



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### **Usage guidelines**

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### **About Google Book Search**

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

NYPL RESEARCH LIBRARIES



3 3433 08161216 4

METHODS  
*of*  
OBTAINING  
SUCCESS

JULIA SETON  
M.D.

1. Success,



ctr

g

VFL



## **METHODS OF OBTAINING SUCCESS**

**WRITINGS OF JULIA SETON, M.D.**

---

**METHODS OF OBTAINING SUCCESS**

**SELF IN TUNE, FIRST SERIES**

**THE OUTSIDE AND INSIDE OF LIFE**

**SECOND SERIES**

**CONCENTRATION**

**MARRIAGE**

**THE RACE PROBLEM—MONEY**

**THE PSYCHOLOGY OF THE SOLAR**

**PLEXUS AND SUB-CONSCIOUS MIND**

**THE KEY TO HEALTH, WEALTH AND**

**LOVE**

# METHODS OF OBTAINING SUCCESS

By JULIA ŞETON, M.D.

AUTHOR OF "FREEDOM TALKS," "CONCENTRATION,"  
"MARRIAGE," ETC., ETC.



NEW YORK  
EDWARD J. CLODE

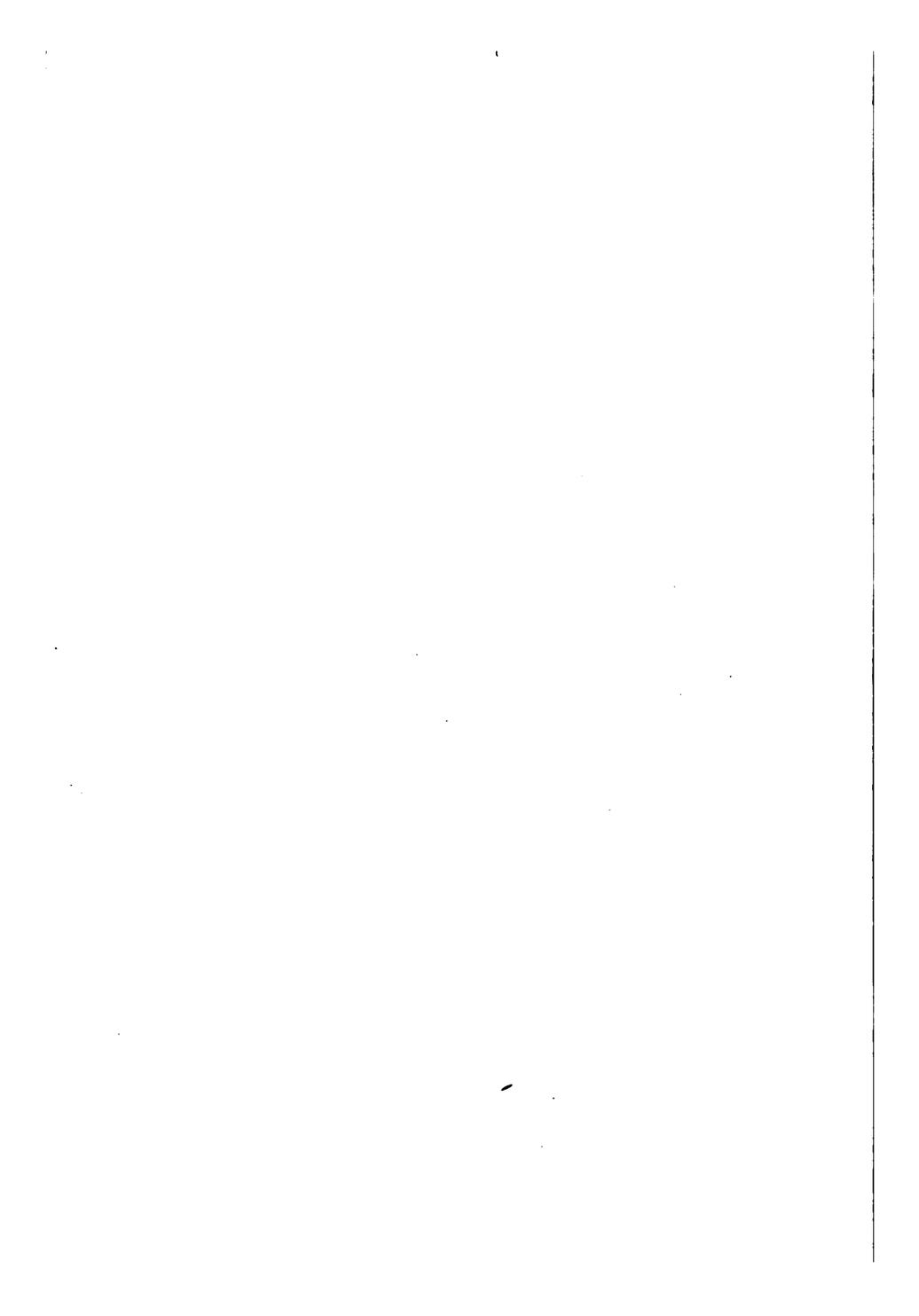
THE NEW YORK  
PUBLIC LIBRARY  
**33320B**  
ASSOC. LEXON AND  
TILDEN FOUNDATIONS  
R 1939 L

**COPYRIGHT, 1914, BY  
EDWARD J. CLODE**

# CONTENTS

	PAGE
I KNOW YOURSELF . . . . .	3
II HAVE A PLAN . . . . .	22
III DON'T HURRY . . . . .	30
IV CLEAN UP YOUR MOODS . . . . .	35
V MIND YOUR OWN BUSINESS . . . . .	42
VI THE USE OF POWER . . . . .	50
VII FAITH . . . . .	60
VIII SELFNESS . . . . .	69
IX OBSESSION OF YESTERDAY, TODAY AND TOMORROW	78
X PSYCHOLOGICAL SINS . . . . .	93
XI BUSINESS, BUT NOT TRUTH . . . . .	102
XII PERSONALITY AND INDIVIDUALITY . . . . .	111
XIII ENTHUSIASM . . . . .	125
XIV CONCENTRATION . . . . .	132
XV APPRECIATION . . . . .	148
XVI HATEFUL COMPARISONS . . . . .	159
XVII HAPPINESS . . . . .	169
XVIII POISE . . . . .	179
XIX RULES OF THE GAME . . . . .	190
XX COMPENSATION . . . . .	207

C. D. HERRICK OCT 18 1939



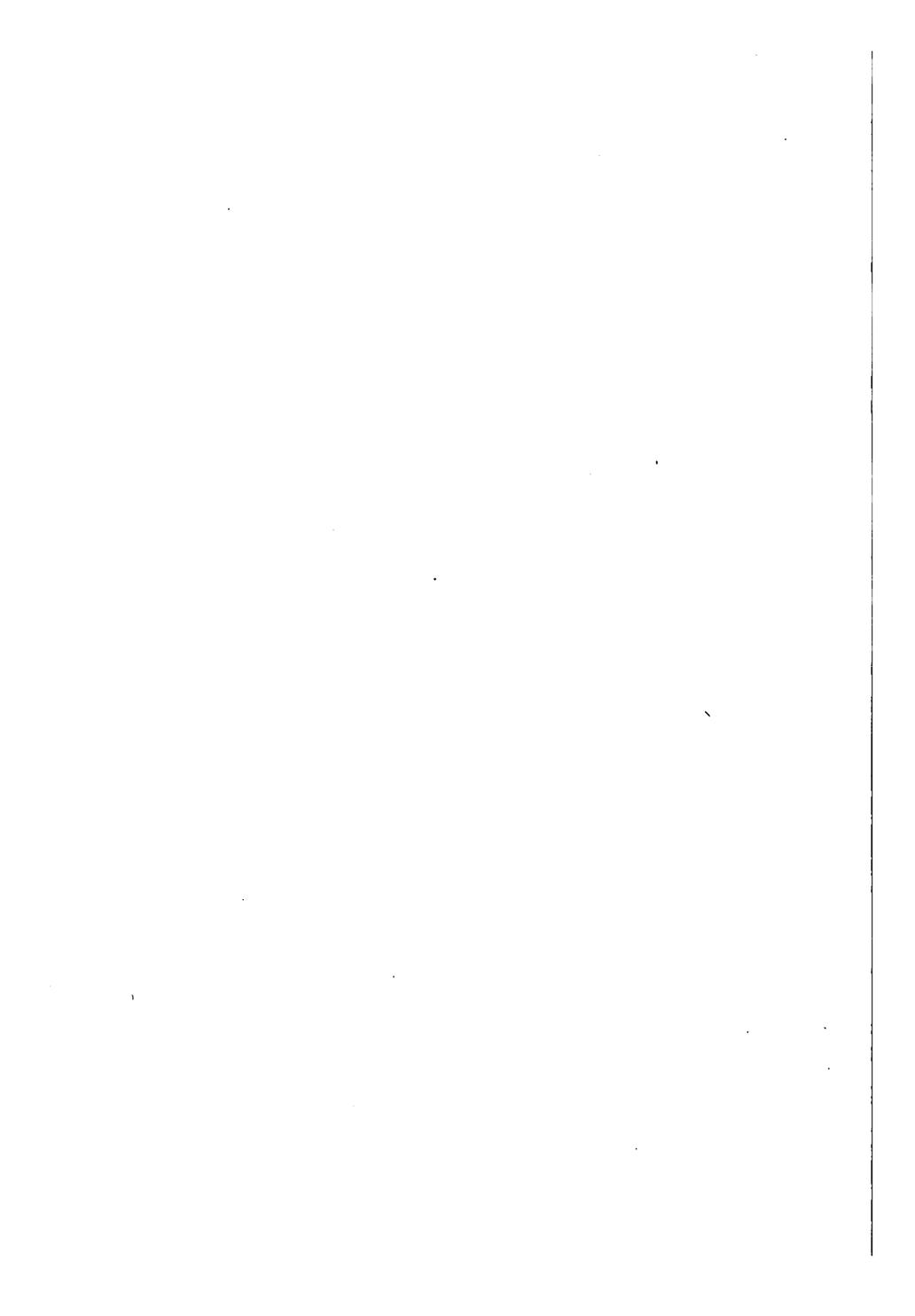
## SUCCESS

*Let those who will, believe the old world Law  
That men were born to suffer length on length.  
It is a lie! The God within us speaks;  
We lift our thoughts and feel a new-born strength.*

*Our human life is part of a Great Whole  
All life was given to use for truth and right  
Each man may claim the freedom of his soul  
He is a King, and rules with power and might.*

*We are the lords of all this lower world;  
We make the laws by which our life has might;  
And as the thoughts of freedom forth are hurled,  
We build a world of peace and truth and right.*

*Oh, man! a kingdom is within your soul!  
A king enthroned with sceptre in his hand!  
Why slumber on in grief and tears untold?  
Awake! God calls you; rise and understand!*



# METHODS OF OBTAINING SUCCESS

## FIRST SUCCESS METHOD

### KNOW THYSELF

THE building of a beautiful perfected selfhood is the work of every life; no matter what he does, whether we call it good, bad or indifferent, it is all directed towards this purpose.

Every inaction or action pushes him on into finer selection of material which will serve to perfect himself.

Everything which he contacts becomes legitimate material from which he can select or reject.

There is nothing which can be eternally rejected, whatever is passed up at any place in our unfoldment becomes material to use at another place on the path. There is only one substance and man, the master builder,



can insert just what he sees fit at any place in the construction of his plan.

In this building man has decided that he must select so that the results of his selection will be continuous and whatever takes on permanency he has called success, and whatever takes on the expression of change he has called failure; throughout the old civilization he has lost the recognition of the truth that failure is only one part of the great law of success and is success manifesting negatively.

You can ask a thousand people what they call success and they will give you a thousand different answers. One calls money success and the ways and methods which will unite him with money, the power to manipulate these laws and to select and retain all the material which produces a continued expression of opulence, he does not seek to select or unite with anything else in the self because this is the lesson his soul has come



to include. There are others who count health and the power to manifest their consciousness through a perfect physical medium, success — they give their whole time to selecting the time, the place, the methods and materials which will build for them normal, physical and mental conditions and allow them the unlimited action of a body that is free from pain. They select or reject one thing after another and call themselves successful in the degree that they secure this fulfillment and they weep and complain when they do not accomplish it, not knowing that disease is just as great a factor in the production of God-consciousness as health is.

There are many who call human love success, and they keep their human senses drugged with the narcotic of this race belief: they count themselves successful and go on each day rejoicing in their idol, and in just the degree that they demonstrate

## 6 THE SCIENCE OF SUCCESS

human love they feel they have made a success of their lives. When they fail in this and have to walk the pathway of life alone, unaccompanied, save by the crowd, they send forth a cry of sorrow and of failure, and do not understand that to be *alone* and not *lonely* is a part of the law of The One.

There are others who hold success to be such material and methods as will link them in a great law of service to the race, they count the opportunity to give of their time and supply to others as the greatest success possible for them, and in the degree that they can select place and opportunity to serve the world they feel they are successful, but if they have to stand idle while every pulse is throbbing to serve, they again, send out the cry of failure and feel like a cast off atom and they join the mighty army of complaint that they are wasting their time, they never realize that one of the

highest laws of consciousness is that "he also serves who only stands and waits."

New Thought looks at all these evolving degrees of race consciousness and strikes for it a higher note of understanding, it answers the question of "What is success?" in a way that it was never answered before, then it follows this with scientific instructions of how to attain that thing which the mind designates as *success*.

We see clearly that everyone in the world is doing just the thing he should do and that when he has gotten enough of the old thing and includes all its laws in his consciousness he will quit and naturally pass on into the inclusion of something else.

Everyone in the world is doing the very best he knows how to do with his time, opportunity, and his materials. If he knew better he would do better, and New Thought seeks only to increase his "know how." It does not condemn, it does not control, it

does not punish, it only points the way to larger powers and privileges and better materials from which the individual may select or reject and through which he may express a higher self-hood.

The New Thought answer to "what is success" is: Success is the power in the individual to get the thing he *wants*, when he *wants* it, in the way he *wants* it, to keep it as long as he *wants* it and when he has included it, let go of it, and pass on to the fulfillment of a new desire.

There are those who have the power to get the thing they want and after they have quite outgrown the desire and included all that it can bring them, they are obliged to go on day after day, clinging to the dead body of their old desire. This is not success — this is failure; it takes its part indirectly in the fashioning of success, for on every step of their pathway they are learning in this way, the higher mastery and control that is neces-

sary for them to know, and every ounce of power generated on this plane of failure, takes its place in the constructive work of the next step.

The power to get what we want when we want it, to keep it as long as we want it and then pass it up constructively, and go on to another want, is not won by a moment's contact with people, conditions or things, but it comes as the result of slow self mastery and comradeship with all forms of human experience.

Success is not a mysterious, metaphysical thing that waits around and then rushes unannounced in to a life, but it is a sane, sensible entity, born from the consciousness of high power.

Success is the product of success methods and recognition of universal laws and it comes and abides with an individual in just that hour when he compels it.

There is no such thing as good or bad

luck. The individual himself creates these conditions within his own consciousness and develops them into form by his thoughts and actions.

There are thousands of well defined success methods and the one who possesses the greatest number of these methods and uses them will be the greatest success.

The first success method includes all success but only a few people are clever enough to manifest this success method without further interpretation.

This first success method is: "Know Thyself." The one who knows himself and all that the self means, is straight in the middle of the divine channel of life, and he can steer his bark from end to end of the channel without fear of shipwreck, but among the great failure multitude there is only one in a thousand who has any idea of this law.

You can ask the vast multitude of the unemployed or you can ask anyone who tells

you a story of bad luck and who is weeping and moaning over their failure, and they have no idea of their place or use in the universal plan.

The old civilization lumped the whole race off in one confused bundle of states of mind and never gave it an idea of the legitimate plan of universal progress, or what part they must individually bear in the responsibility of this plan.

New Thought divides humanity into four planes of expression, namely, Body, Mind, Soul and Spirit. We function through the body in *instinct*, through the mind in *reason*, through the soul in *emotion*, and the Spirit in intuition, revelation and prophecy.

Men as we know them have one or two and sometimes all of these planes in expression and they have success or failure in just the degree that they know themselves and contact consciousness from their own plane of power.

A plane of consciousness is only a state of being in which man lives, and through which he has his own individual law of transference; and a complete understanding of these planes of consciousness and their laws, makes man master of himself and of life in all its forms. It has taken generations of thinking to at last evolve this truth that every life is named, numbered, chorded and placed in its own natural law of attraction, and when it works in unison with this law it has *success*, when it works in opposition it has *failure*.

When one has found himself and his natural contact, he is straight in the middle of the Divine channel of success and rowing with the full force of the tide in his favor; but where he does not know himself, he is rowing against the tide or drifting idly and at every moment he is dashed against the rocks of error in his channel.

It has been written "God has provided some better things for us, that they without us cannot

be made perfect." This is true. "Know thyself" is the first step toward becoming one with the things provided—then life will ask and answer its own questions.

**PLANES OF EXPRESSION.** We divide people into four planes of expression, namely: body, mind, soul and spirit, and they function through these in instinct, reason, inspiration and intuition.

**BODY PLANE.** Purely physical men are found among farmers, laborers, peddlers, section men, miners; also any crowd of men that work under a foreman. Arrangement and order are not necessary.

Purely physical women are simply working women; washwomen, scrub women, household drudges; also those who simply love the creature comforts, and who want all sense satisfaction, but do not want to go to any exertion to get it. They are found among the women who are supported and will marry any kind of a man so as to be

taken care of and have a home of ease and luxury.

**MIND PLANE.** Purely mental men, of the lower mental plane, are the foremen, the section bosses, carpenters, contractors, street-car men, mail men, little store keepers, and any type of men who work at physical labor that has some little show of order, adjustment and creative ability.

Higher mental plane men are the type of men who are professors; men who educate other men; chemists, lawyers, assayists, astrologists, socialistic organizers, the higher class of mercantile men and all men who plot, scheme, deal and make big trades, and have skill and management which make for success in material things.

Purely mental women of the lower plane are those in the trades: dressmakers, milliners, trades women, forewomen in stores, cooks, heads of departments in stores.

Purely mental women of the higher plane

are those who have great intellectuality and are not contented with the physical and lower expression of mentality. They want education, finish and culture, and are among the school teachers, stenographers, kindergarten teachers, are often piano players or instrumental musicians, singers who have cultivated voices but with no evidence of soul.

**SOUL PLANE.** The soul plane is divided into two expressions, higher and lower. On the lower soul plane we have the professors, doctors, teachers, organizers, dentists, lawyers and people of mild inspiration, with ordinary ideality and imagination.

