you approach it, or you will find a way around it. MOVE FORWARD IN FAITH, ACCORDING TO THE LAW, AND YOU WILL GET WHAT YOU WANT.

The law applies to you as well if you are not in business for yourself. You may be a wage-slave, a mere cog in the machine of industry; you may see absolutely no prospect of advancement, or of ever getting to live more than you are living. But remember this: IF YOU ARE CAPABLE OF LIVING MORE THAN YOU ARE LIVING, THERE IS A WAY FOR YOU TO DO SO. All that is required to bring

you under the operation of the law is the capability for a larger life than you can live where you are with the means you have. You may be a mill-hand, tied to a lathe or sewing machine, and the way of advancement and promotion may seem to be completely closed against you; no matter. Fix your mind on what you want, do PERFECTLY everything that you can do, both in working hours and out of them. This is a point you must consider; that you will not move forward very rapidly if you "rest" and relax your concentration as soon as the six o'clock whistle blows. In season and out of season, during work and during play, keep your mind set on getting what you want. I do not mean that you are not to take rest or relaxation, but I mean that in your rest and relaxation you are to still DO EVERYTHING THAT YOU CAN DO WHICH WILL MOVE YOU TOWARD WHAT YOU WANT. You may not meet the person who is to open the way of advancement for you during work hours; you may meet that person in a five-cent theater or at a picnic for all I know; but the thing is to make constructive use of every personal meeting, and of everything you are brought into association with.

This does not mean that you are to be forever TALKING about yourself, or your advancement, or about getting the thing you want, or getting out of your present environment. Generally, the less you talk about these things the better. Talk advancement; talk faith; when you ARE led to speak of yourself be perfectly frank, tell the truth, and speak with calm assurance; always THINK in terms of advancement and confidence, and always have FAITH. Before long you will find that other people are becoming interested in your future, and that they are planning to advance you. The writer of this lesson once came to the point where the possession of a typewriter was an absolute necessity to the continuance of his work; and at the right time, the typewriter was purchased and freely given "for the cause" by a man who, twenty-four hours previously had been an entire stranger, and who accidentally, as it appeared, learned of the need. This is the way things will happen to you, if you come under the operation of the law.

You see that the essentials for wealth-getting seem finally to be reduced in number to two: Absolute and unwavering faith, and making constructive use of everything and of every person in your present environment. The two must go together. Napoleon, with all his ability, and his skill in bending men and circumstances to suit his purpose, would never have made himself master of Europe, but for his unshakable faith in his destiny; and he would have never mastered Europe by his faith, without continuous action. Know what you want; know that you can get what you want; know that you will get what you want. Make every action a success in itself, and do not omit any action which tends to bring you toward what you want. Follow closely and continuously the direction given in this and the preceding lessons, and all that you can use for the living of all the life you are capable of living will certainly be yours.

The Development of Talent

All life is the same, comes from the same source, and contains the same possibilities. In the subconscious of every person is the power that can; but the present application of the power depends upon development of faculty. The power that can produce music is inherent in the subconscious of every person; but in very many persons the power is denied expression because the musical faculty is not developed. The power to paint beautiful pictures is inherent in the subconscious of every person, but in most persons the power is denied expression for lack of training of the objective faculty, or talent. The power to conduct great commercial enterprises, and to originate wonderful inventions is inherent in the subconscious of every person, but in the majority is hampered by lack of training and development of the objective faculty, or talent. All power is given to the subconscious, but without objective training, or the development of talent the subconscious is like a skilled workman without tools; it can do nothing, or can work only in a clumsy and ineffective fashion. It is the development of talent, or faculty, which makes subconscious power effective.

Every talent or faculty finds its expression through some particular section of the brain; and the development of the talent, or the power and ease of the action is in proportion to the fineness and number of active cells in its own particular brain area. A child born with a large number of fine and active cells in one section of the brain will be a "natural" musician; one born with the same condition in another section of the brain will be a mathematician; and so on. The musical ability, or the mathematical ability, or the oratorical or artistic ability are the same in all cases, but the ease and power of expression will depend upon the number, fineness, and the activity of the cells in the particular brain area involved. It is a correct expression to say: "I have no musical talent," if you speak of the power to express yourself in music; but it is not correct to say: "I have no musical ability," if you speak of the potential power to cultivate expression. You have as much musical ability as any one, but it may be a much longer and harder task for you to develop TALENT than if you had been born with a good start in that direction.

The development of talent is a matter of multiplying brain-cells, and increasing their activity; and this is accomplished by turning the energy of the subconscious to the work. And in the beginning, let me remind you of what you learned in the second lesson; that the subconscious cannot work unless it is supplied with proper materials, perfectly prepared. You cannot build fine and active brain-cells with partially digested food; so the first step in the development of talent must be to adopt the no -breakfast plan, and begin the practice of fletcherism. Give to the subconscious the finest and most perfectly prepared materials, and it will manufacture the finest and most perfect cells in whatsoever part of the body it may expend its power.

Having supplied the subconscious with the right materials for brain building, the next step is to direct its energies to the proper section of the brain. It has been taught that the best method of doing this is to concentrate the attention upon that section of the brain for a considerable period every day, thereby, increasing the circulation of the blood, the nerve action, and consequently the nutrition and growth; but a better acquaintance with the matter shows us that this process is unnecessary. The process of "sitting" several times a day for concentration upon various sections of the brain, soon becomes burdensome and monotonous; and it is found to be unnecessary. There is a better and more natural way.

The development of talent is accomplished by obedience to the same law which governs all other development and attainment. Do what you can do today, and do it in the most perfect manner possible; and when you can do any one thing perfectly, it will give you the ability to do a more difficult and complicated thing tomorrow. It is a self-evident proposition that all growth and all advancement must come by obeying this law. If you can do the work of your present position only in a feeble and imperfect fashion, you certainly could not "make good" with the larger and more complex tasks of the next higher position. It is not merely doing what you can do today, but doing it PERFECTLY that causes development.

It will be seen by what is said above that the development of talent is, in part, a physical matter; the section of the brain used in expressing the particular talent must be cultivated.

