

# *Mastery of Self For Wealth – Power – Success*

## **WHAT THIS BOOK TEACHES**

About three years ago we had occasion to visit the private office of a young business man, who had been steadily forging ahead as a successful owner and manager of his business. He was worth, at that time, upwards of \$100,000, which he had accumulated in rapid action in a few years. He has a clean, worth-while, humanity-helping proposition. Conspicuous in a gold frame, placed on the wall just above his mahogany desk, was a simple, bold-typed phrase reading:

### **I DEMAND \$250,000**

Two months ago (a lapse of about three years since we had been there) we were again called to his office on a personal matter. One of the first things noticed was that the phrase in the gold frame had changed to:

### **I DEMAND \$1,000,000**

Our curiosity was aroused to the point of asking the explanation, both as to the idea of the sign, as well as to the change that had taken place in the amount. His explanation was to this effect: "I have learned to use Psychic Demand to make my future ready for me as I catch up to it. Psychic Dem and enables me to have ready, on the road ahead of me, the things I want as I pass through this life.

**As the years roll by, I simply reach down and pick up** what I have mentally demanded months and years before. People laugh at the idea, I suppose. All right, that's their affair. You saw me when I possessed \$100,000. But my demand then, in the depths of my mind—and constantly visualized before me by the sign—was for \$250,000.

"You see me to-day, when my psychic demand has handed over to me the \$250,000 I called for a few years ago. To-day in my sub-conscious mind there lives the demand for \$1,000,000. The current of events—the law of attraction—the very wealth-forces of nature are being commanded by my subconscious self to make REAL that picture, that demand for one million dollars. The law worked from \$100,000 to \$250,000. It will work just as surely up to the next level."

We believe that if "Psychic Demand" can win wealth, as shown in the case cited, as well as any other life values) then it is decidedly worth understanding. In the following lesson Dr. Haddock goes into explanations of what this demand is, and how you can use it to make the future yield what you will—money, courage, power, health, self unfoldment, etc.

The final lesson of this book—"Perpetual Tonic"—brings to a close the long series of lessons in MASTERY OF SELF. If you have been in earnest in this study, then you can well say—"I am richer, stronger, bigger, better, happier; I am on the high road to that greatest of all life ideals—The MASTERY OF MY SELF."

## STUDY QUESTIONS

The following questions, purposely given in advance of the text, are designed to open your mind to expect certain *values* from the pages. They sharpen your observation and study-powers to search for the places where the answers and corresponding instruction appears. They show you, briefly, the "meat" you may expect in each lesson.

### *Lesson Thirteen.*

1. In what way can we influence the future through thought and action?
2. What are seven Propositions covering the use of Psychic Demand upon the future?
3. In using Psychic Demand do you concentrate upon one thing with the entire power of yourself?
4. Who are some of the world's master men who have passed beyond common human experience in getting majestic results from Psychic Demand?
5. What are the only limits to your health, prosperity, unfoldment and psychic power?
6. How did Christ state the law of Psychic Demand?
7. Does a clear understanding of Psychic Demand develop deep and brilliant courage to cope with the present and face the future?
8. Do you live under the weight of possible accident or illness?
9. Can you immediately adopt the methods that cure this fear?
10. Why does foreboding on possible illness often actually bring it on?
11. Why is the doctor valuable from a psychological standpoint? Do you carry in mind the confident idea of a good old age, hale, hearty and happy? Is poverty a crime, and unnecessary?
12. Why do people permit and stand for poverty in themselves?
13. If you are haunted with the fear of poverty, what is the explanation?
14. Is "luck" real?
15. Does every man and woman in this world, in the long run, get about what he or she deserves?
16. Why is great individual wealth never really desirable?
17. Does the Universe provide for all a career of happiness and full development?
19. If you can create a wealthy Self to-day, could old age ever rob you of it?
20. In what two misconceptions, lies the fear of failure?
21. What is the only legitimate standard of individual success?
22. What is the infallible method for winning friends?
23. Should any human being ever permit himself to depend upon any other human being for happiness?

## FEAR NOT EVENTS

Fear not events:

Contingencies these, controlled in part by Will;

Necessities these, all signs of the human tangle;

All opportunities these, which a MAN can swing

For betterment— one way, other way, *some* way.

See how the wrestler writhes, twists, lunges, and stands!

He modifies the opponent's every act.

Thus far he wins.

The other in turn gives him a hard battle.

But my man stoops, erects, dodges  
 Tactics transformed by contingency and Will.  
 Now every feint and thru stand lightning shift  
 He makes a new advantage, seized with wit and power.  
 Is he defensive? Defense is wily war,  
 Waiting to turn the airy chances.  
 The enemy laughs—and, swift and sudden sequence!  
 On the flash of deific thought,  
*Goes down!*  
 In all events is merely a question of ability  
 To hold the soul ready  
 For opportunity born of the heat of contest,  
 Whether you throw or are thrown.  
 Events are simple circum stances:  
 They ring my soul in?  
 I shift the centre without.  
 To circumstances I adjust— alert and elusive,  
 And ultimately swing them — one way, other way, *some way*.  
 It is even so, I say.  
 With poverty?  
 Farm of the stalwart soul!  
 With friends fled?  
 The man standing clear by him self!  
 With position lost?  
 Chance for a better place!  
 With reputation assailed?  
 Opportunity for sure vindication!  
 With sickness?  
 Time for rest—time to discover unknown forces—  
 Time to gear in with the System  
 Time to forge faith and the last arm of Courage! With death?  
***When the Courage-Man dies, he wins!***  
 — The Author