Women of the lower soul plane are nurses, managers of institutions, matrons in jails, the heads of sanatoriums, the leaders of philanthropic movements. They organize training schools and hospitals and are found in many humanitarian expressions of life.

The higher soul plane, in both men and

women, is characterized by high ideality, vivid imagination and extraordinary inspiration. Here we find artists, writers, authors, composers, singers, elocutionists, and writers of drama.

**SPIRIT PLANE.** Here we get into the world of religion. Preachers, evangelists great philanthropic leaders, religious organizers, higher educational workers, the inventor, the great composer, improvisors and the tragedians of the drama. People on this plane see everything by faith. Their intuition is their guide, and they find it hard to materialize all their ideas and visions into material expression.

**UNION OF PLANES.** This is the creative-positive life. It expresses itself in instinct, reason, inspiration and intuition. It is usually found to have a fixed point of attachment on one plane, but it passes to the others at will. We have in this plane the statesman, the great leaders of social

and religious science; also the masters of physical expression, such as contortionists, equilibrists, investigators, and organizers of great companies of men. Also landscape gardeners. This latter class know beauty, art, arrangement and physical laws.

This Union of all Planes makes the plane of Equalization, and through the perfect understanding of the laws of being, every life may control its development and make for unqualified success.

Any one who hopes for success in all his undertakings, must have his whole understanding founded upon the full power of his own genius in the line of least resistance. A business man hoping for success could not afford to send an intuitional man to buy real estate for him, and take his opinion on trust as to the likely value; the judgment of such a man would not be reliable in material things. Any one in business who does these things courts failure, and not success. Again,

if some one contemplating a vacational tour desires to go to the most beautiful and wonderful scenery and to a place which would mean rest, inspiration and healing, he would not send as his advance agent one who was purely on the mental plane. Such a man would bring him time-tables, hotel facilities and locations, but nothing of the things which he really should know. Mental things demand mental recognition, and soul and spirit things demand their own cognizance. Flesh and blood only reveal physical and mental things; the great subjective things remain obscure until revealed by subjective consciousness.

The reason so many are seeking success, fame, money, love and recognition and not finding it, is because they have never learned the first necessary lesson of *knowing themselves*. First, they do not know what they want to do, and secondly, they do not know how to do what they want to do. They go

on in aimless drifting and come at last to be some of the driftwood of life which is washed up onto the shore as the stream of success and failure flows on.

There is work and pay for all, success for all, in just the hour we know ourselves and connect with it. When one wants to be a farmer he goes among farmers; musician, among musicians; commercial, he hunts the marts of trade, and so on; and if he has in himself a fully fledged consciousness of his own indwelling power, nothing can keep him from dragging out from the Universal Supply Company the things which belong to his own life.

The first true law for success is, know to what part of the mighty system of the universe you belong, and then strike boldly out in that current of life. If you find that you respond to all that, physically, mentally, emotionally and intuitionally, you are vibrant with life, then choose the things which you like best.

The creative life can do more than one thing at a time and do them all well. Just keep inside your own power of concentration; the creative life does not think in time, it thinks in eternities; it does not think in states, it thinks in continents; it does not think in dollars, it thinks in millions, and as long as it holds its mental mastery all things fall before its power.

If you are only developed in one direction and in one plane of consciousness, then plunge your desire in that direction; get the work that fills your whole heart and stick to it, and put into operation every day all the fundamentals of New Thought, and if you do this, you will not be a failure, for you can think yourself straight into the very center of supply, and whatever you command to become your own will come and manifest for you. With the knowledge of what you really can do, of just where you belong in the divine plan, and a conscious-

ness of your latent energy and ability, you are straight in the middle of the road of success and it will never turn you one single step out of the way of peace, power and plenty.

## SECOND SUCCESS METHOD

### HAVE A PLAN

**OFTEN** after one has found himself, and adjusted himself harmoniously in his own plane of expression, he finds that he is still not manifesting sufficiently the degree of success that he desires, and strive as he will, he cannot discover where he is going off the center of the law.

Sometimes it takes a deep perception to find that he is breaking the next essential and usually breaking it because he does not know that it is the next important thing in the Science of Success.

This next all important essential is Order. Order is God's first law and man's first law is obedience to this law; order is expressed in the form of a plan. "Have a plan," this is the second fundamental of success, for

without a plan the human side of life must be always out of order and man himself adrift like a rudderless boat.

The whole failure world has this law of the lack of order somewhere in operation. There are thousands of planless, aimless, purposeless people everywhere. You can ask them "What do you want?" and they tell you that they have a profound idea of what they want to do and believe in their power to accomplish; but when you say "Well how, do you propose to do this?" they answer, "That's just it, I don't know," and often one finds them, after they have aimlessly drifted from pillar to post, and asks then "How did this happen?" "Why didn't you do differently?" they answer again in the same hopeless strain, "I didn't know."

The failure world is heaped high with those who "didn't know." They glut the marts of trades and professions, while there are positions calling insistently and con-

stantly to the one who does know, knows that he knows, and knows how to express what he knows.

*Have a plan*, is the slogan of all success, from the man who breaks rocks to the master builder. The *plan* is the fulcrum which lifts the formless into form; until one has a plan of life, his world is void. He has to learn to say, "Let there be light" on his own pathway; and the plan is the ray of light which leads him into ultimate perfection.

The individual who starts his day without a plan is walking straight towards failure. I have seen women, housewives, begin their day without any plan. I have asked them, "What are you going to do to-day?" and they have answered, "Oh! I don't know, most anything," and their home has shown their violation of man's first law. It was a living lesson preaching its own sermon beside the home of the little conscious woman who said "Today, I shall do this and that

or finish this, or that," who knew every step of her way, pushed all things into shape, and made a home out of the law, order and power of her own consciousness.

The first home is a failure home, the woman a failure as a home maker, a failure as a friend, wife, mother or anything she attempts, for a "I don't know" never produced anything but a family of "I don't knows," and "I don't know" is the corner stone of the home of despair and poverty.

There are places on the path where the human mind cannot include all the law of the past, present and future, but there is never a place where a mind worth calling a mind, cannot include control and command the *now*.

You can know what you want, how you want it, and what you are going to do about getting it, this hour, this day, and we know that whatever we put into time (to-day) we build into eternity (tomorrow).

The individual who hopes for success must become that success in his own mind, at once. He must build his plan as perfectly as a draughtsman draws the pictured house, or the sculptor sets his sketch. Nothing can ever pass into form that has not first been projected in consciousness. Everything must live first in the brain of the master builder. It does not matter what the desire is, it must eventually come out into manifestation.

No matter what we want to do, we must work it all out in our mind just exactly as we want it to be. We must not allow our minds to accept one single idea that links us with less than the perfect. We must know what we want, how we want it and what we are going to do to get it, and then, every day be more and more insistent in our demand.

The one who hopes to go on from good, to better and best, can only do so in the

degree in which he brings the perfected vision of thought and action into unity.

Have a plan — then day and night live in the full realization of this plan — think, speak, be the thing itself. Do not accept anything less than all you desire, think it out to the smallest detail, for aimless drifting and formless drifting can take no part in the life of the one who would win.

Success by any other law than that of conscious, spiritual direction and control, is built upon the law of *change*. If you drift accidentally into success you can accidentally drift out again, but the success gained through the law of self knowledge and conscious obedience to God's Universal law of order, through the perfected spiritual arrangements and placing of our own human desires, is success for ever, because it is the at-one-ment of human design with Universal intelligence.

“God helps those who help themselves”

is a true axiom, and God the *Universal Life*, wants us to have everything that we want and will aid us to get it, as soon as we have intelligence enough to take universal direction.

Jesus said, "All that my Father hath is mine," but he also taught that this was only true when man became a good steward for his Father's supply.

When we, through higher understanding project the plan of our own human life and then resolutely command this plan to manifest, we will find that there is concerted action between the universal and personal laws of life and we can speak this plan into the very silences of the Universal Mind and myriad forms of success will come out and gather round us.

Holding the plan up before our own inner vision, projecting it into the very face of the Infinite All, following it with unclouded eyes unwaveringly as the sailor tracks the polar

star, success of any or all kinds begins for us and can never end, for we have become the very law that we are seeking.

*Let those who will, believe the old world law  
That man was born to suffer length on length;  
It is a lie! the soul within us speaks,  
We lift our thoughts and feel a new born strength.  
We are the lords of all our outer world;  
We make the plan by which our life has might;  
And as our thoughts of conquest forth are hurled,  
We build the law of Peace, and Truth, and Right.*

## THIRD SUCCESS METHOD

### DON'T HURRY

WHEN one has found his place in the great system of Universal Consciousness and has faithfully fulfilled all the personal side of the laws of adjustment; when his plan has become so crystallized that it hangs like a shining star of promise in his field of conscious thinking; when, sleeping or waking, he is one with the divine order of his desire, then he is really ready to receive fulfillment.

Why doesn't he receive it? There are many who have found themselves, built their plan with all the skill of a divine architect, yet the success which they seek eludes them. After days, nights, months, years perhaps, they sink down in despair saying, "There is no use trying."

I have a letter on my desk from some

one telling the story of their struggle for success in the conquest of poverty; it says: "We have held on for years and done our best; but we don't seem to shove this bondage off of us. Jim is discouraged and ready to give up all hope of ever getting money enough to be free; somehow I haven't quit yet; I am still living in expectation. Can you help us to a fuller realization of our own power?"

This is the story of the multitude: "What is the next thing to do?" There is only one answer. Don't hurry — take your time — live each day for all there is in it. There is not a step on the path that does not bring its own compensation. Twin born, the flowers of loss and gain bloom in full fragrance in time's paradise.

Life is a season; man is a new born plant and not all of life is born in us all at once. We ripen out of one law of consciousness and its embodiment, into others.

There are many desires which take time to develop; they cannot come in a few days, hours or months.

If the thing you plan is a sublime and lasting thing to stand the test of time, it must draw inspiration from many moons of intensification.

*“Grace is a moment’s bappy fortune,  
Power is a life’s slow growth.”*

We must remember that our today and our tomorrow of possession is linked with our yesterdays. We have often set many causes into operation in the past, which operates as a privilege or a lack of privilege in this new day.

There are lives which have many things to square with the Universal. Not everyone who says “Lord, Lord,” will enter into the Kingdom of Health, Wealth, Love, Joy, Happiness or Freedom. “The Kingdom of Heaven (Harmony) is not taken by violence.” We must reap what we have sown;

reap all that stands between us and our new garnering, before the perfect fruit of all we desire will come to us. For the Law will take, and the Law will break, whatever is truly its own; and our delayed desires are but the signal of our own debts to the Universal Law of Love and Justice.

Many hearts throw down their hope at the very moment when they are just ready to receive life's gifts; they send them away by their changed consciousness; they do not know that substance is always changing, as is our position towards it, and that if we want to succeed we must keep the same hope eternally renewed under every and all conditions. Time is an element in all human desires; time does not limit, it always fulfills, and waiting is one of the greatest human initiations.

After one has fully projected the plan, he has nothing to do but to water it continually with the rains, dews and showers

of his expectations, and wait that hour when he has passed up the proofs of his own steadfastness. Some things by their own natural law will come slowly. "Soon the narcissus blooms and dies, but slow the flower whose blossom is too mature to fruit." The life that can know itself and link up consciously with the Universal system of transference, by getting into its own natural groove, then steadily, unwaveringly, project its plan, and, flinging its whole conviction into it, wait patiently upon the law of the thing it desires, living in the consciousness of the eternal now, this life is one with the great Universal law of success; and as it sweeps on in rhythmic circles, it will come face to face with its desire, worked out in sane, sensible form.

*On the fool's path are broken petals scattered,  
Telling of haste too eager to be blest;  
While close beside, there shine the gleaming footprints,  
Where feet, too true for eagerness, have pressed.*

## FOURTH SUCCESS METHOD

### CLEAN UP YOUR MOODS

WE meet persons every day who have found themselves, who have a plan, who have patience to wait, and yet they are not a success.

They find one engagement, one position, one home, one friend after another, but they are never happy, never satisfied, and change and confusion is over them.

What is the matter? Why are they not successful when they are filling so many of the success laws?

This is the great question. *Why?*

Surely the reason is not very apparent, and one has to direct careful and deliberate attention to their life before the question can be answered for them.

After enough thought and attention has been given, the reason pops up like a "jack-in the box" clamoring for recognition, and we are amazed that we did not know it sooner.

The answer is found in the unhappy disposition of the individual. Moods have wrecked tens of thousands.

"Clean up your moods!" This is the slogan of the successful person.

With a hateful disposition, no one can ever become a permanent success.

Self-culture is not a myth. There are negative, destructive states of mind, that will destroy the finest genius if they are allowed to manifest and take part in the individuality.

There are persons with dispositions so vicious that they are like biting dogs. No one is safe for a moment from the outbursts of their spiteful tongues and temper.

Hasty temper has cost more than one per-

son a good position; lost others a really valuable friend, and shut the door of grand opportunities.

No one wants as a friend, companion, wife, husband, employee or employer, one who is likely to fly into a rage and lose his head at the slightest provocation.

Every condition worth while calls for poised, calm, self-controlled states of mind. In these there is power and opportunity; in haste and rage there is nothing but lack of opportunity and waste of energy.

I know a man whose temper is like a raw-edged blade, continually cutting everyone who comes near it. He has his whole immediate family cowed down and afraid of him; everyone sidesteps his temper. He is allowed to go on each day, bullying the household into subjection.

Visiting there one day, the gentle mother, afraid of the effect some New Thought ideas might have upon this big tyrant, cau-

tioned me, saying: "Now be careful, don't make Al. mad." She said it for days, until at last I said: "Who is Al? He is no better than the rest of mankind, and why should I fear to make him mad? Let him get mad if he wants to. It is his privilege, but I am a free agent in consciousness, and the divine thinker of my own thoughts, and he had better look out that he does not make me mad."

No one had ever dared to "make him mad," yet the fact remained that he was "mad" all the time and a confirmed grouch.

The dear ones in the home, who love us, may protect us in our destructive states of consciousness, and we make them the victims of our moods and tenses; but there will come a time and place when the world will teach us that if we sulk or act spitefully we will do it *alone*.

The whole world of successful business waits for the big, genial, loving person, who

will be a mascot for it; but it has no place for the crabbed, uncontrolled, moody, sulking individual, who thinks the whole world was made to serve and adjust to him.

We have no more right to pour our discordant states of mind into the lives of those around us, and rob them of their sunshine and brightness, than we have the right to enter their houses and steal the silverware.

Unhappy black moods, discouragement, hasty temper, sulks and grouches are mental habits, and they have no more right to be allowed to persist than any other indelicate, uncultivated habit.

It is just as uncouth and ungentlemanly, to wear a sulk as it is to wear a soiled collar. Neither will be tolerated where the standards are true and high.

Gentleness, patience, consideration for others, self-forgetfulness and true selfness, are all the trophies of well-directed thought

culture. They build up a personality that has one hundred per cent of attracting force.

We can be small, mean, narrow, bigoted and fault-finding, with our hand against every man, and his hand against us, but as the years go on, we lose our value in every respect; our room is preferred to our company.

People will tolerate us, but they will not desire us, and after a while the whole world will pass us by, leaving us to eat out our hearts with the bitterness of spirit which our own discordant thinking has engendered within us.

We can set ourselves to clean up these endless little weaknesses of disposition, and put in their place, through persistent self-culture, the states of mind and heart which bring us forth as a personality valuable in every walk of life.

We can be "big," true and kind, patient, forbearing, full of wisdom and understand-

ing, and the world will come and gather round us, no matter where our feet may wander, bringing us the fruits of our life's greatness. Success then is ours, to remain with us. Everyone seeks to receive something from and give something to the one who stands ever ready to give and receive.

Our personality and character becomes, then, our guarantee of ability; and the gentle attention, the sympathetic understanding, endears us to our friends and home, while our geniality, patience, forbearance and tranquillity make us indispensable in the big discordant world of work and conquest.

## FIFTH SUCCESS METHOD

### MIND YOUR OWN BUSINESS

WHEN one has found himself, made his plans, taken the attitude of active patience, cleaned up his moods, what is needed to precipitate into form his heart's desire? Many things; but chief among them all is the need of concentration; the power to know what he wants, to know the way he wants it, to be the divine thinker of his own thoughts; and, having done this, mind his own business.

This does not mean that he will be blind to your business or mine, but that he will train his mind to be inclusive of all, but positive to outside desires.

“As ye did it unto the least of these, ye did it unto me,” it is written, and a legiti-

mate attention to everybody's wants, desires and purposes, is an important essential in the success of our own.

To be positive, however, in the thought of outside things, and negative to our own desires, is a failure law: any external thing that we endow with the power over us, will use this power simply because we have made it possible by our own thoughts.

The Concentrated mind owns itself. It is success, and it thinks itself straight into the middle of the law of power.

The diverse, flitting, rambling mind, is a failure from the start, because the power of life lies in being able to unify all action, either mental or physical.

The ten thousand changes and conditions of life through which we are forced to pass in the search for what we call our success, demands that we arrange every step of the path of life with a precision and definiteness that is unimpeachable.

#### 44 THE SCIENCE OF SUCCESS

“Our business” is our watchword, and our business is made up of every other fellow’s business; but our business is the center around which our thoughts and actions must swing every waking hour.

No one else will or can mind our business but ourselves; the one who thinks differently is face to face that moment with failure.

We can so arrange our business that we mind it through a multitude of people who assist us, but these people are only a part of the plan of our business. They may assume complete control for that time and place, but if we drop them out of our consciousness, or worry about them, or break the law in any way, they will sometime become a rebellious factor and undermine our success.

The one who chooses what he desires must stand by this desire and vitalize it into perfect success through his own thought force. If he leaves it to become the caprice

of other minds, or if he de-vitalizes it by his concern about other businesses like his own, and puts his thought into those things, thereby getting caught in the mesh of competition, he will fail in time.

He will not fail because his own business was not a winning thing, but because he took the life blood from it by his own foolish worry and resistance.

“Whatsoever thy hand findeth to do, do it with thy might,” is the keynote of success in any walk of life and the lodestone that will wrench from the Universal the things that we require.

A young physician, tired of the long hours of waiting for his practice, began to worry about the numerous calls and busy practices of his neighbor physicians, and after a while, to kill the monotony of the waiting he left his office and began to frequent a nearby club.