Now, the cultivation is like that of any other part of the body; it is done by exercise, taken in the right mental attitude. The benefit of exercise depends mostly on the attitude of mind in which it is taken; exercise builds up the athlete, and when it is called work, stiffens and cripples the laborer. Play will make a child grow healthy and happy, while the same, or less, exertion in the monotonous work of a cotton mill would soon kill the same child. It is mostly a matter of the mental attitude in which the work is done. The exercise of a faculty causes innervation of the brain area involved, and causes an increased flow of blood to that section; so the brain cells are quickened to activity, and new ones are created. If effort is made to do the work in hand PERFECTLY, the capacity is tried to the utmost, and an imperative demand is made for more power, and for rapid creation of new cells. The child which practices its musical exercise in a shuffling and indifferent manner having no other interest or desire than to get through so many hours of "practice" each day, will develop musical talent, but the process will be slow. The child which eagerly and conscientiously tries to make each exercise a perfect performance will develop rapidly, and if its interest and confidence are intense, will be considered a prodigy.

It does not matter whether the talent you wish to develop is mechanical, executive, literary or artistic, you must begin by using what you do have, and by doing what you do in the most perfect manner possible. If you do not use what

you have, you cannot get more, and if you use what you have in an imperfect fashion, you are not making a demand for more. If you only give a muscle light and easy work, you will not develop it and increase its size; and if you give a brain only light and easy work, you will not cause the development of many new and active cells. If you habitually and regularly work a muscle until it is TIRED, nature responds to the demand by increasing the muscle; and she will increase it very rapidly if the exercise is taken with purpose and faith to bring such results. So, if you use a brain regularly and systematically, with full faith and purpose and use it to its full capacity for effective work, nature responds to the demand by a very rapid building of new cells, and a quickening and refining of those already in existence.

You were born with certain sections of your brain larger and more fully developed than others; so certain things were easier for you to learn than others; you had a "natural talent" for them. In other words, your subconscious already had the tools to work with, in expressing itself along those particular lines. Other sections of your brain were smaller and contained fewer cells; and it is by developing these that you acquire or develop new talents. You do not need to change the shape of your skull, or to enlarge these parts of your brain; but only to refine the brain tissue, and multiply the number of active cells. And this you can certainly do as indicated above, by using the faculty steadily and regularly, and by seeking PERFECTION in your work. And your progress will be rapid in proportion to the FAITH and PURPOSE with which you do your work. The development of talent is not by any means a necessarily slow process.

Let us suppose, for example that you wish to develop a talent for literature. First, you must know that you CAN write. However little the ability you seem to possess now, you must KNOW that you can bring that latent possibility to the surface. This will give you the absolute FAITH which arouses the subconscious to full and effective action, and which causes it to draw on the Infinite for more power if necessary. If your faith is absolute, there is no limit to set to the genius you may develop; no one has ever done such perfect work but that better work is possible to you. You may write better dramatic verse than that of Shakespeare; better character delineation than that of Dickens; better fiction than that of Dumas; better poetry than Whittier or Longfellow. All the limitless resources of the Universal Mind are yours to draw upon, if your FAITH is unwavering, you are not limited by what others have done.

Along with FAITH in your ability to develop talent must go the PURPOSE TO DEVELOP TALENT. It does not build a faculty rapidly if we merely use it as the ditch-digger uses his muscles; in drudgery, without the purpose of development. We must use the brain as the athlete uses his body; use it in hard work, but with the purpose of development always in view. The object of work is to produce something; the object of exercise is to develop the instrument. Work which is not exercise may produce something, but it tears down and wears out the brain; exercise which is not work may build up brain or body, but it produces nothing.

Work which IS exercise both produces and develops. If you have faith that you CAN develop talent, and keep steadily in mind the purpose to develop it, your work becomes exercise, if it is done in the proper manner.

The proper manner in literary as in all other work, is suggested above. Aim at PERFECTION; do perfect work. Do not allow yourself to be hurried or driven into doing imperfect work. If the spur of necessity is driving you to imperfect work, find something else to do to "help out" until you can write what you write with time enough to give it perfect consideration. Do not try to live solely by your literary talent until you have developed it to such an extent that it will support you without worry or driving. This is true of all talents; you should not try to make your living by the exercise of the least developed ones. Make your living by the exercise of those talents in which you are strongest, and meanwhile, develop the others. If you have good arms and shoulders, and a strong back, you had better get a job in the street cleaning department of your town, and so earn your bread while you develop your literary talent, than to depend on literary work before you have developed the talent of doing it.

There are many who feel that they have no chance to develop certain talents because they must work hard all day doing something else; when night comes they are too tired, as they think, to turn their minds to a new field. This however, is a limitation which does not really exist. No matter what your work is, so that it is anything at all in reason, it will not exhaust you if you do it in the right mental attitude. Work which we do not WANT to do, and which we do not LIKE to do, becomes drudgery, and it is very tiresome; but work which we love for its own sake, or because of the results which it brings, becomes joyous exercise, and makes us stronger. If your daily task is distasteful to you, do it with the thought that it is making your development possible; rejoice in it, because it is enabling you to get your heart's desire. Go to bed early, and get up and do two or three hours of the literary or other work before the whistle blows; you will find that you can do this perfectly well, and that the very best time for brain work of any kind is before seven o'clock in the morning.

Whatever talent you wish to develop, know that it is an absolute certainty that you CAN develop that talent; and know that it is quite within the bounds of possibility for you to develop it to a greater extent than has ever been done. Begin in full faith, and with an unshakable purpose to do what you can do now, with what talent you have now. Do this regularly, and as continuously as possible, never losing sight of your purpose of limitless development. Do all that you can do in the most perfect manner in which it can be done, in the full faith that you are developing a brain which will enable you to do it still more perfectly tomorrow; proceed exactly as indicated in all the foregoing, and you must certainly succeed, and succeed so rapidly as to astonish you.

The Retention of Youth

Is it worth while to achieve health, wealth, and ability if, when we reach the age of forty five or fifty years, we are to begin to lose it all - to begin to go down hill, grow slower of step, dimmer of vision, steadily weaker in mind and body until we are reduced to absolute helplessness and dependence? If we go the common way of the world, just as we become most effective we shall begin to become ineffective; just as we gain what we want, we shall begin to lose it all. If one is to be counted "old" and "a has been," a "back number" at fifty, life is hardly worth while.