### COURAGE FOR FUTURE EVENTS

**"I am discoursing among philosophers Keep yourself strong and fit for the uses of life and initiated by being exercised in action. — *Epictetus***

MAN'S ability to influence matter and mind in the present guarantees power over the so-called future, since the future is but the logical sequence of the present.  
 This seeming common-place is like the **sea** for depth and vastness of suggestion.  
 In projecting influence upon objects and persons, both in the present and in the future, we pursue two methods:

The *direct method* of ordinary conduct, familiar to all;

The *indirect method affecting* some universal medium so that it shall continue to work out natural sequences beyond the present. Let us examine these methods in their order.

## DIRECT AND INDIRECT ACTION ON THE FUTURE

The *direct method* involves physical contact, the operation of conduct, the use of language, and so on. This method by manipulation of present realities—persons, objects, and actions— modifies the relations of such realities and the reactions of the outcomes upon the person employing it. The sentence merely indicates the method of everyday life. We may compare the method to the complex activity involved in manipulating various objects and vessels floating on a sheet of water, where the now - effects would be due to *present action* on the Part of the manipulator, and the *later* effects to momentum and consequent interaction taking place among the objects, and final *outcome reaction* upon the person doing the work suggested. On the "sea of life", of course, these "objects" and "vessels" are material things and human beings.

The *indirect method* involves all the elements of the direct, but *is* indirect because it modifies, *through* this familiar influence, some *universal medium underlying all life*, or pervading all life, which medium always maintains its integrity and unity, yet is capable of modifications in the present that shall continue and develop character and complexity because of the nature of the medium and the natural interaction of the movements secured within it by such modifications. We are thinking now, not alone on the surface of the human sea, but of the whole depth and body of it, which *is* more or less influenced by any movement taking place within or upon it.

All that occurs on the surface influences in some way every part of its vastness, and the final effects are due not only to the direct-action of persons and objects on our human surface, but also to ultimate sequences of interaction of all the effects and effects of effects throughout the illimitable mass—so long *as* the original modifications identically continue.

Two such universal, permanent and unitary existences are present to our thought: the *Universal Ether, and the Infinite Life or Reality*.

We proceed now to consideration of these media through which we may influence the future.

### I. THE ETHER AS MEDIUM FOR PSYCHIC DEMAND.

The ether of space may be regarded *as* the matrix of all material and living forms. "The assumption is that matter is composed, in some way, of electrons; which again must be considered to be essentially peculiarities, or singularities, or definite structures, in the ether itself."

"The ether of **space** is a continuous, incompressible, stationary (relatively to the earth), fundamental substance or perfect fluid; matter is composed of modified and electrified specks, or minute structures of ether, which are amenable to mechanical *as* well as electrical force."

The ethereal matrix also bears relation to the psychic factor in living forms. "We know that matter has a psychical significance, since it can constitute brain, which links together the physical and the psychical worlds.

If any one thinks that the ether, with all its massiveness and energy, has probably no psychical significance, I find myself unable to agree with him " (Lodge)."

It is as true *as any* physical fact can be that every movement of an individual— change of attitude, gesture, or expression of countenance — must produce a corresponding change in his field (the surrounding ether), and tend to bring about in others similar movements."

"So far *as mental action* depends upon brain structure, any changes in the latter must produce corresponding changes in the brain field, and there must be a brain field."

Every activity of and among the living and psychic forms of existence affects the boundless etheric ocean, and affects its shifting present state not only directly, but also indirectly through the sequences of the direct influence.

When you strike a blow, have a thought, utter a word, put forth a volition, you set in motion the universal ether, that is, induce some sort of change therein, which change can be no other than a mode of motion, and the final outcomes of such movements depend, in the matter of reach and character, upon the degree and quality of the original force employed.

Since we, the actors, *remain*, year after year, and continue on the changing scene (both of matter, mind and ether), we see that the *subsequent* etheric movements must in time react upon ourselves. This statement is evidently true on the surface of things in everyday life. We influence objects and persons, and are, therefore, correspondingly influenced ourselves by ultimate outcomes of the activities thus induced. Such a thought is perfectly familiar. But the ongoing and interacting movements, coming about by our own action and that of others, react upon us when we *arrive into their midst*, for good or for bad, in a similar way.

All influences, which we inaugurate, and the outcomes of which react upon us, have their *origin in the present*.

Speaking generally, *future* etheric reaction upon us is what *present* etheric action determines. This proposition *is* so true that we may formulate practical demands on the future, in rational confidence, by so thinking now and so acting now as to insure logical coming sequences, which shall react upon us in a general way very much *as we* desire—and more and more, if we develop ability, as we particularly desire. We proceed, then, to an analysis of psychic demand.