An old friend, who had watched with concern the young doctor's career, finding his

office empty day after day, printed this card, which he hung up in the doctor's office during one of the latter's visits to the club: "Keep your office and the office will keep you."

*Mind your business.* This was the true call to success for that life, and he is now a successful surgeon with a large incorporated firm.

One time a friend gave me the address of a hairdresser, and needing her attention I took an opportunity to call upon her. As I came to the number on the street I found a large show window full of splendid hair, hair ornaments and figures with the latest modes of hairdressing, and I thought, "What a big splendid establishment this must be."

I went upstairs, took my place in the usual cabinet, and as the assistant was working on my hair, I heard a wonderful one-sided conversation over the telephone, between the owner of the establishment and one whom I judged to be the landlord, and I learned

then and there that the window I had seen did not belong to the establishment. I found out in five minutes all about another firm, all its success, all its power to hurt this establishment, and that the landlord had let the lower floor to a competitive hair goods merchant, that the competitive hair goods merchant had done such a great week's trade, and that she had lost \$200 from her usual week's returns.

I would never have known any of these things had the owner of the establishment that I was in minded her own business and held her tongue. She then and there spoke the other firm into success and herself into failure, and had she continued in that line of thought and action, she could have ruined herself by her own foolish methods, and she would have forever blamed it on the other hairdresser.

As I passed out, I said, "It is my privilege to teach you how to mind your own busi-

ness. Will you come to my success lecture tomorrow night?"

She came; and I took this fundamental for the talk. She saw the law, and now has passed herself on into one success after another by *refusing to endow* any external thing with power over her own success law.

*Mind your own business* after you know what it is. No matter what anyone does or does not, it cannot affect us unless we think it can, and divert our power of creation and attraction by this thinking.

The law of divine attraction makes every one *One* with his own, and *our* own is just what we create for ourselves; and deep nor high can take our own away.

We become the law of our own business, and it rises and falls at our own command and not from external command or competition.

Our business can only become a burning bush of power and attraction when we fan

it into a white flame by the enthusiasm, attention and belief of our own life. From its own center must our own arise; the whole world's cinders cannot make it live or extinguish it.

In our own genius the germ of freedom, power and success lies, and day after day, with our eye single to our own business and double to the business of those around us, there will spring up for us such an eternal law of the action of finer forces that whatever our hand touches turns at once into that thing which we desire.

Our own business then, no matter what it is, objective or subjective, becomes a wonderful magnificent reality, which grows more and more brilliant as each day goes on and we intensify and re-intensify this great success law.

## SIXTH SUCCESS METHOD

### THE USE OF POWER

WHEN one reads the vast majority of books, with instruction of how to acquire success, he soon finds that all their instructions are directed toward the mass-man and devoted to calling the attention of the unfortunate and unsuccessful to his faults; all efforts point to the reconstruction of the life of those who are down and out.

It seldom occurs to the ordinary mind that all things work together for the good or bad of everybody, and when the last word has been said to the employer, the employed, and the unemployed, there yet remain vast books to be written for the use of the employer, the master, the leader, the controller of things and of people.

The employer, leader, or teacher and every

life acting in a law of power and control has success and failure methods, and in the degree they operate them they take part in the upbuilding or destruction of their own and others' success. "The one who teaches learns," and as soon as anyone is in a position of power where his advice is given and acted upon, he is linked eternally with those who act upon it — this is Karma, or the law of cause and effect, and through this he learns to give finer and finer advice.

There is a great cosmic law of "live and let live," and those who are the fittest in the struggle for existence have the strongest will to work either rightness or iniquity. Our place on the path determines our power and the leader, employer or master who has the top round of the ladder of privilege and then deliberately kicks the one below him in the face, has the opportunity to do it, but not the *right* under the higher law of justice and he will do it at his own risk.

There are many people who remain obscure because they are unfit for authority, and there are brutal offensive lives everywhere in authority. Power gives the individual a chance to express his own real nature, and when the desires are all for the self, he has little regard for the wants or feelings of others. Employers may bully their help along, they may sweat and drive them, getting the last cent's worth of labor out of them, and the employees may not be able to help themselves just at that moment, but the *law of life* keeps strict account, and somewhere the employers will feel the lash of their own law; sometimes the divine life-current in the submerged employees will burst forth in mad rebellion or insurrection, then strife, and blood-shed will settle the case.

In Vancouver, British Columbia, I saw a sight that made me wonder "how long, oh, God, how long?" A great band of newly

immigrated Hindu laborers were gathered together by a crowd of bosses to do some heavy labor. These gentle big-eyed, dreaming Indians "forever in a doze whether or not their eyelids close," some of them still wearing their native turban, not one of them speaking a word of our language, knowing nothing at all of our world or its ways, and over them a big, brawling, ignorant boss, brutal, domineering, filled with the egoism of his own new authority; the Hindus were like dumb driven cattle, and there was no human hand or mind between them and their heartless master. It was his hour, but it was Truth's hour, too, and with every brutal curse and blow the cosmic hand wrote for him and moved on, and I read over his head: "God is not mocked, and what a man sows, that also shall he reap."

Again, in a restaurant, in Boston, a big blustering arrogant head-waiter, walking the floor in pompous authority spoke to every

waitress as if she was his spaniel, instead of a hard-working human being. I heard what he said to the waitress at my table and I said to her, "Why do you allow such a bully to rule over you, why don't you hang up your apron and leave?" She answered, "We have to take it because it is the same most everywhere, all waiters are at the mercy of a domineering head-waiter, and I have a mother to support and must keep my job, no matter how I am insulted."

A little learning, and a little power is a dangerous thing, and power misused can bring the longest round of despair. There are men in every walk of life, strong, positive, creative, able to cope with almost any condition, who never give a decent word or thought to those who are inferior to them, they are building their own failure law to meet them further on. They live in a world of inferiors, they never accept an equal or dream of a superior, and they poison them-

selves in an exalted spot and deal out their ultimatum to the rest of the world. Once a man came to me for success treatments. He said that he had always been successful, born so, had always had his own way, made easy money and everybody bowed down to his will; he had been in a steady run of luck — health, success and power — until about a year ago, then things began to change, his success turned, investments failed, friends deceived him, and his help in factory and store were careless and impudent; his children had all gone abroad with their mother, he was alone, wondering why these things should come to him. I gave him the treatment but I knew that he was face to face with himself and I waited to show him a picture of himself before telling him the whole truth. The next day I called him on the 'phone. I purposely blundered my words, held him up, called again. He roared over the 'phone, snapped, snarled, swore at

the 'phone girl, gave a loud dictatorial order to some one while he was waiting to get my word. If I had opened the door of a bear-pit I would have had as pleasant a greeting. I called him for two days repeating the experiment; when he came I told him the story of the destructive use of power.

Forty years of cruel, hard, resistful compelling service; lack of appreciation, lack of patience, lack of tolerance — all had done their perfect failure work for him and failure was beginning to express its own law; his wife and children had left him, because, in spite of his name, place and power, he had sat at the head of his table cold; hard as flint; using his power to direct and control, but not to attract. His family had respected him, perhaps, had feared him, certainly, but loved him, never — they could not, for he was everything but love.

Employers, and all who deal with the many, owe a great deal to the truth of har-

monious association; the one who is right with the lives that serve him will prosper; there are places when a big creative life cannot stand for suggestions from one who is not struggling, as he is, to pull off big things, and then he does not need to allow it. Take for instance, — an inventor sees his vision, and no one can expect to see it just as he does, and he has a right to be, to a marked degree, intolerant of others and their opinion, but to be so that no one can approach him and to be almost impossible to live with, so that all his assistants fear and despise him, this is not genius, it is pure uncontrolled moods and tenses, which, left to themselves, will destroy the very thing he desires. When one is really great in genius and understanding, he knows that the biggest life is the one which includes the most, and who most perfectly expresses the things he includes, and “he who conquers himself is greater than he who taketh a city.”

Those who have power to do, to say, to be, have also a great responsibility and as they act toward the very least of earth's children, they set the laws for themselves, *in the long run*. It has been written, "Ye shall not set your childrens' teeth on edge," and true leadership can only come to one who feels in all, and through all, the great law of justice and love.

"Do unto others as ye would that they should do unto you" is not too old to use in the New Civilization. Live for all you are worth yourself, but let the others have a chance to live too. This is true success; team work is hard to do perfectly, but if we use our genius, our power, our mastery to help others, and rise in deeper patience and helpfulness to the majesty of our place on the path, then power becomes a wonderful possession, our word never comes back to us void, and we can know that we are the highest expression of our own type

of consciousness; that we can command, everything will love to obey, because we are one with all, in truth, in justice, and in power.

## SEVENTH SUCCESS METHOD

### FAITH

THE polar opposite of faith is fear, and the great master and pioneer of mental science — Helen Wilmans wrote: “There is only one live devil, *that is fear.*” And the more we study humanity and its many-sided expressions, the more we see the wisdom of her words. Fear, more than any other thing, operates against success. No one can reach the summit of himself as long as he tries to climb with this ball and chain weighing him down.

Fear stands as a gloomy sentinel and will not let the Spirit pass into possession of its best. The strands of failure are made from the fibres of fear; wherever fear is active, failure is its neighbor.

Looking at this very active agent we are obliged to ask the question, "where did fear originate, of what are we afraid, and why does fear dog the footsteps of the whole failure world?"

Try as we will to deny it, the fact remains that no matter how unfolded a human life is, there is always something of which it is afraid. Sometimes it is manifested as physical fear, sometimes as psychological fear, sometimes as spiritual fear, but fear of something and weakness of character in that particular direction is a part of the scheme of the race unfoldment. And where fear is positive in the nature, controlling and limiting the life's natural forces, there is nothing on earth that will turn aside the negative results of this law.

Fear is the inheritance we have received from primeval man; the younger the nation, race or individual, the more fear there is expressed.

In the beginning of life, when man first found himself, he found that self surrounded by things with which he was totally unfamiliar; he found danger on every side; the roar of the wild beasts around him struck terror to his soul and he soon found that he was in perpetual danger; in every unguarded moment he became a prey for the beasts in the jungle. Hemmed in on every side by destroying elemental forces, he came by fear and caution to protect his own life; gradually this ever present need developed a fear-consciousness which increased or decreased according to his power of coping with the elemental forces; those who were able to outwit the beast, destroy the viper, escape the lightning stroke and withstand the wind and storms, gradually developed a moral courage which in time cast out all physical fear — these became the progenitors of all races of dauntless courage, but those who, slower in perception, cruder in action, and timid in

power, grew more and more fearful, developed a fear consciousness which became the progenitor of a race of physical cowards. The descendants of these physical cowards are everywhere.

Ignorance, and the lack of power, was the root of the tree of fear and its branches in the present day are self-consciousness and lack of true knowledge of self, people and condition.

We only fear what we do not understand, and no one ever fears to express himself only in the degree he is in a false position to himself. Men fear physical conditions because they are unfamiliar with the things and conditions in them. They fear people because they do not know them.

Who ever thought of being afraid of one he loved? A perfect love casteth out all fear, and perfect love means perfect understanding. We will fear until we learn that there is nothing in all the world of which we need

be afraid, and nothing can harm us but ourselves. The lion tamer has no fear of the den of lions, and Daniel in the lions' den was perfectly safe through this knowledge of the true laws of all life, his conscious union made for him a new condition.

There is something in the soul of man which rises supreme over the animal world. Man has finished and included all of the animal consciousness centuries ago and has pent up within him the latent consciousness of all the animal kingdom — it is for man to command and it must obey.

Men fear new conditions, because they are outside of their immediate experiences. There are some who would as soon face a loaded cannon as break in in a new position, or meet a new responsibility, but after they are acquainted with it they are brave as a lion. All things are easy and common-place as soon as they are *old*. There are crowds of failures simply because we are afraid of each

other. Good actors and actresses have failed because they could not forget the crowd outside the footlights; fear brings self-consciousness, and this is death to all true greatness. Singers fail again and again because self-conscious fear stifles their breath and grips them so that they cannot express their best.

One season I had the opportunity of watching the workings of fear in the human mind. We gave weekly an afternoon New Thought matinee, and the first hour was devoted to reading, impersonations, and music, the other hour was given to the regular lecture. I heard many of the readers and singers at rehearsal with no one present but ourselves. The singers sang like angels and did their parts in splendid power and abandon, but afterward, when the hour came for public work they failed to get themselves across the footlights or to be one-tenth of one per cent expressed! Why? They had a large, friendly, inspiring audience — people anxious

and ready to be generous and accord them full recognition, but they failed to make a place for themselves in the heart of the public, because they were paralyzed with fear, they were afraid of their own kind; afraid of the civilized men and women who came out just to be entertained and who only asked of them that they should do their best. Fear! self-consciousness and lack of poise took away their immortal birthright and gave them a mess of pottage.

There is no cure for fear but *faith*. One has to first know the truth — that all life is the same life and everyone on the path of life is seeking the same things and going in the same direction. There is only one man on the path and he is ourself, yesterday, today or tomorrow. “No man is our friend or enemy, but all are our teachers.” The old mystics said, “Have faith in yourself before God.” And, “Blessed is the man who condemneth not himself that thing which he alloweth.”

There is no way of reducing life to a certainty. The years are always more or less full of things, people and conditions which are new. It is necessary for true progress, and to be afraid to meet each new day is soul cowardice, from which we must rescue ourselves. Life demands that we induce at a moment's notice an intelligence which will cope with any and all things around us and do it masterfully. The one who has *faith* in himself will never doubt other things, he will build his resolve on his ideal and fling himself resolutely after it.

Over half of life is lived in consciousness, and idealization, and it takes a faith as boundless as our love of God to make it materialize. The substance of things hoped for are not easily transmuted into things *gained* and the only thing which transmutes them is *faith*. Through faith, Sara conceived and bore Isaac, and through faith the most barren life can conceive ideals and hold-

ing fast to them, see them born into perfect manifestation. *Faith* makes the business man strong enough to venture and win. *Faith* teaches him to wait and trust until changing fortune again turns the wheel. *Faith* makes the friend, the lover, the mourner, all go forward with a hope that never fails. Fear has shut the door of success in the face of millions, but faith ever stands ready to open it and let the free spirit pass to new levels of peace, power and plenty. Success built upon faith is ever renewing. It remains because it is reborn over and over again through itself.

## EIGHTH SUCCESS METHOD

### SELFNESS

WHEN one has arrived at the eighth fundamental, he is beginning to have an intelligent idea of just what life requires of him, and his success or failure gathers around him according to the magnet he has made of himself.

One cannot go very far in self-analysis before he finds that all things gather round, leave and return to the self, and this self becomes an absorbing study.

There is no such thing in the world as unselfishness, if there were we would cease to exist, for the self is the center of the magnet called "man"; it is man himself and always will be. There are two distinct expressions of self — one of these makes for the eternal

and abiding success and is drawn from the varieties of living; the other often brings an apparent success, but it is built on the laws of change which manifest eventually in failure. The success method is called by these selfishness, but the new world calls one "selfness" or universality, and the other, separateness or personality. Upon these two great laws hang the past, present and future of every living soul.

Personality and universality are both states of consciousness and no one is to be blamed or praised because of them, but he must be taught of them, so that he will recognize the results of his own laws. The younger one is in the contact of the experiences of life, the more personal and separate he will be; he will only know himself and his own desires, his own aims and these will dominate his mind and actions. The everlasting *ego* stands out in pride and arrogance, and says to the whole world: "I — I want! I am!

I must have," and I, me and mine is the trinity of his consciousness. On the path of life, in the association with men, we easily recognize this great army of egotists by their slogan, "what's in it for me?" This is their first and last word and unless there is something "in it" for them, they don't move.

Great wonderful things may be waiting everywhere, calling for a strong hand and a true heart to push them into form for the universal good, but their ears are deaf and their strength unattainable unless they can rise on these things of their own desires.

The personal egotist, separate, self-seeking often secures his own for a while, because he feeds upon everything in his environment. He uses everything as legitimate material to pave his way. He will rise to his immediate desire even if he steps upon the heart of his best friend, and he oftens drags to slaughter the fondest love which has laid itself at his feet.

It has been written in other words by those who knew, "The wicked flourish like the green bay tree," but it is also written, "Leave them alone, they be blind leaders of the blind, and if the blind lead the blind, they shall both fall into the ditch." And life, everywhere, proves that this is true. They may have and hold till the want grows cold whatever is their desire, and may squeeze out of it all that is in it for them, but they are one with the law of their own relationship, and this is *change*. The universal law of life is on their trail, and it is the law of God that the consciousness and things of "I, me and mine," must pass on, and through the experiences that come to them through these desires they can and will go on with the higher law of "ours," and still farther into the true selfness, and universality of *tbine*.

The failures come to the personal life because in its own conceited selfhood it links

itself with the method that brings failure. One must eventually lose his opportunities when everyone knows that he operates every action of his life by what he will get out of it. Employees will leave a firm some day where only the employers' interests are served; the hour may be long delayed because of the lack of true selfness of the employees but the handwriting is on the wall and he must meet his own method. An employee who shows that his whole interest is personal and who works only for what there is in it for him is a failure. There are thousands of such failures, why? because in their search for opportunities and work they were not really hunting these, but were really hunting a nice soft snap, where they could draw a good salary and get all out of it they can and give nothing in return; they want to get three hours' pay for one hour's work; their employers soon discover it and above their exalted ego write the word "shirk."

We get out of life what we put in it and the balance of success turns on the law of "with what measure ye mete, it shall be meted unto you."

The personal, separate life loses its value as a friend and in time finds itself forgotten and counted out, for tolerance ceases to be a virtue when it forces friendship into personal service. These people fail just as surely in love. True it is that "love suffereth long and is kind, does not take offense, seeks to give of itself," but love must love, and after a while it will turn away just as naturally as the sunflower turns to the sun, and claim its own where it finds it.

A sweet, true patient love is something to give and gain, but it is not worth the price of a soul paid down. Unless one gets a soul in exchange he will some day take it out of the grasp of the tyrant who is using it and put it back into the Divine life, to await the perfect answer to its call. Robbed at

last of opportunities, privileges, friends, and love, "every tree that the Heavenly Father hath not planted is rooted up" and standing with the wreckage of their own storm around them, they are forced into the ditch and in failure and despair are ready to eat the crumbs that fall from the universal table. Here we find them and knowing the law we give them the key to their own self-made condition and regeneration can begin. The law of *selfness* saves them and they come out into success and power: Stronger often, and more steadfast than those who have not paid so great a price for the higher knowing.