Many sweeping assertions have been made by metaphysical teachers and writers concerning the retention of youth and the conquest of old-age idea; but we are still lacking a well attested scientific demonstration on this point. In this lesson we will consider the known psychological and physiological facts in the matter, and try to draw legitimate conclusions as to what is possible for us to do.

First, we are compelled to conclude that old age is not a constitutionally inherent necessity of the body itself. The body does not really grow old; it is being perpetually renewed. The processes of cell destruction and cell-building are continuously going on, and modern physiology has ascertained that these processes are much more rapid than we have supposed; in the body of a healthy adult person of forty-five, there is probably not a single cell which is three years old. So far as his body is concerned, the man of forty-five is no older than one of twenty. The man of forty-five has nothing physical that he has kept from infancy; he has nothing physical that is "old." The only thing about him which he has retained from his infancy is the subconscious mind. His subconscious mind, so far as our observation goes, is forty-five years old; but his body is less than three years old. Why does this young body now begin to present the assurance of progressive age and decay?

The subconscious mind has built the body from infancy, according to the impressions it received before birth. The conformation and appearance of the man's body have been determined by heredity, and of this heredity there are three distinct branches. First, there is the heredity of life, which comes from God, or the Supreme; and in this must lie the power to change and set aside all other heredities, for the source of all must be greater than all. Second, there is the heredity received from the race as a whole. It is this racial heredity which gives us the general idea of old age. For countless centuries men and women have begun to present the appearance of age at approximately the same period after birth; and the belief in the inevitability of a progressive physical and mental decline, beginning somewhere between forty and sixty, has been firmly fixed upon the subconscious minds of the race, and is automatically transmitted from parents to children. How the limit of life came to be fixed at about seventy years I

do not know; but there is no physiological reason why it might not as well have been fixed at five hundred or a thousand years. It appears to be wholly a matter of subconscious impression.

The third branch of heredity is that received from our immediate parentage. It is this heredity which gives us the individual variations as to the time and manner of our growing old. Some people begin to show signs of age at forty, and others not until sixty; in some the indications take the form of gray hair and failing sight, and in others we see wrinkles, and loss of flexibility; and so on. In some the mental faculties remain unimpaired until the end, while in others they begin to fail at half a century; and all these variations are the result of subconscious impressions received from the immediate ancestry of the individual, and from his environment.

This, then is the phenomenon which confronts us: We see the body as continuously renewed up to a varying period which we call "middle life"; and after that period is reached, we see that the process of renewal does not keep pace with that of destruction; there appears to be a gradual but constant decline in power. And since we know that the subconscious mind is in charge of all the bodily processes, and is the real source of all vital power, we must ask the question whether the subconscious mind itself grows old; whether man is started in life with a certain amount of vitality, and must perish, mind and body, when that vitality is expended; whether he is like a wound-up machine, capable of running only for a fixed period of time, or whether he may, so to speak, wind himself up again, and renew his power.

The latter hypothesis appears to be in accord with the facts. We see sick people, whose vitality seems to be almost entirely gone, take a new start and build themselves up into robust health and strength; we see people who present all the signs of old age take up physical or mental culture, and apparently renew their youth; we see, in many ways, the demonstration of the claim made by Professor James, based on the phenomenon of the "second wind" of the athlete, that man has an unknown, and apparently limitless reservoir of vital power upon which he may draw at will - when he learns how. Seeing and taking into account all these phenomenon, we come to the conclusion that man does not grow old at fifty or sixty because his vitality is exhausted, and he cannot renew it, but because the renewing process has been suspended by the subconscious in obedience to the racial impression it has received. And, if that be true, it follows that if we change the impression, we can change the period of old age, or do away with it altogether.

The logic of this conclusion appears to be impregnable; so completely so that it is admitted even by materialistic physicians and physiologists, who say that there is no physical reason why man should not retain youth and life indefinitely. If there are no physical reasons there can only be mental reasons; and the mental reasons can be removed if it is possible to change the mind. We come then to

the CRUX of the whole matter in the question whether the racial and ancestral impressions of old age can be removed from the subconscious.

And the impression of perpetual youth and continuous renewal put in their place.

Theoretically, we KNOW that this can be done, because we know that the subconscious can be impressed in any desired way; but practically we find the matter in hand to be one of unusual difficulty. The idea of old age has been fixed upon the subconscious by racial thought and experience for countless centuries, and it is so firmly imbedded as to seem almost a part of the very texture of the mind itself; it will not be removed by a few repetitions of the opposite idea. When the individual sets himself against the mighty tide of a racial experience in which all men and women have shared for a hundred thousand years, he undertakes no light task. He has not only to overcome the influence of the almost unanimous belief of all living people, but he has to overcome the subconscious legacy received from countless millions who have passed on. He has to overcome the suggestion of old age continuously received externally from those around him, and he has to overcome the belief in old age, fixed as a rock in his subconscious mind by the thoughts and experiences of all those of the race who have preceded him. It is not easy to do this, but it is possible. It is possible because man can think what he wants to think and by scientifically thinking what he wants to think, he can impress what he wishes upon the subconscious mind. To retain youth, man must think continually and only of the processes of renewal as going on within his body; he must not, for an instant give thought and attention to the processes of destruction. He must think renewal, talk renewal, FEEL renewal, until the subconscious retains only the impression of renewal; or at least, until the impression of destruction has become so thoroughly subordinate to, and a part of, the impression of renewal. He must absolutely close his eyes to the appearances presented by his environment; he must not see age, decay, or senility anywhere or in any person. He must think in terms of construction; the destructive processes of Nature, even though they may be but a necessary prelude to construction, he must ignore. At all times, and under all conditions, he must be active to stamp upon his subconscious mind the thought that his body is being renewed in every part; it must be his sole thought concerning his physical organism, that it is being perpetually renewed, through and through. He must hold this thought of perpetual renewal so steadily, continuously, and with such deep and sustained FEELING that it will supercede in the subconscious the impression received by the racial experiences of the centuries.