## **FIRST ANALYSIS OF PSYCHIC DEMAND**

*General Factors.*

Psychic demand may be analyzed into the factors of *thought* and *action*. In other words, it is ours to influence the future for good and welfare as follows:

- (a) By *demand-thought* which claims now-welfare more and more to realize in the future;
- (b) By such appropriate present *activity*, incessantly held, incessantly improving, as shall continuously create "channels" or "wires" along which the etheric

outcomes may realize in the desired responses to demands.

**Observe!** This realization or fulfillment of demand is more than outcome of practical ability or activity. The practical activity is indispensable, but the psychic demand is itself a compelling force, which multiplies the efficiency of activity many fold. Nevertheless, the demand responses can only come to you as you create "channels", or erect "wires", for their arrival, by activity of the best and completes the character possible in your case.

You cannot sit at ease and indolently wish good fortune with any assurance of influencing the universal medium of stellar spaces. On the other hand, scattering and non-energetic activity has no power to stir the depths of the ether-world-sea and institute movements therein that shall hold on through the years and react in due time upon you according to your wish. The thought must be *intelligent* and *concentrated*, and the activity must be *consistent*, *unwearied* and *confident*. But if your thinking and your acting harmonize and represent intelligence and concentration, consistency and unwearied confidence, it is law that you may expect fulfillment in welfare and goods of this two-fold demand, which you thus setup and maintain — according to the influencing power of your personality at any stage of your life.

You cannot get out, of a machine more than its nature makes possible, though you can always get out of any machine less than its nature makes possible. You have probably been getting out of yourself, the greatest machine, as man, less than your personality provides for.

Moreover, you are a machine of life and psychic factor, capable of development indefinitely. Hence the encouragement that the limits of your ability to influence the future by psychic demand have probably never been reached, and that you may so improve the psychic and physical elements of your personality *now*, always *now*, that these limits may extend, more and more, through all the years of your career.

## SECOND ANALYSIS OF PSYCHIC DEMAND

### *Particular Qualities.*

Psychic demand requires further definition by way both of *inclusion* and of *exclusion*. Let us observe:

1. Psychic demand must *not* be vague and indefinite. In fact, there is no true demand if the objects of demand are unclear, kaleidoscopic and confused in thought.

(z) Psychic demand must be *clear* and *definite*. Your thought should embrace precisely *what* you want and *why* and (approximately) *when* you want it. Substitute (z) for 1.

2. Psychic demand must *not* be negative: doubtful, associated with uncertainty of desire, modified by questions, such as, "Is it best?" "Is it right?", and the like.

(y) Psychic demand must be *positive: emphatic*, believing, self-satisfying, self-filling, and unmodified by any consideration whatever. Substitute (y) for 2.

3. Psychic demand must *not be an alternative*: carrying the double intention of a first choice "if possible", but a second choice "if the first fails". The idea of failure is foreign to psychic demand. Such a demand violates (y) and is a mere wish.

(x) Psychic demand must be *exclusive*, at the time, of every alternative. Moreover, the demand should never be, "*This or nothing*", because "nothing" needs no demanding. Let the demand always be, "*This definite thing!*" Substitute (x) for 3.

4. Psychic demand must *not be composed of variables and mixtures*. One can demand one thing to-day, forget it tomorrow, and another thing then. This sort of thinking merely constructs a *chain of wishes*, the chain being no stronger than its weakest element. And one can wish many things all at once, and thus construct a mere *fagot of mind stuff*, lacking in continuity, self-convincing power, and so "pulsating" all sorts of impulses into the ether, none of which is effective.

(w) Psychic demand should refer to *one definite thing at once a time*, and should call for that with the entire power of the self. Do not permit your demands to "cross" one another, nor to coalesce, nor to become "tangled up". Of course one may demand many things, taking the matter by and large, but this should mean simply that you concentrate on one of the desires at a time while demanding that, then passing on to another, and so on. Substitute (w) for 4.

5. Psychic demand must *not be unreasonable*. What the unreasonable is with any person must be intuited by that person in the process of psychic growth and practical experience interpreted by good sense. As the self unfolds, and as practical affairs bring common sense to bear upon the desires, the reasonable demand will appear *as a conviction*, "this is for me to claim."

(v) Psychic demand must be *courageous in interpreting the reasonable*. The reasonable is not merely your present notion of unfitness or inability to bring the desire to pass. Here is the point where courage must be assumed and maintained. It will be well, when a desire seems unreasonable for your life, to look around you and ask the questions: "Other people **seem** to possess goods and welfare of certain kinds and degrees; why should not I? Why are such benefits unreasonable for me when others have them?" There is surely, enough for all; therefore, these things are perfectly reasonable as objects of your demand. Substitute (v) for 5.

6. Psychic demand must *not be irrational in the nature of things*. You cannot rationally demand what your conduct naturally makes impossible. You cannot rationally demand, say, all-round business ability in ten days. And so on. It will not do to imagine that we can do anything we like with the laws of the Universe, *as* it does not do to reduce life to mere material grind in harmony with man made laws. Yourself is power, but all power manifests through harmony with the nature of things.

(u) Psychic demand must be *rationally based on the elements, Nature, time, space, growth, power of self, and human relation*. Psychic demand properly relates you to the Universal System and its contents and laws. True demand will

not **seek** to violate real natural law, to ignore time, to act regardless of space, to expect results independently of personal growth, nor to leap beyond the present power of self (nor deny future power as possible merely because of lack of present power), nor to contradict relations which necessarily obtain among human beings. Substitute (u) for 6.