No man lives to himself and no man dieth to himself! This is the great law of universality, selfness and success. The sooner we know this and merge our own life into the manifold interests of others, the more quickly our own desires will be manifested and things born of this law are ours forever. The personal success that comes to us through

universal association with interest and helpfulness to others is a verity that time will only make more truly our own.

We cannot push our personal desires through the very center of another's hopes and find lasting success. We cannot fling down the aspiration and dreams of another and climb by them into eternal fame and glory. We cannot step over a broken human heart to continuous happiness; the law of life is not mocked, but we can link our life, our dreams, our aspirations, our love with the deep centralized desires of those around us and mount as by eagles' wings to the very mountain tops of our hearts' desires. We are only atoms in the whole, and in the long run, all love is plussed by love, all helpfulness by helpfulness, all service by service.

All small lives talk, live and act separately, egoism and personalities, and they will by natural law register these things around

**them in failure until they learn through failure the weakness of their law.**

**All great lives talk, live and act principles of unity, love, understanding and service — this makes them one with the truth of life in the highest and around them must come an ever increasing success power.**

NINTH SUCCESS METHOD  
YESTERDAY, TODAY AND  
TOMORROW

THERE are few things about which the world is so genuinely stupid as the true attitude to *yesterday, today and tomorrow*.

The obsession of this trinity of time, stands as a sentinel and will not let the race mind pass into a peaceful mental or spiritual state.

Remorse about yesterday, uncertainty about today and dread of tomorrow drives the human consciousness on into a wild burst of psychical despair from which only the strong word of truth will ever rescue it.

There are thousands of failure lives caught in the destructive obsession of yesterday; they have tried and failed; their past is full of regret, remorse and rebellion against con-

ditions over which they apparently have no control; fortunes lost, friends gone, opportunities passed by, old age with them, they sink down in weakened courage and go round and round in the thought drag-net of their dead yesterday; they think of all they have not succeeded in accomplishing, think of deeds done which had better have been left undone. All these take the light from the eye, the spring from the step, the courage from their hearts, and there is no possibility of their accrediting themselves in a new way for they are one with the deepest degree of failure, and they never know that they are building it for themselves.

Regret, remorse and bitter, jealous memories are devils born of ignorance and strife; when these, united through the soul, come thronging, the gates of hell swing inward for that life, and he alone can close them; he can close them with no uncertain hand when he understands that the past, present

and future are *one*. There is no such thing as a mistake; no such thing as lost opportunities; there is no such thing as the past — there is just life, and more and more life. Everything is the Eternal *now*, and every hour behind us on the path *was* that this hour might be, and our experiences of yesterday were simply the methods which life took to drive us on into higher things.

Everyone always does exactly the best he knows how to do, he often thinks that he did not do the best, but the fact remains that his actions are always based on his own consciousness, and somewhere in his own mind certain laws obtained which made it impossible for him to do differently just at that time. Perhaps he might have done differently had he known five minutes before what he knew five minutes after the doing, but this wisdom came as the result of doing. "Experience is a dear teacher, but fools won't learn any other way."

Since we know that life is for experience, expression and inclusion, we stop our failure method — we do not look back — we keep out of the past. It has no message that we can understand, save what it speaks to us in the today. What we built into yesterday must come out in our today, and if we are continually recreating our old hours with our thoughts of today, we will never get free. If we want to go on to the new success awaiting us we must unwrap ourselves from the grave clothes of our yesterday.

There is no use grieving over anything; no use recalling a painful memory, let it go! Life is always a going on; man's face was set to go forward, walking backward he stumbles. And there are always big new things ahead if we keep after them.

One continuing and persistent obsession is the one of old age. "If I were young" has stood in the way of multitudes. This certainly is a young people's age, and the really

old man or woman has little hope of success as long as he holds on to old age. But in truth there is no old age, there is age; youth and age have no relationship to each other, and each has its own laws of success and conquest. Only the person who allows himself to really be old in his age will ever be a failure. Old age is waning enthusiasm — as long as one keeps enthusiasm and interest and unity he will find his place waiting for him. True it will not be among those of youth, nor in the occupations of youth, but age has its demands which youth can no more fill than age can fill youth's position.

There are thousands of places, positions and conditions of life which call for the poise and judgment of mature minds, and the person with age and wisdom can fill these places.

It was written that after many serious accidents on a certain railroad a close investigation showed that they occurred through

employees not remembering orders; through some one being asleep at the post, and another too late to receive a message when he should have been there, and the final decision was, "the men are too young." It could easily be seen that in such important places the sober judgment, lasting strength and physical endurance of older men were demanded. Youth has dash and glow and power to rush ahead and pioneer, but age has grit, endurance, steadfastness and power to hold on through hours of suspense and supreme tests, and these two avenues of life must forever be filled. The one who is obsessed with the thought of old age is shutting his own door of opportunity and no one says no to him but himself.

Once I was asked, "what is there in life for a woman after she is fifty?" The old world says, "nothing," the only thing that she can do is to bury herself, and the old world said also that "men after forty should

be chloroformed." We have quit letting the croaker, the pessimist and the fatalist think and speak for the world. At fifty a man or woman is just beginning real life; they have finished their processes and are ready to begin a real existence; they have in them the wisdom born of many experiences, and their life can become a veritable cedar of Lebanon sheltering many tribes.

If they seek the things in life, the people or the opportunities where age is a valuable factor, they will be one with a success higher than they have ever conceived existed for them. With experience, poise, power, endurance and a young heart, and a clear mind that understands life and its needs, age is a royal pathway of power and wisdom and the young everywhere will come and gather around and bring the fruit of their lives' greatness.

We can be old in heart, mind, body, crabbed, set apart and morbid over our in-

creasing years and waning opportunities, and the world will pass us by, letting us die alone.

The *obsession of today* is another great stumbling block. There are thousands who expect to take out of today all their hopes and dreams, and weep because the day passes and nothing comes to them, they do not know that they are the cause of their own delay. Today is the product of our yesterday, and it is given us so that we may each day plus our own consciousness.

We can never take out of today anything that we did not create for ourselves in our yesterday. Time and eternity are one. What we build into today passes with us into our tomorrow, and when we face days and days of emptiness, it is a certain fact that in all our yesterdays, we did not accomplish the law of our desires. If one wants to meet a day full of joy, love, peace

and opportunity, he must live these things every passing hour, holding fast to them in faith, then as time passes by, his days plus each other and in some unexpected day he will meet all his own power and a perfect day of joy, love and opportunity will come to him, which will continue according to the power which he has generated. No one is to blame but ourselves if our today narrows down to dull, dreary monotony, and our life to petty confines; we reap what we sow, and we can never reap the harvest of anything unless we have sown the seed somewhere; nothing and nothing make nothing, and the way to get something into expression for ourselves is to set about creating it for ourselves in each hour of living; we can always live unfalteringly in the ultimate until it comes.

*“Where now we wait a dreary waste may be,  
With no green thing to glad our longing eyes  
And far away across the bounding seas  
Are hid the balmy isles of Paradise.”*

If we begin to fill our today with true understanding everything will change for us. There are many portals to Paradise, and we can open one for ourselves any moment by beginning to live in consciousness the law of that which we call "Paradise."

Standing fast, then, we can call, and it must come, not by living months and years of waiting, but *now*, for in full realization, a thousand years are as but as one day!

The *obsession of tomorrow* is always recognized just as easily as one detects the traces of yesterday and today. The obsession limes out all over those who are caught in its negative drag-net.

"Going to do it" — this is their slogan. "Going to have it" — "Some day." The future, like a mighty ruler, stands before them and worshipping it they are blind, deaf and dumb to their present opportunities.

There are wondrous avenues of accomplishment opening on every hand, but something

in their weak consciousness says, "wait" — "not now" — "some other time." "Going to do it" is the finished law of procrastination. Procrastination is the seed, and "going to do it" the tree that springs from the obsession of tomorrow. There is nothing in this world that ever springs spontaneously perfect. Creation, emanation and evolution is cosmic law, and it is human law too. And no matter what we want, have, do or be, we must begin it before we can finish it and possess the fruition. The individual who carries a hope, a dream, a desire hidden in his heart, and drags through days, months and years without the courage of putting it to the test, must be a failure because he is standing ever before his own unfulfilled selfhood. "God helps those who help themselves" has been spoken for centuries, and a thousand unseen forces are waiting to assist the one who knows what he wants and then flings himself fearlessly on to his law.

Once I met a great woman, great in genius, great in personality, great in expression. She was training to become a public reader and teacher and perhaps later an actress. In some past incarnations she had fulfilled the law of all these desires and she came into life equipped fully for these big endeavors. I was fond of her and eager for the world to have the privilege of enjoying her great gifts. Always she said, "not yet, I am going to do it." Then she went on studying, always with this discordant urge within her, she longed to stop and get out into her legitimate field; whenever she came to me, I said, "why don't you begin, get ready, announce yourself, get a business manager or get into a company, won't you please do something to give yourself a chance?" Yes, she would, she was "going to do it." Ten years have passed and she has never done it and today, after ten years of foolish resistance and wear and tear on

the physical side which repressed genius always brings, she is the decay of a glorious selfhood; lacking that subtle essence of divine command within her own soul she lost all, and will have to give this incarnation to the development of a consciousness which can direct her own soul. The world is full of those who are "going to do it" and so it is full of failures.

"Do it now," is the watchword of success. It is common sense to give ourselves a legitimate amount of time to get ready for anything. The bigger our endeavor, the more time and thought it demands, and it is well said, "fools rush in where angels fear to tread," but it is also true that without this quality in the human soul which causes the fool to rush in, there are many fools who would forever remain at the fool's level of unfoldment. The urge that sends the fool on is the urge that deifies and glorifies our human endeavor and the fool follows it in

uncontrolled, undirected enthusiasm, while the wise man guides it, cherishes it as his most precious possession, training himself to allow it to urge him on and through almost impossible accomplishments.

“Going to do it” never gets any one anywhere, and the one who rises powerfully to the top of his own mountain of success, is the one who first surveys the path to this mountain-pass and then taking the bit of the bridle of his own life in his teeth, runs away with himself.

It is then that the world seeing him rush on in what appears to be madness, stops and says, “what is this?” And with attention comes interest, and through interest comes praise or ridicule, and through these comes co-operation and his success is assured. Finding ourselves, knowing what we want to do, giving ourselves a legitimate time for perfecting our ability to do, then *doing* it—this is the *law of success*.

*Do it now!* We may have only one-tenth of one per cent perfection when we start anything, but practice makes perfect, and out of the very crudest material will come a gem, polished by use into a resplendent brightness. It is better to do and fail and profit by the wisdom born of this failure, than to sit down in unexpressed genius and atrophy from disuse. "The past is spent, the future is thy God's, today is thine, hold fast the precious treasure."

## TENTH SUCCESS METHOD

### PSYCHOLOGICAL SINS

THE world is full of psychological sins. Every hour some one is transgressing the higher laws of truth, trampling down that which is fine and right and putting in its place the imperfect, the crude; defeating his own purpose through the blindness of his own consciousness. The old world has said, "life is just the difference between tweedle-dum, and tweedledee, but the tweedledees have it" and this means that those who consciously or otherwise contact and express at all times the true law of a condition, time, place or person, have gained a power unknown and unpossessed by the blundering multitude who never see into the real center of things.

Psychological sins are the little foxes in the vines of success who eat out for many the very roots of life. God himself could not pass a person into the possessions of a high law of success when every day, even with his big success laws perfect they violate the great psychological subjective laws of truth.

To be able to always say, do and be the right thing at the right time, demands a high degree of consciousness, but in the measure that we pass up the proofs of such a law there hangs our own personal privileges and opportunities for progress.

The names of psychological sins are legion, and each sinner has his own particular form of sinning, and it often demands microscopic spiritual examination to find the spot through which the law is operated.

There are many avocations in which one fails again and again and still goes on working through into a bigger possibility; the law of life forgives our transgressions, and as we

remit our own sins they are remitted for us, but those who watch race progress, know that the one who persistently is guilty of psychological sins, will never be forgiven, neither in this world, nor in the world to come, for as long as his violation of psychology continues, he will be bound by his own law.

Chief among all psychological breaks, a prime factor in the production of failure, is the lack of sense that will tell you when to hold your tongue. Talk has beggared thousands. No matter how carefully it is used, it is bound to come that some day one will talk too much to the wrong man; it is not so much the sin of not minding your own business, as it is the love of talking.

There are always many things that the other fellow need not know; it is a violation of all true being to talk about these things. To hold our tongues about our own affairs and the affairs of others especially, — this is power. We may tell our secrets to the idle

listener if we choose, we only hurt ourselves thereby, but what we think about some one else, and pour out with our own senseless talk is double sinning and seldom one cares to hear it and we become a bore to be avoided. Again, there are those who say, "you can believe that I always say what I think and if I think anything, I am going to say it." Wrong again! No real psychologist ever says just what he thinks unless his finer senses tip him off that that is just the moment for him to say that very thing. There is a time for everything and nothing in all God's universe but our own ignorance ever gave us the commandment to go around "spilling" our says out uninvited. In fact, what one says often cuts no figure with the real truth. Our "think" and "say" are good for us to act by, but they might be entirely incorrect in analysis and the direction of others. It takes years of experiences and fine discrimination before the things which

we say will not come back to us void, and we only get ourselves disliked and delay our own law of larger usefulness by meddling.

Another sin is to play the traitor in small hidden ways to friendship, business or love; little suggestive insinuations behind the backs of others, a trifling betrayal of weak spots in their character or work or business, which they, unconsciously, put in our hands, or which we arrived at through the intimacy of friendship, and a friendship which made it appear possible for them to live for a moment, perhaps, off their guard. Every human life is transmuting something either in the self or environment. The guise of friendship allows a closer intimacy than is accorded to others, and through this we enter into shrines and temples of lives which are kept closed and sealed to the big useless crowd outside. It is a sin of the deepest dye not to have a shrine of absolute truth in our own life, and then to sneak like a thief in the night into

the holy sacredness of another's shrine and turn from this to the outside world, tear down this shrine and demolish this temple with insidious hints and half-veiled suggestions, until we have let loose a floodtide of suspicion around it. This is *theft* on the subjective side of life, and as nature avenges herself on the material thief, just so the Higher Avenger of truth takes strict account. Even Hell itself has no respect for its own valiants!

On the path of life these human amaranthine weeds flourish for a time, "suffering no flower, except their own, to rise," and often it seems as if the flower of their ultimate failure was slow to ripen, but the mills of the gods grinding slowly are daily bringing them nearer and nearer their own law. Men may never be able to fix the truth upon them, they are never found out, but the "hound of Heaven" tracks them down. We meet them everywhere. They hear the baying of the hound in their woods, and weighted

down by disease, loss and poverty, often despair; they ask the reason of their failure, and then it is that New Thought gives them a pen or word picture of themselves.

Amid all the great psychological sins, there are thousands of minor ones; lack of attention — lack of earnestness; lack of reverence for truly holy things; taking one's self too seriously; failing to give a legitimate interest to other people's problems; untidiness; vulgarity; unnecessary mannerisms which we would be better without; quick offense to a well-deserved correction or suggestion; white lies; procrastination; continuous evasions; pretensions — all of these eventually crystallize into some big failure law of character and consciousness.

Psychological sins are the streams which are converging to make the river of a consciousness in which float liars, thieves and criminals — these are only the finished product of the negative psychological law.

Success is the product of psychological righteousness or rightness. Honor, integrity, truth, faithfulness, steadfastness — all these link us with a cosmic current of power which will manifest for us anything we declare.

The one who would lose his right hand rather than betray a friend will never lack friends, and they will be for him the ladder of success up which he will climb to his own perfect accomplishment.

The one who can be taught and who will find in everyone and take from everyone a lesson, will soon learn that he has included enough wisdom to be a teacher himself and that the whole world is wearing out his doorsill.

The one who will stand on silent guard until death, if need be, before the shrines and temples of those who have allowed him to enter, will find his own shrines glow with a new radiance, for "no greater love hath any man than this, that he lay down his life for his friend."

When we have tracked down and killed all the little psychological foxes in our vines of success, we will soon find them bursting forth with strength and fruitfulness, and *success* will be our eternal possession because we harvest it from our own fields.

## ELEVENTH SUCCESS METHOD

### BUSINESS, BUT NOT TRUTH

NOTHING but truth will hold truth, and failure comes as the inevitable reaction of being continually just off the center of absolute truth.

The individual who links himself continuously with things that are just a little off color will find his law returning to him some day in the form of a liar, a thief, or some other equally destructive expression. These lies may be so close to truth that the ordinary individual never detects them, but they are lies just the same and their father is lies, and their mother is destruction.

In the business world we meet these failure methods everywhere; salesmen will sell you goods they know are being misrepresented, but they aim only to make sales regardless

of everything and it is called good business. It is good business but not truth, and after a while you meet them and they are struggling with big business reverses and they wonder how the cyclone of reversals hit them. They forget, or never stopped to think of, the failure law they daily intensified.

A saleswoman who was truth first and business second, went to clerk for a business firm. The first thing the proprietor taught her was how to operate the law of business lies. He said: "There is a drawer full of pins, they are all cheap pins, and cost one cent a paper. When a customer comes in, ask her if she wants a five or ten cent paper of pins, and no matter which she says take them from this drawer." Again he said: "A great many drinking men come in here. You are a charming woman. Whenever a man is a little tipsy, jolly him along and get all of his money; a drunken man always spends and a clever woman like you ought

never to let a man get out with a cent in his pocket." This woman was a good saleswoman and worked faithfully for a week under her employer's law of business, not truth. She saw hourly, how, himself, his working force, and herself, were slowly selling their own true success law to the destructive power of eventual failure, and although she needed money to support herself and her child, she went to this man and said, "I refuse to sell my own soul for a mess of pottage; when I sell ten cent pins they shall represent that value, and when I sell to men they shall have their senses undrugged by dope or liquor." As this employer gave her her wages, he said, "I am glad to get rid of you, with such talk you would kill my business." Two years from that day the firm was in bankruptcy, and the saleswoman secure in a permanent position with a reliable house.

Business, but not truth, brings its own

adjustment; the law of justice is after all — “an eye for an eye, and a tooth for a tooth.” There are dentists who fail because over a long period of time they wilfully misrepresent prices and work. It may be easy to over-charge a green Swedish servant girl or an uninitiated German farmer, and it is easy to ask double the price because a doctor’s patient calls in a limousine and has money; they cannot find out the real value; you are in a seat of power and business is business, but unseen fate watches and the universe takes strict account, and it is the universe which collects the balance of lies and false business.