This matter of FEELING is most important, for as we have more than once explained in these lessons, it is only those thoughts which are accompanied with deep feeling that reach and impress the subconscious mind. To impress the subconscious mind with the idea of perpetual youth and renewal, you must FEEL YOUNG, all the time; and to do that you must ACT YOUNG. You must not adopt the customs and mannerisms of "old age"; you must exercise and play like a young person. You must look upon the world and all it contains from the

viewpoint of a young person; otherwise you will inevitably come to FEEL old, and if you do, you certainly begin to present the appearance of age. Get the viewpoint of a young person, and be careful to keep it; mentally take and hold the position of youth. It is not necessary that you should be frivolous or undignified; but it is absolutely essential that you should act and feel young. If you do not class yourself with the young, you will certainly class yourself with those who are older; and that is admitting the old-age idea, and will lead to your classing yourself among the down-and-outs. Hold the mental attitude of youth, and take the physical attitude of youth.

If you would do this, you cannot take life too seriously; you must play a great deal. Normal youth is always ready to play; and the person who feels young seeks play and amusement. If you are a young person, you will not only want the more staid and quiet mental pleasures, but you will seek for physical sports - games, and out-door enjoyments of the strenuous kind. How can you retain the mental attitude of youth if you say: "I used to play tennis, or golf, or baseball; but now croquet is strenuous enough for me?" That is equivalent to saying: "I am a has-been." You must play those games which require activity, and flexibility of the muscles; that is the only way in which you can retain activity and flexibility. If you are to hold the frame of mind required, you will have to drop exercise, and put play in its place. You do not wish to admit that you are taking exercise to retain your youthful vigor and flexibility; you simply play because you ARE young, and so enjoy playing.

Be careful that you do not get into this mental attitude; "I am growing old, but I will make believe that I am young." The truth is that you ARE young; there is not an "old" cell in your physical body, and your mind is a mere infant, so far as its duration is concerned. Youth is to be retained, not by a skillful and strenuous make-believe, but by steadily recognizing the FACT, and refusing to be misled by the appearance. The old age of the body is an appearance, brought about by a deeply stamped but erroneous subconscious belief. If the opposite subconscious belief is established, the appearance of old age will be supplanted by the manifestation of the real TRUTH of youth. And to accomplish this, you must take, objectively, the attitude of youth; you must think youth and FEEL youth; you must mentally recognize and dwell upon the process of constructive renewal until the subconscious is thoroughly foiled and permeated with the thought of it.

How much can you accomplish? Can you retain youth indefinitely? Well, some people are accomplishing a great deal in that direction. There are people who, at sixty-five and seventy, look as young, and to all appearance are as young as those of thirty and thirty-five; they have lost nothing in mental or physical power. If that is possible for them, it is also possible for you; because He that is in them is also in you. By following the instructions in this lesson, you can greatly increase constructive action; you can begin to present more of the appearance of youth; you can add to your mental and physical vigor; you can prolong your own youth, and you can help to put the next generation in a position to complete the

conquest; and that is worth more than all.

Marital Happiness

Just as it is true that it does not profit a man to gain the whole world if he lose his own soul, so it is true that good health, wealth, talent and success become valueless to the person who fails to attain happiness and satisfaction in the love-relations of the home. To live in happy love relationships with those near to us is the one thing needful; failing to accomplish this, we fail in all. Health, wealth, talent and success are, to a very great extent at least, without value to a person whom nobody loves. How to get what you want in love is, then, the most vitally important of all studies in attainment.

We know that love exists, and like all other things, has a beginning in every case; and we know that if it has a beginning, it must have a cause. There may be a Love which has always existed and which is the Great Uncaused Cause of all things; but love between finite persons did not always exist. It came into existence at some more or less definite period, and it must have had a cause. There are some loves, like that of a mother for her child, which seem to be instinctive, and part of our natures; but the loves which make and hold together the family and social circle - the loves of wives and husbands, of brothers and sisters, of neighbors, associates and friends - all these have a beginning, and must be the result of causes. And if so, the causes must be practically the same in every case, for it is a law that like causes always produce like effects.

If we can find the cause of love, and apply it, we shall be able to produce love; so we must go in search of this cause. At the outset, we discover that it is always something in the recipient; in the person on whom the love is bestowed. One person does not love another unless he sees something to love in that other. Love is always won, or attracted by the person who is beloved. Love cannot be bestowed at will; you cannot love everybody. You may feel benevolent good will toward everybody, but that is not love. You can only love those, who from your point of view are lovely. You love those who attract your love, or win it; you cannot love those who do not. Love is not created by law, or statutory enactment; you cannot love people because somebody orders you to love them, nor can they love you because they "ought" to do so.

Every person is under a moral obligation to be just and fair to others, but no person is under a moral obligation to love others. Every person is under a moral obligation to endeavor to so live as to win the love of others. Nobody, not even your husband or wife is under obligation to love you; you are under obligation to win and hold the love of others. The husband whose wife has ceased to love him has no ground for complaint; it is she who may justly complain that he ceased to win her love. The wife whose husband does not love her must not hold a fancied obligation over him; she must ATTRACT and WIN him, or she will lose him. No law or moral obligation can compel one person to love another. The fact that

other people do not love us, is not a cause for complaint against them. They cannot help it; if we were lovely, they could not help loving us. If I am not successful in business, it is because I have not applied the power within me so as to achieve success; and if I am not loved, it is because I have not applied the power within me so as to achieve or WIN love. If you are to be loved, remember that it can be accomplished by making constructive use of THAT SOMETHING WITHIN YOU WHICH ATTRACTS LOVE. You cannot get love in any other way. And what is this something which attracts love? In a word, it is PERSONALITY. If you ARE something, somebody will love you for what you are, and the more you are, the larger number of people will love you, and the more you are, the more intensely you will be loved.

Drop, at once and forever, all notion of holding or attracting the love of others by force or obligation. Dismiss from your mind the false notion that your husband, wife, brother, sister, neighbor, friend ought to love you, and are blameworthy if they do not; that is a mistake. Set to work to develop that within yourself which can WIN love; make constructive use of the power of personality. If you have no personality, develop one; do not deceive by pretending to be what you are not. If you do that, you will be sure to be found out later, and you will lose the love you win by false pretense. Be what you are; and if you are not enough to win love, be more; develop yourself.

