HOW TO DEVELOP
SELF-CONFIDENCE
IN SPEECH & MANNER

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By GRENVILLE KLEISER

Formerly Instructor in Public Speaking at Tale Divinity School, Yale University ; Author of "How to Speak in Public," "Humorous Hits and How to Hold an Audience," "How to Develop Power and Personality in Speaking," "How to Argue and Win," etc.

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PREFACE

The purpose of this book is to inspire in men lofty ideals. It is particularly for those who daily defraud themselves because of doubt, fearthought, and foolish timidity.

Thousands of persons are held in physical and mental bondage, owing to lack of self-confidence. Distrusting themselves, they live a life of limited effort, and at last pass on without having realized more than a small part of their rich possessions. It is believed that this book will be of substantial service to those who wish to rise above mediocrity, and who feel within them something of their divine inheritance. It is commended with confidence to every ambitious man.

Grenville Kleiser.

New York City,
October, 1910

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Chapter I

PRELIMINARY STEPS

The development of self-confidence begins properly with intelligent self-examination. The mind must be closely scrutinized, undesirable tendencies checked; faults eradicated, and correct habits of thought and conduct firmly established.

To achieve the best results this personal overhauling, or stock-taking, should be thorough and fearless.

Fear thought is a disease, to be diagnosed as carefully as any other malady. It arises largely from perverted mental habits. The mind is permitted habitually to dwell upon thoughts of doubt, failure, and inefficiency. So great does this power become, when permitted to rule unchecked, that it affects to greater or less degree almost every act of one's life.

The extremes to which timidity will sometimes go are as amusing as they are absurd. Men fear poverty, darkness, ridicule, microbes, insomnia, dogs, lightning, burglars, cold, solitude, marriage, Friday, lawyers, death, thirteen, accident, and ghosts. The catalog of dreaded possibilities might include black cats, mice, ill luck, criticism, travel, disease, evil eyes, dreams, and old age.

It is true there is a legitimate and honest fear, like that of the young soldier who, upon being asked after his first battle how he felt, replied: "I was afraid I would be afraid, but I was not afraid." It is right and proper that one should fear to do a mean or cowardly thing, to injure another, or to commit any kind of wrong. This fear, however, instead of weakening personal character, imparts to it new and manly force.

To walk straight up to the thing feared will often strip it of its terror. In one of the old fables we read that when man first beheld the camel its huge size caused him to flee in dreadful fear. But later, observing the animal's seeming gentleness, he approached him less timidly, and then, seeing the almost spiritless nature of the beast, he boldly put a bridle in his mouth and set a child to drive him. We can in like manner conquer fearthoughts of the human mind.

Fear has well been called our most ancient enemy. Primitive humanity were unprotected against more powerful animals, and in those early days they had good reason, doubtless, for manifesting (great fear; but it is difficult to justify the wide-spread fear that exists to-day.

Thousands of persons can say truthfully: "I have all my life feared things that never happened." The danger of this fear attitude is that it frequently attracts that which is dreaded most, and the words of Job are literally fulfilled: "For the thing which I greatly feared is come upon me and that which I was afraid of is come unto me." We are told that one of the bravest of African chiefs was driven into a cold sweat of agonizing fear merely by the constant ticking of a watch.

If worry is due to lack of self-reliance, fear is an acknowledgment of inferiority.
It does not stand still, and unless throttled will gradually overwhelm its victim, making him at last "Like one, that on a lonesome road Doth walk in fear and dread, And having once turned round walks on, And turns no more his head; Because he knows a frightful fiend Doth close behind him tread."

Timidity is quickly recognized by the world, and not only argues an ignoble mind, as Virgil says, but actually invites pursuit and imposition. John Foster observes in his splendid essay "On Decision of Character ": “Weakness, in every form, tempts arrogance; and a man may be allowed to wish for a kind of character with which stupidity and impertinence may not make so free. When a firm, decisive spirit is recognized, it is curious to see how the space clears around a man, and leaves him room and freedom. The disposition to interrogate, dictate, or banter, preserves a respectful and polite distance, judging it not unwise to keep the peace with a person of so much energy."

It is surprising how confidence begets confidence. Courage in danger is sometimes half the battle, while self-reliance will often safeguard a man's interests and give him an abiding sense of security. It makes him feel equal to almost any undertaking, however difficult, leading him to think with Dry den that "They can conquer who believe they can."

The building of self-confidence is not difficult, but it requires patience and intelligent effort. There should be no straining, no anxiety, and no haste. The story of the man who tried to jump over a hill should be kept in mind. He went a long way back, then ran so hard toward the hill that when he got there he was obliged to lie down and rest. Then he got up and walked over the hill. Many men are always preparing, but never achieving.

It is said that with regard to any final or definite end, most men live at hazard, and without any fixed star to guide them. Hence, as a writer has expressed it, "To him that knoweth not the port to which he is bound, no wind can be favorable; neither can he who has not yet determined at what mark he is to shoot, direct his arrow aright."

Indecision is a frequent cause of the fear habit. Men hesitate to take a step one way or the other lest they do the wrong thing, and this spirit of irresolution and hesitation often leads them into the very mistakes they would avoid. It is like a man on a bicycle, endeavoring to steer clear of an obstruction on the road, but all the while keeping his eye fastened upon it so that a collision is inevitable. There is nothing more disastrous to manbuilding than infirmity of purpose. "He who hesitates is lost," while he grows great who puts on "the dauntless spirit of resolution." The world generally accepts a man at his own valuation. If you give an impression that you are afraid, you will beside-elbowed and imposed upon at almost every turn. Let me illustrate: The other day I saw a dog leisurely pass a cat on the street, and to all appearance there was no ill feeling on either side. The cat looked him straight in the eye as he approached, and the dog returned her confident glance and quietly passed on. Then the cat, seeing a good chance for escape, bolted across the street, but the instant the dog saw her running he turned and followed in hot haste. It was cat and dog for some yards, when suddenly the cat stopped, humped her back and looked defiantly at her adversary. He stopped, caught his breath, blinked uncertainly, turned up his nose, and walked off. As long as the cat showed fear and ran, the dog chased her; but the moment she took her stand, he respected her. When a man stands up boldly and sell-confidently for his rights, fear slinks tremblingly into the shadows.

You, who enter upon this study of self-confidence, resolve to follow it to completion with bulldog tenacity. Realize that no weak-hearted, intermittent efforts will achieve your desired purpose. Hold before you the supreme assurance that you can and will achieve this indispensable power, and great will be the reward of your energy and perseverance.

Chapter II

BUILDING THE WILL

The importance of will-power is recognized by most men, yet few deliberately give any time or thought to its development. Why we resist one thing and yield to another, may be due to "the strongest motive," but what more particularly concerns us in the study of self-confidence is in what way this mighty power can be built and directed.

Does desire control the will, or will desire? The psychologist points to the testimony of consciousness as confirming our freedom to choose a certain course and to pursue it, with the feeling that we could choose some other course if we desired.
In either event, there is no feeling of compulsion, and this would seem to confirm the idea of freedom of will.

Let desire, then, be the starting-point of the student's attempt to educate his will. To strengthen immediately his desire for a strong will, he should dwell intently upon the advantages this power will confer upon him. He should think deeply upon the satisfaction that will come to him from doing things definitely and promptly, and the increased self-confidence that will surely follow from the habit of finishing in a thorough manner everything he undertakes. By dwelling long and earnestly upon the inestimable value of a strong, well-directed will, there will grow in his mind an intense desire to possess this faculty, to use it to his daily advantage, and finally by its aid to realize his life's ambition.

There are many things we desire to avoid, such as poverty, pain, misfortune, and ill-health; while there are things we much desire to have, such as wealth, power, knowledge, and independence. It is, however, the intensity of our desire that counts for most. "I desire to become a good public speaker," says one. "How strong is your desire?" asks the teacher. "Will you practice regularly every day for an hour?!" "I don't think I can," says the student, "because my time is so much occupied during the day, and at night I am too tired." "What personal sacrifices are you ready to make?" "None," is the answer. "Then," replies the teacher, "your desire is not strong enough to make you a good public speaker."

This applies with equal force to you who read these pages in search of help to develop your self-confidence. How strong is your desire to acquire this great power? Is it strong enough to lead you carefully to read all the suggestions offered here and to put them into actual practice? Will you enter upon this study with intense earnestness and perseverance? Will you make reasonable sacrifice to achieve this great end? Your answer to such questions as these will largely determine what your success will be.

In the life of every man there are many times when he is in an exalted frame of mind. There is a sudden realization of new and mysterious power, when, indeed, all things seem possible to him. He there upon resolves to do better and greater things than ever before, but in a little while this feeling dies away, leaving only the slightest impress behind it. The student bent upon educating his will should resolve in his mind to take advantage of these favorable moments to fortify such thoughts with other favorable thoughts, to bring instantly to bear upon himself every conception and emotion that will deepen this sudden inspiration, and to proceed without delay to put these results into actual practice. "Seize the very first possible opportunity," advises "William James, "to act on every resolution you make and on every emotional prompting you may experience in the direction of the habits you aspire to gain."

To choose intelligently between our complex and conflicting desires we must avoid impulsiveness. In every important matter we shall weigh things pro and con, and carefully consider the advantages, dangers, and probabilities before determining our course of action. This will teach us caution and self-restraint. We are told to "look before we leap," to "think twice," and again that "haste makes waste." A little more prudence and deliberateness would prevent most of the serious mistakes of life.

Sometimes an idea must be repeated many times before an enduring impression can be made upon the mind. This is illustrated in modern methods of advertising. The first time you see an announcement it impresses you perhaps feebly. But it is repeated again and again, in newspaper, magazine, letter, and fence-poster, until at length a sufficient number of impressions lead you to become a purchaser. Mental habits are established in the same way. A suggestion is made to your mind once, twice, a hundred, or a thousand times. Some day this repeated suggestion has become a fixed habit, and fulfils its duty unconsciously. The power of reiteration is so great that, if a timid man were to repeat aloud for a few minutes daily, with earnestness and concentration, a list of words such as courage, valor, bravery, gallantry, intrepidity, manliness, pluck, backbone, and audacity, he would shortly find these qualities being incorporated in his own personality.

We must be particularly careful about outside influences. A certain course of conduct is decided upon, after mature consideration, when suddenly we yield to the interposition of a friend who advises an altogether different course. Then when it terminates disastrously, we blame our friend for his interference, and our self for weakness of will. There are times, of course, when the advice of others should be sought and considered, but once having determined what our conduct shall be, let us pursue it without hesitation.

We should be as frank with ourselves as we are with others. We are not slow to point out to them the dangers that lie in a certain course. We can quite as earnestly advise, caution, and urge ourselves in what is best to do.

A realization of personal responsibility has an important influence upon the building of the will. We owe it to our manhood, to others dependent upon us, and to our eternal destiny, that we make the most of ourselves here and now. Our will, no less than our other powers, is given to us for intelligent development. As we more clearly realize this responsibility we shall see the vital importance of willpower and make an increasing effort to build it for high and definite ends. "The education of the will," says Dr. Morell, "is really of far greater importance, as shaping the destiny of the individual, than that of the intellect; and it should never be lost sight of by the practical educator, that it is only by the amassing and consolidating of our volitional residua in certain given directions that this end can be secured. Theory and doctrine, and inculcation of laws and propositions, will never of themselves lead to the uniform habit of right action. It is by doing that we learn to do; by overcoming, that we learn to overcome; by obeying reason and conscience, that we learn to obey; and every right act which we cause to spring out of pure principles, whether by authority, precept, or example, will have a greater weight in the formation of character than all the theory in the world."

The fatal habit of procrastination should be fought persistently. To do things promptly, clearly, and systematically, will insure peace of mind and pleasure in one's work. A business man upon being asked how he managed to attend to so many intricate details of his daily business with apparently no care or worry, said it was due to an invariable rule to clear off his desk by the close of the day in order to begin the following day clear and fresh. This same plan can be advantageously followed in the ordering of one's mind. Instead of permitting ideas and plans to

lie about the mind in confusion, like scattered papers on an untidy desk, they should be classified, "pigeon-holed," and put into their proper places. Then a man can take a problem at a time; give it due consideration, and dispose of it in satisfactory and orderly fashion. This actually doing things gradually strengthens the will and at length renders it capable of great achievement.

To begin is often half the battle. "I shall start to-morrow," pleads the indolent man, forgetting that "to-morrow" never comes. "Next winter I shall study
French, drawing, shorthand, or public speaking," says another man of good intention. But the season comes and goes, and at the close he finds he has not done one of these things. Procrastination, love of ease or amusement, indefiniteness, imprudence, or miscalculation, have conspired against him, so a whole lifetime may be frittered away in needless and unproductive occupations, due not to lack of ability but to weakness of will. Goethe sings:

"Are you in earnest? Seize this very minute. Whatever you can do, or dream you can begin it."

It is surprising how difficulty yields before a strong and earnest will. A little more resolution and effort, a determination "to do or die," and the seemingly impossible is accomplished. This has been remarkably illustrated in the achievements of men of advanced age. Cato learned Greek, Plutarch studied Latin, and Socrates music, in old age. Gladstone became again Premier of England at eighty-three, and spoke with great eloquence, while Tennyson at the same age wrote his imperishable hymn, "Crossing the Bar." A record of the great things done by men between the ages of seventy and ninety, chiefly through indomitable willpower, would include such names as Michelangelo, Goethe, Titian, Wesley, Kant, Von Moltke, Spencer, Jefferson, Browning, Clay, Calhoun, and Bismarck.

"Where there is a will there is a way," is still true, and if a man draws upon the infinite resources within him he may exclaim with Napoleon, "There shall be no Alps." No man should allow temporary failure to disarm or discourage him. A too easy success would hardly be worth the winning. It is the realization of difficulties overcome, of opposition conquered, and of great heights scaled that bring satisfaction to the mind and joy to the heart of the victor.

In his suggestive essay on "Self-Culture," Channing reminds us that "A vigorous purpose makes much out of little, breathes power into weak instruments, disarms difficulties, and even turns them into assistances." A man who firmly says "I will," is already on the way. But he must not suffer himself to be lured away into by-paths. Once the goal is fixed before him, let him walk unswervingly toward it. Dr. Jules Payot, in his inspiring work on "The Education of the Will," says:

"When a young man has formed this very important and productive habit of deciding things definitely and of doing his work without feverish haste, but in a thorough, straightforward and honest manner, there is no high intellectual destiny to which he may not aspire. Whether he has new ideas or whether he sees old questions from a new point of view, he is going to harbor these ideas in his thoughts during eight or ten years of steady work. They will gradually become surrounded by hundreds of similes and comparisons and likenesses hidden to others, which will become organized and nourish the original ideas until they have grown strong and powerful. And just as great trees spring from acorns, so from such thoughts, fostered by one's attention for many years, there will be put forth powerful books, which will be to honest souls in their struggle against evil what clarions are sounding the charge to soldiers, or else these thoughts will become concrete and will express themselves in a beautiful, harmonious life of uprightness and generous activity."*

* " The Education of the Will," Jules Payot. Funk & Wagnalls Company, 1910.

To no one is a strong will more essential than to the public speaker. Wendell Phillips had this power in high degree. The more an audience refused to listen to him, the greater was his determination to compel them. This gift it was that made him " an American patriot, a modern son of liberty, with a soul as firm and as true as was ever consecrated to unselfish duty, pleading with the American conscience for the chained and speechless victims of American inhumanity."

As an instance of ready courage, supported by a strong will, it is related of John Hunter, a celebrated surgeon of his day, that he found pleasure and relaxation in studying the habits and instincts of animals. Two leopards that he had kept chained broke loose one day and entering the yard were surrounded by a number of dogs. Aroused by the barking of the dogs, Dr. Hunter rushed into the yard, laid hold of the leopards, and took them back to their den. Then, in reflecting on the risk he had incurred, he became so agitated that he was on the point of fainting. During the reign of James II, Sir John Cochrane became a prisoner. At that time the mail between Edinburgh and London was conveyed in saddle bags by a mounted rider. Cochrane's daughter, knowing the time when a warrant for her father's execution was expected, attired herself in men's clothes, and, armed and mounted, waited at a lonely spot between Berwick and Belford until the carrier with the mail-bag containing the death warrant approached. Confronting him with pistols, she induced him promptly to relinquish his bag. A second warrant was then sent for, but it was seized as was the other by the heroic girl. By this time Sir John's father, through influence and bribery, had secured a pardon from the King. If one's motive be strong enough, one may attempt almost anything, however difficult and dangerous, and if the will be firm and resolute, may hope to achieve it.

Chapter III

THE CURE OF SELF-CONSCIOUSNESS

Daily speech offers one of the vast opportunities for eliminating self-consciousness. The student should aim here to develop definiteness of idea, sincerity of expression, and concentration of mind. Nothing leads so quickly to hesitation and embarrassment in a speaker as mental uncertainty. To speak confidently, he must not guess, or imagine, or take for granted: he must know. Lack of proper mental equipment is responsible for a large part of the fearfulness of men. One who really knows whereof he speaks, and is absolutely sure of it, is likely to be sure of himself. It manifests itself in his voice, his use of words, his manner, and his entire personality.

The speaker should cultivate sincerity in his conversation. He will avoid formal compliments and empty platitudes. He will not talk like a book. He will not talk for talking's sake. He will speak for a purpose, and this will enable him easily to concentrate his mind upon the subject of his conversation. He will listen attentively and interestedly to others. Above all, he will not speak of himself unless obliged to do so, and then briefly, modestly, and gently.

In what manner, then, shall he speak" Newman's definition of a gentleman here rings in our ears: " He guards against unseasonable allusions or topics which may irritate; he is seldom prominent in conversation, and never wearisome. He makes light of favors when he does them, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by a mere retort; he has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and interprets everything for the best."

This self-discipline begins naturally with deep breathing. Many men do not realize that the manner in which they breathe affects their attitude of mind. It is altogether too common to use but one half of the breathing capacity. A man who breathes only with his upper chest is without the vigor and vitality essential to a high degree of self-confidence. Deep breathing should be practiced daily until it becomes an unconscious habit.

What is the remedy for this dreaded self-consciousness? It is mainly a matter of securing control of one's thoughts and intelligently directing them. The mind is a machine, which must be made obedient to the owner's will. When brought under subjection, it will serve man's highest and best purposes, but left to itself it may run easily to confusion and destruction. Here you perhaps interpose: "But my mind wanders." Then go after it and bring it back. You say you can not? Who is operating your mind? Does it run itself? What would you think of a train that had no engineer, no conductor, no one to direct it, and was allowed to run anywhere? Yet this is what you permit with your train of ideas. Be sensible. Take hold of yourself seriously. Set your will to work. Straighten your spine. Take time to-day for mental overhauling. You are about to educate your will and it is serious business. Procrastination will not do. From this time forward resolve to control and direct your mental powers for definite purposes.

Let it be said here, without attempt to moralize, that wrongdoing will contribute its share to self-consciousness. It may be an injury done another, an unfair advantage in business, or a secret habit; but whatever it be, its mark is seared upon the conscience, and sooner or later finds expression in embarrassment. What should one do who comes under this classification? Repair the injury, stop every undesirable habit, and resolve hereafter to deal justly with all men.

Constantly hold in your mind a high estimate of yourself, but be sure you have reasons for doing so. It is of little use to say you are well if you are ill. Do not deceive yourself. You are no greater than the sum of your thoughts and habits. Have you good and sufficient reasons for your self-approbation. Are you a man of noble impulses? Is your ambition lofty? Have you high ideals and do you work persistently to realize them? Are you doing the best you can? Have you an uncompromising love for truth?

A business man recently wrote to a teacher, saying: "I lose control and become embarrassed when I speak even to my own employees, and can not keep a straight face at any time when meeting strangers. I feel embarrassed, turn red in the face, and otherwise feel uncomfortable when talking to a single individual. If I were called upon to address an audience, I believe I should drop dead." This is an illustration of the extremes to which self-consciousness may carry its victim. The mind is a prolific field for the growth of all kinds of thought. If false and negative ideas are allowed to take root, they, like weeds of an ordinary field, spread with wonderful rapidity, and may easily discourage and overwhelm the owner. The man to whom we have referred has long neglected his mental field and now finds himself in a bad way. The remedy for him, and for others so situated, is patiently to root out every obnoxious habit and to substitute strong, healthy, positive thoughts in its place. He must at first be content with small victories, since he has permitted his mental field and garden to be overrun with these objectionable thought habits, but he can comfort himself with the assurance that in this way he can and will attain success.

Timid people concern themselves too much about what others will think and say. They are constantly studying the impression they are making upon people who probably are not even thinking of them. Their super sensitiveness causes them to imagine themselves being criticized, slighted, and unfairly condemned by those who all the while are absorbed in their own affairs.

A man may be on the road to success when a single act of timidity may annul all his chances. People lose confidence in him if he lacks faith in himself. Courage is admired, fear never is. Courage is dignified, fear is repulsive. The man of courage is welcomed everywhere, while fear invites itself to a seat in the rear. The following incident actually occurred in a second-hand bookshop. The salesman had been talking for some time to a customer, when another man who had selected a book for himself mustered up enough courage to say: "Don't let me interrupt you, sir, if you are busy with that gentleman—I wanted to get—this book--but I can just as well call in on my way back--I would have to trouble you anyway--to change--a five-dollar bill--and perhaps--you haven't--the change-so I'll come back--in a little while--don't trouble, sir--and then I'll have the right change with me."

This sounds exaggerated, but it can be vouched for. What chance, think you, has such a man as that for advancement or distinction in the world? He is foredoomed to failure unless he changes his entire mental attitude.

Every man should learn to stand firmly upon his own feet. As himself he may become great; as an imitator he will amount to little. "Intellectual intrepidity," says Samuel Smiles "is one of the vital conditions of independence and self-reliance in character. A man must have the courage to be himself, and not the shadow or the echo of another. He must exercise his own powers, think his own thoughts, and speak his own sentiments. He must elaborate his own opinions, and form his own convictions. It has been said that he who dare not form an opinion must be a coward; he who will not, must be an idler; he who can not, must be a fool."

The timid man should take inspiration from the experience of many of the world's greatest orators and actors. For the most part they at first were self-conscious men. Demosthenes, Cicero, Curran, Chalmers, Erskine, Pitt, Gladstone, Disraeli, Mirabeau, Patrick Henry, Clay, Gough, Beecher, Salvini, Henry Irving, Richard Mansfield, and many others were subject to "stage-fright." But this sensitiveness of nature, when at last controlled and intelligently directed, enabled them to reach a foremost place among distinguished men. It is said of Rufus Choate, the great lawyer, that before an important address to a jury he looked as nervous and wretched as a criminal about to be hanged. Probably every public speaker who has amounted to anything could testify to this initial feeling of nervousness or anxiety, but the cure lies in becoming so absorbed in one's subject, or the welfare of others, as to forget one's self.