Many M.D.’s have found, after years of practice, that they were stranded high and dry without patients, reduced from a twenty-thousand dollar practice to nothing! “Why,” they ask, “once I did a good business!” Nine times out of ten the answer is written — “Business, but not Truth!”

It was easy to keep a patient under the idea that he was ill for months after he was well, because it produced a good fee and the person could afford it. It is easy to ask a thousand dollars for a simple operation because a man is rich and must have the operation, and it is so easy when one is in the seat of power to misuse that power. And so this misuse goes on until it falls back into form, and the one who fulfills the laws must be carried along in its currents.

All these lies or these actions just off the line of truth, will gather as a boomerang and as time goes on they must come back to where they started.

The whole industrial, professional, political, and social world is filled with these violations of truth, and in business partnership, homes, marriage, and love, everywhere, they are rampant and yet the poor struggling children of men ask why are there so many failures?

Perhaps in no association are there quite so many false positions intensified as in what the world calls love. The world will say it truly loves and then lie with the next breath. A man writes: "I am so glad, dear, you are having a good time while you are away" which is pure sarcasm as he is sick with jealous pain because "dear" is away alone.

A woman says: "I love him with all my heart, but I pretend I don't; it wouldn't do to let him know it, he would be so domineering." Yet they call this love, when, in truth, love only loves, it never domineers, and true love is always glad, it is never jealous or unhappy; there cannot be any permanent success for such association, and it is this which has led the world to say — marriage and love are a failure; such marriages and such loves are failures because they are one with failure methods. But true marriages and true love are life's holiest

success, because they are built upon the law of true understanding and not pretention.

The highest and greatest permanent successes are built around the lives of those who stand steadfast for truth, the whole truth and nothing but the truth.

Whoever wants business success, love or ambition to blossom into fruition, must have the absolute principle of truth in his heart. It is said that civilization today does not permit truth to be either spoken or lived—this is the *master lie*, hatched in the consciousness of the prince of liars, and sent forth by those who are living the life of business but not truth. It fits their development to say this and if possible hold the mass mind to their own levels.

There are in all this seething mass of misdirected energy seeds of mighty truth, and a new civilization is rising which speaks the truth and whose business, love, home

and social relationships are assuming new and beautiful expressions.

We know today that the straight road of truth, through the jungle of the old civilization, is a hard climb, and truth is beset on every hand with opportunity to change horses with liars, but the quickest way to our perfect success, no matter what it is that we desire, is to live each hour in unflinching steadfastness to the truths of life.

It is true that truth takes the long road and that sometimes the hour seems long delayed, but it is also true that when our ideals are accomplished by this law, they are verities and the true commercial world is waiting to pay us a big price for our verity. The world of friendship is waiting to worship at our feet, for truth has reached the heart of truth. And love has eternally its Olivet, and faith knows that it can work out its own through this rock of support beneath it.

Failure must forever be the inheritance

of the liar: "If thou eatest thereof thou shalt surely die" was written for him; but success in the highest comes some day to the life which is true to God, true to itself, true to its work, true to its own ideal. The world really loves truth; it loves the one who can fearlessly tell the truth, and it is waiting for that master-consciousness who can tell the truth about all things in a way which will not offend.

## TWELFTH SUCCESS METHOD

### PERSONALITY AND INDIVIDUALITY

THERE is a great place for higher instruction in the subject of personality and individuality, and one of the greatest blunders of age comes in directing the race mind into a line of thinking which separates these two distinct expressions of the self; they are both important, and only as we understand them can we harmonize them for power, and when we do harmonize them, the world witnesses a gigantic success law which makes all other laws look puny and insignificant, then it seems as if all laws were finished in this perfect magnet called *man*.

Man is the visible and audible expression of spirit, the energy which comes from this expression is the unseen energy of life. It is spirit itself.

The energy of every life is the unseen side of that life, just as the unseen energy of a rose is shown forth in the perfume, and the energy of light is thrown out as heat. This energy of life is subject to control just as heat is controlled.

The external body of man, that which we see and touch, is simply thought energy materialized; we have been taught to call this "personality." Personality is really only that energy which we have thought into expression and it bears witness to our own estimate of ourselves. Our body or personality becomes the expression of just what we have created in the infinite energy, and localized on the objective plane for our use.

When we study personality we must first start back at the beginning of our self, and in order to do this we must begin as far back as our race personality; every race has a personality as well as an individuality; one

is a Jew, Gentile or otherwise in personal appearance — how easy it is for even the common intelligence to detect the race personality. The individuality is just as easily recognized; some races are war-like, some peaceful, some mystical and some material. We say when we know anyone, "He is just like his kind," or "isn't that just like a Jew," and lately I heard someone say, "He looks like a Hindu and has all the characteristics of one," which proves positively that these two things — personality and individuality — stand out distinct in every life.

Personality is an unstable thing, and can change from year to year; lives brought under the stimulation of different thoughts often lose their race personality, and take on the expression of their new surroundings. One day, in a clinic held for the treatment of the sick Jewish people, a young man presented himself for examination. He had no sign in his personality of his birth relation-

ship; he was asked for his history and it was then found that he was the son of Jewish people. He had been born in America and had lived with American people, had grown up under a new type of thoughts which had utterly destroyed the old image. The chief of the clinic, himself a Jew, looked at the young man and said seriously: "What will become of our race if we continue to allow our children to lose the Semitic type?" This was proof positive again that our personality is only the expression of what we build for ourselves through thought relationship.

The individuality does not change so rapidly; one has often been found who has lost his Semitic type, but is at heart a Jew and will continue a Jew to the end. The personality is the objective man, the individuality is the subjective man, and the work of life is to transmute the two into one, and make the outer man respond to the inner man.

One *sees* the personality, he only *feels* the individuality; it is the subtle something which radiates from us. One may possess a very displeasing personality and yet radiate a very pleasing individuality. There are personalities which are really repellent, but often after we know them we find a wonderful individuality hidden within them, and are charmed with it and so learn to forget the displeasing exterior.

Individuality is the positive pole of being and thinking, and our personality is the negative pole. The one who has a displeasing personality and a pleasing individuality, tells every passer-by that he has lent himself to negative inharmonious lines of thinking, if not here then in some other state of consciousness, and that he has lived in the external mind and has been caught in the diverse currents, and the laws of common consciousness, and that in this life he has not yet learned to join the two forces within

his own being. Often we have heard this expression, "He is a grand individual and his personality is in keeping with his character." This means that the same quality runs through and through, that the warp is the same as the pattern.

Our personality will naturally put on a different expression from the individuality when, by force of habit, either racial or acquired, we make our consciousness dependent on external things, instead of controlling and directing all external conditions by the law of life from within.

Individuality is an expression of conscious growth and our personality may be made the perfect objective expression of this growth.

The purely personal life is not a whole life at all, it is only a part, just as the body is only a part of the divine man. Individuality is often latent in every life and after the development of the personality is over, the individuality begins to speak forth;

it is nothing but the finer thought life that has been growing throughout all time.

Every moment of our life individuality is adding to itself and personality is adding to itself and when the two become one, the same material is used for both and there is no longer need for transmutation. But as long as there is separation between them, one may know that there is some work yet to do in life. The whole scheme of existence makes for absorption of the lesser into the greater, the subliming of all matter into the manifestation of spirit.

The law of each life demands that the personality and individuality become joined so that the individuality may express externally as well as internally, that is, to become the visible as well as the invisible power. The personal must become refined and etherialized through the stimulation of the higher impulses.

The personality is the workshop and our

thoughts are the tools with which the tireless sculptor cuts away all gross material until the very image of the divine man within stands revealed in the personality of flesh and blood and sinew.

We all know just how many beautiful thoughts we have (which often fail to materialize) because we do not believe them to be true. These thoughts are all creative ones and are generated in the individuality, which is often telling us what splendid radiant creatures we are, or may become, and how often we submit these imaginings to our personal mind and are told that they are too phantastical to clothe with form; we accept the verdict of our common consciousness and build our personality with the idea of something less than perfection, when the very soul within us is screaming out the message that we may become divine if we so desire. Our common consciousness is comrade to our personality and through it we

## PERSONALITY AND INDIVIDUALITY 119

become children of the earth, sons of men; our individuality is comrade with our illumined supra-consciousness, and through it we know we are the children of the Most High, that we are sons of God and it does not yet appear what we may be.

The better we understand our life in the individuality side, the more perfect the personal expression becomes and the farther we advance away from the limitations; it is then we turn perception into the freedom of revelation.

Every positive creative thought is added to the individuality and each day developing a higher function of the body. Every thought we carry is creative and must by natural law express somewhere; it must be localized in the physical body or it must be represented as energy which we radiate through the body. The more crude the thought generated, the more dense must the body and the radiations become.

The personality and individuality never were and never can be anything else than the negative and positive reaction of the same power and this power, Infinite consciousness, expressed here in human form.

Individuality will forever remain the twin of personality until mankind merges them together; they were born together and they will remain together until the higher absorbs and controls the lesser.

The visible world and the visible body are both under the same law. The external grows from a fuller rushing out of the inner life; the personalities grow and refine through the new truths learned; the closer it allows itself to follow the invisible but insistent individuality, the more beautiful and harmonious it becomes.

In the struggle for existence and the accomplishment of our success law, both personality and individuality have their power, and those who forget, find it out later on to

their sorrow. Our personality is our introduction to the world, it is the real press agent to the multitude, it speaks a silent message and depends wholly upon us to make it tell a wonderfully attractive message. No matter how beautiful, one may be in mind and character he is just that much more attractive if he has all this joined and expressed in his personality. No matter how unattractive anyone may be there is always one personal charm which can be made the center around which individuality can attract and manifest. The one who neglects to find his strong personal point of power and intensify it, does so at his own risk. Sometimes this point of beauty or attraction is only nice hair, it might be luminous eyes, perhaps a gentle smile or a tranquil expression, possibly good teeth, aristocratic feet, a supple figure, a splendid walk, broad shoulders, a cheery laugh — each one of these makes a fulcrum of power for the one who will use them and

not go moping around because she or he does not have them all.

Business, more than anything else, calls for power personalities; personalities which have strong marked characteristics on which faith can be established. This will lead the seeking world on into at-one-ment with the individuality. I have often heard business men say, "Oh, I can't send him, he hasn't personality enough, and can't use what he has." All public opportunities and privileges call for personalities to fit them. All great movements on any plane demand personalities to stamp them into the minds of the race. The heads of the Roman Church who went to hear and see Martin Luther when he was pioneering his new religious idea to the world, said: "Pshaw! That man hasn't a thing on earth but a personality!" But that personality burnt the message eternal into race consciousness.

The very acme of success depends on our

having one hundred per cent of our personality expressed all the time, and one of the sure failure paths of life is to allow our personality to become so de-magnetized that it has in it no hint of the true self. The world may say, "She is just as handsome as she can be, but, poor thing, she cannot be very handsome," and this may be true, but if we make ourselves just as handsome, strong, sweet, kind, neat, and wholesome as we can, then we have fulfilled the true law of our own being and can laugh the whole world in the face. As we become more and more perfect in the transmutation and reformation of our personality, this fineness sinks in and stays in our consciousness and joins our individuality, and our individuality each day grows more wonderful, and this perfecting individuality plays all its strong impulses out through our face and form, and we again return them still finer through action and understanding, until our psychic circle of

power is complete, then we become a magnet of attraction and in every walk of life there radiates from us a great love, power, success and energy, and our very presence becomes a benediction. We are not then seeking success, we *are* success and the whole world pays tribute to our individualized personality.

## THIRTEENTH SUCCESS METHOD

### ENTHUSIASM

**THERE** is nothing in all the world but life! Even Death itself is only life acting inversely.

One of the greatest success methods is to be full of a radiant energy. We are judged every moment by the law of whether we are "the quick or the dead." There are multitudes of dead ones everywhere, and these make the vast army in failure. You may go among the poverty-stricken, the unemployed or the loafing world, and you will find that the quickness of spirit is lacking in them; they are dead to opportunities; dead to enthusiasm; dead to faith; dead in vital understanding and dead to everything that will hold them fast to the great pulsing life current, everywhere waiting their own conscious contact.

These failure people are depressed below the level of the universal life, like the Dead Sea, or the parched sands of the desert, while within their own being are lying dormant the possibilities of life more abundant and the success that comes from this life.

There are those everywhere who take nothing out of life and who put nothing into it; if it were not that the Heavenly Father feedeth them they would perish off the earth. There are many people who live in all the beauty of this earth, contacting hourly the wonders of earth, sky, sun, water, and verdure, and yet are blind and deaf to all that nature's voice is speaking. "The great wide, beautiful world, with the wonderful waters around it curled, and the wonderful grasses on its breast," are nothing at all to the lives and eyes of the dead ones — they have no value as friends, companions or lovers, for all these associations call for the thrill of the quickening power of sight and

sense, to make them worth while; they have no real value anywhere and are a drag on every situation because they have within them no power of response to any sort of external stimulation. They lack the power to press their own spring of answering enthusiasm and quickness.

In the commercial world deadness makes them ciphers in the big active sum of valuations. One day in the New York subway I saw a boot shining stand. It was splendidly appointed with cabinets and chairs; there was a bootblack at each chair. As I passed I saw one of these bootblacks, with bright eyes, standing alert beside his particular booth and with a cheery ringing voice he called to every passer-by, "Shine, shine, shine 'em up, have a shine, Sir?" Everybody's attention was arrested, busy men looked down at their shoes, and one immediately sat down while three others waited their turn. The other bootblack was asleep

at the corner of his booth, indolent, lazy, uninterested in life, in the crowd, or even in his own business; his drooping figure, his carelessness—the drowsy snore, all told their own story, yet the world would have blamed his brutal master could they have seen him kick the bootblack into wakefulness. To sleep at such a time and in such a place was negative energy enough to link him with the law of kicks both human and divine. I looked at the picture—one all life and power, the perfect picture of true success and then at the other—the perfect picture of failure and my heart said, “The quick or the dead,” and I knew again what we put into life we take out of it.

One true eternal success law is enthusiasm, no one can ever expect to fan anything into a raging flame of completion unless he does so from the red hot coals of his own ambition, enthusiasm and aspiration.

Power, possession, attraction, name, fame,

honor, and success are all the product of a whirlwind consciousness.

It is our own life stream which rushes us on past valleys, hills and mountains to deliver our possessions to ourselves, and the one who does not generate within himself the divine energy of enthusiasm is one with the death of his own desires.

It takes a stout heart to always keep enthused in the face of prolonged disappointment and continued opposition, but it must be done if we aim to conquer. There are hours in all business endeavors, in all friendships, all associations, all loves when we must pass along aided alone by our souls' white light and as Kipling says, "When there's nothing in us to hold on but the power (enthusiasm) which says 'hold on.'" To meet hard places on the path is a part of the great plan, and "we belong to those who go down to the sea in ships and who do business in great waters." And only the one who

can bid his own life glow with an enthusiastic radiance will keep light enough to steer past the rocks in his channel.

Not everyone is equally alive in all ways, under all circumstances, and it is well that we are not or there would be no longer an opportunity to evolve on this planet, but it is possible for everyone to have a flaming sword of enthusiasm within him, equal to his own development, and no matter how little it may be, it is still there, and like attracts like, for even a grain of mustard seed will move mountains.

The man who lets his enthusiasm awake him in the morning instead of an alarm clock will never fail in business; the money magnet who lets his enthusiasm carry him into an interest of his very lowest employee, to see that labor is comfortable, will never hunt for laborers, nor meet strikes nor revolutions. The friend who meets his friend with interest, joy and aliveness, will count his friends by

the score. And the lover who gives being for being in perfect part, smile for a smile, truth for truth, heart for a faithful heart, will never die alone.

With the fire of a great enthusiasm within us we keep our own lamps trimmed and burning, and we become then a torch bearer and a lamp to the feet of the slumbering multitude. We are success then because we have set the law of our own life and believing in the law we come into the protection of the law.

## **FOURTEENTH SUCCESS METHOD**

### **CONCENTRATION**

**CENTURIES** ago it was written, "Whatsoever thy hand findeth to do, do it with thy might." And that subtle law of doing everything we do with our might is the very heart of the law of success. Upon concentration more than upon any other thing hangs our hope for ultimate self-perfection.

Concentration is the first step toward conscious direction and control, and without it we cannot hope to go far into the fulfillment of our own desires. The one who hopes to find something to do, who has an urging aspiration and then fails to do this thing with his might, is not fit to possess the thing for which he is longing.

It is possible to go through life idle and drifting, thinking the world owes us a living

and we do get some things because the Universal life always floats an abundance of supply on its bosom, and any one who wants to do so can eat the crumbs which fall from the idlers' table, but if we hope to come out into any definite form, use or value, we can only do it by bending nobly to life's oars.

In life's channel there are rocks everywhere and it is our own hand that must clear the channel and our own genius that must steer us past them. Some of the most wonderful successes have been born from the genius of concentration and they never surrendered one iota of their might until they accomplished their ends. The story is told of the late John W. Gates and his perfect manifestation of this success principle. He went to San Antonio, Texas and saw the great possibilities in Texas; he came to the state some years ago as the agent of a barbed wire company, and emphasized his belief to an old citizen now a resident of San Antonio.

This old citizen was complaining that he could only make a living here.

“Make a living!” said Gates. “Any man can get rich here in ten years.”

“Well,” said the old citizen, “I’ve been here more than ten years and I have not got rich.”

“Perhaps not,” remarked Gates, “wealth does not hunt one up and spring from some unseen angle. One has to keep constantly on the trail, and since there are so many trails leading in the right direction in Texas, if you will keep an eye on me I’ll show you how the trick is turned.”

Some years later when Gates became heavily interested in the lumber business in the eastern part of the state, some one said to him:

“You cannot make the lumber business go here, since there is no means of shipping it.”

“Never mind,” remarked Gates, “I’ll make a place to ship it from and then I’ll show you that there is enough lumber in Texas to weatherboard the universe.”

Sometime after this he met the old man to whom he had talked about getting rich when he first came to Texas.

"I hear you are making it go," said the old man, "and that you are really getting rich, as you said you would."

"Making it go," remarked the man who saw possibilities. "Damn it! things are making me go. Things come so easily here that I am constantly on the dodge to keep from owning the whole state of Texas. It's the easiest game I ever played. No odds what kind of a hand one has, if he bets stiff enough he'll win."

There are thousands of failures simply because they did not have the genius to see an opportunity, but there are more failures because when opportunity was everywhere they lacked the thought force necessary to push it into form. This is not just the same as the law of "mind your own business."