Cultivate a fine appearance, but do not rely upon looks alone. Beauty in a woman is a splendid thing, and so is a powerful and commanding appearance in a man; but if you have nothing beneath your fine exterior, you will not be able to retain the love you win. Your lover will discover that you are shallow and superficial, and the love will turn to contempt or pity. Remember that while a cheap personality may sometimes present a fine appearance, a fine personality can never fail to present an appearance of beauty and power; and cultivate personality. When you have developed a splendid and commanding personality, you will not need to be uneasy as to how you look.

Never make this mistake of trying to win love by slavish service to others. The spirit of service is a great thing, but the slavish spirit contemptible. Do not "run after" any person, or persistently and effusively "wait on" any person, with a view of winning love by doing so; nine times out of ten you will win only contempt. It is right and proper to render every possible courteous and kindly service to others, but it is fatally wrong to make yourself the slave of any one. You cannot win love by service; you can only win love by BEING SOMETHING. You do not make people love you by the number of things you do for them; if they love you, it will be for what you are. If you overdo the matter of service, you will almost invariably receive the contempt of the person you serve. This applies in family relationships as well as in those of society and the neighborhood. Those children upon whom the parents shower most benefits are not often the most loving; nor are those husbands and wives who receive the most eager and constant "service" from their companions.

If you wish to be loved, you must live your own life; and the more full and complete the life, the more love you will win. You cannot win and retain love by pretending to be something else than yourself; for your true self must be discovered some day. To win and retain love, you must be yourself, and your best self; and the more you are of your best self, the more you will be loved. So you will see that it is a mistake to sacrifice yourself for others; when you sacrifice yourself, you lose the very thing which would attract others to you. Instead of sacrificing yourself for others, what you must do is to make the most of yourself for others. Those who sacrifice themselves for others may win some degree of pity and tender feeling, but they are not loved as are those who make most of themselves. Do not imagine that you can buy love by what you do; you must win it by what you are.

So, in social and neighborhood matters, BE SOMETHING. If you see the need for reform, be a reformer, but do not sacrifice yourself for any reform. You will probably not help the reform by doing so, and you will lose your own life, or all that is worth while in life. The altruism which leads to continuous self-sacrifice is morbid and unhealthy; the altruism which leads one to make the most of himself for others is noble and praiseworthy and is the only kind of altruism which really helps the world. If you are a strong and loveable PERSONALITY, you will be loved by your neighbors and fellow-citizens; but if you throw yourself away for their good, they will only feel contempt for you. I do not mean that you should be selfish; on the contrary, I wish you to avoid selfishness; there is nothing more selfish than what commonly passes for self-sacrifice. The most selfishly conceited people are generally those who sincerely believe that they are making the largest sacrifices for others. Remember, what wins love is PERSONALITY, and self-sacrifice means the sacrifice of personality. Personality is not developed by the things you do without, but by the things you use constructively.

You can get at the natural method of winning love by watching the methods instinctively pursued by a pair of young lovers in courtship. The young man makes the most of himself; he wears the best clothes he can obtain, and tries in every way to present the appearance of a strong and attractive personality. If he sees faults and weaknesses in his sweetheart, he does not call her attention to them, or try to correct them; he makes the very most of himself, so that she will desire to please him. He knows that if he can make himself WORTH PLEASING, she will do her best to please him; and he tries to develop a fine, manly, noble personality. And she, seeing how well worth pleasing he is, will dress her best, act her best, cook her best, and strive to be her best for him. By BEING SOMETHING, himself, he causes her to BE SOMETHING in order to attract and win him; and the rule works both ways, for the more she makes of herself, the more anxious he becomes to win her. They continually try to improve themselves, to develop new powers, new beauties, new attractions; they live the advancing life in their effort to win and hold each other's affection. If you wish to win the love of some particular person, address your love to that person; fix your

mind upon winning the love of that person, but do not try to "act" upon him or her in any way. Act upon yourself. Do not try to influence any person into loving you; address your love to them, and then make so much of yourself that they cannot help loving you.

If you are already married, and find that love seems to be waning in your home, you will readily see the cause from what has been said. Marriage love is created by the process called courtship; and requires a continuous application of the cause to keep it alive. If love is waning in your home, it is because courtship has ceased; you have ceased to lead the advancing life; you have ceased to WIN each other's love. Love after marriage cannot be retained merely in response to promises made or obligations taken; it must be continuously WON if it is to be retained. You certainly will not be loved unless you make yourself WORTH LOVING.

Do not plead obligation; no husband or wife is obliged to love a partner who does not try to win love, and no one CAN love a partner who does NOT win love. Do not try to win love by mere service; no husband will love his wife because she makes herself his slave, and no wife will love her husband because of the multitude of things he buys for her, or does for her. Do not make the mistake of trying to win the love of a husband or wife by slavish service; you will be loved for what you are, not for what you do. Render all the service you can, but do it in a GREAT way, not in a slavish way. Be the servant of all, but do not be a slave to any. If you are a woman, do not allow yourself to be so bound down by kitchen and household duties that you have no time nor opportunity to cultivate yourself. That is useless self-sacrifice, and no family has a right to demand it of the wife and mother; nor will she be as well loved as if she insisted on an opportunity to live her own life. Whether you are a husband or wife, a father or mother, remember that your family will not love you for the number of things you do for them, but for what you are. If you desire the love of any person, you must address your own love to that person, for love begets love. Action causes reaction. Address your love to the person, but do not try to influence, compel, or purchase his love; win it. And you can only win the love of any person by developing within yourself something that is loveable. All persons are not attracted by the same characteristics; but if you love any person in a genuine way, you will be instinctively led to develop in yourself those things calculated to win the love of that person.

Married people who wish to love each other should remember that like causes always produce like effects; and that the methods which made them love each other before marriage will cause them to love each other still. Let such couples institute a second courtship, and make it to continue as long as they live; and let them understand that a genuine courtship consists in each living the most complete life possible, and making the most that is possible of himself; doing this for love's sake. This process will be continuous, for there is no limit to the soul's possibility of development; any married couple may go on developing new

attractions for each other as long as life lasts. Make the most of yourself, and you will be loved; you will also help the world.