Self-consciousness may arise from self conceit. The victim says to himself: "What impression am I making?" "Do I look well?" "What are they thinking and saying about me?" On the other hand, it may be due to extreme humility. Such a man says inwardly: "I am not equal to this," "I lack so many things," "If I had only been born right," "My father was bashful before me," "I shall surely fail." Natural diffidence need not necessarily be a stumbling-block to any man. It is a safeguard against rashness, familiarity, and over-confidence.

The evil of extreme self-consciousness is that it makes a man do so many things he does not wish to do. It changes his line of conduct a hundred times a day, makes him say "yes" when he would rather say "no," and, in short, robs him of his power and individuality.

When Thackeray said that sensitiveness was a great mistake in a public man, he doubtless meant that super sensitiveness by which a man loses initiative, self-reliance, and independence. A self-conscious man must sooner or later rid himself of this fault if he is to be preeminently successful. To this end the student's attention is next directed to the power of right thinking.

Chapter IV

THE POWER OF RIGHT THINKING

We should not apologize to ourselves. A sense of the dignity of life, and the sovereignty of the soul, should keep us strong and positive. We should be too big for the little habit of excuse-making. Self-depreciation never won a single battle of life. It has, on the contrary, killed ambition, weakened the will, and incapacitated thousands of men for noble work. Apology is weakness on parade. Avoid it. Observe some man who comes toward you, walking with short, jerky steps, his dress careless, the corners of his mouth turned down, keeping well to one side of the walk. As he passes, he gives you a hasty, frightened glance, which tells you unmistakably of despair, discouragement, and failure. The man's whole life probably has been negative in its character and outlook. The daily, and perhaps hourly, streams of false suggestions poured into his mind have at last overwhelmed him and his life closes in an eclipse.

Many a man tormented by fear and timidity does not realize what a flood of negative thoughts daily affects him. He hedges himself in with suggestions of limitation, incapacity, and unworthiness. He constantly thinks not of how he will succeed, but of how he will surely fail. When Washington Irving was asked to preside at a public dinner to Charles Dickens, upon his visit to America, he hesitated and said he would surely fail. It was pointed out to him that he was really the man properly to direct that high function, and at last was prevailed upon to accept. But to many friends he repeated his fear that he would fail. The night came, and before a brilliant gathering Irving arose to speak. He made an excellent beginning, but suddenly stopped and brought his remarks to a close. As he sat down, he whispered to a friend on his left, "There, I told you I would fail, and I did!"

In developing the habit of positive thinking--of seeing only the best in yourself and others--of regarding yourself as capable of great things--it is well to bear in mind that our thoughts really make us what we are. What you did yesterday makes you what you are to-day, and what you do to-day determines what you will be tomorrow. Suppose you put these practical questions to yourself: Does negative thinking pay? Is it desirable for me to encourage thoughts in my mind that break down, hinder, and incapacitate me for good work? Do I want negative thoughts that inevitably bring discontent, unhappiness, and ultimate failure in their train?

Your answer will be, of course, that you do not want them. But such thoughts work insidiously, and will find an entrance into your mind if you are not extremely vigilant. The surest way to keep them out, however, is to fill the mind completely with vital positive thoughts, to think constantly of yourself as a man of unlimited possibilities, growing daily in mental and spiritual power, equipped for great things, a necessary part of God's glorious creation, and moving forward toward a triumphant and immortal destiny.

It is difficult to construct positive thoughts out of the poor stuff from which dreams are made. A man should devote himself particularly to the practical things of life. Some men learn this lesson all too late, for, as Thoreau says, " Youth gets together the materials for a bridge to the moon, and maturity uses them to build a wood-shed."

The habit of right thinking, when firmly established, becomes a source of attraction. Good thoughts soon become great thoughts, and the mature mind attempts even the impossible. The power of a single thought at the beginning of a day can hardly be estimated. It can change despondency into hope, and fear into courage. It can nerve the arm for great and noble deeds.

It can strengthen a weak and timid character into four-fourths of a man. It is possible for it to set in motion an influence that will reach the ends of the world.

The importance of right thinking is its effect upon right doing. How many disastrous mistakes are made for lack of proper thought? How many of life's failures are due to a careless and unwise selection of a business or profession? It was Sidney
Smith who said: "If we represent the occupations of life by holes in a table, some round, some square, some oblong, and persons by bits of wood of like shapes, we shall generally find that the triangular person has got into the square hole, the oblong into the triangular, while the square person has squeezed himself into the round hole."

But meditation, too, is an essential part of clear and right thinking. A writer said that there is not much real, honest thinking done in the world, but we are not inclined to agree with him. Much of the thinking is honest enough, but it is badly organized, and even more badly applied. We must learn to brood more over our thoughts, to dwell long and intently upon ideas that seem dark and obscure, to fashion patiently intricate links of truth into chains of powerful argument.

In his pursuit of right thinking the student should learn the art of definition. Thoughts fully matured in the mind are seen to be there in so many words. What do our thoughts or words really mean? The first step is to define them, and next to consider their truth. The habit of "constant and searching reflection," recommended by Gladstone, is what more than anything else produces right thinking.

"I wish to congratulate you, Mr. Webster," said a young admirer, "upon your wonderful impromptu effort to-day." "Impromptu!" exclaimed the great orator, "my young friend, I have been thinking out that speech for over six months!" "How long does it take to prepare a sermon?" some one asked Dr. John Watson. "If you mean to write the manuscript, then a day may suffice; but if you mean to think a sermon, then it may be ten years!"

It is well sometimes to think aloud, when alone, in order to bring one's thoughts out into concrete form. There is the advantage of definiteness, of getting an impression of the sound of words, and of tangibleness. Thoughts when uttered take on at the instant a life, reality, and character not possessed before. They can then better be considered, analyzed, and assigned to their proper duty or thrown upon the scrap-heap. The very act of giving expression to our thoughts illuminates and invests them with new power and significance.

An excellent way to furnish the mind with material for right thinking is to commit to memory some of the sayings of great men and to ponder them at leisure.
This assists in establishing a standard of truth, and at the same time furnishes the mind with many nourishing and useful thoughts. Here are some examples:

"The confidence which we have in ourselves gives birth to much of that which we have in others."--La Rochefoucauld.

"'Tis better to have loved and lost, than never to have loved at all." --Tennyson.

"He who has once been very foolish will at no other time be very wise."--Montaigne.

"Nothing is said nowadays that has not been said before."--Terence.

" He must necessarily fear many, whom many fear."--Seneca.

"Courage in danger is half the battle." --Plautus.

"The multitude is always in the wrong." --Dillon.

"Thought once awakened does not again slumber."--Carlyle.

" Second thoughts, they say, are best." --Dryden.

"There is a tide in the affairs of men, which taken at the flood, leads on to fortune; Omitted, all the voyage of their life is bound in shallows and in miseries." --Shakespeare.

"We should not let others do our thinking for us. Our individuality is too precious to be so sacrificed. Too many persons are like a chief of the South Sea Islands described by Sir John Lubbock. "Wishing to question him, Sir John first bountifully fed him, whereupon he fell into slumber. "When awakened he simply said: "Ideas make me sleepy." There are men who dislike thinking for them- selves; it is too much like work; it makes them drowsy, and, after all, what is the use of it? Such men lack the true spirit of independence and courage. They are not in line; let it be said with pity, for great work, leadership, and noble success.

Right thinking gives tone and vigor to the physical man, purifies and enlarges his mental world, and leads him into spiritual realization. While our thoughts are building body and character, they are also shaping human destiny. "What a man thinks in his spirit in the world," declared Swedenborg, "that he does after his departure from the world when he becomes a spirit." To think that our thoughts comprise "the city of man's soul" should awaken in us a determination not to waste this precious substance in reckless prodigality.

A man who thinks right has reason to feel proud of himself, and he walks abroad with "the holiday in his eye." There is no weakness, no timidity, no hesitation, since to him right is might. He has learned to make his thought selective, by aid of which he takes the good and rejects the bad. He knows, too, how to fit each thought into its proper place, make correct inferences, and form well-considered judgments.

This clear and positive thinking is constructive in its character; it builds new power and discloses ever-widening fields of usefulness. Wrong or negative thinking is destructive; it produces nothing but paralysis, fear, hopelessness, and heartrending failure.

Eight thinking means cheerful thinking. It means that a man is an intellectual optimist, who sees nothing but good in himself and in those about him. His thought goes out to clarify and brighten the lives of other men. Let Robert Louis Stevenson inspire discouraged men to similar heroism. Propped up in bed for weeks at a time, and racked by pain, not a weak or negative thought escaped his lips. But his glorious mind framed this: "A happy man or woman is a better thing to find than a five-pound note. He or she is a radiating focus of good will; and their entrance into a room is as though another candle had been lighted. We need not care whether they could prove the forty-seventh proposition; they do a better thing than that, they practically demonstrate the great theorem of the livableness of life."

When a difficult question came to Webster he would say, "Let me sleep on it." He must give his thought time to mature. Deliberateness and patient meditation played a prominent part in the building of his mind.

How shall a man exclude fear thought from his life? Certainly not by affirming such sentences as "I have no fear," "I am not weak," "I do not lack ability," "I am not a failure." Remembering that only positive thoughts are constructive, he will avoid even the use of negative symbols as "weak," "fear," "lack," "failure." He will say, rather, "I am self-confident," "I am strong," "I am able," "I am a success." These affirmations will be made both silently and audibly, always with deep conviction and earnestness.

Let the student remember, however, that these affirmations must be confirmed by actual performance. A man might sit in his office chair and continually affirm that he was a success, and nothing but success, until he fell over from heart failure. When you say "I am courageous," you must demonstrate it in your daily life. You may say "I am hopeful, powerful, buoyant, cheerful," but if you then proceed to sit down in a corner by yourself and bemoan your fate, you are simply deluding yourself. It is not sufficient that you believe what you affirm; you must be it, live it, and act it.

Every man who aspires to right and lofty thinking should shut the door of his mind against fear thought and negative thought as he would against the bitterest foes. Fear thought works its way cunningly, by plausible excuse and subterfuge, until it holds a man in its death-like grasp. It subdues, discourages, weakens, intimidates, and at last brands its victim a failure and outcast. To harbor it in one's mind is to entertain an enemy.

Right thinking means that which constructs, strengthens, and ennobles. It means better manhood, the pluck to do and to dare, and the heroism of mighty endeavor. It knows no limitation, but reaches out daily for new conquests. It is a power unto itself, growing through its own use.

Our habits of thought must be governed by fixed principles. One clear-cut, positive suggestion made in good time may frighten off a thousand petty negative thoughts. The thing we repeat frequently enough in our mind comes to acquire undisputed authority. We should not seek to perform some one great act of courage, but courageously perform all acts, however small, of our every-day life. Pascal says:

"Eight fear comes from faith, wrong fear from doubt; the right fear, joined to hope, because it is born of faith and we hope in the God in whom we believe; the wrong, joined to despair, because we fear the God in whom we have faith; some fear to lose Him, others fear to find Him."

Let us persist in our aim to think right, and to do right, knowing that "true courage consists in long persevering patience." Let us more earnestly direct our thought toward the lofty and sublime. Above all let us seek the best sources of inspiration, that the great thoughts of other men may become our thoughts, and that we may rise into the fullness of our rich inheritance.

Chapter V

SOURCES OP INSPIRATION

The masterful thoughts of great minds are ours for the asking. A mans intent upon developing his self-confidence will read the biographies of such men as Caesar, Napoleon, Wellington, Milton, Goethe, Macaulay, Mozart, Wilberforce, Tennyson, Ruskin, Washington, Franklin, Webster, Lincoln, and Phillips Brooks. It develops a man's self-confidence to study biography and to know what other men have done in the face of difficulty and discouragement. When he reads what they have done, he has a burning desire to go and do likewise. Just as "we recognize in a work of genius our own rejected thoughts," so we often see ourselves in the pages of a great book. Who could fail to be inspired by such a description of unaffected self-confidence as this of Washington:

"No nobler figure ever stood in the forefront of a nation's life. Washington was grave and courteous in address: his manners were simple and unpretentious; his silence and the serene calmness of his temper spoke of a perfect self-mastery; but there was little in his outer bearing to reveal the grandeur of soul which lifts his figure, with all the simple majesty of an ancient statue, out of the smaller passions, the meaner impulses of the world around him. ... It was only as the weary fight went on that the colonists learned little by little the greatness of their leader--his clear judgment, his heroic endurance, his silence under difficulties, his calmness in the hour of danger or defeat, the patience with which he waited, the quickness and hardness with which he struck, the lofty and serene sense of duty that never swerved from its task through resentment or jealousy, that never through war or peace felt the touch of a mean ambition, that knew no aim save that of guarding the freedom of his fellow countrymen, and no personal longing save that of returning to his own fireside when their freedom was secured."

It was Correggio who, after looking at the work of Michelangelo, exclaimed, "And I, too, am a painter!" By closely observing the lives of great men, we assume some of their great qualities. They embody the wisdom of their time, and pass it on to us as our heritage. "I am a part of every man I have met," said a sympathetic writer, and one might as truthfully say, "I am part of all I have read." Channing well says:

"It is chiefly through books that we enjoy intercourse with superior minds, and these invaluable means of communication are in the reach of all. In the best books great men talk to us, give us their most precious thoughts, and pour their souls into ours. God be thanked for books. They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are the true levelers. They give to all who will faithfully use them the society, the spiritual presence, of the best and greatest of our race. No matter how poor I am, no matter though the prosperous of my own time will not enter my obscure dwelling. If the sacred writers will enter and take up their abode under my roof; if Milton will cross my threshold to sing to me of Paradise, and Shakespeare to open to me the worlds of imagination and the workings of the human heart, and Franklin to enrich me with his practical wisdom, I shall not pine for want of intellectual companionship, and I may become a cultivated man though excluded from what is called the best society in the place where I live." The student of self-confidence should choose his books as carefully as he does his personal friends. Books are our intimate companions, with the unusual privilege of setting them down or taking them up at will. It is not worth while to spend any time over a book that does not cause the reader to raise from it a better man. "Youth is a prophesy, and old age a history, " but great books never grow old and are ours to command and serve at will.

What, then, shall a man read? First and supreme over all other books, the Bible. Here is history, biography, poetry, drama, and every form of literary art in its highest perfection. Where else will you find sublimity of thought embodied in such simplicity of language as this: "And God said let there be light, and there was light!" Dr. Hillis says: "Bead all other books, philosophy, poetry, history, fiction; but if you would refine the judgment, fertilize the reason, wing the imagination, attain unto the finest womanhood or the sturdiest manhood, read this Book, reverently and prayerfully, until its truths have dissolved like iron into the blood."

The student of public speaking will read Quintilian's "Institutes of Oratory, or the Education of an Orator," supplementing it with Cicero on "Oratory and Orators," and Cicero's "Orations." For self-culture he will read Plato's "Republic," and the "Dialogues" relating to Socrates. Demosthenes "On the Crown," the greatest world's oration by the greatest of all orators, should receive special attention. Shakespeare, Milton, Dante,
Wordsworth, Tennyson, and Longfellow will have a prominent place upon the wise man's book-shelf. To shape his mind to strong and logical thinking, he will studiously read Locke "On the Conduct of the Understanding," Berkeley's "Principles of Human Knowledge," Leibnitz's "Discourse on Metaphysics," Descartes' "Discourse on Method," and Lotze's " Microcosmus."

The student of self-confidence will read stories of heroism and self-sacrifice. Scott's novels, and Stevenson's stirring stories of the sea, will arouse in him a desire to play a noble part in the drama of life. He should read only those books that move his finest impulses, fire his blood, and equip him for better and larger service.

Many men are not sufficiently familiar with the great books of the world to choose for themselves. For their benefit the following suggestive list is offered:

Great Dramatists: Job, AEschylus, Sophocles, Euripides, Aristophanes, Shakespeare, Moliere, Goethe, Sheridan, Schiller.

Great Essayists: Montaigne, Addison, Lamb, De Quincey, Carlyle, Macaulay, Newman, Emerson, Ruskin, Matthew Arnold.

Great Philosophers: Plato, Aristotle, Hobbes, Descartes, Spinoza, Leibnitz, Berkeley, Kant, Schopenhauer, Lotze.

Great Scientists: Galileo, Herschel, Newton, Agassiz, La Place, Darwin, Tyndall, Helmholtz, Huxley.

Great Lawyers: Demosthenes, Cicero, Blackstone, Erskine, Marshall, Mackintosh, Clay, Webster, Prentiss, Jeremiah Black.

Great Teachers: Quintilian, Aquinas, Erasmus, Bacon, Locke, Herbart, Frobel, Spencer.

Great Logicians and Political Economists : Montesquieu, Adam Smith, Bentham, Malthus, Hegel, Whateley, Hamilton, Mill, Jevons.

Great Statesmen: Pericles, Cassar, Burke, Washington, Jefferson, Bonaparte, Disraeli, Lincoln, Gladstone, Bismarck.

Great Theologians: Saint Paul, Saint Augustine, Luther, Calvin, Hooker, Edwards,

Schleiermacher, Bushnell.

Great Historians: Herodotus, Thucydides, Livy, Polybius, Plutarch, Tacitus, Gibbon, Macaulay, Carlyle, Grote, Bancroft, Mommsen.

The advantages of judicious reading are many. Not only is the mind stored with precious thoughts and the imagination filled with exquisite pictures, but unconsciously a free and melodious English style is acquired. There should be daily reading aloud. It is of distinct advantage to learn the author's words through the additional sense of hearing. It makes them more enduring, and the very act of expressing them aloud will often cause the reader very particularly to bring their meaning into full view. Reading aloud should be more widely cultivated than it is. There is a charm in the spoken word that is not found in the cold printed page. Speech invests a writer's words with new life and bids them live again. These great treasures, gathered up in the books of the world, mean much to men who know how to claim and use them. "In books," writes Carlyle, "is the soul of the whole past time--the articulate audible voice of the past, when the body and material substance of it has altogether vanished like a dream. Mighty fleets and armies, harbors and arsenals, vast cities, high-domed, many engined they are precious, great; but what do they become? Agamemnon, the many Agamemnon's, and their Greece--all is gone now to some ruined fragments, dumb, mournful wrecks and blocks; but the books--_i.e., _the thoughts--of Greece! There Greece, to every thinker, still very literally lives--can be called up again into life! No magic Rome is stronger than a book--a thought, or collection of thoughts. All that mankind has done, thought, gained, or been, it is lying as in a magic preservation in the pages of books. They are the chosen possession of men."

A source of inspiration to one who would cultivate self-confidence is that of mingling with self-confident men. We grow to be like those with whom we associate. Human society is the great leveler, taking man out of himself, and teaching him the power of sympathy and unselfishness. Man was not made to live alone, and it is only in some form of service to others that he attains unto the truest greatness.

Beecher called the study of man the highest of sciences, and his own marvelous wealth of illustrations and anecdotes was due largely to his habit of keeping close to the people. "I take great delight," said he, "if ever I get a chance, in riding on the top of an omnibus with the driver, and talking with him. What do I gain by that? Why, my sympathy goes out for these men, and I recognize in them an element of brotherhood--that great human element which lies underneath all culture, which is more universal and more important than all special attributes, which is the great generic bond of humanity between man and man. If ever I saw one of these men in my Church, I could preach to him, and hit him under the fifth rib with an illustration, much better than if I had not been acquainted with him."

The blush-persecuted, timid man is usually found to have lived too much by himself. He has had too much time for introspection. The result is that when he steps out into society he is ill at ease, and its very strangeness causes him embarrassment. Such men very often act awkwardly and unnaturally, not for lack of knowledge, but for lack of familiarity and practice. A gathering of people confuses him, and at the first opportunity he seeks refuge in solitude. Such men, diffident, self-conscious men, should force themselves out into the common society of others where they may learn some of the most inspiring lessons of life.

When you rise from reading a great book that has inspired you to better and greater things, then is the time to set down in writing your new-made resolutions and to put at least some'

part of them into immediate practice. Perhaps you have decided to seek a higher place among your fellow men? Then go out among them, prepared to render service. Be interested in their welfare, and give to them freely of your sympathy and cheerfulness. Cultivate a true-hearted and intelligent optimism toward everyone. Carry in your voice and manner a message of hope and good will, and give what you can without thought of receiving.

Possibly you have determined to employ your time to better advantage. Begin, then, to do so to-day. Have a definite program. Be economical of the little spare moments that are so easily frittered away. When a thing is to be done, do not merely survey it, or worry about it, but begin it at once and keep at it until it is done. If you are interrupted, excuse yourself as soon as possible, and apply your time and energies with increased diligence. Work daily toward larger and more important things. Think of nothing as being too high or too great for your ambition. Resolve to waste no time. Outside of your regular calling, devote yourself earnestly to studies and recreations that up build, strengthen, and fit you for larger pursuits.

Perhaps you have resolved to develop more courage and independence. Stand up at once, lift your chest high and full into the attitude of the man you would be. Look the next person you meet straight in the eyes, and as you talk to him put earnestness and conviction into every word you utter. Think of yourself as a strong, energetic, cheerful, positive character, while all the time endeavoring to express these qualities in your face, voice, words, manner, walk, and daily life.

Chapter VI

CONCENTRATION

Distinguished men have invariably had great concentration. In art and science, business and warfare, literature, politics and philosophy, the real achievements of the race have been due to this power. Concentration arises chiefly from being deeply interested, and is allied to persistency and definiteness of purpose. It is an enemy to self-consciousness and vacillation. It enables a man to do the best that is in him. It is a characteristic mark of genius itself.

A timid man is fitful in his habits. He shifts constantly from one thing to another, accomplishing nothing worthy of the name. Is it a book he is reading? Soon he turns the pages impatiently, skims lightly over the most important parts, hastens to learn the conclusion, and casts the book aside. Is it a new business venture? He enters upon it enthusiastically, but at the first sign of difficulty loses heart and gives up. Every change he makes entails a loss of time and energy, so that he is always going but never arriving.

A man makes his own thought world. To cultivate attention he must think and do only one thing at a time. Concentration is the faculty of continuous and intense application. It is not abstraction; hence it can not be offered as an excuse for carelessness. A young man in one of our banks took out for collection a note for $75,000. He received the customer's check for the amount, had it certified, and returned to the bank. The cashier immediately engaged him in conversation, and sent him out again. He loitered on the way, and when he returned the bank had closed and the cashier had gone home. That night the young man told his father how he came to have the check still in his pocket. His father made him telephone to the president and the cashier of the bank, and early next morning the young man handed in the check. The president called him into his office and said: "We do not require your services further."

Thoroughness is one of the marks of a self-confident man. He does everything he undertakes just as well as he can. If it is a business matter to be discussed, he first informs himself so completely that he is able to talk with accuracy and intelligence. If it is a public speech to be delivered, he does not wait until the day before and then put together a few hastily considered thoughts, but all is carefully and thoroughly prepared long in advance. Such a man speaks little of what he is going to do, but first does it and lets his work speak for itself.