Psychic demand must *not* be made in *mere mental statements*— must not be confined to propositions of the intellect. People often assume that if they mentally speak a demand, in the top of the head, as it were, they have made a psychic demand. And because results do not follow *as wished*, efforts are discontinued in disbelief. We have here a case of manipulation of telegraphic keys with no electric current in connection. There is really no power in such mental propositions. It *is* at this point, for one thing, that, the whole subject of demand is misunderstood. One interprets words in terms of one's own thought; if that thought has no room for the very idea of psychic demand, the statements made in relation to it are conceived in terms of the person's present understanding that is misconceived. It is common experience that we live with propositions for years, putting our own, interpretation upon them, and finally, in some moment of inspiration, suddenly discover a new meaning which now seems *as plain* as anything could possibly be—that is, discover that what we have supposed we understood we did *not* understand at all. Precisely so with psychic demand. The power is one, which must be acquired through psychic understanding of the law and reality of demand itself. When such understanding comes about, you will see that there is no demand-power in mere mental propositions concerning goods or welfare.

(t) Psychic demand is a *subconscious affair*: begun in the ordinary conscious thinking, put there into words, but then projected into the deeper "within" by an effort to *feel* the thought no less than to think it, and to *believe for results*, so that in time the demand becomes an *assured conviction* influencing all the personal contemporaneous life. Substitute (t) for 7.

To summarize the analysis, we see that psychic demand is (with *consistent, unwearied and confident action*) *intelligent and concentrated thought-claim* (for goods and welfare) which is *clear, definite, positive, exclusive, single, reasonable, courageous, rational, a matter of conviction, and subconsciously maintained*. Such a demand might be formulated, for example, *as follows*: "*I demand* (name the thing desired clearly and distinctly), *singularly, exclusively, without alternative or doubt*, and I emphatically *expect* the fulfillment of this demand within such a time because I am *living* for it, because it is surely *for me*, and because my best life *requires* precisely that."

## **II. THE INFINITE REALITY AS MEDIUM FOR PSYCHIC DEMAND.**

Science assumes the existence of the universal ether *as a* ground for the explanation of matter and various natural forces. The doctrines of the conservation of energy and the correlation of force involve such a medium. There *is a* sum-total of physical energy in our Universe which holds on, under innumerable forms or manifestations, from eon to eon of its history, and the "deepest" medium in which such energy "abides" is the ether

that reveals in heat, light, electricity, and so on.

This energy reveals in force, and hence exhibition of force is a result of transformation merely, never is a new - creation, in the form of energy's expression. Every display of physical force *is* but a manifestation of etheric conditions.

Similarly, seeking *a* ground for explanation of ether, matter, force, life, mind, we assume the existence of one *Infinite and Eternal Reality*. This is the Central Energy, the Universal Source of force, whose Thoughts are Universes and their contents, Nature, the human self, and other supposable beings. "In Him we live and move and have our being."

In practical life we always appeal to — make demands on — this Infinite Reality: in farming, by sowing, planting, cultivating; in invention, by investigating, molding matter, combining parts, adjusting forms, observing laws; and so on. Here we see that thought and action constitutes the common phases of psychic demand on the Infinite Reality.

Now and then an individual has arisen who has passed beyond common human venture and made the most extraordinary demands on this august Universal Medium.

By psychic demand Joseph frustrated his brothers and became lord of Egypt.

By psychic demand Abram acquired greatness of soul and founded a deathless race.

By psychic demand Moses received the great fundamentals of religion.

By psychic demand Plato uncovered the divine "Ideas" and Jesus deified the human *as* the goal of evolution.

By psychic demand Phobias coerced the beauty of Venus to live in marble and Raphael fixed upon canvas the world's ideal of Motherhood.

By psychic demand Shakespeare achieved the impossible in the mind of a poacher and held the mirror of Nature up to the astonished soul of man.

By psychic demand was Art created, Music discovered, Industry fashioned, Government built, Religion brought forth, Wealth accumulated, Progress conceived, Power seized, Civilization unfolded.

By psychic demand the animal came to be man, and man followed on to conscious self, and conscious self realized in mind, and mind arrived at lordship over all.

The Infinite has forced nothing upon man, yet all that man has achieved has the Infinite vouchsafed to human demand — to common toil and to psychic faith. This is not because the Infinite has arbitrarily given or withholden.

It is because the Infinite Reality is the Infinite Medium for human expression, and is in such relation to the human, as underlying Ground of all existences, that the right psychic demand of man as truly calls to his aid the Infinite Reality itself as the, right psychic demand calls to his aid the universal ether.

We do not assume that science utilizes the etheric medium by guesswork, nor that, when *its* adjustments are made, the outcomes depend upon arbitrary caprice lurking somewhere in the Universe.

The outcomes are matters of law. Similarly, utilization of the Infinite Reality, because of its established relation to man as Ground and Source of all things, need be no affair of guessing on our part. When right adjustments are made, the outcomes here also are surely subjects of *immutable law*.