There are many subtle breaks in this chain

of doing and every break means failure. Living in one world and working there with our hands, while all our thoughts and wits are wandering in another, divides our forces. No one can serve two masters. Success demands that our mind shall be in all things we do, and all things in our mind, until we have established a long line of things which we can do automatically. When concentration is complete one can do a half dozen things at one time and direct as many more. The concentrated mind does not think in concepts, it thinks in ultimates, it does not think in pennies and dollars, it thinks in millions, it does not think in cities and states, it thinks in continents; nor does it think in minutes, hours, or days but in eternities.

Here are some of the well-known failure cases we meet, and who demand help and attention. One day I went to a restaurant and after seating myself said to the waitress, "Bring me a pot of tea." Instead of bring-

ing me a pot of tea, as I had ordered, she brought a cup of tea. She had not heard what I said. When she brought the cup of tea it was overflowing with tea which spilled over the saucer and the table. The waitress set the cup down and went away. I did not know where she had gone. She was not in sight nor finishing my order — that was sure. It is written "Thou shalt have no other gods before me" and this waitress was not doing with her might what her hands found to do. She was thoroughly reckless, careless and regardless of the thing that she was in the restaurant to do.

I have watched the people in the work world. I went into a jewelry store and the girl at the counter was humming some ragtime song. Her mind was on the ragtime and she kept on singing and I hardly dared to interrupt her. When I asked for a bracelet she said, "Let me see." She proceeded to drag out some jewelry in a careless way

from the shelves and continued to hum her interrupted song. Not seeing any article that appealed to my fancy, I asked, "Have you anything else?" I was simply forced to compel her to pay me some attention as a dentist forces a tooth. This girl did not know her stock, and did not care half as much about it as she did about the song. She was not there in the interest of jewelry, she was not doing what her hand found to do with all her might. She was not concentrated in her work. She was living in one world, while functioning in another.

Another incident of like character. I went to a coat store and asked the saleswoman to show me a coat. She stood like a statue and asked, "What kind of a coat do you want?" I replied, "I do not know, I want you to show me some coats." To this she replied, "Well, if you will tell me what sort you want, — what color?" In desperation I said, "I don't care. I want to see if you have

anything I want." She then walked around unconcerned and abstractedly and did not seem to know a thing about coats, yet she was selling coats, she should have known all about coats. I had had no choice, but just wanted to find something suitable for me in that store.

What would a concentrated saleswoman have done? A life that was in power, a saleswoman who was doing with her might what her hands found to do? She would have said, "Here are some coats." And then she would have piled up coats of all descriptions before me and she would have made suggestions in regard to them and mentioned their attractive prices and would have tempted me to try on half a dozen of them.

The girl in the coat store was only one of ten thousand of her kind who are walking the streets out of a job, and wondering why some one else has work and she has not.

Finally I saw a coat on a rack and put it on myself and asked the saleswoman if the attached tag was the correct one, and being assured that it was I concluded to take this coat. Then I said to her, "I want to tell you something that you won't forget. You did not sell me this coat, I got it in spite of you. The man who employs you would have lost this sale as far as you are concerned, and if he had lost this sale to me he will lose twenty-five or thirty sales during the day because of you. And when on Saturday night he comes to you and says 'I have no use for you' you will shed bitter tears and ask what the matter is. You have not learned the first principles of keeping a position and nobody will then employ you. I am not a prophet, but I venture to say that you have been out of work half the time for the last five years, and you can't keep a place more than a few weeks." Afterward I found that I was right and that she was

afraid that she would lose her place that very Saturday night.

The whole world of commerce and industry is looking for mascots, for people who can come in and help them to intensify their business, who will be a help to them, they are not looking for people like this sales girl, to stand around and let the customers buy their own goods, and sell it to themselves and almost make out their own checks. They are paying their help to be the link between their goods and the public that is seeking them, and until this is learned, people of this saleswoman type will wander and continue to wander over the face of the earth because they do not have that necessary concentration to hold them steadfast to their work. The fault is not in their employers, but in themselves. The saleswoman I have cited was one whom nobody liked. Why? Because she did not put anything into life, and consequently could take nothing out of it.

I am taking this girl as a principle, because she is one of many of her kind who clog the world with failure and always asking themselves, "What is the matter with me?" Their methods are faulty.

Our first fundamental is that success is built upon one thing — success methods, and failure is built upon one thing — failure methods, and this saleswoman hoping for success was using failure methods and there is no relationship between them. One is the product of unconcentrated, unrelated, indifferent life, and the other is the product of a conscious, powerful, related and concentrated life.

"Do with your might what your hands find to do" and concentrate on that work until you are absolute master, no matter how much you dislike your work. If you had outgrown the thing you are doing, you would not have to do it, just as one lays down an old coat that is outgrown. The

moment we are big enough to get rid of a thing, we are forced to leave that thing. We could not stay, for the larger law of our life displaces it, we cannot stay with it because the cosmic law will push it off.

Man's fitness is measured by his understanding and by his perfection in the place on his path; and so today if we are working in a place which we do not enjoy it is the measure of the state of consciousness we have intensified so highly that it cannot keep out of form.

A man once said to me, "What is the reason I always get such 'five cent' jobs? Why, I am a bigger man than that. I have a great deal of ability and I simply hate these 'five cent' jobs. I never get anything that is up to me; I can't do these little things with any degree of power or efficiency, because all the time it just grinds me to think I have these little positions. I want something that is as big as I am."

I said to him only the eternal truth when I replied: "You have a 'five cent' job because you have in you a 'five cent' man whom you have intensified so that he cannot keep out of form: No man ever had a 'five cent' job who had not the 'five cent' consciousness and that is the measure of your concentration." This man had concentrated only in the degree of power which represented the "five cent" man, and he will keep the five cent jobs until his mind and power are enough to get more than that. He will then be the biggest man in the "five cent" position and the "five cent" job will have to slip off. It is better to be a success in a five cent job than a failure in trying to do the work of a millionaire.

Again, women say to me: I want to attract a great big, God-man into my life. Now what is the reason I never meet the kind of a man I want to meet? What is the reason that all the men I meet

are sort of 'five cent' men? They are not worth while." Don't you see that is the same story from the woman's side as the man with his work? These people picture an absolutely matchless sort of being and then wonder at their lack of success in obtaining him or her.

The reason of all this stands out clearly. It is because the God-man, strangely enough, by the law of God, must have a God-woman to mate with him. It is plain that there must be some state of consciousness in us that is intensified so that it cannot keep out of form, or we would not have attracted around us the "five cent" job, or the little man. Only as we pour out the whole strength of our selfhood and character can we displace these small things, and when the great bigness of our life is expressed, we then attract the position, person or object that fits that life.

When we know that no one gives to us

but ourselves, and no one takes away from us but ourselves, and that we lose or gain through our own individual law of attraction, and that this attraction is based wholly on our power of concentration and ability to pass up the proofs of our fitness, then we have a new idea of success and failure. We begin to put the blame where it belongs — upon ourselves — and to really know that the perfect or imperfect expression of life is in our own hands.

There is only one world, and all things are in it! They do not wait around to fall into our laps without any visible lines of transference. The tools of conquest are in our hands! Our concentrated mind, our thought force carefully directed and intensified, at our own pleasure, make us the master of our fate and no matter what our place in life may be, we can show our greatness.

“All the world falls into line with the man who declares himself a master.” And only

one who knows how to be the divine thinker of his own thoughts can ever take a master's place and speak with authority.

Concentration first, then an unfaltering determination to do! Then, with eyes wide-open to life's gigantic opportunities, the Gates of Success swing wide, never to close again.

## FIFTEENTH SUCCESS METHOD

### APPRECIATION

It is a part of the higher development of everyone to learn, not only to do his own work as thoroughly as is possible, but to create the conditions and atmosphere by which all others with whom we contact, can do their work equally as well.

It is the work of us all, not only to unfold our own character and life, but at the same time to carry around with us that silent creative atmosphere which helps others to bring out and develop all that is best and desirable within themselves.

Go where we will, we find many people who must depend on other lives for the stimulus of their finer and higher growth; they have to be drawn out; they are in their shell; their sweetness and charm never find

expression unless they are evoked by sincere encouragement and warm affection. The world is full of half starved lives; they go on day after day finding no legitimate expression for that mysterious something within them which cries out to be fed and expressed.

There are many others who are hungry for the affection which they often have, but never receive or possess, because those who hold it for them never give it voice.

Again, there are many who have possibilities within them of a very high order, but those possibilities remain undeveloped because nothing in their lives, and no one around them, brings out these latent powers. There are some who can only express in the warm atmosphere of appreciation: "The hearts of men contract from cold suspicion; shine on them with warm love, and they expand. It is *Love*, not justice, that from a low condition, leads mankind up to heights supremely grand."

Many individuals throw out an atmosphere of chill instead of appreciation; they are totally unaware of the influence they throw out. There are many, many lives that go around, antagonizing everyone they meet; driving friends and friendships from them; defeating their hearts' dearest purpose, and never understanding why, when it is plain to those who look on, that all their difficulties come from a lack of thought about the delicate and intricate adjustments of human life.

There are thousands of homes which are without sunshine and good cheer, not because they are really without love, but because they have missed the one line of transference of these things and that is, appreciation and the expression of the appreciation.

There are thousands of offices, stores, work-shops, factories, schools, and places where humankind beat out their lives, that are wholly without inspiration, not because they are lacking in earnestness, but simply

because they have never formed the habit of recognition and have none of the co-operative appreciation which gives out to others and at the same time brings out the best for itself.

Companion with this lack of appreciation is the spirit of sullenness, crankiness, and complaint; a continual looking at the dark side of things, and a sourness which makes not only one's own atmosphere acid, but reaches out into the lives of all those around us.

It is time for us to learn that we should have sunshine of our own and also that we have no right to steal the sunshine away from other lives. The world is often a beautiful place to other people until some one, with no appreciation or recognition, steals it from them. We have no more right to enter a life and rob it of its joy, than we have to enter a house and rob it of its valuables.

It is small enough for us to look at the

gloomy side of life and never feel the force of appreciation, but it is still worse to make our atmosphere so dense with it, that we crowd our discontent and heaviness into the lives of others around us.

Of course we may be a crank if we want to be; that is our own affair; but we have no right to crowd our smallness into the lives of others, and neither have they any right to allow us to do it. We should all be taught to recognize such disagreeable natures and atmospheres at a glance, take them as a signal of undevelopment, and protect our own lives from them. Some time in our life we all meet one of these walking frosts and we never forget the chill they always give us, until we learn our true position toward them.

Whenever we feel all of the meanness of our undeveloped nature welling up within us, it is a good plan to just keep it to ourselves, and cultivate the appearance and atmosphere of recognition. After a while we will

displace the chill by the sunshine we have willed into expression. If we conquer it a little, day by day, we will soon cease to have it. A smiling face, a happy life, a soul full of appreciation which shines and radiates from us; this is the proof which the soul offers to the world that it has learned how to create its own kingdom.

We should train our eyes to see the good, the true, and the beautiful in everything, and then recognize it by every avenue of expression. It is not always enough to a life that we think it is good or great; we should tell the life what we think. "A little word in kindness spoken, a motion or a tear; has helped to heal a life that's broken, and made a friend sincere."

When a life needs encouragement, give it. Don't see its limitations, even though they almost over-shadow its power; help it to grow into what it believes it can be. Encouragement is only another name for apprecia-

tion. It is no harder to see the good qualities in others than it is to see the faults, and it is a whole lot more comfortable for everyone. Life is a continual process of selection, and since we cannot choose but select something, learn to make it from the beautiful and best qualities, and then hold them up before the eyes of the possessor and see it with all the high lights of love and appreciation turned upon it. If we make the most of all the good and great things we find in our lives we will have very little time left to grieve about what we do not have.

When we go into a store and find all the clerks, who wait upon us, cross, distraught and uncivil, don't report them to the proprietor; that will never cure them. Just treat them yourself by appreciation; give them sunshine; pour out all the warmth of yourself upon them and watch the effect. It won't be five minutes until the effect begins

to show; just the tones of your voice can start a new vibration. Do not be afraid to express your appreciation of them or for anything they do for you; there is no life on earth that can stand against real, sincere recognition.

When some one answers us in a hateful manner, don't answer them back in the same tone; stop a moment, give them a thought of warm love and a kind word and see the storm clear away. There is no force on earth higher than the constructive energy of appreciation, warmed by a great love. There is a latent spark in every being which flares up in answer to the stimulation of appreciation; and the knowledge and use of this power widens our lives and our field of usefulness. The whole business world everywhere is clamoring for live, vital workmen, who can attract and hold the outside world. It pays big salaries to those who can prove themselves "mascots" in whatever work they

represent, but there is positively no place whatever for the "dead ones"; they already glut the market.

Appreciation; the power of sincere recognition of our own abilities and capabilities; and side by side with it, the same approval of other lives; these are all factors in the foundation of a life success which cannot be fully understood until it is tried.

In order to get real appreciation, we must get real love into our hearts and then teach ourselves how to connect with our words. We may manufacture a grin and an artificial approval, but at the same time we must be getting the real thing into our inner being or there will come a time when our words will be only as sounding brass or tinkling cymbals.

There is a great truth in the power of thought transference, and it is just as easy to create a mental atmosphere of appreciation as it is to speak it; and for some lives this is

sufficient to encourage them, but be wise and *know* when the spoken word is necessary to complete their character.

Live appreciation; radiate it; let it shine through you, but by all means learn to make your lips declare the truth your heart has known. "Encourage people; tell them of their good qualities of mind and heart and person too; it will revive them; make them think they are understood; perhaps awaken hope and will and power to do"; and when this is finished be sure that we recognize and appreciate all that others do for us.

To aid others in developing to their uttermost and to "dare to be what they will to be," is the great testimony of our capacity of controlling, directing, and completing our own life.

There is no power so impressive, so strong for success, so powerful in life building, and so certain in its everlasting benefit to mankind in general, as this one great human

attribute, appreciation, or the power of universal recognition.

Then each life is great in itself and increasing in its greatness with others. Then life and love and God are one.

## SIXTEENTH SUCCESS METHOD

### HATEFUL COMPARISONS

COMPARISON, both true and false, takes part in our success and failure. Comparison is everywhere on our pathway. One would have to be born with a supreme ego never to compare himself with anyone else, or with certain opportunities and lack of opportunities of action. "By the mistakes of others wise men correct their own," and unless we are proud and self-arrogant we must find splendid opportunities of measuring our own ability with the ability or lack of ability of others.

Strong, positive ideals are necessary in the building of a perfected selfhood, and positive ideals are bound to keep one in a condition of comparative thinking, for only as we see the ultimate self clearly can we hew to the

line along the path of our true development. There are always those who can do the very thing we are doing and do it in a different way and better, perhaps, than we are doing it, and no matter how fine we are, we would be just that much finer if we added to our own method the methods of those who are our masters.

A master consciousness and a master expression is always to be emulated, and the one who does not know this and who stands fast bound to his own peculiar method, refusing to entertain even the idea of a change in his method, is a cad, and a snob, who will meet his own defeat through his own egoism. He may be all right, but so are a world of others and it will do him good to take notice.

Not all of perfection is expressing through anyone all at once; no matter who he is or what he is doing, he must grow into it out of the natural states of his thoughts, feelings and actions.

All art, literature, music, drama, commerce, politics, and industry have their living pictures of perfection and there follows, as incentives, ideals and examples to help bring out in us all that is capable of stimulation.

Healthy, normal and careful comparison of our own ability and our own expressions with the highest type of these things we can find in others, will keep us on the keen edge of finer effort and spur us on to accomplish still greater expression in action, and as long as we keep to this we are under a success law which cannot be broken.

Around this true law of healthy comparison there swings the negative destructive law of hateful comparisons. Hateful comparisons have ruined fine executive lives. Filled with a desire divine to be perfect in the thing it is doing, possessing a supersensitive nature, seeing the magnificent expression of others in the same work and company their own feeble effort with the fuller perfect

one, they have sunk down in despair and given up all effort, when all that was needed was a little longer practice and steadfast application; keeping what they had, and without hateful comparison, using the expression of those who were their masters as examples to inspire them, instead of becoming discouraged and giving up all effort.

Hateful comparisons have become the cankering worm in the heart of the finest tree of life, and it works its way through the most minute things and where we would least expect. There are many stories one could tell of it, but here is a plain case of failure through hateful comparison:

A lady wanted me to dine with her. She said, "I want to have a long talk with you and I want you to tell me just what is the matter with me. I am not happy, we are not as successful as we should be, and my husband seems discouraged, and I seem to annoy him more than I comfort him, and

yet I do not know just where we are slipping off the line, but I know we *are* slipping." I dined with this lady and her husband and this is what I found: The husband was a commercial traveller, very successful, clearing a comfortable yearly salary; they had been in every country and at last had selected a certain city for their permanent location, and decided to build a little house, just to have an abiding place to which they could repair for rest during his vacations, and where the wife could remain while he was away on short trips. It all seemed right and the most sensible thing to do and I was the first guest in the new little house. The house was a perfect gem in architecture and all the appointments were perfect and I exclaimed with delight at the beauty and simplicity. As soon as we were alone together the wife said, "Now come and see all of my new house." Then and there she began to reveal the canker at the heart of her rose-

tree of life. Comparisons hateful, small, belittling comparisons! She began at the hall; the rug had to be excused — it was not good enough, but all that she could have then, but, oh, there was a rug she wanted and one of her friends had so and so. The beautiful rug on her own floor was lost in her senseless regret of comparison of what she wanted and had not. Every room in her house came in for the same hateful comparison — the pretty curtains in one room were valueless because they were not some other kind of lace; the dining-room table was carved and beautifully done but worthless to her because it was not pure mahogany; every room was blasted and made desolate by her belittling unconscious comparison; even the dear little maid who served the dinner came in for her hateful comparison; she, too, was worthless when compared with some foreign maid she had had abroad. Then the husband — hateful comparison was rampant there. He should

have developed himself to command more salary. Other men had better positions and commanded bigger salaries who did less work. Everywhere this wife turned in thought she compared his work, himself and his salary; she pulled him down and destroyed every citadel or shrine he had ever put up in his own life. Naturally I found the husband silent and inclined to say, "what's the use," and with a sort of stolid "hang on" atmosphere that had in it the whole story of the cause and effect of his wife's unconscious failure law.

After dinner she took me to her own pretty boudoir and seating ourselves cozily she said, "Now, go on, tell me, just what is the matter with me." The dear! Of course, I told her in terms too plain to be misunderstood for she was a growing soul and could stand truth.