Special Application

As a type of a large class of avocations, let us take the pursuit of literature, and consider how the seeker after success should apply the principles given in the preceding instructions. And going back to the initial lesson, we find that our first requisite was that the seeker must know what he wants. Make up your mind at the outset whether you wish to excel as a writer of fiction, drama, descriptive articles, or essays; write what you want to write, and proceed along the lines of what you deem your strongest faculties, holding yourself ready to change your ultimate object if need be, as your view broadens.

Then if you are dependent on your work for bread, and **MUST** sell what you write, do not try to sell that for which a market must be created. Do not begin by trying to "elevate" literature; wait until you get a place on which to stand before proceeding to lift the world. If you can strike a new idea, which fills some present want, well and good; but you will find it hard to get a living in literature by selling people something which they do not want. Do not try to force a new policy upon the editor; if he edits a periodical which contains stories of a light and it seems to you, trashy type, do not send him something on an altogether different line, with a view to improving his publication. He knows what he wants; and if he does not, it is not for you to tell him. If you are going to write for your bread, or for present rewards in the way of wealth and popularity, you will have to write for the market.

Study the market in the particular line in which you propose to write; select what seems to you to be the highest type of excellence in the productions given through that market, and set to work knowing that you can do far better than the type you have selected. There is no writer living who is writing the best that can be written; and there never was a writer in the past who did so. Nothing so great has ever been produced but that something greater still is possible; and the power which can produce that greater something is within you. If you know this, and **FEEL** it fully when you write, you will write in a successful frame of mind, and will produce good work.

To attain the best results in any form of mental work, it is vitally important that you should work in a successful frame of mind. You cannot fully apply your mind when you are disturbed, or in doubt, or anxious; even though you may "pull together" and secure a fair control over the objective faculties at such a time, you lose practically all the great power of the subconscious. The subconscious acts perfectly only when you are poised, serene, and confident; you can never do really good mental work while you are in the electrical state of mind.

When you sit down to write, lay aside all other thoughts but those pertaining to your work. Do not think of the money you are going to get for it, nor of your need for the money. Do not think of your necessities. Do not work against time, holding

the idea that a certain number of words must be turned out every day. Do not work when you are tired mentally. Learn to prepare yourself for your work by a mental exercise which will give you poise. Think over the things you have learned in these lessons until you KNOW that you can do the best work; and until you not only KNOW that you can, but FEEL that you can. When you KNOW that you can, and FEEL that you can, you are ready in both the subconscious and the objective mind to do successful work. When you are only intellectually CONVINCED that you can, but do not FEEL that you can, you do not get the power and inspiration of the subconscious; you may show talent, but you will not show genius.

Having gotten into the desired state of mind, the next thing is to be sure that you do not slip back into the electrical state again. Take your time in selecting a subject or theme; get something good; something that is needed; something that will be successful. Better spend a whole day, or a week finding a successful theme for a story or essay than to spend a fortnight or a month writing an unsuccessful one. Be sure that you have a successful theme, and KNOW that you can handle it better than it was ever handled.

Begin your work in this mental attitude, and be sure that every sentence you write is a successful sentence; and that every word is a successful word. As we have shown in a previous lesson, if every part of your work is a success in itself, the total cannot be a failure. When you have written a page, if you are not satisfied with it, do not hesitate to destroy it, and begin again. If your work is not quite satisfactory, it is because you have not quite brought all your subconscious power into harmonious action with your objective faculties; or because your objective faculties have not yet had training enough to fully express the subconscious power. You call your subconscious into action by feeling that you CAN do perfect work, and you train your objective talent by TRYING to do perfect work. You will ultimately get the two working together, and when you do, your work will show not only the power of genius but the finish of talent. Keep in the magnetic frame of mind, and make each part of your work a success in itself.

When you have learned to write, you have yet to learn how to market your work. If you prepare a piece of work of any magnitude, as a serial, it is well to submit a scenario to several different editors asking if they would be in the market for anything of the kind; by doing this you will save yourself much time and disappointment. By a little experimenting in this way, you will find the best places to send the kind of "stuff" you produce. After you have learned where to send what you write, and what to send to each particular place, you will not find the way to literary success very difficult.

It is in this matter of finding a market, by the way, that most mental workers fail to find success. The unsuccessful lawyer, doctor, clergyman, or other brain worker is such because he does not offer his product at the right time, in the right place, or in the right way. There is no really good mental product for which the demand is not infinitely greater than the supply. Know that you ARE capable of doing this

very BEST work; and KNOW that there is a really limitless demand for the BEST work. Then study the market until you are prepared to offer your work at the right TIME, and in the right PLACE. Then comes the question of offering it in the right way.

Never offer your work or your services with an apology, or in an apologetic manner. If you do not think well of your work, others will not be likely to think well of it; and if you do not ACT as if you thought well of it, others will not be prejudiced in its favor. Think well of your work, and make plain to others that you do think well of it; but avoid the flippant, swaggering know -it-all style which is rather prevalent just now among some of the younger men and women. A really well-developed and brainy person is never flippant. KNOW that you can do, and are doing, the best of work; but do not be conceited. There is nothing in you which is not in somebody else.

There is, and always will be, a ready market for really CONSTRUCTIVE thought, in all the professions. If you can say something that will help people to solve their problems, to get money, to attain happiness, to find pleasure in life, the world wants your work, and will pay you well for it. The day of the "knocker" is past, and the pessimist has gone with him; the successor, the much-raker, is passing. The world wants constructive thought and work, but it does not want mere optimistic "jollyng." The man who, in the face of our most perplexing problems, merely claps us on the back and shouts "cheer up" is a bore; he is passing rapidly from the literary and professional field; there is no longer any demand for his cheerful inanities. People are no longer satisfied by being told to smile; they demand to be told WHY they should smile. The writer, lawyer, clergyman or physician whose thought is really CONSTRUCTIVE will certainly succeed.