Every man should get a right idea of values. There can be no true culture where time and talent are squandered. "Every moment lost," said Napoleon, himself a wonderful example of concentration, "gives an opportunity for misfortune." The building of a self-confident man requires effort, self-sacrifice, and singleness of purpose.

It is not quantity but quality of work that differentiates one man from another. One thing well and thoroughly done is better than any amount of slipshod work. The man who is completely absorbed in the present duty has no time for discontent and discouragement. Time does not hang heavily on his hands, for the clock is not his master.

No one can become deeply interested in work that is distasteful to him. Thousands of men struggle up-stream all their lives because they are in their wrong calling. An anonymous writer well says: "It is a sad parody on life to see a man earning his living by a vocation which has never received his approval. It is pitiable to see a youth, with the image of power and destiny stamped upon him, trying to support himself in a mean, contemptible occupation, which dwarfs his nature, and makes him despise himself; an occupation which is constantly condemning him,

ostracizing him from all that is best and truest in life. Dig trenches, shovel coal, carry a rod; do anything rather than sacrifice your self-respect, blunt your sense of right and wrong, and shut yourself off forever from the true joy of living, which comes only from the consciousness of doing one's best."

In order to cultivate concentration a man must bring his will to bear strongly upon his work and life. He should realize that every difficulty yields to this power, and that uninterrupted application to one thing will achieve the seemingly impossible. Mental shiftlessness is powerless in the face of difficulty, but a man of strong will and concentration uses obstacles as stepping-stones to higher things.

Let the student begin to develop his concentration to-day in little things. Let him cultivate the most intense earnestness in whatever he may be doing. Let him say to himself: "This one thing I do and I do it to the very best of my ability. My purpose is sure and steady. My aim is accurate and certain. I hold my thought severely and positively to the work in hand. My endeavor is to do better at each succeeding effort. I take no thought of the morrow, for to-day demands the best that is in me. I move quietly but persistently toward a definite goal. I shall be immensely successful through constant, earnest and sincere application to my work and duty. I grow daily in my power of concentrated effort. I am absorbed in all I do."

Not only in matters of business should a man concentrate, but in his reading and recreation. This great power brings with it many other valuable elements, such as order, punctuality, thoroughness, self-respect, and self-reliance. Through concentration a man may aspire to the highest achievements. By its aid there is practically no limit to ambition.

Buskin says that "men's proper business in this world falls mainly into three divisions: First, to know themselves, and the existing state of the things they have to do with. Secondly, to be happy in themselves, and in the existing state of things. Thirdly, to mend themselves, and the existing state of things, as far as either are marred or mend able."

We hear men constantly deploring the fact that they lack concentration, memory, definiteness, and other qualities of excellence, but who make not the slightest effort to cultivate them. Few persons are born with really great gifts; most of the truly great have achieved greatness. Napoleon ascribed his greatest victories to his ability to concentrate his forces on a single point in the enemy. Gladstone was remarkable for this same power. When the great statesman died, Lord Eosebery said: "My lords, there are two features of Mr. Gladstone's intellect which I can not help noting on this occasion, for they were so signal, so salient, and distinguished him so much from all other minds that I have come in contact with, that it would be wanting to this occasion if they were not noted. The first was his enormous power of concentration! There never was a man, I feel, in this world, who, at any given moment, on any given subject, could so devote every resource and power of his intellect, without the restriction of a single nerve within him, to the immediate purpose of that subject." The story is told of an English statesman whose powers of concentration were so great that after a great debate in Parliament, he hurried from the House bareheaded, passed his coach at the door, and walked all the way home in a pouring rain. In the highest form of public speaking men become so absorbed in their subject that they lose for the time being all consideration and thought of everything else. This power is really indispensable to the highest form of extempore address. The great pulpit orators of the world possessed this faculty in preeminent degree. Whitefield, Mirabeau, Wilberforce, Parker, Spurgeon, Beecher, Phillips Brooks, all were men of tremendous earnestness and concentration. John Bright was so completely absorbed in the subject of a forthcoming speech that he brooded over it day and night, talked it over with his friends, and

when no one else was available discussed it with his gardener.

But along with a man's concentration there must be actual performance. Dr. Nicholas Murray Butler says that "Indefinite absorption without production is fatal both to character and to the highest intellectual power. Do something and be able to do it well; express what you know in some helpful and substantial form; produce, and do not everlastingly feel only and revel in feelings--these are counsels which make for a real education and against that sham form of it which is easily recognized as well-informed incapacity." The power of concentration is to be developed so as to enable a man to do better work, to produce the best of which he is capable. It does not mean brooding and meditating, with no thought of action and production. It is to encourage work, not restrain it.

It is a mistake to think that concentration means a straining of the mind. On the contrary, it is power in repose. It is not a nervous habit of doing one's work under pressure, but the ease of self-control. Every man should have one great ideal in life toward which he directs his best powers. By constantly keeping that aim before him, by bending his energies to it, he may hope eventually to attain to his highest ideal. When a successful financier was asked the secret of his great success, he said that as a young man he made a strong mental picture of what some day he would become. Day and night he concentrated his powers upon that one goal. There was no feverish haste, no nervous overreaching, no squandering of mental and physical power, but a strong, reposeful, never-wavering determination to make that picture of his youth a living reality. Such is the power of concentration; such is the secret of success.

Chapter VII

PHYSICAL BASIS

It is difficult to imagine a hopeful, self-confident, buoyant man dragging around a half dead body. The mental and physical natures are so interdependent that you can not affect one without the other. Hence the ideal has ever been "A strong mind in a strong body."

What a boon is health to man, yet how easily it is squandered. In many cases a horse is better groomed and receives better care than his master. "Give me health, and a day," sings Emerson, "and I will make the pomp of kings ridiculous." This exuberant health is the very joy of living and the basis of self-confidence.

First, then, let the student assume the physical attitude of the man he would be, with erect carriage, chest high and active, the back of the neck pressed against the collar, and the manner suggesting power in reserve. In a remarkably short time, by merely "playing the part," he will establish it as a habit, and the mind itself will assume these self-same qualities. Don't forget the order: An act, a habit, a character.

A still better way is to hold in the mind a vivid picture of the physical man you would be. Think of yourself as of manly and dignified bearing, with spine strong and straight, shoulders thrown back, countenance clear and frank, the step sure and firm. Think of yourself as positive, deliberate and magnetic. Endeavor to make this picture a reality by putting all this into practice. Resolve to make the most of yourself, beginning not tomorrow but to-day--now. At this moment while you read these words, straighten yourself up, draw in a full deep breath, and ask whether this simple act does not increase your feeling of self-reliance. Avoid the "leaning" habit. Many men feel uncomfortable unless they can rest their chin on the hand, cross their legs, or find constant support for their back.

The difficult problem of how a busy man may properly exercise is still unsolved. He has tried the gymnasium, but found no inspiration there. There is no fun in exercising at a mechanical rowing machine. He has bought a "home exerciser," but after a few mornings both his enthusiasm and the exerciser disappear. He has bought a library of books on physical culture, but some of their pages are still uncut. What is he to do?
Listen:

Two minutes devoted regularly each morning upon rising, to half-a-dozen bending, twisting, and stooping movements of the arms, waist and legs, coupled with right habits during the day, will give an average man all the physical exercise he requires.

The importance of the daily bath should no longer need to be emphasized. The particular form--whether it be hot or cold, sponge or tub, at night or in the morning--may be adapted to one's particular case, but the entire surface of the body should be washed at least once a day. The reason is not so physiological as it is psychological. A clean body has a most direct and immediate effect upon one's thoughts. The mind telegraphs its message by delicate and mysterious means to all parts of the body. A bath has an intimate relation to a man's soul. Physical up building should be part of a man's every-day life. On his way to the office he can get off the street-car ten blocks away and feel the invigorating effect of walking for the rest of the way. During the day he can rise from his desk, inhale a deep breath six times or more, accompanied by a movement of the arms, and return to his duties refreshed and exhilarated. Especially can he be careful to sit up straight, to breathe deeply, and do his daily work without

strain. It is a nervous age, when men do everything under pressure and tension. If such a man would begin his day an hour earlier, he could conduct all his affairs deliberately and even leisurely, and feel that he was always an hour ahead. To start in good time will often obviate the wear and tear of the average business life.

The fresh-air fiend has the best side of the argument. There are some persons who still insist that too much fresh air is dangerous, but we know of some of the wonders that have been wrought by this comparatively new treatment. One in very delicate health will be cautious not to overdo this, and will properly be advised by a physician. But for the rank and file of men, more life in the open air would mean to them more joy in their work and greater longevity.

It is said that the hopefulness of consumptives is due to accelerated breathing, and that living in the open air produces bodily exhilaration and arouses sanguine expectations even on the edge of the grave. Is it not strange that people who reject stale food, will breathe stale air with perfect complacency? Closed cars, closed offices, closed bedrooms, in these they live the greater part of the day, and wonder they are lacking in self-confidence.

It was Huxley who said that "The health of the mental and bodily functions, the spirit, temper, disposition, correctness of judgment, and brilliancy of imagination, depend directly upon pure air." The memory itself depends upon good physiological conditions, and when properly nourished receives better and more enduring impressions.

Oxygen is the universal scavenger. Professor Tyndall says _" _There is assuredly morality in the oxygen of the mountains, as there is immorality in the miasma of a marsh," and goes on to say that the purer the stream of blood the greater will be the glow of the heart. When we take air into our lungs the blood absorbs the oxygen and carries it to all parts of the body. After it has performed its life-giving office, it returns with its impure products of combustion as "cinders of the fire within us."

Physicians assert that the majority of men do not use three-fourths of their lungs in ordinary respiration. Children who play and run do so, but neither men nor women in their daily occupations exercise their lungs as they should.

Which do you prefer to look at, a silver stream of pure flowing water, or a muddy one? Which would you prefer to have flowing through the arteries of your body, a stream of red blood or a muddy one! If you would be self-confident, live out-of-doors as much as possible, breathe pure fresh air, and be a lover of nature, for, as Humboldt says: " Mere communion with nature, mere contact with the free air, exercise a soothing yet strengthening influence on the wearied spirit."

One of the most favorable times to practice deep breathing, coupled with positive mental suggestion, is immediately after retiring at night. Lie flat on the back, inhale deeply, slowly, and fully, expanding both the abdomen and chest; then slowly exhale while allowing all the parts to relax gently. The mind is peculiarly amenable to suggestion just before one goes to sleep. Positive suggestions made at this time sink deeply into the consciousness and become a permanent part of one's personality. The student will find it helpful in connection with this exercise to impress his mind with the thoughts he seeks to materialize in his life and character. He may formulate his own sentences, and mentally repeat them several times with great sincerity and positiveness. He may say: "I am growing daily in self-confidence. I have unlimited power within me. Tonight I shall rest calmly and cheerfully. I now relax every part of my body, and shall have deep refreshing sleep. All my power comes from God and I commend

myself to His care. I shall to-night gather new power for the new day. I am an immortal soul, and know no limitation. My arms and legs grow heavy, my head is heavy, my eyelids are heavy, my entire body is heavy, heavy, heavy as lead, and my mind is relaxed, completely relaxed, and I grow sleepy, sleepy, sleepy."

At a banquet given in New York to Herbert Spencer, the eminent thinker was fearful that he would inadequately express himself on that occasion because of impaired health. "Any failure," said he, "in my response you must please ascribe, in part at least, to a greatly disordered nervous system." Here was fear- thought arising directly from physical weakness. "Without good health there can not be endurance, and therefore little confidence in one's abilities. Gladstone owed his wonderful staying powers to robust health, maintained by careful mastication of his food and exercise in chopping down trees. His splendid physical powers were the basis of his more wonderful eloquence.

The marvel of it all is that the human body endures so much abuse and neglect. Here are upward of two hundred bones, and more than twice as many muscles, and yet many men expect this wonderfully intricate and complex machine to run itself! Is it any wonder that a well and healthy man is so rarely seen?

A common source of ill-health comes from the worry habit. In its aggravated form this is said to cause cancer. Plow- ever that may be, we know that it does cause endless trouble and grief. The time and energy that are often spent in worry would be sufficient, if properly applied, to remove wholly the cause of worry. Timid men are much addicted to this debilitating habit. They worry not only about the past but about what is to come. This is particularly noticeable in the case of a diffident man who knows he must make a speech at some function or other. He spends his days and nights, not so much in diligent preparation as in worrying over the thought of embarrassment and failure. He spends sleepless nights in thinking how he will surely discredit himself in the eyes of all his friends, and when he stands before them to speak he has lost all natural control of his powers.

To cure the worry habit it is of little practical use to say "Don't worry." A man so afflicted should ask himself pertinent questions, such as, what am I worrying about? How can I remedy the matter? When he knows what should be done, let him proceed to do it. Perhaps it looks impossible. Let him at least try. Upon close analysis we very often find that the matter we have been worrying about is not worth it. Why, for instance, should a man rack body and soul over a few dollars? If a man owes you money and will not pay it, is it not better to cancel the debt than to cancel your health and peace of mind? Your worrying man exerts a bad influence. It was a rule of one of the Roth's child's, a great financier, not to have anything to do with an unlucky man or an unlucky plan. Why? Because the man who has been unlucky gets to think himself unlucky and is commonly a man who worries. Through contact with him, you readily get into your system the microbe of discontent and presently two worrying men spring up where only one was before. No one cares to meet the long-faced man, the man with the hard-luck story. The reason is evident. We know that a man who takes time to grumble and complain is taking that time from actual hard work. To worry is to acknowledge that things and events are too large for you, and that you are in some way inferior. The man who is intent upon building a high degree of self-confidence will avoid worry, real or imaginary, and if he has a grievance he will lose it in his work.

In these bustling times it is well to be on one's guard against the habit of nervousness. Many men are living at too intense a pace. The expenditure of nerve force is out of proportion to the supply, and actual results do not warrant the high price of worn out, nervous, physical

collapse, and premature death. At the end of a year, a man of poise will achieve many times more than a nervous, erratic person, who possibly spends half his time in rectifying hasty mistakes. Every man, then, should cultivate poise. Like a piece of finely adjusted machinery, his thoughts and acts should be carried on without strain or friction. But let it be remembered that poise begins in the mind and should be developed there that it may express itself in the outward life of a man. As Horatio W. Dresser says: "Let us seek first that calmness which spares us the petty frictions of life, then gradually attain adjustment. Since it is the little interior friction, the mental worry and the nervous tension which wear us out, we should pause and let down the tension, take off the strain. Inner poise we must have if we would be outwardly at peace; and poise is a balance of opposites, a nice adjustment; such that we move along with the stream of life, instead of against it."

A man should not work at his maximum. There should be something in reserve for the extra "spurt" that may be demanded by some emergency. Self-confidence depends in no little degree upon reserve power. To use up one's vitality as quickly as it is generated, is to live close to the danger-line. Then one day something snaps, and we see a man moving about uncertainly, like a steamer that has been crippled and disabled in mid-ocean and sends out signals for help.

Every man should have a playtime for at least a small part of each day, and a reasonably long vacation every summer. Good health is impossible when the machinery works incessantly during many years. There must be rest and relaxation, a change of air and scene, a new line of thought, a larger and better outlook. Said a successful publisher, "I would keep better hours if I were a boy again. I would go to bed earlier. Sleep is our great replenisher. If we sit up late, we decay, and sooner or later we contract a disease called insomnia. Late hours are shadows from the grave."

A prominent clergyman declares that many business men go to see him, broken down in the prime of life just when they should be in the best condition for real work. He attributes their trouble not to laziness but to strenuousness. They have been using one set of their powers too much, and other powers perhaps not at all. To this want of balance and harmony, he ascribes their premature downfall.
Health is too precious to be thus frittered away. Young men particularly should take warning from the object-lessons they have on all sides. Too many men are breaking down at thirty-five and forty, and “three-score-and-ten" is more and more becoming the exception.

When a nervous, diffident man asks: "Will the use of alcohol or tobacco impair my chances of becoming self-confident?" we invariably answer, "Yes, most emphatically." We have already said that a high degree of good health is essential to a high degree of self-confidence. Anything, then, that affects the one affects the other. Alcohol is an irritant. If indulged in it will tell against the bodily tissues sooner or later. A self-confident man should be a good speaker, but the use of tobacco directly affects the delicate lining of the throat, and a habitual smoker finds in time that his voice loses its clearness and brilliancy. Irritation of throat leads to more serious troubles, susceptibility to "sore throat" increases, and in time the speaker begins to lose his nerve. Exceptions to this, it is true, may be found, but in a general way both the drinking and the smoking habit are detrimental to the building of self-reliance.

Chapter VIII

FINDING YOURSELF

It is said that the lobster when washed high and dry makes no effort to get back into the water, but waits for the sea to come to him. If it does, well and good; if it does not, he simply dies. There are literally thousands of men who complain that no one helps them, and who frown upon the success of others as due wholly to good luck or the influence of friends. The time spent in bemoaning their lot, if applied to honest endeavor, would yield splendid results and give them their proper place in the world. Such men have not found themselves.

There is another class of persons who are fairly successful, but work with their left hand. That is to say, they are at constant disadvantage because they have not learned to do their work in the best way. For example, a man may perform the duties of the day as an automaton, and, like a machine, wear out. As the years go by he becomes less and less valuable, and finally goes down under the general classification of failure. Or a man limits himself by the belief that he must be on a fixed salary, that he can not risk branching out for himself. If reproached for his lack of ambition, his excuse is that all men cannot be principals, that some must fill the subordinate positions. This may be true, but he should not play "second fiddle" any longer than he must. There may be rare cases where a man has reached the limit of his lifting power, and there remains for him only the task of doing his particular work the best he can. But many others are conscious of not doing their best, not pressing forward to a higher place in the world, not using their powers as they should. These men have not yet found themselves.

There is still another class who live an artificial life, constantly striving to appear what they are not and never can be. The result is they do not find their real selves, and largely for lack of a little common sense. There is a false pride and a real pride. The right kind of pride is one of the greatest spurs to ambition. We see this illustrated in persons who are short in stature, or who are handicapped by some physical defect. In order to measure up to others, they will put forth Herculean efforts in other directions. If Napoleon had been an inch taller he probably would never have been a great commander, for, as a writer says: "It was the nickname of 'Little Corporal' that probably first pricked the sides of his ambition, and stung him into that terrible activity which made all Europe tremble." A man should give little thought to his weaknesses, but concentrate his time and energies upon the best that is in him. The way to conquer difficulties is to wear them out by hard work. Let a man subject himself to severe self-analysis. Let him determine to be severely honest in this examination. If he really has limitations he should recognize them and keep within them. If he has unused powers, let him develop them. If he has defects that are holding him back, let him eradicate them. If he feels he is capable of greater things, let him attempt them.

The best school at last is the world, and the best teacher is one's self. Any one who ever becomes four-fourths of a man must learn to think for himself. Teachers may guide him in an elementary way, but at length he is placed upon his own resources, and it is only then that his real development is possible. Of course many men are dependent all their lives. They want others to do all their "sums," carry all their responsibilities, plan for them, work for them, and even suffer for them. These men never find themselves.

How readily a man is placed in the estimation of others. Here is one who is constantly joking, or talking about things of no importance. He is treated with indifference and even with discourtesy. He has placed himself low down in the social scale, and no one takes him seriously. Another man, perhaps with no greater natural abilities, is dignified in thought and

bearing, has a high sense of his personal worth, and believes himself to be the equal of other men. Others do not dare to belittle him, for his manner instantly disarms any such intention. To this extent he has found himself, has taken his place among the world of men.

A strong motive is a compelling force in a man's life. If he sets before him a high aim, and realizes what it will mean to attain it, he will probably bend every nerve to that one definite end. Such a man will make himself worthy of the respect of others. In his personal appearance, and thought, and conversation, he will instantly commend himself to others He will seek to develop judgment and far-sightedness. He will be industrious. He will seek the counsel of other men. He will be guided by his intuition and conscience. When he believes a thing is right he will do it; when he knows a thing is wrong he will avoid it. He will make each day count toward his certain progress. He will find himself by discovering and developing all that is good and best in him. To such a man any reasonable achievement is possible. Sir Thomas Buxton said, "The longer I live, the more I am certain that the great difference between men, between the great and the insignificant, is energy, invincible determination, an honest purpose once fixed, and then death or victory. This quality will do anything in the world; and no talents, no circumstances; will make a two-legged creature a man without it." This has been the animating spirit of the world's great men. This must be the ruling principle of any one who eventually finds himself.

"We have more force than will," says La Eochefoucauld, "and it is often merely to excuse ourselves that we imagine certain things are impossible." It is easier to let things take their course than to make a path for ourselves, easier to accept the opinions of others than patiently to formulate judgments of our own. But independence and self-reliance are essential elements of greatness. A man must learn to do his own thinking and planning. Doctor Tilley in his inspiring book, "Masters of the Situation," says: "Every man carries within himself to a great extent his own destiny. Undaunted will, unflinching energy, ever and everywhere make their mark and bring success. In business, who is the man who succeeds? The man who thinks clearly, who plans wisely, and executes promptly and with untiring energy."

A man who is not getting on in the world as he should may well question himself thus: What is it I lack to insure success? Why have I not accomplished what I set out to do? Wherein may I profit from my experience as well as that of others? In what way can I better regulate my life? Are there not larger and better ways to employ the abilities I have now? How can I set to work this very day to advance myself to higher things? To what end does my present course lead? Am I surely on the right road, and why am I sure? If I am not on the right road, what is the best way to get on it? Am I improving my powers daily? Am I fitting myself for larger usefulness? These and similar questions will disclose a man to himself, show him his needs, indicate the proper course to pursue, lead him to find himself.

Procrastination will weaken the strongest resolution. The thing that is right to do to-day should be done to-day. Tomorrow a man may have lost his enthusiasm. To-day is the time to strike and to strike hard. No man willingly cares to be classified with the ne'er-do- wells, the non-producers, the shiftless and aimless, who are to be seen on every hand; yet thousands unthinkingly do not rise very far above this class for lack of proper ambition and diligence.

Max O'Eell, the French humorist, said: "Luck means rising at six o'clock in the morning; living on a dollar a day if you can earn two; minding your own business, and not meddling with other people's. Luck means appointments you have never failed to keep; trains you have never failed to catch." Here is philosophy in a nutshell for the man who would make the most of his power and opportunities. Let him rise early in the day that he may have every advantage; let him

exercise reasonable economy in order to become independent; let him meet every obligation promptly that his name may be a source of capital; above all else, let him keep constantly before his mind a lofty ambition to which he gives unceasing and energetic devotion.

Let every discouraged man remember that Washington lost more battles than he won, but out of his failures he organized success. Neither Demosthenes nor Webster, whose names are associated as the world's two greatest orators, was a good speaker in his youth. In both cases an impediment spurred them to study oratory. Hundreds of men might be cited who achieved distinction mainly because of obstacles to be overcome. Like Lord Chatham, they trampled upon impossibilities. "The battle is completely lost," said an intrepid commander, "but it is only two o'clock, and we shall have time to gain another." No matter how many times a man has failed in the battle of life, he may still hope for success if he can courageously say: "It is only two o'clock, and I shall win yet!"