Hateful comparisons were dragging down her womanhood, and dulling the keen edge of

enthusiasm in her husband, and she had always been his whole inspiration. She was unconsciously putting out his light and their growing lack of success was being watered by this silent destroyer. She saw the law and began rebuilding at once, and they are today more than successful, happy, and contented with the things their own efforts provide, and she remains his inspiration and he her lover-husband.

Just one more example: Every day I hear persons say: "I won't sing if they do," "I won't try to do this or that if so and so is going to be there," and day after day, in some way or other, persons are destroying themselves by their senseless, hateful comparisons.

No one can ever hope for success by this means. Individual success is built on the self, and the power of the self to retain its selfhood. *Be your self!* Do the thing you can do in your own way, no matter how any one else does things, you have something they

have not, and that is your own originally; they may know all you know, but they do not know just how you are going to say it — that is your secret and your success.

There are no two blades of grass alike; God made infinite variety, just so there should not be hateful comparison; there is, in truth, no such thing as "comparison." We are each perfect for our type and different from any one's else. "Let the wild rose alone, she couldn't be the lily if she tried," Ella Wheeler Wilcox said, and you are all right, no matter what your expression may be, and if you work on, perfecting your own type, you will get somewhere, but if you bind yourself with the wretchedness of comparison, you will fail, just because you make your consciousness one with the law of failure.

Whatever you have around you in things, people and conditions are just what you have the power to create, and they will remain until you change them by making new con-

ditions, so don't belittle them or compare them — love them and call them good and try to displace them by finer attraction. Jesus said, "And I, if I be lifted up, will draw all men unto me," and the individual who will perfect his type, and make himself the hundred per cent expressed of just that thing that he is, will have success; it will come and abide with him because he is fulfilling the true laws of his being.

Comparisons for growth and example — this is only embodied stimulation to higher effort and purpose and is the ladder by which we climb past our dead selves to higher things.

Comparison for depreciation and rejection of our finer selfhood — this is failure — and the one who does it reaps what he sows.

The true self knows, and knowing, dares the way, turning aside, perhaps, to get a shorter path, but holding fast to the great mortal birthright which allows it to say, "I am that I am."

## SEVENTEENTH SUCCESS METHOD

### HAPPINESS

THERE are those who are always sad, unhappy. Their gloom reacts on everything around them and carrying this load of despair they become a dread to their friends, their loved ones, business opportunities pass them by because no one wants a walking tale of woe which, by every look, tells to every passer-by the negative failure method of their lives.

If we look deeply into every life that touches our own, we will find that each one is on the same journey; each hunting for the same object. It is plain that everybody is filled with only one great purpose, which stands paramount to all others, and that is, the desire to be happy, to find happiness, not the fleeting content which any one can feel for an hour, a day, but that all

sufficient, certain and abiding contentment which makes for peace, power and plenty at every point in our human existence.

Watching this search for happiness we cannot help but ask "what is happiness?" "Where is it to be found, and how do we recognize a life which has found it?"

There are many definitions for happiness, but it seems that the only real answer is to say "happiness is found by simply getting what we want." There are grades and grades of happiness, for there are grades and grades of desire. The soul which desires, then realizes that desire and which knows that every other desire which it may ever have, will also be realized, is the one, and the only one, which can say it has found happiness.

We were taught by the older thought people that self-denial was the first law of our beings, and that with "renunciation life began." This has led humanity out into

an endless concentration along lines of lack and loss. Half the world believes it cannot have what it wants.

Today we do not believe that teaching and know it never was meant to be what the world has interpreted it to be. Today we know that we can be what we will to be, and that the *all will* wants us to have everything we want, and will back us for every desire of our lives. We know that happiness is the law of life, and man's natural condition; that unhappiness is a disease and the sign of a life astray from the Infinite union.

We believe in God now more and more, because we believe in ourselves more and more, and we see always something in our every action that speaks of Him and His infinite care. Today we do not lay down our desires and try and try to say "Thy will be done" but we know that our will is His will, and we can say with an exaltation of spirit,

it is His will that we meet His will, and we can meet it unafraid.

Happiness and unhappiness are conditions of the mind and have nothing to do with real life.

Life is full of curious contradictions and conditions, all set in motion by our own and other peoples' ignorance, and it is the position we assume toward these conflicting forces which determine whether we shall be happy or otherwise. It is no one's fault but our own if we are unhappy; it is no one's fault but our own if we are sick, poor or full of lack. The whole scheme of existence makes for happiness and all life is full, complete, serene, only awaiting our own awakening to that fact.

There are always two ways of looking at these things which we want, and which we think are necessary for our happiness. One is to determine whether from our view-point we consider them attainable; and if we are

convinced that they are, then secure them; but if we are convinced that they are not, at least, without great striving and resistance on our part, then lay them down and let them alone for that time, get over wanting them until life brings them into our current. We must never forget that substance is always changing, and so is position, and the unattainable of today may become the attainable tomorrow, just from the fact that the law of supply and demand are equal.

We can never hope to possess anything until we feel and know that it is directly in our line of transference, and it is our own folly if we sit down and become unhappy over it, while we recognize its separation from our lives. As soon as our wills recognize that it is not our own, we put it beyond our reach for that time; we will never get it until time, and our own wills, bring it into our atmosphere.

There is no use striving after anything,

there is no use grieving for it or mourning over it; this is true no matter how much it may seem to contradict our early teachings; we simply cannot get anything by running after it and straining every nerve to secure it; we only secure by attracting and polarizing ourselves above the plane of competition, where we can become conscious creators. When we have discovered this, we have come into a knowledge of how to get our true position to universal substance, and our own desires can get what they want; through this we demonstrate our own desires on the physical plane, and manifest the true freedom.

In order to be happy we must learn not to put a perverted value on life's differentiations. It is in being influenced by these things that we get unhappiness. We have absolutely nothing to do with the differentiations of people, place or conditions. We are only responsible for one thing in this

world life, and that is ourselves; everyone else is responsible for themselves and do not need to worry about us. If we would only learn this, and refuse to put our hands on another's life, and not allow their domination in our lives, we would go a long way in this search for happiness. It is not our own lives that make us unhappy, it is our fear of what others will think of us. We will never become happy nor know true happiness until we learn that it really does not matter what any one thinks of us. There is only one true criterion of our actions, and that is ourselves. The only one we are responsible for is ourselves; it is impossible for us to tell what any one needs in his development save ourselves; no one can tell us what to do; in the last analysis we must stand alone, and if we learn this, we put ourselves and our affairs far beyond the reach of promiscuous direction into the great path of truth, where and whatever is, is right for us as well as for others.

The life that has found its own center and who knows that it is its own unaided law that stands amid eternal ways in the midst of changing and chaotic conditions, that walks on serene with mind alive to the divine teachings, has the Success law, and the true position toward the differentiations of life and the changes of substance. It is poised above the plane of competition, where it has only to desire and speak the word, and it will clothe itself in physical manifestations for it. Does it want wealth, it knows the opulence of supply and asks for it. Does it want wealth, love, possession, anything — it knows that there is abundance everywhere, and in the calm purpose of life, it has only to ask and it is given. This is realization, this is happiness; a realization which only is vouchsafed to those who have made a conscious union with the Infinite.

The life that sublimes itself into the plane above the human thought-plane of error,

comes into the "perfect peace that passeth all understanding," for it has touched the Absolute; that life looks at all the conflicting expressions of this earth life with *all* seeing eyes, and knows that no matter what the expression may be, far above the heart-aches, the self-made loss, the self-made pain or remuneration, the hand of the eternal Good is guiding this life finds peace and happiness, and this brings power and power brings Success. It knows that every idol of our human hearts must somehow, somewhere be laid down unless we know how to take it with us as we pass onward to our own fulfillment. It knows that we must lay it down with tears and pain, and lips dumb with suffering, and leave it until in that great day of all days, our soul is born into the higher kingdom of thought, where we learn to make union with our own, through God-like consciousness.

True possession is true happiness. We can-

not lose anything which is our own. It is true that whatever we really desire and vitalize into existence for ourselves, may become our own, not only now but for all eternity. Failure, loss, pain and grief are but words to the life that has awakened to this knowledge; it keeps its soul filled with the greatness of growth; looks at attainment from a grand pinnacle of feeling where pain, trouble, heart-ache, loss and unhappiness are unknown, but the happiness of an eternal realization is its soul. And happiness is a magnet attracting to itself all the free wonderful things in the world.

## EIGHTEENTH SUCCESS METHOD

### POISE

**POISE** is that quality of the human mind which makes for perfect balance in all of life's relations. It is activity under control. It enables one to pass from end to end of the pole of human feeling and function normally at every point of contact. It means health in sickness, life in death, silence in strife, hope in despair, joy in sorrow, pain in loss, and everlasting and eternal Good in the face of evil.

Poise is to the human soul and body what the compass is to the mariner; it is the cloud by day and the pillar of fire by night to the soul adrift on the psychical ocean; it is one expression of the highest energy. When every other hope has failed, the soul that has poise is not altogether desolate.

Sensation is the direct cause of action; we are continually receiving sensations through mind, soul and body, and acting accordingly. The individual who can receive every sensation of his daily life, and regulate himself to vibrate with it, no matter how high or how low it may plunge him, has a poised life and is master of himself. It is said "all the world falls into line with the man who declares himself a master." This is true, and only those who have learned the lesson of true poise command the unpoised. The poised creature is the positive creature, and the negative world must obey his will.

What constitutes a poised and an unpoised life? Simply this: The understanding and use of will power, the application of natural laws to every phase of life, and the correct position toward everything on all planes. Everyone is possessed of just so much will power which by training and study, he may increase to an unusual amount.

Given a certain amount of this quality, it is easy to see that the one who understands and uses his will power increases his growth on all planes far in advance of the individual who does not know or refuses to know his true worth. It is also easy to see that the greater the development, the greater the controlling power becomes and the more certain of results one may become, because he has learned the inherent power of his own being.

A will power that is halting, full of fear, and uncertain of its own creations, cannot hope for success in the activities of life. The changing substances of life with which we are obliged to cope make it impossible to intelligently direct our plane unless we have taught ourselves that fine balance which cannot be altered by external conditions. Sickness, old age, poverty and death are only examples of loss of poise; it begins with weakness of the will and ends with atrophy. Sickness and poverty are inherited and ac-

quired, and one of our safe-guards against them is to poise ourselves in a positive physical and mental attitude and thus control our own being by refusing to be made the host for a crowd of emotions we do not enjoy. Inherited disease can never manifest in us unless we recognize the legacies which dead men have left us and accept them; they are negative conditions and can have no power over us save that which we give them.

Acquired sickness is a condition purely of our own making. Even accidents cannot happen for those who are poised in the Infinite vibration of truth, since those only who are poised for just those things which they choose and want, can come to them.

In our will lies the power to create the diseases or to destroy them; there are only two important points through which disease gains entrance to our bodies, and these points are our emotions and our minds. Our emotions sense a purely imaginary con-

dition, and our wills send these imagings through our bodies in thought currents until the minute cell-brain of our bodies receive them and register them in their consciousness until they can reproduce them in form. Just here is where our poise comes into action; it is time for us to recognize that we are masters of communications which our minds will telegraph to our cells; our wills inhabit degenerative thoughts, and whatever our minds receive may be distributed evenly among the receiving stations of our nervous systems and no one center paralyzed by shock.

There are those who are so separated from this will power and control that a sudden surprise or shocking news will render them unconscious, and in others reason has gone out, and even life itself. All these grades of emotion are rates of vibration and poise is one of the highest rates of vibration known. The soul that has found its poise and its

true power and position toward the changing conditions of life, has stood face to face with that supreme poise which masters all, and it has faith to say "though I walk through the valley of the shadow of death, I will fear no evil."

We are all acquainted with the unpoised man — the self-conscious, negative creature; the one who "doesn't know" and who says "I can't." The whole world is full of a great skulking apologetic crowd, who cannot even come into our presence without carrying with them the atmosphere of begging to be excused for being born. This is the expression of the unpoised man, and it is he who has caused all the trouble between labor and capital in the world, and will continue to cause it until the "I" in all these individuals is lifted up and placed where it should be by themselves. It never occurs to them that they can brace up and look the whole world in the face; and that they do not have

anything they do not want; they do not know how to say "no" and will never say "no" to things unless they *will*; they simply go on allowing themselves to be bullied to death by stronger wills, which would gladly give them everything they want if they knew how to get it; they whine, groan and curse, and then strikes and bombs tell the rest of their unpoised story.

The poised man does not need any of this, in fact, he will not accept it; he is strong and creative; he knows what he wants and how to get it; he is not influenced by outside talk; he has inborn right of purpose; he is neither sick, poor nor down-trodden, simply because he refuses to be; no sweat shops for him, and if he ever runs one himself it is because he, like a thousand others, sees this great world full of unpoised human lives in which they can traffic, which seems only fit to be sweated, and because he, with others of his kind, has not learned that

greatest of all humanitarian lessons — “as ye did it unto the least of these, ye did it unto me.” The power of poise is great when used for evil; it is Divine when directed toward the uplifting of self and the race.

4. The first step toward poise is to cast out fear; there is nothing in all the world of which we need be afraid; we must know this, say it, feel it and live it until it stands out in our lives a part of our every action and we have passed into mental freedom. Be sure that we are the highest expression of life on this plane and have absolute dominion over our lives; we must never waver in our mental mastery; after we have secured our own freedom, set about getting it externally; we can have what we want and what we want is the very best thing for us to have; it is our consciousness trying to get into expression; do not let anyone else think for us, we have to become our own masters before

we can have any force with any one else; advice is all right but it does not amount to anything only as it helps us to reach our own conclusions.

Do not let us worry about what anybody will think of us; "no man is our friend and no man is our enemy, but all men are our teachers." We may do as we please, it is not really any matter what any one thinks but ourselves; if others do not like what we do, let them leave us; we want companions in our life work not slaves, servants or masters.

The only thing that any one is ever really responsible for is himself; it is his business to lift up the "I" until by association with it all men will be lifted up. Do not think it is a dangerous philosophy to teach that everyone shall do just what he pleases. Far from it, for in doing what they want to do, they find the greatest of all lessons — that there is one great and continuous brother-

•

hood of life, action and being; and that "no man liveth to himself and no man dieth to himself" and when they always do as they please, their inborn sense of right will teach them to never please to do anything that is not for their own good and the good of the world at large. They will find the greatness of happiness in doing what they want and they will want the whole world to be happy.

Absolute perfect union with our own selves and common sense relations to all external life; belief in our own power of accomplishment and our own Divine right to be "what we will to be," faith, hope, love toward all others and that great world-wide charity that "thinketh no evil," — this is *poise*, and as we learn it on the human, physical plane of expression, we pass into the unseen psychic world of laws and become one with that great invisible world-poise which never faileth. Poise in ~~the~~ human conscience is the deep

spiritual fulcrum through which man can pull his own material universe into form — poise in the center means power outside — and poise and power become the foundation for a success that is eternal.

NINETEENTH SUCCESS METHOD  
THE RULES OF THE GAME

*There is a game called life  
Which all men know;  
Some play it with wide open eyes,  
While others risk their all upon one throw,  
And throwing, lack the craft to load the dice.*

THIS throwing and lacking the craft to load the dice is the failure side of effort, and the winner in the game is he who plays with a complete and perfect understanding.

Every game has rules; there is not the simplest thing in the world which is not governed by its own law, and to learn how to operate this law is the game men play everywhere.

The thing we call "life" is man's master-game, and the one who understands all the rules of life is the winner in just the degree

that he plays fair; he may cheat and lie and shift his hand and win for a time, but the universal master of the game checkmates him when, in some unguarded moment, he lays down his hand.

There are great eternal rules in the game of life which must be regarded, and we violate these rules at our peril. Before we can begin to study the rules we have to learn that one-half of life is wholly dependent upon man. "The Lord hath need of thee" is written, and universal consciousness is everywhere waiting for men to manifest it. God has long since finished his work in this sphere. He waits now for the extending mind of man to receive and express the wider reaches of Divine intelligence.

When we awaken to the first knowledge of the game of life and study the rules, we find four great rules set, and no amount of questioning, resistance or denial ever changes them. We can kick against them if we will,

but our game grows less and less successful the longer we play it by other rules than the first rule of life.

These are the four great rules in the game of life, and man must master them if he ever wishes to succeed.

FIRST: *"Thou shalt have no other gods before me."*

SECOND: *As a man thinketh in his heart, so is he.*

THIRD: *Resist not evil.*

FOURTH: *"Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you."*

No matter where we go we find the failure world playing this game of life by every rule but the right one. "Thou shalt have no other gods before me" the sky soul said, and yet the million of gods before which half the human race bows and worships, and from whom they beg assistance they "tread the self-same paths their fathers trod who knew not God — they know not God." They have rested their whole hope in human powers and endowed human things, people

and conditions with all sorts of imaginary powers, enthroning them in their hearts and lives, surrounding them with impossible attributes, then, when the true law of these things becomes revealed, they are broken and desolate; they lose because they failed to play the game fair; they are the product of their own misguided interpretation.

Out in the world of disease and lack, poverty and heart-break, these people wander, the hopeless example of the laws they served! The hospitals are full of diseased, suffering ones, the insane asylums over-flowing, surgical sanitariums receive a never-ending line of incurables telling him who runs and reads how imperfectly they understood the law. "Thou shalt have no other gods before me," but before them and between them and their God-source stands, the personality of the doctor, the crutch or the drug, the hope in the sanitarium, the belief in the surgical knife; pinning their life to these things they

grew farther and farther away from the divine spark of power within them; resting their hope in men and things they lost the conscious union with the great creative spiritual energy of the universe which, set in active operation by the true rules of the game of life, would have prevented their physical degeneration. False to the universe; success in health, false to themselves; evading the true law of success in health; they become the worked-out sentence of their own judgment, and they themselves are discards from the universal pack.

In the world of material gain, commercial and industrial success, this law of violation of the true rules falls with as sure a blow as it does in the flesh. "Thou shalt have no other gods before me," and yet here struggling for supremacy men seek to rise through the power and influence of their fellow men, they look for help everywhere but to the

true source within themselves and the universal; they think men can give and that men can take away, when the true rule is that no one but ourselves can do this. When we link ourselves with the universal and create our own in consciousness, men must pass it to us by divine law, it is the great universal rule of the game of supply. If men can give, then men can take away, and the one who works with this belief in his heart, is playing false to the true rule and he must fail, for he builds this law for himself; the one who rises through the power and influence of another has only passive possession, and he must somewhere surrender everything that is not his own, and pass it into the higher law of active possession. No one can take our own away and our own is just what we create for ourselves, and we create it by recognizing it in the universal, and then looking to men to bring it to us or connect us with it.