This applies as well in mercantile pursuits. The average man is always looking for something which will be constructive - which will "build him up" in body, mind, or fortune. If, through his dealings with you, he feels that he is being built up, he will seek you with the utmost eagerness; but if he feels that you are tearing him down, he will keep away. Study to make men feel that you can and will build them up; unite them to you by a feeling of common interest. The most real and permanent success in business is attained by binding large numbers of people to you by feelings of friendliness and common interest. And here again you may take advantage of the fact that throughout nature, action and reaction are equal. It is a fact that, because of this great law, other people come to feel toward you as you feel toward them. If you can cultivate a live human interest in people, and feel a sincere desire to do them good in every transaction, it will be one of the best investments you have ever made.

Notwithstanding the profound logic of the materialistic philosophers, men respond more readily to love than to self-interest; they will go farther, and do more for love than for self-interest. It is a splendid thing when every one of your customers feels bound to you by a tie of kindly affection, and it is a condition that

you can bring about. Cultivate a kindly and affectionate feeling toward people; it comes easily; and you will be surprised to find how quickly the reaction takes place in their minds, sending the same feeling from them to you. Moreover, the essential nature of the Intelligence is such that It must hold only love and good will to all; and It will not respond to your affirmations unless your soul is filled with good will. The movement of evolution is toward peace on earth good will among men; and the man whose mind is in closest harmony with his spirit will receive most from the Universal.

As you eliminate fear from your mind, you will find that love and good will take its place. It is fear which makes men dishonest, cruel, and unkind; it is fear which makes them jealous and untrustworthy. It is natural for men to love, and it is unnatural for them to be cruel, selfish, or unkind; when they come into their natural state and lose fear, love comes in. Fear is an error, growing from a misunderstanding or a partial understanding of the universe; and when this error is eliminated a host of others go with it. Make the affirmations as directed in the first, and other lessons, until you lose fear, and then give full sway to love and goodwill. Cultivate a habit of taking real interest in the problems of the people you meet in business; be interested in them just because they are people.

KNOW that you can help them, and dwell upon this knowledge until you have overcome the old habitual way of thought, and FEEL that you want to help them. Think CONSTRUCTIVELY about everybody; see them as beautiful, growing, and developing souls. See the ADVANCING, GROWING side of every person, and enter into fuller sympathy with that side; and by doing so you will cause the best to come uppermost in all.

By taking this attitude of mind, you will be able to put a kindly personal interest into every transaction, great or small. Whether you sell your customer a mine or a railroad, or a spool of thread, you will have made him feel that you honestly desire his good; and his heart will instantly respond. "That which cometh from the light, reacheth to the light," said old George Fox; and he was right. If you have a living interest in the welfare of every one with whom you come into business relations, the reaction will build you a successful business, provided that you conform to the law in other particulars, as you were taught how to do in the forth and fifth lesson. Remember, you cannot attain success merely by being a "good fellow"; you must conform to the laws of wealth; while, on the other hand, you cannot attain any success worth having unless you do learn to make yourself one in heart with your kind.

Recognize the great fact that every human being is an advancing soul, like yourself; and always think of every man as advancing. If you do this, you will come to see the whole world as advancing; you will hold only constructive thoughts concerning it, and you will hold only constructive thoughts concerning your own business. When you hold only constructive thoughts concerning your own business, and act with the full power and judgment of the subconscious

mind, your actions will be constructive; you will make no mistakes, and you will certainly get what you want.

Opportunity

Perhaps the hardest thing for the average person to become fully convinced of is that there is no limit to opportunity. We have become so accustomed to looking upon the field of business and professional life as overcrowded, and to seeing the positions of advantage already taken, that we are prone to think of ourselves as having no chance; but this is an error. And, since holding this belief paralyzes faith, and prevents us from advancing in a scientific manner to accomplish what we want to do, we shall devote this lesson to proving that opportunity is without limit. We have already shown you that there is wealth enough for all, so that your opportunity is not limited by lack in the natural supply; and we have shown you that if any power or talent is lacking in yourself, you may develop it; now we shall show you that your chances are not being taken away by your fellows; and that there is a Power at your service which is sufficient for every need.

It is true that there is a sense in which opportunity is restricted. Some things have been done so well that the world does not need to have them done over again, and some things are being so efficiently done that the world does not need that you should do them also. It is of no use to write Shakespearean drama, if you write it just as Shakespeare wrote it; he did it well enough. But there is a splendid field for taking up American historical themes, and telling them with the lessons of modern thought, in Shakespearean blank verse. A play so written, dealing with Abraham Lincoln and his times as the great English bard dealt with his characters and their times, would make a tremendous hit. There is no opportunity for you to attain fame and fortune by doing just what Shakespeare did, but there is an excellent opportunity for you to do better than he did. There is little or no opportunity for you to develop a new petroleum field, and build up an industry in competition with the Standard Oil Company. That company has the field pretty well covered, and is doing the service as well as the people require; and so long as they are satisfied with the service, they will not support a competing industry of the same kind. The oil industry is monopolized; but that is not the only thing you can work at.

There are ten thousand times ten thousand different ways of doing everything; and nothing is being so well done but that there is a better way of doing it yet undiscovered. There are better ways of heating and lighting the world than by coal, gas, oil, and electricity; better sources of power than steam; better building materials than we are using in our houses, and better foods than we are eating. The undiscovered realms in nature are a million times as great as those which have been discovered and explored; and so long as this is true, there is no lack of opportunity. Do not look for opportunities to walk in the beaten track and do the same things others are doing, especially those which are being well enough done. Get into the place where growth is going on; do not attach yourself to that which is already full grown.

There are some industries and professions which society is outgrowing, and which are declining; in these there is little or no opportunity for advancement. Do not learn an obsolete trade or profession; get into one that is on the upward grade. Do not manufacture stage coaches; they are no longer in demand; make automobiles. New wants are being created every day, and new industries are springing up to supply them; get in line with these, for here is where opportunity lies. Do not get false ideas as to the "respectability" of various professions. Better to be the successful proprietor of a five-cent theater than a physician in a community where nobody believes in taking medicine.