Chapter IX

GENERAL HABITS

Confidence is marked by composure, fear by haste. It is the sum of a man's habits that determines what he is. Few people realize the difference between the thought habits of a fearful man and those of one who is self-confident.

The man with fearthought in his mind goes to the fields for a morning walk. He looks timidly about him for possible run-away horses. As he walks along, he examines the grass lest a snake suddenly run up his trousers. He hears the mooing of a cow and has visions of the animal charging him, or possibly a distant voice startles him into thinking he is trespassing on private grounds. Meanwhile, with his mind overcharged with these and other fearthoughts, he misses all the beauty and invigorating effect of his environment. A self-confident man, on the contrary, sees first, perhaps, the opal tints in the autumn leaves; sees a profusion of wild flowers--golden-rod, ox-eyed daisies, and sweet-scented clover; hears twittering birds and locusts, watches great billows of gray clouds riding the blue, or sees the breakers rolling majestically on the shore. He sniffs the breeze into his nostrils, and looking heavenward exclaims: "How wonderfully beautiful is Thy handiwork!"

A man should cultivate his individuality and independence. Let him recognize as early in life as possible that there is a definite place for him in the world which no one else can fill. This should give him a sense of personal pride and a determination to qualify for his high estate. There are, of course, established customs which a man must observe, but he should not hesitate to ignore public opinion if he deem it for the highest good. The world's greatest reformers have been intrepid men, who dared to do right in face of criticism, persecution and even death.

Some men devote all their lives to little things and wonder why they never achieve anything worth while. It is as though a man should content himself with conducting a peanut-stand when all the while he might be a great lawyer. Self-imposed limitation, a wrong idea of values, or a narrow and perverted view of life, holds many a man in bondage who might be scaling the heights. It is said that there are still business men who use the backs of old envelopes for scribbling paper while writing-pads may be bought for twenty-five cents a dozen. A mind that is constantly absorbed in little things, that adjusts its eye to see out of the small end of' the telescope, has no place for the large and glorious possibilities of life.

A high quality of self-confidence breeds generosity in a man. He can not stoop to do a mean thing. He pays his way wherever he goes--or he doesn't go. He refuses to be a sycophant. A man should remind himself ninety-and-nine times every day to make the most of himself. His mind as well as his body should be constantly disciplined. The effort to put a new set of habits into force should be as continuous as possible, since many broken resolutions eventually weaken character.

Self-respect is the very basis of self-confidence. If a man makes little of himself, others will make still less of him. If he fails to observe the conventionalities he may easily suffer in the estimation of others. Obsequiousness is wholly distasteful and instantly writes a man down as inferior. It is possible to be gentle without being effeminate. Gentleness is controlled strength. A strong personality does not move in jerks but in curves, and its consciousness of power frees it from the necessity of going on exhibition. Violence is weakness. It is an admission of inferiority, and repels where it aims to control. Anger is an enemy to self-confidence. It

dissipates a man's forces and lessens his influence with others. It leads him at length to discouragement.

A pernicious mental habit is that of discouragement. Instead of mending matters, it aggravates them and works destruction. Difficulties should be met courageously, for when a man says "I can!" and "I will!" it is marvelous how clouds of discontent may be dissipated. A clenched fist struck upon a table may instantly shake off the shackles of mental servitude. It has been said, indeed, that death itself will wait for a brave spirit. Some men are forever traveling in the wrong direction. "If I travel straight on from here, how far is it to New York?" asked a stranger of a passer-by. "Well," said he, "if you keep straight on the way you are going it is about twenty-five thousand miles, but if you turn around and walk the other way it is about a mile and a half." It is not sufficient that one keep going; he must move in the right direction. Doing the wrong thing many times never makes it right. Experience should teach us not to commit the same error twice.

Our estimate of a person may completely be reversed by some untoward circumstance. A slight money transaction has been known to destroy a lifelong friendship. A trifling criticism, made in an offensive tone of voice, may turn good-will into deadly hate. It is a canon of good form in conversation that only pleasant things be said of any one. Argument, pedantry, inquisitiveness, and interruption are alike forbidden by tact and considerateness.

Every man is more or less conscious at the close of day of duties unfulfilled, of work neglected, or of opportunities lost. He realizes sometimes how much more and better he might have done. He may well ask himself the cause of these repeated failures. Is it lack of will? Is it want of energy, definiteness, or initiative? If he would take conscious possession of the powers within him, all these faculties might quickly be developed. It is not surprising that men fall so far short of their ideal when they make so little effort to attain it.

Avoid the hat-in-hand attitude, the habit of seeking favors, and especially that of wishing something for nothing. Independence is a quality of greatness. A letter of introduction easily may be an acknowledgment of weakness. A man who succeeds with such a letter would succeed just as well without it. The important thing after all is the man himself. Senator Beveridge tells young men to give heed to little matters commonly neglected. He says: " Use clean linen. Wear good and well-fitting clothes. Take care of your shoes. Look after all the details of your personal grooming." Who will doubt that Senator Beveridge himself owes his distinction in considerable degree to this careful attention to little things!

Courage is admired; fear never is. Courage is dignified; fear is repulsive. A particularly good story is told of a dog named "Jerry." No one knew where he came from, nor what kind of a dog he was, but from the beginning he was kicked and abused as an absolutely worthless animal. His very attitude invited the treatment he invariably received. One could see that he expected to be kicked, and kicked he was. When his farmer-master went to town this dog would slink under the wagon and run along half-scared. The dogs along the route spied him out, however, chased him and fought him until he closely resembled the losing side of the fiercest kind of a dog fight. Altogether he was a very miserable and unhappy dog, and one day, chased by his fellow canines, fell into a trap that had been skillfully arranged by some boys, and down he went into the pit. A little later a young bear of an investigating turn of mind dropt into the pit too, and Jerry at once scented trouble. A series of fights ensued in which the dog seemed to be getting the worst of it, and the bear was putting the final touches on him, when suddenly, Jerry appeared to wake up and to take on a new lease of life. He jumped at the bear's throat and gave him reason for retiring to a corner to reflect a little. From

this time on Jerry displayed a large set of teeth not unlike those seen on the top of dentists' sign. He also gave an occasional snarl which caused the bear to remain quietly in his corner. Next morning the boy shot the bear and lifted the dog out of the pit alive. Jerry had completely changed in character, poise and self-respect. He ran toward home with a new self-confident air. His old dog friends did not at first recognize him; when they did the first chased him as usual, but received a surprise that made it necessary for him to be sent to the dog hospital. From this time on Jerry gradually came to be regarded as the biggest dog in town, and he gained the respect and good-will of every dog for miles around.

Many a man is like Jerry. "With fear written across his face, he is denied even before he asks. He is taken advantage of at every turn, for people quickly see what manner of man he is. He applies for a position, but another applicant, with half his ability but twice his self-confidence, wins the preference. At church he is placed in the back pew; at the theater he secures a ticket for a seat behind a pillar; at the hotel he gets the smallest room on the top floor; in the restaurant he gets the toughest steak; in every store the clerks cut him off short or sell him things he does not wish to buy.

Every man should cast out this mental fear and take his proper place in the world. He should hold himself erect, and look at the world strongly and bravely. His outward bearing should constantly express the inward realization of true manhood. When such a man becomes the ' self-confident, self-respecting, strong, manly man he ought to be, the world will appraise him as such.

Chapter X

THE MAN AND THE MANNER

The way in which a man is dressed has much to do with his feeling of satisfaction and self-confidence. The advice of an expert to a man who feels things are going against him, is to "stop and shave, take a bath, and put on a smart, well-fitting suit of clothes." A prominent business man acknowledges that when properly dressed he can approach other men with twice his usual degree of self-confidence.

Every one has noticed how a person badly dressed becomes self-conscious upon entering into the presence of well-dressed people. He feels suddenly at a disadvantage; a sense of inferiority creeps over him, and his greatest desire is to beat a hasty retreat.

It has been said that a well-modulated voice testifies to a strain of good blood in the speaker's ancestry, but it does more than this. It serves as an index to his self-confidence. The degree of earnestness and conviction in the speaker's mind is disclosed in his voice and manner. The instant he speaks he declares himself, and our first estimate will not easily be changed.

Diffidence is a serious handicap to any man. "I hate," exclaims Emerson, "where I looked for a manly furtherance, or at least a manly resistance, to find much of concession." Men who lack self-confidence do not hold themselves in high esteem, and others accept them at their own valuation. When a brutal soldier raised his sword to John Milton and said "I have power to kill you," that great souled man replied, "And I have power to be killed and to despise my murderer." It is this dauntless spirit, even in the face of imminent danger, that proves a man's worth.

Let a man speak out like a man, not like a weakling. Servility is not politeness, nor are weakness and effeminacy marks of good-breeding.

Training in self-confidence belongs properly to childhood. Parents are doubtless responsible for much of the fearthought that prevails in after life. As Chamberlain says:

"Every ugly thing told to the child, every shock, every fright, given him, will remain like splinters in the flesh, to torture him all his life long. The bravest old soldier, the most daring young reprobate, is incapable of forgetting them all the masks, the bogies, ogres, hobgoblins, witches and wizards, the things that bite and scratch, that nip and tear, that pinch and crunch, the thousand-and-one imaginary monsters of the mother, the nurse, or the servant, have had their effect; and hundreds of generations have worked to denaturalize the brains of children. Perhaps no animal, not even those most susceptible to fright, has behind it the fear heredity of the child."

But if one has reached young manhood and is distressed by timidity and fearthought, let him take courage, from the fact that thousands like him have finally mastered themselves. We have before hinted that such a man must take himself in hand for the most severe mental overhauling. This must be well and thoroughly done, and strong resolutions put into immediate effect. But having made this careful and honest diagnosis of his own case, and decided upon a definite course of action, he should then stop his introspection, stop thinking about his fears and shortcomings, and engage his mind wholly with strong up building thoughts.

But this is not all. These thoughts must be translated into acts. The fable of the Hunter and the

Woodman reminds us that a hero is brave in deeds as well as in words: "A hunter, not very bold, was searching for the tracks of a lion. He asked a man who was felling oaks in the forest, if he had seen any marks of his footsteps, or if he knew where his lair was. 'I will,' he said, 'at once show you the lion myself.' The hunter, turning very pale, and with his teeth chattering from fear, replied, 'No, thank you. I did not ask that; it is his track only I am in search of, not the lion himself.' "The fault of many men is that they are careless about trifles. It is the little thoughts and acts of a man's every-day life that chiefly enter into the making of his personality. Only once in a great while can one hope to perform some signal act of bravery, but the courage of little things can be manifested every hour of the day. When a friend called the second time on Michelangelo he found him still working at the same statue. " You have been idle," he exclaimed, "since I saw you last." "No, indeed," answered the sculptor--"I have retouched this part, and polished that; I have softened this feature, and brought out this muscle. I have given more expression to this lip and more energy to this limb." "But," said his friend, "these are trifles." "It may be so," replied Michelangelo, "but please recollect that trifles make perfection and that perfection is no trifle."

It is through care in apparently unimportant things that a man builds confidence and character. "By systematic discipline all men may be made heroes," and one may say with Shakespeare, "I dare do all that may become a man; who dares do more is none."

A man unconsciously expresses himself in his manner. He attracts or repels by voice, look, gesture, walk, or appearance. He is liked or disliked on the instant. He pleases or arouses prejudices, warms or chills one, persuades or discourages, and often can not give the reason why. But let him be sure of himself, and his certainty and confidence will inspire these same qualities in others. "If a man," says Emerson, "will but plant himself on his instincts, the great world will come round to him."

A man who is given much to levity loses in public estimation. The professional joker is too capricious to be accepted seriously, and the self-assurance with which he perpetrates his tiresome and superannuated jokes is not the kind of self-confidence we recommend. The basis of the truly self-reliant man, like that of the great orator, is serious, strong-willed, and earnest.

Modesty is not incompatible with power and self-confidence. " A man never speaks of himself without loss," wrote Montaigne. It is not too much to say, indeed, that a man who talks much about himself is fundamentally weak. A strong, self-reliant person should attract attention to what he says more than to what he is. Whately's description of the difference between two orators applies also to men in private intercourse. "When the moon shines brightly," he says, "we are apt to exclaim, 'How beautiful is the moonlight!' but in the daytime we say, 'How beautiful are the trees, the fields, the mountains!'--and, in short, all objects that are illuminated; we never speak of the sun that makes them so. Just in the same way, the really greatest orator shines like the sun, making you think much of the things he is speaking of; the second-best shines like the moon, making you think much of him and his eloquence." This sinking of self in one's words and work should be the earnest and constant aim of every student of self-confidence. It is one of the marks of greatness.

"Be gentle, and keep your voice low," says the motto. Self-confidence does not imply that a man should be bold and boisterous, scattering everything around him like "a bull in a china-shop," and intimidating every one who ventures to cross his track. Self-confidence means considerateness and gentleness, a due regard for the rights and feelings of others, and a desire to please as well as to affirm. Balzac says:

"Gentleness in the gait is what simplicity is in the dress. Violent gesture or quick movement inspires involuntary disrespect. One looks for a moment at a cascade, but one sits for hours, lost in thought, and gazing upon the still water of a lake. A deliberate gait, gentle manners, and a gracious tone of voice—all of which may be acquired--give a mediocre man an immense advantage over those vastly superior to him. To be boldly tranquil, to speak little, and to digest without effort are absolutely necessary to grandeur of mind or of presence, or to proper development of genius."

Let the student of self-confidence cultivate a high grade of dignity. Over familiarity may easily result in self-consciousness and embarrassment. We resent the style and manner of certain men who greet you by your first name, slap you on the back, poke you in the ribs, call you a good fellow, inquire into your private affairs, and invite themselves to spend their vacation at your summer home. They call at inopportune times, engage you in long and tedious conversation, make unseasonable comments, while all the while you are mentally planning how most expeditiously to get rid of them.

Learn to greet people pleasantly. Show them at once that you are interested in what they say. Be a willing and sympathetic listener. Give to them the best that is in you. Do not intrude your own affairs, and especially your troubles, upon them. Remember that the more you think and talk about yourself, the less interesting you will be to others. Your constant attitude of mind should be that of a strong, self-confident man, expressing your power not in self-praise, but in deeds.

Chapter XI

THE DISCOURAGED MAN

When a man loses faith in himself he quickly forfeits the confidence and respect of others. Discouragement if allowed full sway may undermine the stoutest character. It often begins with some trifling matter, a passing disappointment perhaps, which imagination and feeling proceed to magnify into a mountain. A man broods over it day and night, instead of promptly casting it aside, until to him it has become an insurmountable obstacle.

Only recently a man of this type had so completely lost his grip that he could no longer go in person to seek employment, but sent his wife instead. She called upon a leading business house to speak for her husband, but no engagement followed. Why? Because they wanted some one who would be called upon to speak for them, and they felt that he must first be able to speak for himself. A man who lacks the self-confidence to go out into the business world to seek employment, is not likely to be successful in securing customers.

When a man finds himself in this condition the remedy is quite simple. It is a matter of taking hold afresh, of finding a new starting-point. He should reason with himself something like this: “I have a mind, I have hands, I have feet, I have physical strength, and I am certainly equal to many men who are now employed and are succeeding. If I apply myself in the right way, positively and persistently, I am sure to win. I am absolutely sure of it." Merely to think such thoughts as these gives him the desired starting point, and so he begins to plan. We recall a case of this kind, where a man had lost his spirit, and felt that opportunity had passed him by for the last time. One night the overmastering thought came to him that he was as good and as capable as thousands of other men, and then and there he determined to put forth the mightiest effort within him. Next morning he dressed himself in the best suit of clothes he had, assumed a happy expression of face, and went to the business section of the city to find a position. If he had been like some timid men, he would have given up at the first sign of refusal. If he had said to himself that he would go down town and look around, but that he did not think he would get anything, there would probably have been no success for him. But he had made up his mind that there was a place for him somewhere, and he was determined to find it.

At the first place where he inquired, he was told that the principal was very busy and that he could not see him. "But I must see him," was his prompt answer; "the matter is important enough for me to wait, and I will wait until he can see me." To-day this man whom we have described occupies a high and responsible position at the head of a large and prosperous organization.

Young men should be amenable to advice. They should seek the counsel and experience of older men, and learn to avoid their mistakes and emulate their good example. A man should temper his boldness with good sense. Self-confidence should not close a man's mind to the valuable lessons that can be learned on all sides. He should associate with self-reliant men, listen to their talk, observe their ways and habits, both of speech and conduct, and catch their spirit of manhood and independence.

Too much introspection is fatal. It is well to examine one's resources from time to time, but to dwell much upon one's own faults and shortcomings, or on "what might have been," is disastrous to real progress. Why should a man forever dwell upon little, negative, worthless and insignificant things in his nature, when he possesses so much else that is good and noble? Let a man not give even the time necessary to denial of the weak and false that may be in him,

but give all his time and energy to developing his divine gifts.

Some men do not begin to live and do things until they are fifty or more. A successful business man tells us that he seems to have been preparing all his life for the great work he is now doing at the age of fifty-five. No man should feel discouraged because of age. It is a mistake to say, "I am too old to do this," "Nowadays they want younger men," "Anything is good enough for me now," "It isn't worth the struggle," or "I've lost my hold." As long as a man has health, there should be a place for him in the world, and the older he is the more valuable should be his experience.

We have met elderly people who might have been doing useful work of some kind, but who repeated over and over again such negative phrases as, "My day is passed," "If I could only live my life over," "I wasn't brought up right," "I'm tired of living," "I was too honest," "I should have saved," "I must take a back seat," "I married too soon," "The end is not far off," "I'll welcome death," "Hope I'll go soon," "Be sure not to bury me alive." A man should not dissipate his energies by attempting too many things. It is well to have a clearly-defined object in view and to concentrate all one's forces upon that. In his inspiring work, "Getting on in the World," William Matthews says: "One well-cultivated talent, deepened and enlarged, is worth a hundred shallow faculties. The first law of success in this day, when so many things are clamoring for attention, is concentration--to bend all the energies to one point, and to go directly to that point, looking neither to the right nor to the left."

Men constantly bemoan their lack of opportunity, when all about them are more opportunities than they possibly can use. Some say they can not get along because they are without capital. But how did many of the rich men of to-day make a start fifty years ago? In many instances they were poor boys. What they have done can be done over and over again. It is not opportunity that men lack, but diligence. The human race contains a natural streak of laziness. To do things worth while, a man must lift himself up above animal desire for ease and comfort, set his will to work and his heart on fire with zeal for achievement. A. T. Stewart started life with a dollar and fifty cents. This merchant prince began by calling at the doors of houses in order to sell needles, thread, and buttons. He soon found the people did not want them, and his small stock was thrown back on his hands. Then he said wisely, "I'll not buy any more of these goods, but I'll go and ask people what they do want." There after he studied the needs and desires of people, found out just what they most wanted, endeavored to meet those wants, and became the greatest business man of his time.

Procrastination may easily rob a man of his inheritance. Lack of decision may lead to as disastrous results as lack of brains. A man says to himself, " I will do it to-morrow, I do not feel like it to-day," but, lose this day loitering--'twill be the same story tomorrow, and the next more dilatory; the indecision brings its own delays, and days are lost lamenting over days. Are you in earnest? Seize this very minute, what you can do, or dream you can, begin it. Boldness has genius, power and magic in it, only engage and then the mind grows heated--begin, and then the work will be completed. The difference between a self-confident and a timid man, between success and failure, often lies in the two words, "I will!" Strong determination to do or die has distinguished all the great men of history. The pertinacity of Grant was expressed in the phrase, "I intend to fight it out on this line if it takes all summer." Many men give up just as victory is within sight. A little more patience and staying power and all would have been won. If a man's mind is weak and vacillating, he can strengthen it by saying, "I will!" If he has lost faith in himself, he may begin again by saying, "I will!" Let him read the lives of resolute men, and mingle with people who do things. Soon there will spring up in his mind and life this wonderful power to will and do. It is a useful habit to take little disappointments as a matter

of course, and to crowd them out as fast as they enter the mind by fixing the attention upon big values and fundamentals. If things do not go just right, take a little trip into the country. When you return you will probably find they have untangled themselves, or are not quite as bad as you thought.

At the first approach of discouragement, a man should rouse himself out of his lethargy, and go forth into the open air with some inspiring lines upon his lips like these by "Susan Coolidge":

Every day is a fresh beginning; every morn is the world made new; you who are weary of sorrow and sinning, Here is a beautiful hope for you--A hope for me, and a hope for you.

Every day is a fresh beginning: Listen, my soul, to the glad refrain, and, spite of old sorrow and older sinning, and puzzles forecasted and possible pain, Take heart with the day, and begin again!

All things are possible to a courageous man. The great leaders of the world have been of intrepid character, doing their duty as they saw it. There is an insistent cry to-day for capable men--real men who can do real things. One is told that every business and profession is overcrowded, that the chances for advancement are things of the past. This is not so. Never in all the history of the world has there been so many golden opportunities for worthy men. The greatest prizes yet await the men who make the proper effort to win them.

Chapter XII

DAILY STEPS IN SELF-CULTURE

A plan is here offered to the student whereby he may systematically develop a high type of manly self-confidence. He may begin on any day of the month, with the lesson assigned for that day, and continue to repeat the entire series through as many months as may be necessary for his requirements.

To get conscious possession of his powers, he is recommended first to cultivate poise. Then lie will subject himself to a rigid examination, in order to determine what qualities should be developed in his character and what repressed. It is important for a good beginning that he be optimistic, looking for the best both in himself and in others. The difference between seeing the bright and the dark side of life is almost the difference between success and failure. The student should remember that wisdom is not a mere accumulation of cold and dry facts, but that "In the lips of him that hath understanding wisdom is found." There can be no real self-culture without real earnestness. Half-hearted efforts produce nothing worth while. As the student's powers unfold, he will more and more realize what unlimited possessions he has for development. His enthusiasm, however, must not run away with his judgment, since patience and deliberateness will be a necessary part of his work. The lamp of faith should be kept constantly burning in order that no shadows of discouragement hinder his progress.
His unselfishness will manifest itself in systematic thinking of other people's interests. He will gladly share with them the results of his new-found knowledge. He will aim to do things promptly, and to put new resolutions into immediate practice; to build and guard his health; and to have frequent periods of silence for needful meditation and self-analysis. His self-confidence, meanwhile, will increase, and he will no longer depreciate himself, but think of the wonderful resources within him. Through sincerity he will cultivate his power of concentration, which will enable him to do thoroughly everything he undertakes.