#### **ADJUSTMENT TO THE INFINITE REALITY REQUIRED IN PSYCHIC DEMAND**

The right adjustments of physical science are familiar to all. The right adjustment which man must make to the Infinite Reality is Harmony of thought and action with the Reality conceived as Source of all values— which is equivalent to Harmony with the best possibilities of the self and others who are also in such harmony. This is the ideal, and the instrument by which that harmony is lawfully made effective in human life— your life — is psychic demand.

***For, observe!*** The infinite *means* to and for you: health, prosperity, unfoldment, and psychic power. The only limits to these outcomes in your case are your sanity and your ability to establish the harmony indicated and to develop and maintain all-conquering demand — of course, within the laws of the nature of things.

The Founder of the Christian religion said: "*Whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them*". This states the law of psychic demand.

"*Whatsoever things ye desire*"—desire clearly, definitely, positively, singly, exclusively— "*when ye pray,*"— when ye intelligently, concentratedly, reasonably and rationally demand or claim, — "*believe*"— demand feelingly and confidently — "*that ye receive them,*"— not may, might, could, shall, receive in some uncertain future, but, — "*receive them,*"— are even now entering upon the realization, — "*and ye shall receive them*" — shall *then, during* adjustment, *during* demand, *during* the assurance, *have them*.

This is *a* stupendous proposition. In the realm of religion, it has a personal guaranty. But in the **realm** of human and Infinite inter-relations, it has the guaranty of the law -nature of the Universe.

#### **APPLICATION OF PSYCHIC DEMAND**

So far as the ultimate progress of man is concerned, the application of psychic demand needs in our thought no modification. Ultimately, man will receive whatever his rightly-unfolded nature claims of the Infinite Reality.

So far *as any* individual life is concerned, the outworking of the law is limited by three factors: the individual's practical sanity or common sense, his ability to make his demands intelligently, reasonably, concentratedly, and so on as stated in our analysis, and **his** ability to believe, that is, feel, the demand as assured — and so to actually draw to his aid Infinite Reality.

While no man can achieve the impossible, and each of us will always have much to learn and more and more of the self to unfold, yet we may rest assured of the truth as follows:

1. You can discover your psychic power only through a lifetime of effort;
2. The more you strive to utilize the Infinite Reality, the more will the power develop through response realized;
3. The more experience instructs, the more will your life infallibly exhibit the effectiveness of psychic demand.

The importance of these considerations induces A PRELIMINARY INVITATION: The discussions thus closed should be read and pondered many times as you come completely to understand the truth, humanly speaking, and especially as you continue to apply it to your life, you will find growing up within you a great confidence and a deep and brilliant courage to cope with the present and to face the future. And above all, the life which will thus be induced in thought and action will continually so affect the two media of existence, the Universal Ether and the Infinite Reality, that the logical future sequences and their interactions will infallibly react upon you, both for happiness and for welfare.

Were I not absolutely convinced of the truth of this conception; I could not venture it in these pages. I know nothing truer, saner, surer or more practical for dispelling the fears that relate to the future or for the culture of courage in regard to events.

We come, then, to the event-fears, so long held over from the preceding chapter, fear of accident and illness, fear of poverty, fear of final failure, fear of the loss of friends. We take up these fears in the order named.

### **FEAR OF ACCIDENT AND ILLNESS**

*First, the Fear of Accidents will be considered.*

Many people are haunted by vague foreboding that some accident may yet, or surely will, befall them. Such foreboding is, of course, wholly useless, but, what is more to the point, it is also wholly a psychic evil. The psychic state involved may finally operate *as a cause* of accident feared.

Your apprehension of physical mishap cannot *in itself directly* induce accident, but it may *indirectly* do so by bringing about bodily or mental conditions which shall work against you in the time of danger. This operation of psychic factor may tend either to prevent right action in avoidance of danger, or to prevent recovery from injury when sustained. Fear breeds expectation, and expectation provides fear's conditions.

In the meantime, and whether or not, this fear is doing you subtle harm in many possible ways. Primarily, such fear interferes with life's normal satisfaction in itself, and this interference cannot fail to disturb your deeper self, both physical and mental— that is, unsettle your personal equilibrium, poise, and sense of power.

Moreover, the idea may act *as a suggestion* to the subconscious self, and the suggestion may actually control your action, thus bringing you all unaware into the presence of danger which you otherwise would never confront.

This brings us to our....

### **REGIME AGAINST FEAR OF ACCIDENT.**

#### ***First Phase: Optimism.***

You should, therefore, throttle the notion instantly, at its every appearance, and also habituate yourself to the strong feeling of all-wellness, now and to be. The purpose of these directions, of course, is not your protection, but is solely the dissipation of the idea of accident and the fear-feeling arising there from.

By exercise of will and occupation of the mind with the confident idea of well being, this double end may be accomplished. If you fill your imagination with pictures of your self as injured, you feed fear and make it a habit.

**Similarly, you feed courage and make that a habit by occupying the imagination with thoughts of yourself as always in a condition of safety and happiness.**

#### ***Second Phase: Psychic Demand.***

You are invited now to have constant recourse to your power of faith-claim for perfect self-handling against all personal mishap. If you persistently make use of true psychic demand that all shall be well with you; you will not only banish fear, but also actually suggest to the subconscious self alertness and adequacy against unseen contingencies and unforeseen events— that is, you will thus train subconscious activities in personal protection.