So the field is wide, and opportunity is unlimited; and now let us go back to the questions of ability and power. You know, from what you have learned in the preceding lessons, that you have within you the POWER WHICH CAN; and you know that if you lack in some special talent, you have the power to develop that talent; furthermore, you have been told how to develop it. All this you have, or should have, thoroughly grasped. You have been told also that Nature is a Living Intelligence, and that this intelligence is all-powerful within its domain; and perhaps you have not fully grasped this in all that it means to you. Every living thing has intelligence after its own kind, and according to its form; but there is an Unformed Intelligence in all, through all, and permeating all; and this Unformed Intelligence is moving always toward more life for all.

This Intelligence being the source of all things, knows the real truth concerning all things; and when you come in touch with It you will have what is called an intuitive perception of truth; you will discover things. Things will open before your mind. It will not be hard for you to think of new ways, and new things to do, as described in the foregoing. If you get into the mental attitude of FAITH and ACTION described in these lessons, you are not going to have to painfully cudgel at your brain to discover something to do; you will be led to it, or it will be brought to you. Do not suppose that it is very difficult to invent new things, or to discover new methods; the new ways are already known, and you only need to come in touch with Mind which knows them. All that is necessary is that with absolute FAITH, you should do all that you can do NOW, and keep moving toward more life. It does not in the least matter that you cannot see the big thing you are to do; it will be shown to you, in due time, for there is ONE who knows. Have faith, and MOVE ON.

Never stop to look at the obstacles in the way. You may be a "wage slave"; a mere cog in the industrial machine, with no apparent possibility of ever getting to be anything else; but all the difficulties are only apparent. Set your mind on what you want, not merely with desire, longing, aspiration, but with all these and with positive FAITH, and begin to move toward it. You may not see how you can take a single step toward it, but you can hold the constructive attitude of mind, and you can think and speak constructively; and you will soon see that a power outside yourself is moving in your behalf. New people will come into your life, and

new ways of action will be opened to you; you will begin to advance, and you will go forward more and more rapidly as time goes on. There is one mental attitude which is fatal, and which you must avoid; and that is the attitude of believing yourself the victim of circumstances, condemned to a dreary grind from which escape is impossible, or very difficult. It is not so. They that are for you are very many more in number than they that are against you; the mountain round about you is full of chariots and horseman, if you will open your eyes and see them.

There is nothing mystical or fanciful about this idea. The world is formed for the continuous advancement of life; and there must be a LAW back of the continuous advancement which we see, beginning in the single cell, and ending in the MASTER MIND. That law is that Nature's whole force moves with the advancing soul; this is a fact, and when you know it to be true, you can take advantage of it. It is a FACT that all things work together for good to those who advance with FAITH toward more life and who use every power and faculty CONSTRUCTIVELY. There is no power in human industrial systems, or in monopolies to keep a man "down" who knows this fact, and who shapes his course accordingly. No workingman or working woman is irrevocably fixed and held in place by the "system"; the law of the advancement of life is stronger than any human system. It is a universal law, and applies to all; there can be no exception. You may say that it cannot be true that all workingmen should not take advantage of this law and rise to be capitalists, for then there would be no workingmen to do the work; but this does not hold good. As soon as any considerable number of workingmen and women begin to lead the advancing life, they, themselves, by virtue of the advancement, will change the system and open the way for increasing numbers of others. All that is necessary for the complete overthrow of the existing order is for a sufficient number of people to lead lives of continuous advancement within the existing order.

These are basic facts which you must hold in mind. If you keep this faith, no matter how circumstances may combine against you, you will find that the difficulties are only apparent. When one road is closed to you, it will be because another and better one is to be opened. When you do not get the thing you hoped for, it will be because a better thing is being brought to you. Never be disappointed; know that every seeming reverse is the prelude to something better than you hoped for. If you move forward in the manner described in these lessons, life will be a continuous series of surprises, in that you will always be getting something better than what you expected. For example, I prepared a manuscript with great care, intending to sell it to a certain publication for fifty dollars. When it was ready, the magazine had so altered its plans that the work was rejected; and I pigeon-holed it, in full faith that my labor had not been in vain. Two years later my attention was called to the fact that another publication desired manuscript along that line, and I revised it and sold it for two hundred and fifty dollars. That is the way things will work for you, if you keep the faith, and show your faith, by your works.

It is well to keep in mind the fact that the Intelligence of nature has no favorites, but is moving equally toward more life for all. To be in full harmony with this Intelligence, therefore, and so come fully under the operation of the law, you must move toward more life for all. What you want for yourself, you must want for everybody. If your aim is a mere selfish grasping for power, without regard for the rights or benefits of others, you MAY succeed, but you will often play a lone hand, and you MAY fail. Unless you are in complete harmony with the great Intelligence, you will not have the CERTAINTY of success. But if you are in this complete harmony, it is absolutely certain that you will get what you want.

Study and contemplation of the phenomena of Nature will give you an understanding of this Intelligent Power which is moving toward more life; and with this understanding will come FAITH. Then you must contemplate the fact that this same Power functions in YOU, until you have the same faith in the power within as in that without. The first essential to success is the faith that success CAN be attained, and that it certainly WILL be attained if the law is obeyed. Know that the thing you wish to do can be done, and that it certainly WILL be done if you take the right constructive action.

Know that the right constructive action is within your power, for you can begin to move forward where you are, though ever so little; and so move forward. Keep your mind fixed on what you want, but if a better thing is shown to you, do not hesitate to take it; nothing is too good for you. Remember that advancement comes by constructive action, and that constructive action consists in doing perfectly everything that you can do where you are now. Never try to do tomorrow's work today, and never be satisfied with today's work unless it is done in the most perfect manner possible. Make the very most of today in every way; have the best of everything; never be satisfied with less than the best. Recognize the fact that the best is for you, and for everybody, and try to get for all what you are getting for yourself, but do not sacrifice yourself for others. You can only really help others by making the most of yourself for them. Never be disappointed; know that if you fail in one thing, it is because you have set in motion a force which is bringing you a larger and better thing. FAITH, and CONSTRUCTIVE ACTION as taught in these lessons, will CERTAINLY bring you health, wealth, love and mental power.

The End