A man without affection would become a mere machine. The student of self-culture develops his heart as well as his brain. He cultivates a genuine love for people, nature, books, music, painting, and sculpture, and for the good and beautiful everywhere. So his power grows and multiplies, and he becomes conscious of having increased his reserve force. In turn he cultivates temperance, sympathy, and geniality, until these qualities become conspicuous in his daily life and character. He seeks the truth and speaks it as he knows it. His purity of mind and heart renders his life pure.

He now works for definite ends. Integrity of thought, word, and deed, gives him profound enthusiasm for his work. He does justice to all alike. He uses tact and avoids giving offense. In his imagination he holds a picture of what he would be in his life. So by means of systematic self-culture, patiently and persistently building one stone at a time, there at length emerges a strong magnetic, self-confident personality. His foundation stones will be:

1. Poise

2. Optimism

3. Wisdom

4. Earnestness

5. Realization
6. Patience
7. Deliberateness
8. Faith
9. Unselfishness
10. Promptitude
11. Health
12. Silence
13. Self-confidence
14. Sincerity
15. Concentration
16. Love
17. Power
18. Temperance
19. Sympathy
20. Geniality
21. Truth
22. Speech
23. Duty
24. Purity
25. Definiteness
26. Integrity
27. Enthusiasm
28. Justice
29. Tact
30. Imagination

31. Personality

FOR THE FIRST DAY

Poise--To-day I will avoid all nervous and unnecessary movements of the body, and all thoughts that cause waste of nerve force; I will cultivate calmness, repose, peacefulness, and deliberateness.

Exercise--Sit still, thoroughly relax the body, empty the mind of distracting thoughts, and concentrate on the following:

1. Poise which gives power.

2. Poise which gives purpose.

3. Poise which gives self-control.

4. Poise which discloses possibilities.

5. Poise which accumulates mental force.

Memorize the following:

The star of the unconquered will, he rises in my breast, serene, and resolute, and still, and calm, and self-possessed.

--Longfellow.

FOR THE SECOND DAY

Optimism--Persist in seeing the bright side of life, remembering that" He that is of a merry heart hath a continual feast." Be optimistic; believe in the triumph of good over evil. "Today is mine."

Exercise--Dwell intently upon these thoughts:

1. A smile disarms anger and discontent.

2. What I look for, that I find.

3. Believe in the world's betterment.

4. The best time to be happy is now.

5. There is no evil, but thinking makes it so.

Memorize the following:

Give us, oh, give us, the man who sings at his work! He will do more in the same time—he will do it better--he will persevere longer. One is scarcely sensible of fatigue while he marches to music. The very stars are said to make harmony as they revolve in their spheres.--Carlyle.

FOR THE THIRD DAY

Wisdom--Develop common sense; observe closely, think clearly, judge prudently; be discreet; think before you speak; be serious; to-day aim particularly to form judicious and accurate judgments; grow daily in mental power and discernment.

Exercise--Think deeply on these thoughts:

1. Wisdom is better than riches.

2. To know is to conquer.

3. ' I am as great as my thoughts.'

4. My mental power is unlimited

5. I know more to-day than yesterday.

Memorize the following:

Wisdom is the principal thing; therefore, get wisdom; and with all thy getting get understanding.--Proverbs.

FOR THE FOURTH DAY

Earnestness--Be eager for achievement; get the best by doing the best; be deeply sincere; concentrate; become interested; be determined; resolve to succeed; be ambitious and energetic; feel strong and active. Motto for to-day: " This one thing I do!"

Exercise--Say these resolutely:

1. Do but one thing at a time.

2. A spirit of enterprise animates me.

3. My happiness grows out of earnestness.

4. I know no limitations.

5. I concentrate as never before.

Memorize the following:

I am in earnest. I will not equivocate; I will not excuse; I will not retreat a single inch; and I will be heard.--William Lloyd Garrison.

FOR THE FIFTH DAY

Realization--Ask yourself: What abilities have I? What can I do best? What should I develop most? How can I use my resources to the best advantage? "How can I employ my unused power? What do I lack? Such questions disclose needs and help to apply abilities in newer and larger ways.

Exercise--Dwell on these:

1. I can use only what I know.

2. I am what I am.

3. Thought can achieve wonders.

4. My efficiency grows through exercise.

5. I realize my power for great achievement.

Memorize the following:

Stating the thing broadly, the human individual usually lives far within his limits; he possesses powers of various sorts which he habitually fails to use. He energizes below his maximum, and he behaves below his optimum.--
William James.

FOR THE SIXTH DAY

Patience--This wins self-respect, and the good-will of others. It is a sign of superiority. Maintaining an unruffled temper under all circumstances will give vastly increased power and advantage. Resolve to be kind, courteous, thoughtful, and forbearing.

Exercise--Repeat the following several times with great earnestness:

1. Patience gives me power.

2. Patience overcomes difficulty.

3. Patience is a virtue.

4. Patience weakens prejudice.

5. Patience wins friends.

Memorize the following:

Still achieving, still pursuing, Learn to labor and to wait.

--Longfellow.

FOR THE SEVENTH DAY

Deliberateness--Carefully weigh facts and arguments; think deeply; try to reach correct and mature judgments; reflect much; look before you leap; avoid hasty conclusions; take all the time necessary; think and speak deliberately.

Exercise--Meditate upon the following:

1. Think before you speak.

2. Premeditation saves one from mistakes.

3. To weigh well is to do well.

4. Foresight is better than afterthought.

5. Haste makes waste.

Memorize the following:

Power can do by gentleness that which violence fails to accomplish; and calmness best enforces the imperial mandate.--Claudianus.

FOR THE EIGHTH DAY

Faith--Faith gives confidence and encouragement. Faith bridges difficulties and accomplishes the seeming impossible. All power comes from it. Through faith we look into the future with assurance. "I can; I will."

Exercise--Concentrate upon these and similar thoughts:

1. Faith can remove mountains.

2. Faith has inspired all great minds.

3. Faith is evidence of things not seen.

4. Faith disarms all fear.

5. Faith points the way.

Memorize the following:

I held it truth, with him who sings to one clear harp in diverse tones, that men may rise on stepping-stones of their dead selves to higher things.
--Tennyson

FOR THE NINTH DAY

Unselfishness--Be generous and kind. Give to others. By daily acts of kindness, and words of cheer, make others happy. Think good thoughts for all mankind. Let the supreme joy be to serve others.

Exercise--Think deeply on these:

1. All I have is what I gave away.

2. It is more blest to give than to receive.

3. To give much is to have much.

4. I am thoughtful to the old and poor.

5. To-day I shall do at least one act of kindness.

Memorize the following: Give unto me, made lowly wise, the spirit of self-sacrifice; the confidence of reason given; and in the light of truth Thy bondman let me live!
--Wordsworth.

FOR THE TENTH DAY

Promptitude--Be up and doing. To-day let everything "be on time. Delays are dangerous. Punctuality gives poise and peace of mind. Time flies. Keep every engagement and obligation promptly. Men know us by our promptitude.

Exercise--Repeat these positively:

1. He who hesitates is lost

2. I do everything on time.

3. Promptitude gives many advantages.

4. Procrastination is the thief of time.

5. Finish to-day's business to-day.
Memorize the following:

Know the true value of time; snatch, seize, and enjoy every moment of it. No idleness, no laziness, no procrastination; never put off 'till tomorrow what you can do to-day.
--Chesterfield.

FOR THE ELEVENTH DAY

Health--A strong mind in a strong body is the ideal. Stop everything that impairs health, and do those things that will build it up. Good health is a vital element of courage. Joy in work will daily strengthen physical forces. Aim to develop endurance.

Exercise--Hold in the mind the positive thought of perfect health.

1. Breathe deeply.

2. Masticate food thoroughly.

3. Sleep eight hours.

4. Give ten minutes to exercise.

5. Have one "play time" daily.

Memorize the following: nor love, nor honor, wealth nor pow'r, can give the heart a cheerful hour when health is lost. Be timely wise; with health all taste of pleasure flies.
--Gay.

FOR THE TWELFTH DAY

Silence--Listen much to-day. Silence gives thought time to mature and deepen. It suggests power in reserve. Through frequent periods of silence think things out to a conclusion and form sound judgments.

Exercise--Silently dwell on these:

1. Talk most and you learn least.

2. Still waters run deep.

3. Real growth is silent as it is gradual.

4. The mightiest forces in nature are silent.

5. To hear the spiritual you must listen.

Memorize the following:

Silence is the element in which great things fashion themselves together; that at length they may emerge, full-formed and majestic, into the daylight of life, which they are henceforth to rule.--Carlyle.

FOR THE THIRTEENTH DAY

Self-confidence--Assurance, boldness, courage, positiveness, resolution, initiative, leadership, bravery, independence--these thoughts hold uppermost in the mind this day. Claim your own now. Grow in greatness and self-confidence. Be self-reliant. Be equal to every emergency. "I can do all things."

Exercise--Say these boldly:

1. Self-confidence is essential to success.

2. I rely wholly upon myself.

3. The greatest possession is self-possession.

4. My self-confidence grows daily.

5. I have a high and true estimate of myself.

Memorize the following:

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the serenity of solitude.--Emerson.

FOR THE FOURTEENTH DAY

Sincerity--This is truth in the concrete. Cultivate the strictest fidelity to truth, both in thought and speech. Sincerity will be manifest in frankness of manner, directness of purpose, and uprightness of life and conduct.

Exercise--Affirm these with great sincerity:

1. Sail under true colors.

2. Mean what you say.

3. Do everything thoroughly.

4. What the heart thinks let the tongue speak.
5. Do not equivocate, prevaricate, or exaggerate.

Memorize the following:

You know I say just what I think, and nothing more nor less, and, when I pray, my heart is in my prayer. I can not say one thing and mean another: If I can't pray, I will not make believe. --Longfellow.

FOR THE FIFTEENTH DAY

Concentration--Fix the mind upon one thing at a time. Be interested in what you do. Persistently work for a definite object. Take new responsibilities. Apply yourself diligently. Let desire for achievement make you concentrate with power on the work in hand.

Exercise--Hold these in your mind:

1. Do only one thing at a time.

2. Examine things closely.

3. Avoid everything that distracts.

4. Plan all work as well as you can.

5. Concentrate with all your power.

Memorize the following:

I go at what I am about as if there were nothing else in the world for the time being. That's the secret of all hard-working men; but most of them can't carry it into their amusements.
--Charles Kingsley.

FOR THE SIXTEENTH DAY

Love--This is "the greatest thing in the world." It means sympathy and willing sacrifice for others. "All the world loves a lover," and to be lovable is to attract and win. Let the heart go out to all mankind.

Exercise--Repeat these earnestly:

1. Love envieth not.

2. Love linketh noble minds.

3. Love sacrifices all things.

4. I love my neighbor as myself.

5. God is love.

Memorize the following:

All thoughts, all passions, all delights, whatever stirs this mortal frame, all are but ministers of Love, and feed his sacred flame.
--Coleridge.

FOR THE SEVENTEENTH DAY

Power--Become equal to great achievements. Do everything with indomitable will and energetic purpose. Put your best into all you do. Accomplish greater things than ever before. Become daily more influential. Become positive, magnetic, strong. Be resolute and persevering. Become equal to every undertaking. " I can and will do what I will to do."

Exercise--Emphasize the following:

1. All power is mine.

2. I depend upon my own efforts.

3. True power comes from God.

4. Persistent effort spells success.

5. My power increases daily.

Memorize the following: Give me a lever long enough and a prop strong enough, I can single-handed move the world.
--Archimedes.

FOR THE EIGHTEENTH DAY

Temperance--Practice sobriety, self-denial, and moderation. Be temperate in all things. Be strong and resolute. Make the most of yourself. As "the wish is father to the thought," think particularly of those things you desire to bring to pass. Keep yourself in strong and healthy condition.

Exercise--Affirm these earnestly:

1. Let your tastes be simple.

2. Avoid excess of every kind.

3. Daily practice self-restraint.

4. Be temperate in all things.

5. Abstain from that which will harm you.

Memorize the following:

Well observe the rule of not too much, by temperance taught in what thou eat'st and drink'st.
--Milton.

FOR THE NINETEENTH DAY

Sympathy--Feel kindly toward others. Be thoughtful and tolerant. Make the path smooth for others by acts of kindness and words of cheer. Practice self-forgetfulness. Help others to be happy, confident, hopeful, and successful.

Exercise--Think particularly of these things:

1. I am part of all I have met.

2. Grow strong through sympathy.

3. Be always gracious toward others.

4. Have sympathy for all human kind.

5. Constantly develop large-heartedness.

Memorize the following:

Yet, taught by time, my heart has learned to glow, for others' good, and melt at others' wo.

--Pope's Homer.

FOR THE TWENTIETH DAY

Geniality--Cheerfulness wins friends. The mind is lighted by mental sunshine, and reflects itself in the face. One can not be depressed while the corners of the mouth turn up. Make yourself attractive, magnetic, and interesting to others. Constantly influence and attract friends.

Exercise--Say these words smilingly:

1. I am always cheerful.

2. My life makes for happiness and success.

3. I smile in the face of trouble.

4. I am brighter and happier every day.

5. I am smiling now.

Memorize the following:

For it stirs the blood in an old man's heart; and makes his pulses fly, to catch the thrill of a happy voice, and the light of a pleasant eye.
--Willis.

FOR THE TWENTY-FIRST DAY

Truth--Let the motto be "The truth, the whole truth, and nothing but the truth." Think the truth, speak the truth, live the truth. Power and self-confidence come from consciousness of being right. Let the life be based upon truth.

Exercise--Repeat these words many times:

1. The truth at any cost.

2. Truth is born of honesty and sincerity.

3. I dare to be true.

4. I love truth for truth's sake.

5. The truth is always right.

Memorize the following:

Truth crushed to earth shall rise again: The eternal years of God are hers; but error, wounded, writhes in pain, and dies amid her worshipers.
--Bryant.

FOR THE TWENTY-SECOND DAY

Speech--To-day use the deep tones of the voice. Speak deliberately, and articulate words clearly. Let the aim be to use simple, direct English. Avoid slang and loose expressions. Investigate every word whose meaning or pronunciation is doubtful.

Exercise--Practice these aloud.

1. Repeat e, a, aw, ah, o, oo.

2. Strike sharply he, ha, haw, ho, hoo.

3. Sing "bell," sustaining the "1."

4. Repeat rapidly be-ba-baw-bah-bo-boo.

5. Burst the voice on ba, baw, bo, boo.

Memorize the following:

Speak not at all, in any wise, till you have somewhat to speak; care not for the reward of your speaking, but simply and with undivided mind for the truth of your speaking.--Carlyle.

FOR THE TWENTY-THIRD DAY

Duty--Do the work that lies nearest. Do it as well as you can. Do it gladly. The reward of doing one duty is the power to do another. Be constantly inspired by a love of work well and faithfully done.

Exercise--Say these words positively:

1. I daily do my full duty.

2. My course is ever onward.

3. Duty is the path to success.

4. Duty knows no fear.

5. I dare to do my duty.

Memorize the following:

So nigh is grandeur to our dust, so near is God to man. When Duty whispers low, thou must, the youth replies, I can.
--Emerson.

FOR THE TWENTY-FOURTH DAY

Purity--Cultivate purity of mind and body. Guard against evil thoughts. Let moral integrity be a priceless possession. Personal example stimulates others. Practice self-restraint. Daily give strong spiritual and moral suggestions.

Exercise--Emphasize these thoughts:

1. To the pure all things are pure.

2. Purity begets pride and worthiness.

3. Clean hands, clean heart, clean conscience.

4. The windows of purity are always clear.

5. Purity is beauty of life.

Memorize the following:

To thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man.
--Shakespeare.

FOR THE TWENTY-FIFTH DAY

Definiteness--Aim at definite results. Know precisely what you want and work directly for it. Have fixed plans, and make every moment count toward their fulfillment. Decide everything carefully, and then push ahead with determination.

Exercise--Say these words definitely:

1. This one thing I do.

2. I know what I am working for.

3. I am energetic and resolute.

4. I accomplish definite things daily.

5. I will. I can. I will.

Memorize the following: Thy purpose firm is equal to the deed: Who does the best his circumstances allow does well, acts nobly; angels could no more
--Young
FOR THE TWENTY-SIXTH DAY

Integrity--Let it be said of you: "His word is as good as his bond." Keep every promise, engagement, and obligation. Deal fairly and justly with every one. Build for eternity. Fear no man, because armed with honesty.

Exercise--Repeatedly affirm these thoughts:

1. Honesty is the best principle.

2. Honor peereth in the meanest habit.

3. I am honest with all men.

4. To lose my honor is to lose myself.

5. My honesty dispels fear.

Memorize the following: Integrity of life is fame's best friend, which nobly, beyond death, shall crown the end.
--John Webster.

FOR THE TWENTY-SEVENTH DAY

Enthusiasm--Put inspiration to work. Be capable of great things. Enter with the whole heart upon every undertaking. Know no limitations. Scale great heights. Earnestness conquers in the face of every difficulty. Be doing great things now.

Exercise--Repeat these enthusiastically:

1. I have high ideals.

2. My enthusiasm is infectious.

3. I am in earnest.

4. My blood tingles for achievement.

5. I will achieve.

Memorize the following:

The passions are the only orators that always persuade: they are, as it were, a natural art, the rules of which are infallible; and the simplest man with passion is more persuasive than the most eloquent without it.
--La Rochefoucauld.

FOR THE TWENTY-EIGHTH DAY

Justice--Cultivate a spirit of "fair play." Take a large view of things. Try to see the "other man's" standpoint. Love justice and hate iniquity. Believe that justice and wisdom will conquer in the end. Justice teaches pity, liberality, and regard for the interests of others.

Exercise--Emphasize these:

1. Justice is an attribute of God.

2. It is one of the greatest virtues.

3. Justice triumphs.

4. Mercy seasons justice.

5. Justice is a form of greatness.

Memorize the following: Thrice is he arm'd that hath his quarrel just, and he but naked, tho lock'd up in steel, whose conscience with injustice is corrupted.
--Shakespeare.

FOR THE TWENTY-NINTH DAY

Tact--Aim to say the right thing, at the right time, in the right way. Try not to give offense. Cultivate daily a ready power of nice perception and discrimination. Do what is required by the circumstances. Let manner and speech be conciliatory.

Exercise--Read these carefully:

1. Be considerate toward others.

2. Weigh consequences carefully.

3. Cultivate a refined taste.

4. Study the fitness of things.

5. Think of what " other men" may think.

Memorize the following:

Talent is power, tact is skill; talent is weight, tact is momentum; talent knows what to do, tact knows how to do it; talent makes a man respectable, tact will make him respected; talent is wealth, tact is ready money.
--Anonymous.
FOR THE THIRTIETH DAY

Imagination--Fill the mind with helpful, inspiring pictures. All great things are first wrought out in the imagination. Constantly see before you the kind of man you wish to be. Picture a great definite life purpose, and work for it deliberately, and energetically.

Exercise--Picture these vividly:

1. What kind of man do I wish to be?

2. What great purpose have I in life?

3. What large thing can I do for others?

4. What must I accomplish to-day?

5. What is my highest ambition?

Memorize the following: And as imagination bodies forth the forms of things unknown, the poet's pen turns them to shape and gives to airy nothingness a local habitation and a name.
--Shakespeare.

FOR THE THIRTY-FIRST DAY

Personality--Build daily a strong, magnetic personality. Command success. Grow in power. Be strong in thought and purpose. Become a leader. Develop the best in you. Be self-confident. Believe your power is unlimited. Be successful.

Exercise--Affirm these forcefully:

1. I am a strong personality.

2. I develop myself daily.

3. My power grows through use.

4. I undertake larger responsibilities.

5. I express my power through deeds.

Memorize the following: Great Master, touch me with thy skilful hand, let not the music that is in me die; Great Sculptor, hew and polish me, nor let, hidden and lost, thy form within me lie.
--Adapted.

STUDENT'S RECORD

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Indicate with a ✓ that you have done the day's lesson.

Chapter XIII

IMAGINATION AND INITIATIVE

Every great work in the world first has its place in the human imagination. If a man is about to build a bench, he first pictures in his own mind the kind of bench it should be. Similarly the painter, architect, contractor, or manufacturer, traces in his imagination an image of that which he would produce.

The imagination, then, is a gallery in which we hang pictures, both of what we have done and what we intend to do. We may not always turn these pictures into realities at once, but they are there to interest and encourage us, and to come to our aid when needed. Upon one occasion Webster used, in one of his speeches, an illustration that he had carried in his imagination for fifteen years. Beecher, who was endowed with an unusually vivid imagination, placed this faculty first in importance in the making of a preacher.
He affirmed that a man with a trained imagination could not possibly wear out or become uninteresting to his congregation, and asked pertinently: "Did you ever hear anybody say that spring has been worn out? It has been coming for thousands of years, and it is just as sweet, just as welcome, and just as new, as if the birds sang for the first time; and so it will be for a thousand years to come."

If it be important that a man have a clear and accurate image of what his material product is to be, how much more important is it that he have a picture of the character and life he is building. It has well been said that no man ever made his mark in the world who did not have a master passion for some one thing. When a boy is scribbling a picture on paper and in answer to your question tells you he doesn't know what it is going to be, you feel sure it will not amount to much. When you ask a youth what calling he intends to follow, and he replies that he has not yet made up his mind, you begin to fear for his success. But what will you say to a man who at thirty, forty, and even fifty, has not determined what his life's ambition is, to what ultimate goal he is working? May not the fact that less than five per cent of men succeed be attributed to this aimless, hit-or-miss way of living one's life?

In the imagination we find again much of the difference between the timid and self-confident man. One pictures defeat and failure, the other sees himself as successful and influential. One man thinks of all the ways in which he will fail, photographs them upon his mind, places them in the gallery of his imagination, there to haunt him day and night. The other man thinks of the one way in which he will succeed sketches himself as a strong, noble, courageous character, places the picture before his mind's eye, delights in it by day and dreams of it by night.

Fear is nowhere else more destructive than in the imagination. It is often a greater enemy than the thing feared. We have all heard of the soldier, a prisoner who was experimented upon many years ago, blindfolded and then told he was bleeding to death, while merely water was trickling from his arm. When subsequently examined he was found to be dead, although not the slightest injury had been done to his body. The fearthought had so completely possessed him that he believed he was actually bleeding to death. Fear sometimes rises from over-caution, but frequently is the result of selfishness. William James puts it in a strong, appealing way when he says: " The attitude of unhappiness is not only painful, it is mean and ugly. What can be more base and unworthy than the pining, puling, mumpy mood, no matter by what outward ills it may have been engendered? What is more injurious to others? We ought to scout it in ourselves and others, and never show it tolerance." Physicians tell us that nine-tenths of the ills of their patients are imaginary. In many instances a breads pill is all that is necessary to affect a

complete cure.