The *Fear of Illness* naturally follows the preceding fear. In the last paragraph sickness may well be substituted for accident. The former, however, is emphatically subject to suggestion.

To forebode illness is very likely to induce illness. The subconscious self, grown accustomed to the notion of trouble in the body, operates often to throw physical functions out of order, so that illness may either be self-induced or be made possible because the physical tone has been lowered in resisting power. The *limit* of recovery from physical equilibrium in health, or what may conveniently be termed the *index of resistance* (otherwise called the *opsonic index*), varies somewhat for each individual. When the index is high we speak of such a man as strong or robust; when, on the other hand, it is low, (we speak of it) as weak or delicate.

Unquestionably fear modifies the opsonic index of the human body. Thus, it is evil morbidly to dwell upon one's bodily feelings except to take the warning of evident distress, in which case a physician should be summoned because he may discover avoidable trouble and the fact of his treatment may be just the suggestion that you need, regardless of any other efficiency obtaining in his drugs. The drugs are probably worthless, — in almost a majority of cases, — but the physician's knowledge and his presence are often worth immensely more than you will be willing to pay for.

Let us look at the matter thus brought up. I am for the doctor, not for his own sake, not for the **sake** of his profession, but for the sake of my subconscious self, without reference to the physical action of medicine, and for the sake of his surplus of knowledge over mine.

Medicine is almost wholly a matter of education on my part (this *is* written representatively for you or for any other person). When ill, my (your—all men's) subconscious self wants a first-class physician, and when I am ill, that self shall have a physician, although, in nearly every instance, my (your) conscious mind feels that the medicine is, in itself, mere useless superfluity.

I (representatively speaking) have only lived on the earth a *few* hundred thousand years, and my (our) ancestral self has come to lean on a set of men many of whom are immensely crude, notwithstanding the fact that they also have ancestrally lived so many centuries. After a time I (man) shall learn the secret of immortality—but thousands of years hence. Meantime, then, I (you) must yield to the ancestral self until he in me (you) becomes wiser. I (we) have no brief for the doctor, but I have a brief for myself in good health. I have no brief for any other healing profession of the mental or religious sort. What are all these sects and professional divisions to me when they are placed up against the august laws governing personal welfare?

The success of mental suggestion and of faith are alike due to law, which is of no school, "science", or religion — is of the nature of things alone, and *as* impersonal toward you and me *as are* wind and tide. Imagine a "christian science" tide-mill, or a "mental-healing" tide-mill, or an "old-school" tide-mill, or a "homeopathic" tide-mill, or a "suggestive-therapeutics" tide-mill, erected within the flood of law and force that obtain across the diameter of the Universe!

I, call the physician when I believe I need one, and I call in my infinite psychic resources, in myself or in some mental healer, when I desire. If these will not cooperate, both may depart. I am for myself!

He who coddles his symptoms nurses an illness into being. Except as above suggested, therefore, it is wise to ignore the slight variations in one's daily feelings and to assert and assume that one is in good or improving health and will so continue. This assumption-assertion is suggested to the subconscious self to right-up matters that may be wrong, and to maintain among functions good order now existing or to be surely brought about. It is also one of the finest of psychic tonics operative for wellbeing throughout the entire system.

And if the physician you employ deals in questions about your symptoms, you are invited to decline the interview. He is not skilled if he cannot by indirection uncover more than you may have disclosed to him at the first. He is grossly antiquated if he asks you a large number of leading questions, such *as*, "Ever fever up? Have any backache?" and the like (questions put to a real patient in actual life).

Why must this dealer in dead matter put evil into my subconscious thought? When the doctor begins this unscientific course he accentuates the fundamental trouble for which

you have consulted him. We conclude that always is it better to think health *as* yours, and at least, not to entertain symptoms and ideas of ill-health.

Thus we have our....

### **REGIME AGAINST FEAR OF ILLNESS.**

#### ***First Phase: Pictured Health.***

You are urged, therefore, to cease entertaining your symptoms and to eliminate, by will and substitution, the thought of yourself as ill or to be ill in the future. Fix in mind, rather, the confident idea and expectation of a good old age, hale, hearty and happy.

And the way in which to accomplish this substitution is simply to think of yourself in pictures representing the desired factors-, charging the pictures, as it were, with energy and covering them with an atmosphere of sunlight and good cheer.

#### ***Second Phase: Psychic Demand.***

In the manner indicated for the corresponding phase of the preceding regime, you are invited to formulate confident demand that good health shall be yours, now and in the future. Always begin and conduct such demand about as follows: "*I am now in full harmony with the whole Universe and with all right-minded intelligences, and on this basis I demand and claim my own normal order of health.*"

### **FEARS OF POVERTY**

Our discussion now proceeds by a series of observations.

1. *Poverty is a Crime.* I hold that poverty is a social crime.

Poverty is a crime, not of the many against the one, but of the many against the many.

Poverty is the one universal sign of incompetence, the sign that points to the prosperous multitude rather than to the unfortunate individual. The individual's incompetence may be enforced, but that of the prosperous many are self-chosen.