“Thou shalt have no other gods before me,” and all mine is thine, and the one who forgets that his source of supply is universal, and not personal but who links his life with the personal will have to fight his way through the changes of men and things until he becomes the example of his own game of life.

Here is a story, homely and unadorned, which shows the full measure of man's transgression of the true rules of the game of supply. A certain woman owned a chicken farm and took keen delight in feeding the chickens. One of her primitive observations was this: She said that she would take a big pan of feed to the chickens' yard and set it down right in the center in easy reach of the hens. Then this was what would follow: A few hens would be first at the pan and getting their mouths full of the good things in the pan, would run away to the corner of the yard; then the other remaining hens would

come up and seeing the hens with their beaks full of food would run after *them*, and pretty soon there would be a scramble all over the yard, hens struggling with hens for the tiny scraps in their mouths, picking, fighting, running, while the big pan, with its overflowing mess, was standing untouched in the center of the yard waiting for the return of the angry fowls.

The woman said, "These chickens are just like humans out in the world, fighting to take the little human possessions from each other, while the great universal waits with its opulence to give to any one who comes." And again, she said, "If they had emptied the pan I was ready and willing to get another panful, but they wore themselves out scrambling over the bits."

No truer tale ever was told and when men play the game of supply by such false rules (and they do so every day) they must fail because it is the inevitable end of the game.

We are receivers, creators, and distributors, and must play our own perfect part of the universal game. God, the great Universal Life, has provided some better things for us, that they, without us, cannot be made perfect.

The second rule is equally important. "As a man thinketh in his heart, so is he," and yet the weary failure world goes on every hour thinking fear, anger, resistance, condemnation, poverty and disease. There is little hope for a final winning in the game if with every move the player breaks his own law of power. Faith is an all-abiding necessity according to the universal rule: Faith in God, faith in man, and faith in our own power: To think the thoughts which will give ourselves the environment, people, everything just as we would have them — this is the great command, and "there is not a thing in all the world but that *thinking* makes it so." What folly it is to spend our hours

thinking of everything in the world that we do not want, when with another thought move we can change the whole game for ourselves and for others.

The failure world is saturated with doubt, fear and uncertainty; "I can't" and "I don't know" are their devils, they haunt their sleep and follow in their waking hours. The game of life, is spoiled because with these things dogging their footsteps they lose the memory of the true rule, and their hearts are filled with thoughts that become things of fear or evil, and dwells with them.

The failure world always asks for a certainty before it will accept or consent. The success world fills its heart with thoughts of the thing it desires and lets these thoughts build it into a divine faith in the ultimate. "As a man thinketh in his heart, so is he," and the one who has to have a certainty before he ventures, has lost before he begins, because there is nothing on this planet that is

sure but changes — the one great changeless law of change will carry the law of success or failure through to its own end.

The third rule — “Resist not evil.” This rule demands persistent attention, and until one learns the higher laws of life and finds that there is really no evil but that which we call evil is only unripe good. He will be continually in conflict, and conflict is one of the paths to failure; there are so many things that seem wrong or so impossible that one must have a consciousness as high as Heaven to hold it all good and right. Yet the Universal Rule of the Game of life was this “Resist not evil:” “Do good to them who despitefully use you — If a man smite thee on one cheek, turn to him the other also.”

In all the multitude of lives seeking for higher self-attainment, thousands forget this rule, they play by the rule of their own benighted consciousness — “An eye for an eye, a tooth for a tooth” — and as the game goes

on they find that they have won and lost, they have won their game, perhaps, but have lost love, and without love they are but as "sounding brass and tinkling cymbals." They have gotten even with those who are their enemies, perhaps in the human way their vengeance has been satisfied, but there is the mystic law and the higher rule of the game which said: "Vengeance is mine, I will repay" and they failed while they seemed to prosper. As the days go on they learn the fateful lesson that we can never really "get even" with any one — that our enemies are the instruments in the hands of our own law which we have endowed with power over us, and that when we think we are getting even with our enemies we find that we are settling old scores with our own soul. And it is not to them we have to answer, but to the Universal Rule and that has said, "Resist not evil." "If a man ask you to go a mile, go with him twain." Living a life of hate, re-

sistance, condemnation and vengeance is playing off the universal law, and in order to fill our own true part there must be born in us understanding of life in the highest, the knowledge that the *one* life is in all and through all; then love will take the place of resistance—love for God—love for man—love for ourselves, and success born of love is eternal.

The Fourth Rule. "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you."

Faith without works is dead, and the one who wants to play the game of life to a tremendous finish must work! Jesus said "My Father works, and I work" and the very first thing any one does who wants to be truly successful is to work for some one else quickly. The Universal Rule sets man at work at once, "ask" it says, the universal waits. Make known your desires in word, deed and thought; do something. "Whatever ye ask, believing that ye will receive,

that shall ye receive." The Divine Intelligence takes every life at its own estimate, but in the face of this first great commandment men do not ask, they do not seek, they do not knock, the great law of service is unknown in their lives.

Every day men speak themselves out of their hearts' desires. If we listen to the words of the failure multitude we will soon learn that by their words they are justified and condemned. They say, "what's the use?" "I know I can't," "There is nothing in it for me." "There is no use trying, I have tried and failed, I know I can't get it." "He wouldn't help me, business is awful," "I expect that I will lose," "I shall not try any more," "I am too old," "I hate life." Yet the rule of the game says: "Ask, seek, knock," but standing just before the doors they have closed by their own ignorance they turn away and in despair say: "I've played out, the game was never fair."

The success of life means to gird on the whole armor of God-consciousness and to go out into the battle field, and move things into shape with a power born of a knowledge of the game. When we take our wants into our hearts and step out into the multitude of men, and having asked the universal, ask men also with the poise born of this higher authority, they will hear and heed and become then and there a direct line of transference between us and our own. Then, listening to those around who are asking us, we fulfill the rules of service, and as we go on seeking wider and deeper fulfillment of our desires, we can knock at the door of the hearts of men and they will arise and bid us enter.

The universal rule says, "I have set before thee an open door no man can shut." The only part of the game man makes perfect is to open the doors of life around him. As he goes on playing his part in unison with the

universal rule, he comes ere long into perfect mastery, his hand no longer lacks the craft to load the dice and his throw is swift and sure because he is one with the *law*.

*Unity* — one with all, “No other God before me,” but God in all and through all — the Universal rule in all things and all things in the universal rule, recognizing always the infinite source.

*Faith* — so boundless that it is past all doubting, for it knows in what it puts its trust.

The human quality that can wait; and with nothing before and nothing behind, still know that it is the divine thinker of its own thoughts, and that as a man thinketh, so is he.

*Love* — born of an understanding deep as life itself, reaching out for the distraught faltering human heart, loves on through doubt and darkness until the impossible becomes the possible through the inspiration of love's own spark.

Ask! Seek! Find!!

Walking the world path of the human, serving the wants of others as links to our own, knowing that the highest love of God is service to man, asking of all, seeking everywhere, knocking at every door, striving to give of all we have to those who have not, and then when we face arrears turn back into the universal for our own increased supply — this is the square of success and around these play all the other laws. The one who digs into wisdom and builds on these rules has dugged deep and built his house of success on a rock and though the storms of life come, it will not fall.

Unity, Faith, Love, Service — this is the perfect foundation! Four-squared the city of life stands. He is *one* with the Great Master player of the Game, and he has learned that this game called "Life" is not a coward, best, that he only *wins* who plunges in and in, and prays the while he bares his naked breast.

## TWENTIETH SUCCESS METHOD

### COMPENSATION

*"I am so weary of toil and tears;  
Toil without recompense, tears all in vain."*

Do you know that this is the cry all over the world? No matter how much any one may appear to have, no matter where he stands in name and place, deep in almost every heart there is this cry of loss and tears, this story of bread cast upon the waters which has not returned.

"Give to the world the best you have and the world will give back to you" has not been made good in every life according to its own story. Most of us know those who have spent their lives in loving service, yet something which they cannot understand and over which they have no control, deals out

to them blow after blow until at the end of life they lie down to die with no pay for any effort of their lives. They gave to the world the best they had, yet, viewed from their confined paths, the world never repaid them for their giving.

Then there is another class whose lives seem to be peculiarly free from suffering, and who seem to have the things they want without putting forth any effort to secure them. They live their lives care free; they never give of their store nor of themselves; they lie down to die with a calm unruffled peace, showing no fear of the past and no concern of the future. They have hoped nothing, feared nothing, given nothing, and they go back as ashes to ashes, and dust to dust.

There is yet another class who give and receive, whose lives are beautiful, whose ways are "ways of pleasantness, and all their paths are peace"; their lives are one long round of loving service, a giving and receiv-

ing which has had no beginning and no end, but always is.

What makes the difference? Is it true that there is toil without recompense? Do we sow where we can never hope to gather? New Thought says *no*. It cannot be: It is an unwritten law that desire is the prophecy of its fulfillment; the law never takes one thing away but something is given in return.

There is no such thing as wasted effort. It has been written "with what measure ye mete it shall be meted unto you." The answer to this great loss and gain is within our own being. We always get what we concentrate for, and the conditions around us are the objective answers to our own prayers. Arnold says: "Ye suffer from yourselves; none other binds ye that ye weep and die." A life that pledges itself to a certain action, a certain development, gets that thing and all the other things which go with it, of which he was unconscious when he

signed away his freedom. The law takes every man at his word. There is no coming in at a later hour and saying, "Oh, I did not mean it." The die has been cast. The threads carry out the pattern.

Let us look at the question of compensation from an everyday practical standpoint. Do we want to become artists, actresses, physicians? Then the first thing we do is to consecrate ourselves to that work; the next thing is to begin along the line we have chosen. If an actress, we bear the poverty, the disappointments, the hours of toil and hardship, the chagrin and despair, until in some unexpected moment the compensation draws near: the time of our service ends in a larger service which we have bought for ourselves by our consecration. If we want to become artists, it is the same story, the hours of useless labor (when viewed from a world's position), the wasted daubs, the mistakes, the hours of waiting for public ap-

proval, and at last the goal. The same thing holds good in every field of labor, but the soul which has fully felt the consecrating power, never lays down the struggle. It follows the beautiful vision of its inner senses. There are many whose lives have never reached the sweet land which they saw by promise, but they have been recompensed for their work by just the joy of doing.

There are those who have given years of work and study to bring about a certain development and have lain down and died with all of their work apparently unfinished; yet the coming, following generation learned from their efforts, their work was not lost, for by the steps they cut, others climbed the peaks of glory.

We must learn, too, that we can make no demand on the world in any way with any hope of realization, if we are not prepared to supply equal value to the world with the gift of ourselves.

Consecration is the first step, then the way begins; that our feet stumble and our hearts bleed is but a condition of the way brought about by our ignorance. The soul which consecrates itself to service realizes its desire, but it must pay the price for such a gift, and the human price of service is often toil without recompense as measured by our mortal comprehension.

No matter what we want, we will find that we can get it if we are willing to pay the price, not always in our way, but in the way that will bring us towards the thing for which we have asked. Left to our own way we would now and then go in a directly opposite path from our desires, for we cannot see the end from the beginning, but once we have made the consecration, if we find the path rough and winding, we cannot choose but go on.

Compensation is eternal in the universe. We get what we ask for. If we mourn over

our supply it is because we do not understand the causes which we have set in motion and are expecting perfect returns from imperfectly formulated plans.

Those lives which seem so destitute of compensation are not really so; they have only made a mistake in interpreting it. In order to understand compensation, we must understand cause and effect, and know that we only reap what we sow. The life which sows for service reaps service; for knowledge gets knowledge; love gets love; there is no escaping the harvest, but we do not always recognize the compensation for it does not come to us invariably in the guise we expect.

I know of a life that sowed love, kindness and gratitude to another life for fifteen years and at the end of that time was robbed of honor, name, place, position and everything that heart holds dear, by the hand of the one whom it has served so well. Compensation! No, indeed, but do you think those

years of faithful loving service were lost? Never; they could not be; they were charged to the Universal supply and had to be cashed in by that life somewhere. In the later years a stranger — another life — brought back to this life the harvest of loving kindness and crowned it with joy, peace and power. Compensation made perfect, only in another form.

Compensation is always near us, but often we do not recognize it as our own; it may meet us in a new garb at any turn in the lane of life, but while our eyes are blinded with hot tears of loss we cannot see it. We sow our seeds of desire and the purple flowers of pain blossom around us while we look in pained surprise for the white rose of our expectations. We have not learned that "like attracts like" and that on the *path* the law is made perfect.

We limit our compensation by our habit of renunciation; we have not yet dared grasp

the full splendor of what we may possess. We allow ourselves to think that in order to grow we must renounce; that one thing is sacrificed for another to be gained, when if we only knew, it is the *all will* that we can take every desire of our hearts with us on to the *path*, make them one in the *one* life, and reap our harvests from them all.

Some will say, "I cannot have money and education, so I gave up the hope of ever getting rich in order to attain knowledge." Another says, "I cannot serve two masters, so I renounced the life of pleasure for that of service." Oh, the pity of it! Don't you see where they went wrong? They gather at the harvest what they sow, and there is no reason why they should not have gathered the fullness of all their desires if they had only known.

The life that sows service, pleasure, joy, peace, money, power and every hope of its soul, will gather the compensation of its sow-

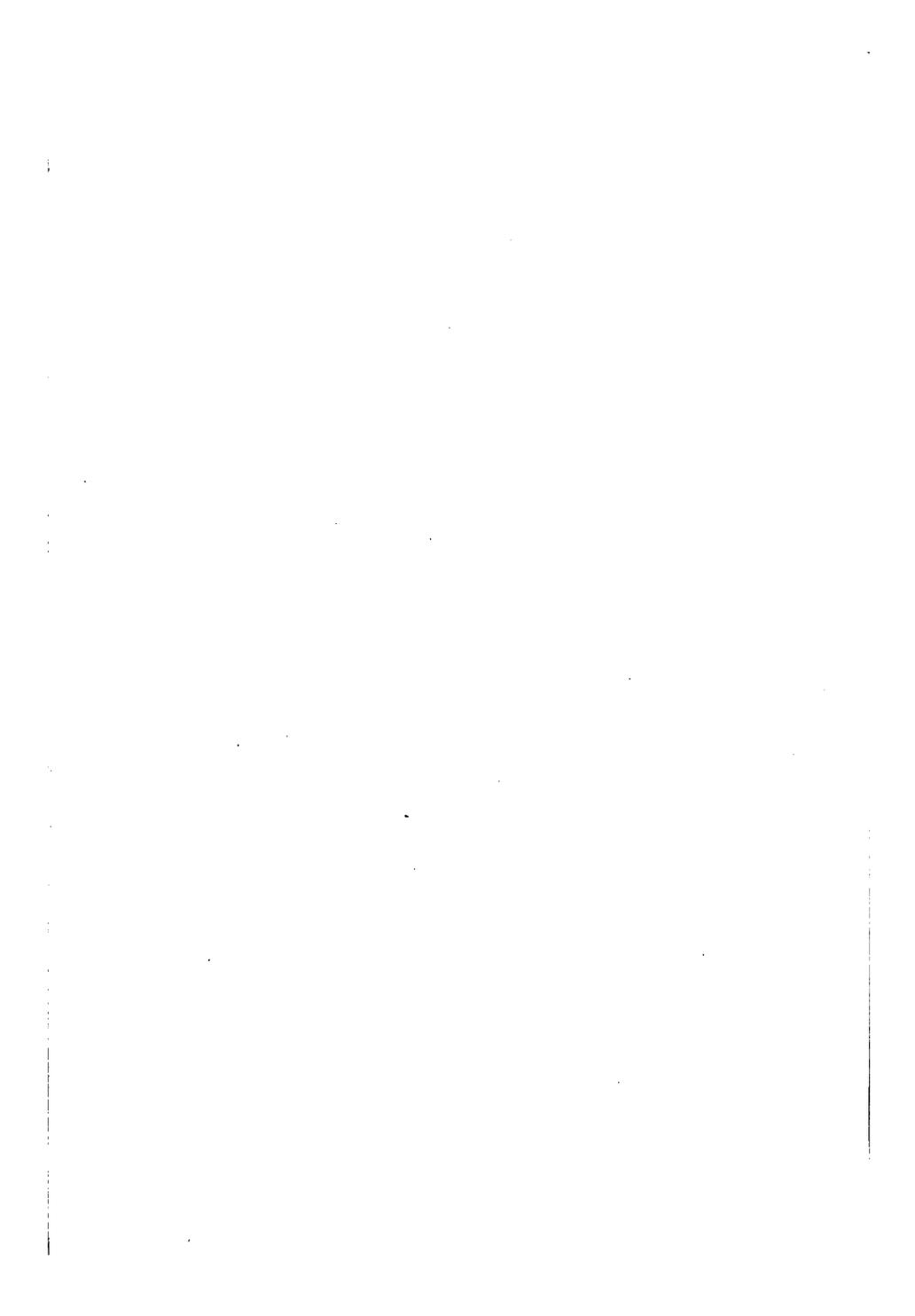
ing in some way or another, day by day, because it is the unchanging law of the Infinite substance. The human mind has limited itself; it has distorted the soul vision and forgotten the eternal promise "seek and ye shall find."

To plant for the highest compensation is a matter of growth. Look deeply into your own lives and find out just what you want, then ask yourselves if you are ready to pay the price for it? If you are ready, then consecrate yourselves to it and all that the consecration brings, and when you are looking for returns or recompense, be sure that you recognize your own when it comes. Do not limit yourselves; take with you into this consecration everything that you want, and then do not complain of what you are called upon to pay for your gifts. Whatever comes to you in this consecration belongs to the path you consciously chose; do not repine, but turn again and again in loving consecra-

tion, and soon you will come to that place where love of, or care for, compensation ceases, everything becomes a labor of love, or only the "work of Him who sent you," and toil and tears will be swallowed up in the joy of Divine compensation.

*"Unanswered yet; nay do not say ungranted,  
Perhaps thy work has not yet all been done.  
That work began when your first prayer was uttered,  
And God will finish what he has begun.  
If you will keep the incense burning brightly there,  
His glory you shall see, some day, somewhere."*









Vertical line of scanning artifacts or noise along the left edge of the page.