We all know of persons who think themselves born under an unlucky star, or pursued by some unhappy fate. Their imagination is crowded with pictures of the direful things that will surely happen to them sooner or later. They reproach themselves for physical weakness, lack of memory, want of ambition, fear of failure, inability to attract friends, or other short comings. Instead of resolutely setting out to develop themselves, they exhaust their remaining powers in useless regrets. They are for all the world like the "limp" people described in an English magazine, utterly unable to initiate a single thing on their own behalf.

"A molluscous man," it says, "too suddenly ejected from his long-accustomed groove, where, like a toad embedded in the rock, he had made his niche exactly fitting to his own shape, presents a wretched picture of helplessness and unshiftiness. In vain his friends suggest this or that independent endeavor; he shakes his head, and says he can't—it won't do; what he wants is a place where he is not obliged to depend on himself, where he has to do a fixed amount of work for a fixed amount of salary, and where his fiberless plasticity may find a mold ready formed, into which it may run without the necessity of forging shapes for itself. Many a man of respectable intellectual powers has gone down to ruin, and died miserably, because of his limpness, which made it impossible for him to break new ground, or to work at anything whatsoever, with the stimulus of hope only. He must be bolstered up by certainty, supported by the walls of his groove, else he can do nothing; and if he can not get into his friendly groove, he lets himself drift into destruction. In no manner are limp people to be depended on, their very central quality being fluidity, which is a bad thing to rest on."

Few people realize how important a part imagination plays in the every-day matters of life. A business man endeavors to give a prospective customer a mental picture of his products, or of what they will do for him. The physician holds before his patient an image of what he will be and can do when well. The politician describes the condition of things as he would bring them about if elected. The public speaker illuminates and illustrates his subject chiefly by means of the imagination. So in every human activity the order is first the mental picture, then the act.

Only second in importance to the image-making faculty is that of initiative, or the power of originality. Many business and professional men acknowledge that, had they known what difficulties awaited them, they could not have gone forward so hopefully. But neither had they the courage to turn back once they had put their hand to the plow. The story of almost every successful man would be a recital of uphill work at first, with many obstacles to be met and overcome, disappointments to be bravely borne, new resolutions of determination made at the beginning of each day.

There are a thousand imitators to one who can originate. A man who is constantly watching to see what others are doing in order to steal their thunder, is not true to himself nor developing his best faculties. Nothing could be more belittling to one than the inner realization that he is a mere copyist, a make-believe. We should avail ourselves, it is true, of the experience and ideas of others, and frankly acknowledge our indebtedness to them, but we can not rightly call this material our own until we have put it through our mental process and stamped it with our individuality. Let a man take to heart these inspiring words of Emerson: "Insist on yourself; never imitate. Your own gift you can present every moment with the cumulative force of a whole life's cultivation; but of the adopted talent of another you have only an extemporaneous half possession. That which each can do best, none but the Maker can teach him. No man yet knows what it is, nor can, till that person has exhibited it. Where is the master who could have taught Shakespeare? Where is the master who could have instructed Franklin, or Washington,

or Bacon, or Newton? Every great man is unique. The Scipionism of Scipio is precisely that part he could not borrow. Another Shakespeare will never be made by the study of Shakespeare. Do that which is assigned you, and you can not hope too much or dare too much. There is at this moment for you an utterance brave and grand as that of the colossal chisel of Phidias, or trowel of the Egyptians, or the pen of Moses or Dante, but different from all these. Not possibly will the soul, all rich, all eloquent, with thousand-cloven tongue, deign to repeat itself; but if you can hear what these patriarchs say, surely you can reply to them in the same pitch of voice; for the ear and the tongue are two organs of one nature. Abide in the simple and noble regions of thy life, obey thy heart and thou shalt reproduce the foreworld again."

When Shakespeare says, "To thine own self be true," he indicates the way to originality. Let a man first place in the gallery of his imagination only such pictures as he would care to see materialized in his life. Then let him go bravely forth, resolved to make these a living reality, and by dint of originality, initiative, and courage, wins an enduring place among successful men.

Chapter XIV

POSITIVE AND NEGATIVE THOUGHT

Precisely what does positive thinking mean? It means habitually to dwell upon the pleasant side of things, to see the good in others, and to encourage only thoughts that are helpful and constructive. Positive thought is aggressive in character, expressing itself in the real and substantial, as opposed to negative thought that seeks rather the disagreeable and destructive. The difference between men of these two types is as great as the opposite poles.

Let us illustrate this with a concrete example. A man of negative disposition begins the day in an unpleasant frame of mind. He is irritable, ill-natured, and the scowl on his face betokens a cloudy day. The first person who happens to run into him receives a look he is not likely soon to forget. The street-car conductor takes him a block past his office, and is openly reprimanded. Our crusty friend reaches his place of business, forgets to say "good-morning" to the office-boy, and plunges discontentedly into the work of the day. Everything goes wrong. The bookkeeper is stupid, the stenographer careless and inaccurate, and the office-boy slow. Orders haven't come in as they should, money is hard to collect, and the business is going to the dogs. The man goes to lunch, eats hurriedly, snaps at the waiter, and leaves his umbrella behind him. Back at the office again he resumes his grumbling, his unhappy mood communicates itself to every one around him, and the day is set down as a black Friday. When he reaches home that night, he is tired, discouraged, crotchety, and more irritable than ever. Such is the insidious and destructive power of negative thinking.

But here is another man who awakens with noble aspirations blossoming in his mind. He is grateful for the blue sky overhead and for the birds singing in the trees. He reflects their music in his ringing "good-morning," and as he steps out into the clear, invigorating air he determines to see only the best in all around him. His attitude of mind is positive, strong, and constructive. He goes forward under good auspices, for hope and enthusiasm are a force of constant attraction. There is no dawdling, doubt, hesitation, fear of any kind. He is confident, upright, and optimistic. The strong and unwavering faith he has in himself others soon come to have in him. He enters upon every undertaking with the most positive assurance and self-reliance. The great and mighty force of his persistent thinking makes his life what it is, and his friends write him down a successful man. The greatest force in the world to-day for developing personality is auto-suggestion. There is practically no limit to which a man may build both his mental and spiritual powers through the application of suggestions from himself to himself. The psychologists may be trusted to work out the question of whether there are two minds in man, the conscious and subconscious, but we know that the ego, the "I," the soul, call it what you wish, is constantly at work within us and constantly suggesting to our outward working mind what it should or should not do, all the while making for good or evil, success or failure.

Can we control this thought of ours? We can. To illustrate: You are reading a book and suddenly discover that, while your eyes have been following the printed page, your mind has wandered far and distant. Then you bring back your mind, so to speak, put it upon the printed page, and again you read. What was it that discovered your mind wandering away and gently led it back? If you can direct your mind in this way to the thoughts of a book, you can as readily apply it to any other sources you choose. The working mind, then, is a machine, and working along positive lines and for positive ends, it moves in harmony and imparts to the owner a sense of satisfaction and confidence.

No one likes to think of physical bondage, yet thousands of men dwell in mental bondage

without being conscious of it. Habit, prejudice, unbelief, skepticism, or some other negative element so hedges them in that their lives are warped, circumscribed, and unfruitful. Fearthought of some kind holds them in complete thralldom.

But the miracle may be performed any morning. A single positive thought enters the mind and begins its wonderful work. This thought leads to another and another, and soon a man begins to think he is perhaps not so badly off after all. He may at least make the effort. He takes new courage and then and there his horizon widens, his interests increase, and by reiterating and emphasizing his positive thoughts he changes his entire life. A man should train himself not to resent the petty little happenings that are an inevitable part of his every-day life. He should rather welcome them as opportunities for self-development. Suppose a fellow man does accidentally come into collision with you on the street, is that any reason why you should deepen the lines of your face with a disagreeable frown? Does that mend matters? Whom do you injure but yourself? Does it make the other man feel any better toward you? These are pertinent questions and worthy of careful answers. A matter has been worrying you for weeks, possibly a money matter, and you lose hours of sleep over it. Stop to inquire whether it is really as important as that. Would you not rather lose that money than lose your health? Will you sacrifice your disposition and comfort for a few dollars that you may lose as soon as you get them? Is it worth while? These worries that we build up for ourselves are insignificantly small and petty in the light of eternity. A man desirous of becoming self-confident in the highest sense should be too big for such little things.

WORD LIST NO. I

You should develop yourself daily to be:

Confident
Intrepid
Commanding
Courageous
Unflinching
Masterful
Resolute
Hardy
Mighty-Brave
Determined
Robust
Chivalrous
Indomitable
Sturdy
Bold
Aspiring
Vigorous
Daring
Eager
Powerful
Self-reliant
Ambitious
Strong
Reliable
Energetic

Hopeful
Audacious
Invincible
Sanguine
Heroic
Resistless
Enthusiastic
Plucky
Efficient
Exultant
Manly
Capable
Optimistic
Valiant
Potent
Cheerful
Gallant
Forcible
Genial
Spirited
Influential
Vivacious
Animated
Attractive
Triumphant
Happy
Magnetic
Successful
Jubilant
Influential
Prosperous
Charming
Dominant
Victorious

WORD LIST NO. II

You should develop yourself daily to be:

Earnest
Persistent
Dignified
Zealous
Persevering
Refined
Eager
Strenuous
Courteous
Prompt
Industrious
Sociable

Diligent
Untiring
Gracious
Expeditious
Tenacious
Just
Serious
Firm
Right
Ready
Prudent
Reasonable
Able
Careful
Trustworthy
Proficient
Alert
Honorable
Sagacious
Provident
Good
Sensible
Considerate
Assiduous
Judicious
Candid
Enterprising
Rational
Sincere
Skilful
Discerning
Frank
Resourceful
Astute
Scrupulous
Punctual
Thorough
Truthful
Competent
Deliberate
Positive
Qualified
Steady
Certain
Thriving
Constant
Independent
Lucky

WORD LIST NO. III

You should develop yourself daily to be:

Great
Elevated
Temperate
Supreme
Lofty
Moderate
Foremost
Princely
Pure
Paramount
Magnanimous
Modest
Matchless
Liberal
Faithful
Sovereign
Unselfish
Religious
Preeminent
Punctilious
Sensitive
Incomparable
Benevolent
Fastidious
Superlative
Sympathetic
Genteel
Peerless
Charitable
Polished
Transcendent
Merciful
Composed
Celebrated
Humane
Calm
Renowned
Kindly
Upright
Remarkable
Obliging
Observant
Famous
Forgiving
Loyal
Notable
Respectful
True
Conspicuous

Deserving
Obedient
Exalted
Impartial
Peaceful
Noble
Worthy
Harmonious
Aristocratic
Exemplary
Helpful

AFFIRMATIONS

You should read these words aloud daily:

I resolve to be self-confident!
I am eager for achievement!
I am grateful for life and opportunity!
I desire to be influential!
I long for power!
I am determined to progress!
I covet greatness!
I have absolute faith in myself!
I daily grow in courage!
I am ambitious for conquest!
I will positively succeed!
I have set my heart upon truth!
I aspire to lofty heights!
I am developing self-reliance!
I am pushing to the front!
I shall absolutely win!

Chapter XV

THE SPEAKING VOICE

There are still many persons who think of the speaking voice as an endowment of nature, and that all attempts to cultivate it are worthless and superfluous. The specious excuse is offered that conscious training leads to artificiality. The consequence is that, instead of hearing full-toned, melodious speaking voices, we are subjected on every side to instruments that are nasal, high-pitched, discordant, or otherwise disagreeable.

It is surprising that intelligent men should be satisfied to express their thoughts and feelings by means of an untrained and totally inadequate vehicle. A great violinist must have a Stradivarius, a pianist a Steinway, and even the ordinary workman demands the best tools for his particular trade. Why, then, should a man neglect to train his voice, the most wonderful instrument of all, and to make it responsive to his varied thought and emotion?

It is said that a well-modulated voice testifies to a strain of good blood in the speaker's ancestry. It is the most distinguishing mark of a refined and cultivated mind. The instant the tone of a man's voice is heard he is estimated, set down, and thereafter known by that first involuntary proclamation. The voice is one of the greatest revealers of a man's inmost nature. There you may observe his strength or weakness of character, the peculiarities of his temperament, the lack or possession of self-confidence, and the hundred-and-one disclosures of mind and heart.

The first thing for one to learn to do is to use the voice without strain. The throat should have free play, and all effort should be made at the abdominal muscles. The tone should be low rather than high, and soft rather than loud. Especially should a speaker learn to speak in tune. That is to say, he should know how to adapt his voice to the subject and the occasion. For ordinary conversation a moderate volume is most desirable, but in public speaking larger treatment is necessary.

The student of self-confidence should accustom himself to speak in slow, easy, deliberate tones. This will not only enable him to keep better control of his powers, but will make a more favorable impression upon others. A distinct enunciation has an important bearing upon the speaking voice, bringing out more completely its qualities of purity and resonance. The student should listen carefully to his own voice and check undesirable tendencies. The common faults of nasality, throatiness, and speaking through half-closed lips, are unconsciously acquired, and these and like faults of speech should be constantly guarded against.

A most excellent way to train the voice is to read aloud for a few minutes daily. It may be an extract from an English stylist, or part of a great poem. If a man feels sensitive about practicing before others, he may read aloud from his newspaper, in this way getting actual vocal practice while at the same time interesting those who may listen to him. Time spent in cultivating the voice will be amply repaid. One who is thoroughly in earnest will be able to find the time for practice. It is detrimental to a good speaking voice to talk when under nervous excitement. In our large cities it is often a contest between a person's voice and noise of the street to see which can best be heard. The noise in the street is usually victorious. This develops in a speaker sharpness and hardness of tone, and unnaturalness in the speaking style. Elapid speech and high pitch are wearing alike to speaker and hearer. The voice is an instrument of delicate and wonderful adjustment, and although it will sometimes stand abuse for a while, it will sooner or later rebel against ill treatment.

Energy of thought should manifest it-self not in loudness but in intensity of voice. If a man put the proper earnestness into his utterances, naturalness and reality will necessarily follow. The voice must be colored from within, so that the vividness and intensity with which the speaker himself sees and feels will be communicated to others. In connection with this subject, one may be reminded that the mouth is capable of infinite degrees of expression, Delsarte placing its variations at over 2,000.

In every good speaking voice there should be sympathy, or heart-force. This produces geniality and frankness in the speaker which instantly commend him to the listener. He seems to take the hearer into his confidence, speaking to him as man to man, and impressing him with the force and conviction of what he says. A well-trained voice imparts satisfaction to the man himself, and gives him a self-confidence he might not otherwise possess.

When a man attempts to speak in public, especially for the first time, what startles him most is the strange and inadequate effect of his own voice. If it has not been trained, he realizes his deficiency and at once becomes self-conscious and uncomfortable. It is a sad commentary upon a grown man that he can not speak loud enough to be heard at the end of a large hall. He mumbles, and whispers, and pipes his tones, but all to no purpose. Cries of "louder" only embarrass him the more, and at last perchance he must sit down covered with confusion.

The whisper of William Pitt, the younger, could be heard in the most remote parts of the House of Commons. It is said that, at the age of twenty-one, his wonderful speaking voice really ruled the British nation. All the great English orators developed their voices to the highest efficiency. Many a man, credited with great natural ability in this respect, has privately and patiently trained his voice through practice. Webster's voice was so full and resonant in quality that it would ring in the hearer's ear long after the actual sounds had died away. On one occasion he uttered a phrase with such power of voice that several of his nearest auditors were observed to half rise from their seats.

For purposes of public speaking a voice must be of wide range and flexibility. The student is recommended to "try all methods, from the sledge-hammer to the puff-ball. Be as gentle as a zephyr, and as furious as a tornado. Be, indeed, just what every common sense person is, in his speech, when he talks naturally, pleads vehemently, whispers confidentially, appeals plaintively, or publishes distinctly. Alter the key frequently, and vary the strain constantly. And so, let the bass, the treble, and the tenor take their turn." It is difficult to atone for a poor voice in a public speaker. An unfavorable impression once made will not be effaced sometimes even by the most superior mental endowments.

Next in importance we name the element of sympathy, which lends a peculiar charm to the speaking voice. This quality more than any other reaches the minds and hearts of men. We like to be able to say of a speaker: "There is a man who knows and understands me; he has a message for me, perhaps; I will listen to him." A well-trained voice should be capable of expressing the entire gamut of human emotions, since men are often reached through the heart and imagination when all other means fail. "Not a heart," says Amiel, "but has its romance; not a life which does not hide a secret which is either its thorn or its spur. Everywhere is grief, hope, comedy, tragedy; even under the petrifactions of old age, as in the twisted forms of fossils, we may discover the agitations and tortures of youth. This thought is the magic wand of poets and preachers." This sympathy can be cultivated by intimate touch with human suffering, by sincere and heartfelt interest in the welfare of others. It is an emanation of the heart, by which the speaker is himself moved before he attempts to influence others.

Combined with authority and sympathy, the voice should be trained for adequate expression. The demands upon it may be great and varied, ranging from gentle conversation to vociferous appeal. Like a vast cathedral organ, it must be responsive to every touch of the master--now light as a tinkling bell, then deep as the cannon's roar; here sweet as the shepherd's flute, there shrill as the trumpet's blast; rising and falling, receding and swelling, heaving higher and still higher with its "thrilling thunders, compressing air into music, and rolling it forth upon the soul." Then, as Washington Irving speaks of the organ, "What long-drawn cadences! What solemn sweeping concords! It grows more and more dense and powerful, it fills the vast pile, and seems to jar the very walls, the ear is stunned, the senses are overwhelmed. And now it is winding up in full jubilee; it is rising from earth to heaven; the very soul seems wrapped away and floating upward on this swelling tide of harmony." Such is the wonderful power of the human voice, and it should be every man's richest possession.

Chapter XVI

CONFIDENCE IN BUSINESS

There is something in the bearing of a successful man that instantly proclaims itself. If you will closely observe him you will be particularly impressed by his speech and manner. He carries himself erect, looks you straight in the eye, and speaks in a voice that is direct and authoritative. He is sure of himself, and without apparent effort commands your attention and approval. He is a thinker. His opinions have been thoroughly thought out and formulated into judgments. He has the facts. Hence, he does not quickly resent opposing opinions, knowing he can at will combat and overthrow them. He has poise. This he has learned from his long experience with the world of men. He does not scatter his powers, but concentrates upon one thing at a time. He is master of himself, and therefore easily masters others. He is, in short, what is known as a self-confident man.

Self-reliance can be cultivated by persistently affirming the thing which one desires to do and be. The words "I can and will," if repeated earnestly and often enough, should conquer the most formidable difficulties. When a man says, "I think I will see Smith about this, and perhaps he will do what I want," he is not working on successful lines. When, however, he says firmly and positively," Smith is the very man for this; I will make him do it," the very determination of his purpose multiplies many times his chances of success.

The business man who is desirous of developing a high degree of self-confidence, should begin by assuming the physical attitude of the man he would be. His walk should be brisk and elastic, but not hurried. As a special exercise, lie may say mentally, at each step, "I--am--a--strong--dignified--magnetic--self-confident--man." Or he may repeat to him-self, " I--will--accomplish--this--business--that--I--now--go--to--secure." Over and over again he should say, "I--am--vigorous--strong--successful---and self-confident. I--grow--daily--in--ambition-- power---influence--cheerfulness – and achievement."

When the head of a business is self-confident, he silently communicates this quality to his employees. They in turn inspire the same feeling in their customers, so that the entire atmosphere of such a house becomes one of trust and respect. The structure of the whole business world, indeed, has its foundation in mutual confidence.

Politeness is one of the most valuable assets in business. The principal of a corporation recently sent a telegram to each of its thousands of employees, asking, "Did you say 'thank you' to every customer you waited on to-day?" It is a mistake to think of courtesy as weakness or servility. The strongest and most valiant men have been noteworthy for this high quality. Scores of instances in business and professional life might be cited where pleasing manners have won fortune and fame.

In business, as in society, a man's personal appearance counts for much. His clothes, linen, shoes, the care of his teeth, nails, and hair, all contribute to his feeling of self-respect and to the impression he makes upon others. A smart-looking suit, polished shoes, and clean-shaven face, have sometimes taken precedence over ability. In most business houses a shabbily-dressed man will not be employed, however talented he may be. A good personal appearance is as indispensable to success as it is to self-confidence. For this reason it is vitally important that a man keep himself in prime physical condition. Fresh skin, clear eyes, favorable and vigorous manner are indications of personal character.

An attractive force in business is that of cheerful thinking. Some men are always complaining that business is bad, or not what it used to be. They cast a gloomy shadow over every one they meet, gradually driving people away until at length their business slips entirely from them. A cheerful man is an attractive force. People like to meet him and will choose to return to him again and again. It is the cheerful man in business who knows how to face disappointments, adjust difficulties, and turn hostility into friendship. A sunny smile will often disarm the most disgruntled customer, and a pleasant remark may conciliate an enemy. It is well known that cheerful-faced clerks report the largest cash sales at the close of the day. An optimistic, cheerful, self-confident temperament is too valuable a business asset to be disregarded, and, more over, no great success is possible without it.

Properly to conduct a large business in these days of keen competition one must possess many varied abilities. Energy, judgment, decision, invincible determination, self-reliance, and similar qualities are essential. As a writer says: "The perpetual call on a man's readiness, self-control, and vigor which business makes, the constant appeals to the intellect, the stress upon the will, the necessity for rapid and responsible exercise of judgment--all these constitute high culture, though not the highest. It is a culture which strengthens and invigorates, if it does not refine; which gives force, if not polish. It makes strong men, and ready men, and men of vast capacity for affairs, though it does not necessarily make refined men or gentlemen." But we know that a business man can be and often is a high type of gentleman. Kindness, frankness, courtesy, and all the polished manners of refined society, may be carried into the counting room.

System and regularity in business are conducive to self-confidence. Poise and tranquility of mind are not possible where things are topsy-turvy. A definite time and place for everything exercises a surprising effect upon a man's good nature. When soldiers are on the march, it is necessary for those in front to move forward in regular order, else those in the rear will be thrown into confusion. So in business, when a man makes it a rule to dispose of his routine matters promptly and thoroughly he is able to begin each day with a clear mind and free from undue anxiety. It is amazing how some busy men of affairs transact their daily business without haste or friction, and all because of well-organized system. Promptitude is a quality that inspires confidence in a man. To be on time is an aid to self-possession. One who is late in rising, late in reaching the office, late for lunch, late for engagements, works at a constant disadvantage, and it is small wonder that such a man soon loses faith in himself. Grant has been compared to Napoleon in his punctuality and scrupulous attention to details. Sherman once wrote to him, saying: "You went into battle as if the event of possible defeat had never for a moment entered your thought. I can compare it to nothing but to the faith of a Christian in his Savior. It was this that gave us confidence." Real courage is infectious. The bright, enthusiastic, independent man infuses these same qualities in those about him. He creates an atmosphere of success so that others are eager for association with him. Nothing succeeds like success. The crowd follows the leader. Once a business man is prosperous, he has no difficulty in securing patrons. To the lawyer of large practice, the specialist with a "waiting list," and the minister with a well-filled church, all are anxious to go.