The people can have anything on which they can agree and for which they will persistently stand. But the people permit poverty because they do not know how to get rid of it, and this incompetence is a crime because the people do not sufficiently desire that every man, woman and child on earth shall have enough for health of body and growth of soul. It is for such reasons that many are haunted by the fear of poverty in the future. The idea is preposterous and monstrous that *any* human being should go into old age dependent upon charity for food, clothing, shelter and books. The earth is so big, — and so beautiful, — and so rich! Yet this fear hides in the heart of thousands.

It is not the present object to instruct in the prevention of poverty. You will find much to the point in "*Power For Success*" and "*Business Power*", on that subject. It may be ventured, however, even if seemingly common place, that two certain methods will infallibly work wonders in the directions of prosperity, to-wit: *Love*

*your work, and yourself as workman, and multiply yourself valiantly into your work; and Save a good percentage of your wage or salary.*

Nevertheless, such suggestions do not reckon with "bad luck" and disasters, and so the fear of poverty brings to heart and thought throughout the years. Now, these last words are important for they tell the main story.

2. "*Luck is Real*. The factors of the "lucky" and the "unlucky" should be reckoned with. It is the habit of "wise" people who have never met with mishap to insist sturdily and with scientific accuracy that "there is no such thing as luck," since all events are results of operation of laws. The statement is true, but it has significance only when you are "lucky."

When you are "unlucky", the "wise" remark means nothing, and after a time you discover that "luck" is a provision of the law itself, and that the consequences of the law are as hard to bear as they would be were the law a mere fiction. Practically speaking, "luck" is actual enough. Many people believe that they are "down on their luck", and correctly, for so they are. For this unhappy fact they are never *alone at fault*.

Some other person is always in *part* to blame when any human being goes "unlucky" — some other person, thing, or event. Yet for the fact, again, the "unlucky" people are themselves always more or less at fault.

Let us observe in this matter:

Every *man and woman in this world gets in the long run, after childhood, and excepting some awful handicaps of birth — about what he or she deserves*. But let us again observe:

3. *Desert is a Matter of Law*. The deserving is not what you and I see or believe; it goes down to the very roots and the last shred of our being, action and thought. The "going down" is so thorough that at the last it loses personality and becomes merely a matter of harmony or of disharmony somehow with law.

In the large responsibility thus uncovered, other people must share, so that the most unfortunate often gets somewhat more than he morally and seemingly deserves, perhaps, but more, also, because he is or has been somewhere out of gear with the laws of his being. In the complex equation thus laid bare emerges, now, a vast compensatory fact, — to-wit:

*The individual power to balance up against all misfortune the product and power of his own thought*. Let us see about that:

4. *Compensation is for each*. Jean Valjean is the most "unlucky" of all fiction heroes, the fact being due partly to his own violations of law, partly to the evil in others who come in contact with him. Yet Jean Valjean's inner world and power of thought grew through all the terrible history until the man's soul-wealth and soul-achievements more than compensated the huge-bulking tragedy of his life.

This is where the Eternal enters the equation.

"Bad luck" is *a fact*. But thought is also a fact. As a fact thought is a force. As a force it is *a world-builder*. As a world-builder it is Compensation.

We begin, then, with the mere power of thought, just as one might begin with the mere power of gravity. Let us see about this:

***Thought is Power.***

We are dealing with the vast power of your thought. When you engage in thinking, you *create* thought. The Universe is the complex Thought of an Infinite Thinker. Nothing exists outside the Universe of Thought. The only possible power of creating, then, is that of thinking. Nothing exists that is not thought into existence.

An infinite space containing nothing would be an infinite nonentity. Infinite space containing matter and force would be an infinite closed system. Eternal matter could not exist without eternal force. The assumed eternal matter is eternal force. But, since force and space are not identical, and since space can do nothing, the closed system of infinite force assumes that that force is introduced into infinite space. In asking how this could be effected we must think in terms of our highest selves, that is, *in terms* of thought.

When we do this so as to conceive of an Infinite Thinker, we see that the Thinker's Thought *is* space and that the system can come into existence only *within* the Infinite Thinker. That is to say, the Universe is a Thought-Expression of the Infinite. So far as our thoughts are concerned, these things are *as* true of the human self as of the Infinite.

For you, all that exists *in* your knowing exists *by* your thinking. You think into the existence, which you know: your world, your Nature, your body, your own mind. (The mind is not you; it is a product of your activity). You *create for* your knowing self all that you *know*. Being exists, of course, independently of your knowing, but you thought-create all that you *know*, because you only know what you *think*.

Ideally considered, then, it is for you to create the kind of body, mind, world that you will— within the limits of your human nature. This power to create, however, has been corrupted and weakened by thousands of years of false living, so that man practically is unable both to will and to create in all cases ideally.

The goal of our development is a far-off psychic state of the human self in which it can create for itself a body, a mind, and a world that shall be perfect relatively to finite individuality. At present, however, we can only will and thought-create according to what we are, which "what we are" is in part due to ancestral living,

in part due to our entertained ideals.

And now, observe:

5. *Some of the Detail Achievements of Your Thought.* It is yet the privilege of every human to accomplish several important things.