A business man should be a good judge of human nature, know how to adapt himself quickly to unexpected circumstances, know precisely when to argue and when merely to suggest. Arrogance and dogmatism should never be confounded with self-reliance. A disposition to yield, when judgment dictates the wisdom of such a course, is an element in the confidence we have been recommending in these pages.

Who is most rapidly promoted in a business house? Not the timid, apologetic, humble man who is afraid to suggest, initiate, or speak out for himself. It is he who pushes ahead while

others contentedly remain in the rut, and who, striving to make the most of himself, determines that to-day will be better than yesterday, and who speaks forth his innermost convictions with unwavering courage. It is this efficient, independent, self-reliant man who is in constant and increasing demand, and who at last becomes indispensable.

Let the man who would succeed in business build his confidence to the highest degree. Let him be strong and valiant in the most difficult undertakings. Let him be eager to assume new and larger responsibilities. Let him keep his counsel, while doing his work faithfully and well. Let him stand proud and erect, with fearthought crushed beneath his feet. Let him realize the inexhaustible power within him that awaits development. Let him cultivate all he can of courtesy, cheerfulness, regularity, promptitude, and determination. Constantly let him affirm "I am, I can, I will, I must, I dare," and no height will seem too great for him. This invincible resoluteness has been the conquering spirit of all highly successful men. This should be the ruling ambition of every noble soul.

Chapter XVII

CONFIDENCE IN SOCIETY

Men who live much in solitude are often surprised to find themselves awkward and embarrassed when obliged to enter society. This is particularly noticeable in literary celebrities who perchance forsake their study and books for some social or public function at which they are expected to speak. But the rule applies here as to everything else, that only through practice and familiarity does one acquire ease, grace, and self-confidence.

At first the painter holds his brush with fear and trembling, because of conscious lack of skill. The musician, too, finds his fingers cold and inflexible, for want of training and skill in technique. The student of dancing is awkward and self-conscious while he attempts to imitate the steps of the master. Even the public speaker owes his first embarrassment not to lack of brains and ability, but simply to insufficient practice.

The first thing, therefore, for a man to do to gain self-confidence in society is to move as much as possible among people. He must become one of them, enter into their interests and foibles, be capable of indulging in "small talk" on occasion, and above all know how to be a good listener. By this we mean he should be able to become absorbed in what another is saying, even tho he wish himself elsewhere. Adaptability is the handmaiden of ability in society. If some one tells a story one has heard before, he will not say "I have always enjoyed that so much!" but will laugh heartily over it as if for the first time.

A careful speaker will not accompany his remarks by such expressions as "Don't you know?" "Listen!" "You see?" "Look here!" "Say!" and other common tricks of speech. If he can not hold the attention of the hearer it is time for him to change his subject or his delivery. Moreover, it is irritating to most persons to be reminded of their inattention and lack of interest. Nor should the listener interject such expressions as "Really!" "You don't say so!" "Indeed!" and "I declare!" These are objectionable to the speaker, and hinder rather than help him.

There are many men who speak well and fluently to one person at a time, but in the company of many are stricken suddenly dumb and helpless. Their self-consciousness is super induced by a false idea that all eyes are upon them, and that they must necessarily appear to disadvantage. This super sensitiveness sometimes leads to many kinds of foolish fear, rendering the victim awkward and artificial. To this class belongs the blush-persecuted man who mistakenly thinks he is the subject of constant and critical examination. His mind is so completely absorbed in himself that he has no thought for anything else; consequently he blunders, apologizes, and generally misconducts himself.

Be well groomed that you may feel self-confident in your dress and appearance. No man can feel entirely at his ease when he knows he is not attired as he should be. Clothes do not make the man, it is true, but they play an important part in the impression he makes upon others. Dress is an expression of a person's taste and individuality. A well-fitting suit of clothes may testify to care and good judgment in other matters.

A famous inscription on some ancient gates read on the first gate, "Be bold!" on the second gate, "Be bold, be bold, and evermore be bold!" on the third gate, "Be not too bold!" Likewise in entering the gates of society, one should be self-confident, but not too much so. There is much to learn and observe. There are rights and limitations to be respected. One of the most

fatal things is familiarity, which is well said "to breed contempt." One should take warning from the lines of Cowper wherein he speaks on friendship:

The man that hails you Tom or Jack, And proves, by thumping on your back, His sense of your great merit, Is such a friend that one had need Be very much his friend indeed To pardon, or to bear it.

Inquisitiveness may easily become impertinence. Sarcasm should be used seldom, if at all. It is a dangerous weapon, and sometimes cuts like a two-edged sword. Slang does not lend grace and refinement to speech. Wit and humor should be used sparingly, lest it set a man down as superficial. Bluntness that seems to say, "Who was your father?" before you have been fairly introduced, is a mark of ill-breeding. These and many other little things are worthy of care from one who essays to bear himself self-confidently before others.

In society one must talk upon a great variety of subjects. A man should, therefore, have a sort of "current-events" education. His newspaper and magazine will give him information upon topics of the day, and these may be supplemented with special books and reviews.

Society is the schoolhouse of good manners. We recognize the breeding of a man first, and his abilities afterward. Intimate association with one's fellow men develops courtesy and magnanimity.

"How sweet and gracious, even in common speech, Is that fine sense which men call Courtesy! Wholesome as air and genial as the light, Welcome in every clime as breath of flowers, it transmutes aliens into trusting friends, and gives its owner passport round the globe."

Unfailing courtesy teaches a man to say the right word and to do the right thing. This is the politeness that has been called "benevolence in little things." Emerson says: " There are certain manners which are learned in good society, of that force, that, if a person have them, he or she must be considered, and is everywhere welcome, though without beauty, or wealth, or genius." It is society that teaches a man the art of pleasing, which Chesterfield said was the art of rising, of distinguishing one's self, of making a figure and a fortune in the world. A sincere speaker may pay a delicate compliment without descending to flattery. A word of well-deserved praise is always acceptable, and makes a man forever welcome in the society of good people. Politics and theology are not safe subjects for easy conversation. A contradictory man is usually counted a bore and a nuisance. You perhaps venture the opinion that it will rain, but he tells you firmly he doesn't think so. Again, there is the arrogant man, whose word is law, and who resents the slightest opposition. When he stalks forth, the only thing to do is to subside into silence and let him stalk and talk.

The man with the too long story will be made uncomfortable in intelligent society. An English writer, in speaking of London society, says pointedly: "Topics are treated lightly and, above all, briefly. If you want to preach a sermon, you must get into a pulpit or a newspaper; preach it at table you can not. You may tell a story, but you must, in Hayward's phrase, cut it to the bone. If you do not cut it short, you will be cut into and before you are half-way through; another man will have begun and finished his, and your audience will have gone over to the enemy." When a man is known for too long storytelling he is regarded as insufferable and is generally avoided.

The experience of Lord Chesterfield should encourage any man desirous of becoming self-confident in society. At first he was exceedingly awkward and almost frightened "out of

his wits." He bowed obsequiously; thought himself beneath others, suspected every whisper was about him and his particular defects. But he persevered, through many and seemingly insurmountable difficulties, and became, as all know, the most polished gentleman of his day. But with all one's superiority the basis must ever lie in simplicity. The test of a truly great man is his humility. An English woman of keen observation says: "I have never yet come across a person really far above the average, either mentally or morally, who ever became too big for his boots or his Bible." Self-assertion should never be substituted for self-confidence. No one cares to listen long to a man clothed in infallibility, or who prates much about himself. When Charles Kingsley was asked what were his favorite topics of conversation, he answered, "Whatever my companion happens to be talking about." A man should be ready for self-effacement, whenever that may be necessary. It is the unpretentious man that most easily wins favor.

A bashful man should purposely seek the society of women. Their refining influence will tend to bring out the best that is in him, to polish off the rough places, and to lift him to higher ideals. Many of the world's greatest men have testified to their indebtedness to women, not only for practical help, but for those higher spiritual qualities that transform men into heroes. No man should live unto himself. Silence and solitude if long protracted have a depressing effect upon all the noblest elements in a man.

Let a man, then, go into society with lofty spirit and magnanimous bearing, and these qualities will be reflected back to him. Too high-minded for petty things, he will see the best in others and they will see the best in him. Finally, let him carry in his heart the inspiring song of Lowell:

" Be noble! and the nobleness that lies in other men, sleeping, but never dead, will rise in majesty to meet thine own."

Chapter XVIII

CONFIDENCE IN PUBLIC SPEAKING

The one thing needful in the development of self-confidence in public speaking is practice. In all first efforts, whether it be to swim, write, skate, or dance, we have crudeness, uncertainty, and limitations. The beginner in public speaking is on unfamiliar ground, and he can not help being self-conscious. This is a necessary part of his development. There can be no proper freedom in what he is saying so long as he has to think of how he is saying it. His first efforts should, for this reason, be simple. A few ideas, plainly spoken, are all he need here attempt. After he has gained some facility and self-reliance, he may, like the swimmer, venture into deeper water.

Let us assume that the reader of these pages is afflicted with an extreme form of fear and diffidence in attempting even this simple first effort. He may belong to that class described as "trembling at the knees," or "glued to the chair," when invited to address an audience. In short, what is a man to do if he can not bring himself to the point of facing an audience at all?

In such case he must begin by declaiming his speeches in the privacy of his room. He must become accustomed to "hearing himself talk." These speeches may be his own, or selected models of others, but they are to be rendered aloud, while standing before a looking-glass, with suitable voice and gesture. He may imagine an audience before him, and speak as directly and earnestly as he would were they actually present. Next, he may invite a member of his family, or a friend, to listen to him. Gradually but surely he will find himself gaining in assurance, and at the proper time he will be ready for his "maiden effort" in public. No matter how slow the process may be, the ultimate results are certain.

Another excellent preparation for self-confidence in speaking is that of telling stories. We need hardly remind the reader that these stories should be as new as possible, have good points, and be told in an interesting manner. The speaker must concentrate his mind upon the story and really relish telling it, so that he will be sharing a pleasure with others. Here again he may begin with the members of his own family, who will be lenient with him if these first efforts are not wholly effective. Story-telling is not a difficult art, but consists chiefly of two things: Getting a good fund of stories, and telling them without self-consciousness. A few short recitations, thoroughly memorized, may also be used as a means of accustoming the student to facing an audience. It may here be repeated that a frequent cause of timidity is a lack of proper knowledge of the subject. An audience becomes severely critical when a speaker appears not to have an adequate grasp of the facts. They will overlook his diffidence, setting it down to modesty, but they will not overlook palpable weakness and uncertainty in the subject-matter. A man who has the facts may readily be forgiven for lack of ability in presenting them, but one who stands to speak before others without proper knowledge of his subject is justly regarded as a pretender.

To become thoroughly self-confident a man should believe in his own ideas, live them, and advocate them with earnestness and conviction. He will be steadied by the consciousness of being in the right. All of which means that every man should spare no pains to ascertain the facts bearing upon his subject before attempting to give them to others. Getting the facts is the very foundation of self-confidence in speaking. We all know of men who boldly proclaim ideas of which they really are not certain, and then because of a slight contradiction suffer instant defeat and humiliation.

Next to having a solid foundation of facts, the speaker should know how to present them interestingly and effectively. He can not hope to do this without developing his powers of expression. A man, for example, who has no control of the pitch of his voice, but permits his earnestness to carry him into a high key or unduly loud tone, will not convince intelligent men as he should. Indistinctness of enunciation, a common fault with timid speakers, will tell seriously against him, since men grow inattentive if obliged long to strain themselves to hear. Un- gracefulness and violence of gesture will detract from the impression made by the speaker. In fact, any shortcoming in delivery, however slight, will have its share in producing an adverse effect.

Sometimes this nervousness in a public speaker, even in the case of experienced men, is due to over-anxiety. He wishes his speech to make a good impression, or his cause to succeed, or a sense of personal responsibility oppresses him. All these seem legitimate in themselves, but a sensible man should know that undue anxiety will possibly defeat the very purpose he has in view. When a man is over-anxious he is not at his best nor can he be. He lacks freedom and flexibility, and his real self is for the time in subjection. His mind is divided between his subject and the impression he is making, self- consciousness is inevitable, and his fear silently but surely communicates itself to the audience.

A slight nervousness at the beginning of a speech may act in favor of a speaker by enlisting the sympathy and good-will of his hearers, but he must be able to rise above this feeling as he enters into his subject, else he will fail to carry conviction. When Gladstone was asked if he was ever nervous in public speaking he said, "In opening a subject, often; in reply, never." The assumption is that once a speaker is well started, he no longer thinks of himself, but pours into his delivery all the power, intensity, and courage that his subject demands.

The nervousness of many men in addressing an audience is due to lack of proper elocutionary training. They have no knowledge of the speaking voice and its use, no facility of musical expression, and no idea of what to do with their hands and arms. They do not come to realize the importance of this training until they have actually tested themselves before an audience. Then, perhaps, it dawns upon them that the art of speaking, like any other art, must be developed through study and practice.

A writer says, "My subject is not elocution, or emphasis, or dramatic reading, or gesticulation, but public speaking." He forgets that he can not properly consider one without the other. The public speaker is deeply concerned with all the elements of elocution--of inflection, emphasis, pausing--and he can not be a good speaker if he disregard any one of these. In this study there must, of course, be taste and judgment. A man's elocution, although important, is not to be prominent. Proper expression will not attract attention to itself. The purpose of the study of elocution is ultimately so to free the speaker's mind that he can safely abandon himself to spontaneous expression. This knowledge of technique is an essential part of all art. The painter, musician, sculptor, architect, writer, no less than the orator, must at first be conscious of the principles that underlie his work, since it is this knowledge that finally gives him perfect freedom.

A large working vocabulary is a valuable aid to self-confidence. The speaker is not hampered by lack of the right word, nor is he embarrassed by poverty of language. Should his memory fail regarding one set of words, he promptly brings forward others to take their places. One of the best ways to amass a fund of such words is to read aloud daily two or more pages from some master stylist, and carefully note his use of language. Beading aloud gives the additional advantage of hearing the words, and by fitting them to the mouth imparts to the organs of

articulation both familiarity and flexibility.

The voice receives much of its quality from the lips, tongue, palate and throat. If these are held rigidly, the voice will be of like character. In very earnest argumentation the speaker should be cautious about contracting the muscles of the mouth and throat. This is the time to be particularly careful to give the vocal apparatus its greatest possible freedom, and to keep the key of the voice low. The speaker may be intense, but not loud; he may enforce, but not threaten; and, above all, his voice should accompany, not lead, his argument.

There are times when a speaker must express himself with unusual feeling. The power of the mind and the earnestness of the speaker will project themselves into his eyes, mouth, voice, gesture, perhaps into a single finger, and this passion made so manifest will the more likely become aroused in the hearer. But in whatever manner his subject may require him to speak, he must not violate elocutionary canons, but do all with becoming grace and skill. Cicero's advice to the student may be followed to advantage:

"The qualities that attract favor to the orator are a soft tone of voice, a countenance expressive of modesty, a mild manner of speaking; so that if he attacks any one with severity, he may be seen to do so unwillingly and from compulsion. It is of peculiar advantage that indications of good nature, of liberality, of gentleness, of piety, of grateful feelings, free from selfishness and avarice, should appear in him; and everything that characterizes men of probity and humility, not acrimonious, nor pertinacious, nor litigious, nor harsh, very much conciliates benevolence, and alienates the affections from those in whom such qualities are not apparent. The contrary qualities to these, therefore, are to be imputed to your opponents. This mode of address is extremely excellent in those causes in which the mind of the judge can not well be inflamed by ardent and vehement incitation; for energetic oratory is not always desirable, but often smooth, submissive, gentle language, which gains much favor for the defendants, a term by which I designate not only such as are accused, but all persons about whose affairs there is any litigation; for in that sense people formerly used the word."

It can not be too often repeated that the style of one's every-day conversation will largely determine what his public speaking will be. Here a speaker should form his best habits both of thought and expression. He should speak in the style he would employ when he speaks in public. He can state his arguments as clearly and precisely to one as he would to five hundred. It is true that, for the larger occasion, he must have larger vocal effects, but this must all be done naturally and symmetrically. A man should cultivate an ear for his own voice. He must know what he is about at all times, and suffer no occasion to permit of slovenly speech. A man makes a series of speeches every day of his life, and these should be the very best preparation for public effort. To be thoroughly self-confident, a man must hold himself superior to his surroundings--not in the sense of pride or self-exaltation, but in the better sense of being superior through knowledge. He must dominate by the force of his strong personality and his thorough grasp of his subject. He must have himself well in hand, and know definitely the object of his speaking. No one has a right to speak in public unless he has something worth while to say. If he has something of the kind to say, let him say it distinctly, deliberately, and earnestly.

Deliberateness of speech will save the beginner from many pitfalls. The trouble with a rapid speaker is that he does not take time to breathe properly, pronounce his words distinctly, or to frame his sentences in his mind before giving them expression. All within is a jumble and the outward style follows as a matter of course. The effect of a slow and easy style in speaking is illustrated in a story of Lord Palmerston, who was known always to take his time. While he

was addressing an audience, a member of the audience, as is the custom in England, interrupted him, asking if he would give a plain answer to a plain question. When asked what the question was, the man said, "Will you vote for such-and-such measure of reform!" Lord Palmerston very slowly answered, "I will"--then. paused long, while some of the audience cheered, and added, "not," while others cheered, and then he said, "tell you!" whereupon the whole audience broke forth into hearty and vociferous applause. Haste is not only waste, but means inferiority. A man can not hope to be self-possessed in public speaking unless he is deliberate. A reasonably slow style of speaking gives increased weight to one's words, and gains credit for depth and profundity, not always, however, wholly deserved. But more than this, it gives the speaker time in which properly to formulate his sentences, to observe their effect upon the audience, and to express exactly what he wishes to say. A rapid speaker is forever saying the wrong thing, or something he did not intend, or running off into dreary discursiveness. A deliberate speaker is likely to be more careful and accurate, his words more particularly rounded out into clearness and fullness, and his whole style more emphatic and energetic. He must not drawl, nor give the impression of tardiness, since these, too, are faults to be avoided. The deliberateness of which we speak simply means that he be self-possessed, sincere, and deeply solicitous that everyone should understand him. What has been said must not be confounded with a monotonous delivery. Nothing is more uninteresting than to listen to an unvaried tone of voice, however good the speaker's ideas may be. We are recommending energetic and expressive deliberateness, not drawling monotony or hesitation.

THE FOOT-PATH TO PEACE

To be glad of life because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgust; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and with spirit, in God's out-of-doors, these are little guide-posts on the foot-path to peace.

Henry Van Dyke.

Chapter XIX

TOWARD THE HEIGHTS

When we go forth to do our work with gladness of heart, a higher power seems to lend us its beneficent aid. Work that is cheerfully done is usually well done. The mighty deeds wrought for humanity invariably have sprung from hearts inspired by gladness of life. To be grateful for opportunity to act, to work, to love, and to serve, is one of the supreme joys of earth.

"We are living now in eternity and the time to be glad is to-day. How often must we remind ourselves that heaven is within us and that cheerfulness is a habit of the soul? Phillips Brooks somewhere says that no man is content to live a half life when he knows of the higher half life that is his. To be truly glad of life we must come into conscious recognition of our rich inheritance. On every side there is so much to inspire gladness of life: the love of men, the beauties of nature, the sweetness of friendship, the joy of service. Every day is the dawn of golden opportunity and every night a purple benediction of rest and peace. We should go forward with blithesome heart song, happy in the consciousness of living here and now.

We are not to be glad of life simply because it gives us riches and houses and books and worldly possessions, but because it gives us the chance to love the true and beautiful and good everywhere. Because it enables us to develop all that is best in us and to raise ourselves to empyrean heights. Because it reveals the divinity within us and the glorious destiny just beyond.

Several years ago a successful man retired from business, wishing to live a life of ease and comfort. He entered society, and with little to do became a slave to drink. Gradually he grew more unhappy, until illness and discouragement took possession of him. One day he determined again to engage in business, and as a result he is to-day as well and happy as ever.

The worst misfortune that can befall a man in this world is enforced idleness. To have nothing to do, no set purpose, no ambition, is as dangerous as it is disintegrating. The record of many rich men's sons living in luxury and ease is a startling testimony to the insidious power of indolence. The will to labor is a greater thing than genius. Perseverance and determination have been the distinguishing marks of all great men. Who can forget Carlyle's heroic will to work when the accident befell his manuscript of the first volume of the "French Revolution"? He had lent the precious document to a literary friend, John Stuart Mill, who left it lying carelessly in his room. 'When he wished to return it Mill could not find it. It was then discovered that the maid, seeing it on the floor, had thrown it into the fire. Carlyle's anguish can easily be conceived, for much of his valuable data had been cast aside or destroyed. "With iron courage he set diligently to work and reproduced the manuscript. He it was who said: "Blest is the man who has found his work."

The work we aim to do is an index of our mind. When Leonardo chose the Last Supper for his theme he forthwith proclaimed the quality of his spirit. Not every one is born a genius, but if your work be good and right, what matter if it be great or small? It is the spirit in which we labor that determines the value of what we do. We may learn to sing with Mrs. Browning:

Beloved, let us love so well our work shall still be better for our love, and still our love be sweeter for our work!

The joy of work is enhanced by occasional periods of relaxation. Every man should have a

"playtime" daily. It is well to let the mental and physical machinery down at frequent intervals in order that one may return to his labor rejuvenated. There is a world of philosophy in the saying, "All work and no play makes Jack a dull boy." A man who is merely a machine and money-grubber, who knows not how to play, misses much of the best in life. The railroad magnate who cuts his life in two through overwork, has failed to apply his business astuteness to the important matter of right living.

It is possible to take life too seriously and to blunt one's abilities by too constant use of them. The worker, however earnest and ambitious, should not overlook the law of action and reaction which runs through all nature. The flow and ebb of the tide, the rise and fall of the fountain, the alternating of day and night, remind us of this principle of work and play that should characterize a man's life.

It is easy to grovel. Men sometimes become so intent upon their work that they lose sight of the wonders all about them. The artist finds it necessary to stand off from his picture every little while in order that he may observe the proper effect of light and shade, of perspective and proportion. When a man turns his thoughts for a time entirely away from his regular work, he returns to it with renewed energy and clearness of vision.

It is an inspiration upon a clear night to stand and survey the stars as they seem to sing together. Here is music and mystery to satisfy the longing soul. There is no haste, no confusion, no discord, but a silent symphony of the skies. And the more intently we look the nearer they seem to come, until at length we appear to dwell among them. The lives of many men are like the wonderful stars, pouring down on us, as Phillips Brooks says, "the calm light of their bright and faithful being, up to which we look, and out of which we gather the deepest calm and courage."

Men are often possessed by their possessions. A Turkish wrestler, sailing from America toward his home, turned all his money into gold, placed it in a belt, and wrapped it around him for safe-keeping. By some irony of fate, the ship was wrecked, and the weight of the gold carried him more swiftly to his watery grave. When a man's possessions are a burden to him, he is not well off. Not how much, but how good and how useful, should be the criterion from which to judge what a man has. What end does it serve always to be coveting the things that are not ours, while neglecting to use what we have? Is it not better to own a Bible and a Shakespeare that we have read than a whole library of books with uncut leaves? A few years ago a book called "The Simple Life" had an immense circulation. It struck a responsive chord in thousands of lives. Men were feeling the strain and the responsibility of over-accumulation, of too many of this world's goods, and this appeal on behalf of simplicity profoundly impressed them.

The pursuit of money is still intense. Probably the most difficult and unsatisfactory way to obtain it is to aim at it directly. We know a successful man who seldom thinks of money. His theory is that by devoting his time and energies to good work the financial results will take care of themselves. For over ten years he has persistently followed this plan and not once has he been without an abundance. His joy in his work is incomparably greater than that of the man who is merely money mad. Happy is the man who has found out early in life that the accumulation of money for its own sake is not a worthy ambition.

If you have books, read them; if you have friendships, strengthen them; if you have money, use it intelligently; if you have time, spend it wisely; if you have talents, cultivate them. Men often achieve greatness through turning small things to great account. "Not failure, but low-aim, is crime," says Lowell.

When a distinguished musician was complimented upon his apparently natural genius, he replied: "Ah, but you do not know with what difficulty this ease has been acquired." Sir Joshua Eeynolds was asked how long it had taken him to paint a certain picture. "All my life," he answered. The man who makes the best of his talent is constantly building reserve power. Such a man was Webster. In the great debate with Hayne, when he was suddenly thrown upon his own resources, he incorporated into his speech material that was prepared long before and had been reposing in his desk. Modesty does not mean weakness and self-effacement. It is one of the supreme qualities of manhood. It dislikes sham and pretense. It is an enemy to all that is unreal. It quickly recognizes truth and sincerity, but is quick to condemn the mean and false. Montaigne said: "The only thing I fear, is fear." The courageous man is at a premium, but the wibbly-wobbly person has always been and ever ill be in disfavor. The world awards its prizes to men of firmness and self-reliance. Fear has forged more chains for men than iron links have ever done. To see the best side of life is more a matter of habit than of heredity. A man has a sense of personal uplift when he shows sincere appreciation toward others. Like mercy, "it blesseth him that gives, and him that receives." A man's world is governed by his likes and dislikes, and what he looks for that he invariably finds. We should be eager to possess the great qualities of mind and heart that lift some men above the common crowd. And if we think as we should of our friends, we shall have no time for bitterness toward our foes.

Some one who knows has said that if you would have a friend, be one. Thoreau describes friendship as a plant so delicate that the least unworthiness vitiates it. It is a commingling of sympathy and unselfishness. When Charles Kingsley was asked the secret of his beautiful life he answered: "I had a friend." A great friendship is a priceless possession, and lucky is the man who can claim more than one. Schiller says:

If thou hast something, bring thy goods! A fair return be thine! If thou art something, bring thy soul and interchange with mine!

I remember as a boy the burning of the Grand Opera House in Toronto, Canada. After witnessing a Shakespearian performance, the audience had dispersed to their homes, when at midnight a cry went through the city "Fire! Fire! The Opera House is on fire!" Thousands of people gathered to see the brilliant spectacle. Suddenly the flames burst out afresh, driving the firemen back, and at that moment there appeared at a small window close to the roof two men, and a woman with a babe clasped in her arms. What should they do? No ladder in those days could reach such a height. Below was nothing but a frail wood-shed on which they would be dashed to pieces were they to jump. The great crowd stood dumb and helpless as they watched the blanched and terror-stricken faces in that little window. The flames had now reached so close to them that soon they must jump or perish. There was a moment of breathless anxiety, when men, woman and child fell back from view.

Then suddenly a sheet was thrown from the window, and a man followed clinging to it desperately as he fell to the ground. He was carried to the hospital with body bruised and broken, but afterward miraculously recovered. When asked to give an account of his experience, he said he had tried to induce his companions, the janitor and his wife, to jump from the window with him, but they could not bring themselves to do it. He felt, as they did, unable to jump out into open space. He thought he must have something to cling to. Then it occurred to him to throw out the sheet which saved his life.

To every man there comes at some time a strong religious intuition that he is dependent upon some higher power, that he must have something to which he can cling. For two thousand

years men have been telling others that there is no one to whom they can cling so well as to Christ. Dr. Van Dyke does not say "Think once in a while of Christ," but counsel's men to "think of him every day." No better substitute has ever yet been found, nothing comparable to Him ever will be.

This is the new day of healthful living. A man is no longer content to shut body and soul within four walls. He must have air and sunshine; he must hear the birds, and inhale the perfume of bud and flower. So every man may through gladness, love, work and play, move steadily toward the heights, inspired by courage, kindness and gentleness of heart, thinking every day of the Master, until at last he comes to his own, where all is joy and peace.

Chapter XX

MEMORY PASSAGES THAT BUILD CONFIDENCE

A great deal of talent is lost in the world for the want of a little courage. Every day sends to their graves a number of obscure men who have only remained in obscurity because their timidity has prevented them from making a first effort; and who, if they could have been induced to begin, would in all probability have gone great lengths in the career of fame. The fact is, that to do anything in this world worth doing, we must not stand back shivering and thinking of the cold and danger, but jump in and scramble through as well as we can. It will not do to be perpetually calculating risks and adjusting nice chances; it did very well before the flood, when a man could consult his friends upon an intended publication for a hundred and fifty years, and then live to see his success afterward; but at present a man waits, and doubts, and consults his brother and his particular friends, till one fine day he finds that he is sixty years of age; that he has lost so much in consulting his first cousins and particular friends that he has no more time to follow their advice.
--*Sydney Smith.*

All one's life is a music if one touches the notes rightly and in time--but there must be no hurry.--*Ruskin.*

The man who seeks one thing in life, and but one, may hope to achieve it before life is done; but he who seeks all things, wherever he goes, only reaps from the hopes which around him he sows a harvest of barren regrets.--*George Meredith*.

Character is more than intellect. A great soul will be strong to live, as well as to think. Goodness outshines genius, as the sun makes the electric light cast a shadow.--Emerson.

Sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny.--*Anon.*

Fail, yet rejoice, because no less the failure that makes thy distress may teach another full success.

It may be that in some great need thy life's poor fragments are decreed to help build up a lofty deed.

Thy heart should throb in vast content, thus knowing that it was meant as chord in one great instrument;

That even the discord in thy soul may make completer music roll from out the great harmonious whole.--*A. A. Proctor.*

Resolve, resolve! and to be men aspire, exert that noblest privilege, alone here to mankind indulged; control desire; let God-like reason, from her sovereign throne, speak the commanding word: "I will," and it is done.--*Thompson*.

Let your courage be as keen, but, at the same time, as polished, as your sword.--*Sheridan*.

O friends, be men, and let your hearts be strong, and let no warrior in the heat of fight do what may bring him shame in others' eyes; for more of those who shrink from shame are safe than

fall in battle, while with those who flee is neither glory nor reprieve from death.--*Homer*.

True bravery is shown by performing without witness what one might be capable of doing before all the world.--*La Bochefoucauld*.

All languages and literatures are full of general observations on life, both as to what it is, and how to conduct one's self in it; observations which everybody knows, which everybody repeats, or hears with acquiescence, which are received as truisms, yet of which most people first truly learn the meaning, when experience, generally of a painful kind, has made it a reality to them. How often, when smarting under some unforeseen misfortune or disappointment, does a person call to mind some proverb or common saying, familiar to him all his life, the meaning of which, if he had ever before felt it as he does now, would have saved him from the calamity.--*John Stuart Mill.*

Self-consciousness is one of the greatest hindrances to the best manner. Do not imagine that every one is looking at you. Do not try to be some one else, but be simply and naturally yourself; second, do not be in a hurry. "Whoever," says Lord Chesterfield, "is in a hurry shows that the thing that he is about is too big for him." To be courteous does not take much time, but it takes a little. He who would be courteous must not be in such haste that he can not be sympathetic, nor so absorbed that he can not be considerate of others.
--*Lyman Abbott.*

As to moral courage, I have very rarely met with the two-o 'clock-in-the-morning courage. I mean, unprepared courage, that which is necessary on an unexpected occasion, and which, in spite of the most unforeseen events, leaves full freedom of judgment and decision.--*Napoleon*.

For they can conquer who believe they can--*Dryden*.

Confidence imparts a wondrous inspiration to its possessor. It bears him on in security, either to meet no danger, or to find matter of glorious trial.--*Milton*.

Under what shining colors does Demosthenes represent Philip; where the orator apologizes for his own administration, and justifies that pertinacious love of liberty, with which he had inspired the Athenians. " I beheld Philip," says he," he with whom was your contest, resolutely, while in pursuit of empire and dominion, exposing himself to every wound; his eye gored, his neck wrested, his arm, his thigh pierced, whatever part of his body fortune should seize on, that cheerfully relinquishing; provided that, with what remained, he might live in honor and renown. And shall it be said that he, born in Pella, a place heretofore mean and ignoble, should be inspired with so high an ambition and thirst of fame: while you, Athenians," etc. These praises excite the most lively admiration; but the views presented by the orator carry us not, we see, beyond the hero himself, nor ever regard the future advantageous consequences of his valor.--*Hume*.

A decent boldness ever meets with friends.--*Homer*.

Courage is the armed sentinel that guards liberty, innocence and right.--*Anon*.

Hardly less than mental ability are bodily health and vigor necessary to success. In the learned professions, especially, great constitutional strength and power of endurance are absolutely indispensable. The demand on the vitality of a successful clergyman, lawyer, doctor, architect, or engineer, is continuous and exhausting. Talents alone, however fine, will not insure success.

The ax may be sharp, and may be "driven home" with the utmost force; but the power of dealing reiterated and prolonged blows is equally needful. In other words, the mind may be keen, carefully cultured, and full of knowledge and resources; but, to achieve great results it must be capable of sustained energy--of intense and long-continued labor.--*William Mathews*.

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon our immortal minds, if we imbue them with principles-- with the just fear of God and our fellow man--we engrave on those tablets something which will brighten to all eternity.--*Daniel Webster*.

Before putting yourself in peril, it is necessary to foresee and fear it; but when one is there, nothing remains but to despise it.--*Fenelon*.

In ordinary life a man who is unwatchful, wavering, unmanly, and weak, achieves nothing, gains neither respect nor confidence, and, if he does not become an absolute wreck, is still as nothing but a piece of driftwood floating aimlessly down the stream of life, and carried whithersoever chance currents may direct its course. Such a life accomplishes nothing for its possessor, and no man is helped or bettered by it. It may not be marked—probably it will not be--by any great crime or wickedness, but its very barrenness and uselessness are crimes, and it simply cumbers the earth until its end is reached. Dangers and temptations not watched against, and therefore carelessly yielded to, must leave blots and defects, to say no more, that long years of sorrow and effort may not wholly remove and cure. Opportunities suffered, through lack of watchfulness, to pass by unheeded and unused, are not likely to occur again.--*Rowland Williams*.

Courage, the highest gift, that scorns to bend to mean devices for a sordid end. Courage--an independent spark from heaven's bright throne, by which the soul stands raised, triumphant, high, alone, great in itself, not praises of the crowd, above all vice, it stoops not to be proud. Courage, the mighty attribute of powers above, by which those great in war are great in love. The spring of all brave acts is seated here, as falsehoods draw their sordid birth from fear.--*Farquhar*.

Violence is transient. Hate, wrath, vengeance, are all forms of fear, and do not endure. Silent, persistent effort will dissipate them all. Be strong.--*Elbert Hubbard*.

He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace. And the men who have this life in them are the only true lords and kings of the earth--they, and they only!--*Buskin*.

True worth is in being, not seeming--In doing each day that goes by Some little good, not in the dreaming Of great things to do by and by. For whatever men say in blindness, And spite of the fancies of youth, There's nothing so kingly as kindness, And nothing so royal as truth.--*Alice Cary*.

Nay, never falter; no great deed is done by falterers who ask for certainty. No good is certain, but the stedfast mind, the undivided will to see the good: 'Tis that compels the elements, and wrings a human music from the indifferent air. The greatest gift the hero leaves his race is to have been a hero. Say we fail! We feel the high tradition of the world and leave our spirit in our children's breasts.--*George Eliot*.

No man ought to be convinced by anything short of assiduous and long-continued labors,

issuing in absolute failure, that he is not meant to do much for the honor of God and the good of mankind.—*Thomas Fowell Buxton*.

The men whom I have seen succeed best in life have always been cheerful and hopeful men, who went about their business with a smile on their faces, and took the changes and chances of this mortal life likemen, facing rough and smooth alike as it came.—*Charles Kingsley.*

Whatever you want, if you wish for it long, with constant yearning and ceaseless desire;
If your wish soars upward on wings so strong that they never grow languid, never tire, why, over the storm clouds and out of the dark it will come flying some day to you, as the dove with the olive-branch flew to the ark, and the wish you've been dreaming, it will come true.--*Anon*.

Life should be full of earnest work, our hearts undashed by fortune's frown; let perseverance conquer fate, and merit seize the victor's crown; the battle is not to the strong, the race not always to the fleet, and he who seeks to pluck the stars will lose the jewels at his feet.--*Phoebe Cary*.

Heart, take courage! What the heart has once owned and had, it shall never lose.--*Henry Ward Beecher.*

He who ascends to the mountain tops shall find the loftiest peaks most wrapped in clouds and snow; he who surpasses or subdues mankind must look down on the hate of those below. Though high above the sun of glory glow. And far beneath the earth and ocean spread, bound him are icy rocks, and loudly blow contending tempests on his naked head; and thus reward the toils which to those summits led.--*Byron*.

You conquer fate by thought. If you think the fatal thought of men and institutions, you need never pull the trigger. The consequences of thinking inevitably follow.--*Carlyle*.

A generous prayer is never presented in vain; the petition may be refused, but the petitioner is always, I believe, rewarded by some gracious visitation.--*Robert Louis Stevenson.*

The boy's bright dream is all before; the man's romance lies far behind. Had we the present and no more, fate were unkind. But, brother, toiling in the night, still count yourself not all unblessed, if in the east there gleams a light, or in the west.--*Anon*.

What men most covet, wealth, distinction, power, are baubles nothing worth; they only serve to rouse us up, as children at the school are roused by exertion; our reward is in the race we run, not in the prize. Those few, to whom is given what they ne'er earned, having by favor or inheritance the dangerous gifts placed in their hands, know not, nor ever can, the generous pride that glows in him who on himself relies, entering the lists of life. He speeds beyond them all, and foremost in the race succeeds. His joy is not that he has got his crown, but that the power to win the crown is his.--*Samuel Rogers*.

Lord, for to-morrow and its needs, I do not pray; keep me from stain of sin, just for today. Let me both diligently work and daily pray; let me be kind in word and deed just for today. Let me be slow to do my will---prompt to obey; Help me to sacrifice myself just for today. Let me no wrong or idle word unthinking say; set thou a seal upon my lips just for today. So for to-morrow and its needs I do not pray; but keep me, guide me, hold me, Lord, just for today.--- *WILBERFORCE*.

The time will come when every human being will have unbounded faith and will live the life triumphant. Then there will be no poverty in the world, no failures, and the discords of life will all vanish.--*Marden*.

The utility of courage, both to the public and to the person possessed of it, is an obvious foundation of merit. But to any one who duly considers the matter, it will appear that this quality has a peculiar luster, which it derives wholly from itself, and from that noble elevation inseparable from it. Its figure, drawn by painters and by poets, displays, in each feature, a sublimity and daring confidence, which catches the eye, engages the affections, and diffuses, by sympathy, a like sublimity of sentiment over every spectator.--*Hume*.

Whatever I have tried to do in life, I have tried with all my heart to do well; whatever I have devoted myself to, I have devoted myself to completely; in great aims and in small, I have always been thoroughly in earnest.--*Dickens*.

Courage enlarges, cowardice diminishes resources. In desperate straits the fears of the timid aggravate the dangers that imperil the brave.--*Bovee*.

The thing we long for, that we are, for one transcendent moment.--*Lowell*.

True courage is cool and calm. The bravest of men have the least of a brutal bullying insolence, and in the very time of danger are found the most serene, pleasant, and free.--*Shaftesbury*.

Our strength is measured by our plastic power. From the same materials one man builds palaces, another hovels; one warehouses, another villas; bricks and mortar are mortar and bricks until the architect makes them something else. Thus it is that in the same family, in the same circumstances, one man rears a stately edifice, while his brother, vacillating and incompetent, lives forever amid ruins; the block of granite, which was an obstacle in the pathway of the weak, becomes a stepping-stone in the pathway of the resolute.--*Lewes*.

What a piece of work is man! How noble in reason! How infinite in faculty! In form and moving how express and admirable! In action how like an angel! In apprehension how like a god! The beauty of the world! The paragon of animals.--*Shakespeare*.

Courage consists not in hazarding without fear, but being resolutely minded in a just cause.--*Plutarch*.

Habit at first is but a silken thread, fine as the light-winged gossamers that sway In the warm sunbeams of a summer's day; a shallow streamlet, rippling o 'er its bed; a tiny sapling, ere its roots are spread; a yet unhardened thorn upon the spray; a lion's whelp that hath not scented prey; O little smiling child obedient led. Beware! That thread may bind thee as a chain that streamlet gather to a fatal sea; that sapling spread into a gnarled tree; that thorn, grown hard, may wound and give thee pain; that playful whelp his murderous fangs reveal; that child, a giant, crush thee 'neath his heel.--*Anon*.

We may not kindle when we will the fire that in the heart abides; the spirit bloweth, and is still, in mystery the soul abides; but tasks in hours of insight willed, in hours of gloom can be fulfilled.--*Sir Edwin Arnold*.

Every man has experienced how feelings which end in themselves and do not express themselves in action, leave the heart debilitated. We get feeble and sickly in character when we

feel keenly, and can not do the thing we feel.--*Robertson*.

Be firm; one constant element of luck is genuine, solid, old Teutonic pluck. Stick to your aim: the mongrel's hold will slip, but only crowbars loose the bulldog's grip;
Small though he looks, the jaw that never yields drags down the bellowing monarch of the fields!--*Holmes*.

How much grows everywhere if we do but wait! Not a difficulty but can transfigure itself into a triumph; not even a deformity but, if our own soul have imprinted worth on it, will grow dear to us.--*Carlyle*.

For every spirit as it is most pure, and hath in it the more of heavenly light, so it the fairer body doth procure to habit in, and it more fairly dight with cheerful grace and amiable sight; for of the soul the body form doth take; for soul is form, and doth the body make.
--*Spenser*.

We are not sent into this world to do anything into which we cannot put our hearts. We have certain work to do for our bread, and that is to be done strenuously; other work to do for our delight, and that is to be done heartily--neither is to be done by halves or shifts, but with a will, and what is not worth this effort is not to be done at all.--*Buskin*.

In the still air the music lies unheard; in the rough marble beauty hides unseen; to wake the music and the beauty, needs the master's touch, the sculptor's chisel keen. Great Master, touch us with Thy skilful hand, let not the music that is in us die; Great Sculptor, hew and polish us, nor let, hidden and lost, Thy form within us lie. Spare not the stroke, do with us as Thou wilt; Let there be naught unfinished, broken, marred; complete Thy purpose that we may become Thy perfect image, O our God and Lord!--*Bonar*.

I venture to point out to you what is the best temperament, namely, a combination of the desponding and resolute; or, as I had better express it, of the apprehensive and the resolute. Such is the temperament of great commanders. Secretly, they rely upon nothing and upon nobody. There is such a powerful element of failure in all human affairs, that a shrewd man is always saying to himself, "What shall I do, if that which I count upon does not come out as I expect?" This foresight dwarfs and crushes all but men of great resolution.--*Sir Arthur Helps*.

Everything yields before the strong and earnest will. It grows by exercise. It excites confidence in others, while it takes to itself the lead. Difficulties before which mere cleverness fails, and which leave the irresolute prostrate and helpless, vanish before it. They not only do not impede its progress, but it often makes them stepping-stones to a higher and more enduring triumph.--*Tulloch*.

No life is wasted unless it ends in sloth, dishonesty or cowardice.--*Huxley*.

"What shall I do lest life in silence pass?" and if it do, and never prompt the bray of noisy brass, what need'st thou rue? Remember ay the ocean deeps are mute; the shallows roar; worth is the ocean--fame is the bruit along the shore. "What shall I do to be forever known?"--Thy duty ever! "This did full many who yet sleep unknown"--Oh! never, never! Think'st thou perchance that they remain unknown whom thou know'st not? By angel trumps in heaven their praise is blown, divine their lot. "What shall I do to gain eternal life? Discharge aright the simple dues with which each day is rife?" Yea, with thy might. Ere perfect scheme of action thou devise, will life be fled, while he who ever acts as conscience cries shall live, though dead.--*Schiller*.

The secret of success in life is for a man to be ready for his opportunity when it comes. --*Disraeli*.

Without our hopes, without our fears, without the home that plighted love endears, without the smile from partial beauty won, oh! what were man?--a world without a sun. --*Campbell*.

I have known instances of men of naturally moderate powers of mind who, by a disinterested love of truth, and their fellow creatures, have gradually risen to no small force and enlargement of thought. Some of the most useful teachers in the pulpit and in schools have owed their power of enlightening others, not so much to any natural superiority as to the simplicity, impartiality, and disinterestedness of their minds, to their readiness to live and die for the truth.--*William Elleby Channing*.

Courage in danger is half the battle.--*Plautus*.

Give us men! Men--from every rank, fresh and free and frank; men of thought and reading, men of light and leading, men of loyal breeding, the nation's welfare speeding: men of faith and not of fiction, men of lofty aim in action; give us men! I say again-- again--give us men! Strong and stalwart ones; men whom hope inspires, men whom purest honor fires, men who trample self beneath them, men who make their country wreath them as her noble sons, worthy of their sires; men who never shame their mothers, men who never fail their brothers, true, however false are others: give us men--I say again, give us men! Give us men! Men who, when the tempest gathers, grasp the standard of their fathers in the thickest fight: men who strike for home and altar (Let the coward cringe and falter), God defend the right! True as truth though lorn and lonely, tender, as the brave are only; men who tread where saints have trod, men for country--home--and God: give us men! I say again--again--give us men!--*Bishop of Exeter*.

Fear makes man a slave to others. This is the tyrant's chain. Anxiety is a form of cowardice embittering life.—*William Elleey Chaining*.

A noble heart, like the sun, showeth its greatest confidence in its lowest estate.--*Sidney*.

Courage consists not in blindly overlooking danger, but in seeing it and conquering it. --*Richter*.