- (a) We can make it our business to think only health, happiness, courage, confidence, truth and goodness. As we think these things we create them in our thought world.
- (b) The influence of this creative thought upon body, mind and our personal world is immeasurable. Such thought tends to make more and more our own the elements health, development, success and a world beautiful. The natural outcome *is* the destruction of fear through elimination of its conditions.
- (c) You have here the finest possible breeder of courage. The conclusion from this and all preceding pages is that you can directly and indirectly create courage, since that attitude and that feeling are perfectly natural wit thoughts of happiness, success and personal development.

And so we observe, again:

- (d) This action of your creative thought-power will infallibly influence external conditions of your life. You cannot carry out these suggestions without bringing things to pass, which will insure you against poverty in old age. I do not mean, however, that you will thus compel great wealth. Let us see about this.

It is only a part of our social crime that men nurse the notion of the desirability of great wealth. *Great individual wealth is never really desirable.* On the contrary, it is as *undesirable as death.* It is undesirable for the *individual* because it limits his best development and robs him of the best success in living. We should establish asylums for exclusively rich people who have achieved their own wealth.

*The passion for excessive riches is insanity;* the great money-getters who achieve nothing else are *an insane.* Huge individual wealth is also undesirable for *society*, since it means the absurdity and crime of wide-spread poverty. This book has no interest whatever in your future wealth. It advises you to cultivate decency and reasonably limited means. Our goal in the interest of your courage — is precisely that: the expectation of reasonably limited means for health of body and culture of mind. This induces a further observation:

- (e) The limitation of personal means should be purely personal. One man or woman needs — just enough with which to make the most of himself or herself and life — no more, no less. Hence, *our individual needs*

*differ*. You cannot get a twelve-ounce life out of an eight-ounce brain. The twelve-ounce brain, however, has no greater right to make the most of itself than has the eight-ounce brain. The needs of *the* small personality are as imperative as are those of the larger one. One man needs less than another, but his needs are just as emphatic and true. The Universe is for all, and it provides for all the goal of a fine career of happiness and full development. It does not compel the achievement, but it makes the achievement possible.

- (f) Courage before the picture of yourself portrayed in your mind as happy, active, successful according to your needs — this is our present ideal. You can create a self for yourself, a world for and in that self, both of which shall forefend against an old age of Poverty and dependence, — barring the one thing, “bad luck”, — if you will masterfully think yourself as adequate now to the work before you and as always to be adequate, and so self provided for in the days to come. It is necessary, however, to observe:

**7. *The Accidents of True "Bad Luck" Do Occur.*** What then? It is essential do define "bad luck" down to the truth. A man in the West saw the need of a parcel delivery system in a southern California city. He instituted such a system, and later sold his business fourteen thousand dollars. Then he built and, furnished a good home for himself, and proceeded to "take comfort." Here was no "luck", but all law.

Then he permitted his insurance to lapse one day, and his neighbor's house went to ashes the next night, *and* his own followed. Had this man's insurance been kept up, and had the company carrying his risk, ordinarily sound, been sent into bankruptcy by the San Francisco disaster, that would have been a case of *bona fide* "bad luck" — according to unforeseen and uncontrollable law. The laws, which you cannot control sometimes, go against you, notwithstanding all reasonable precautions that you have taken, and the outcome is a real "bad luck". The laws, which you can control, are always for you *if you control them*.

When you fail to do this, your "luck" may be bad, but it is not true "luck". The suggestion, therefore, is that you intelligently control the laws related to your life so far as that is possible, humanly speaking. Hence we come to our regime.

### **REGIME AGAINST FEAR OF FINAL POVERTY.**

***First Phase: Now Adequacy.*** In the failure to handle reasonably controllable laws is where your fear of poverty, perhaps, finds its inspiration. If you feel adequate to life now, yet feel the vague fear of possible poverty later on, this *is* purely a case of feverish imagination, and the present regime should dispel the fear. You are invited, therefore, to practice intense and vigorous thinking in some such form as this: "***I am adequate now, and ever shall be, to all demands on my ability and courage.***"

***Second Phase: Psychic Demand.*** You are urged to put into operation the law of demand discussed at the beginning of this chapter, by formulating demands for adequacy and for

ample provision for old age, observing the instructions given in the discussion.

***Third Phase: Building for Compensation.***

If you still confront the fact that "bad luck" may strike you *in* the future, this is your main trouble. For that trouble you are urged to cultivate confidence and courage by the persistent use of the present regime, and you are invited now to observe the still deem and more beneficent law:

*The human self may win compensation against all disaster.*

Poor wisdom to conceive

Experience alone may weave

Fine tapestry of mind, of heart; rare lace:

How work the gods in men —

With brush or chisel, score or pen

Ere school of years might claim to give them grace?

And must experience mean

Defeat and pain — the builder's lien —

Exacted to the full in coin of age,

And not the nobler store

Of youth's perfections brought to more,

And joy of growth assured, our finest wage?

Thought-creative power is every soul's possession.

If you create a wealthy self to-day, no old age can rob you of that. Do not try to gauge the value in old age of such possession. No mood or state of to-day can accurately judge the attractions of tomorrow. When you are ill, food is tasteless, the ticking of the clock is preterm naturally loud, and all the wall-figures take fantastic shapes. Will these things turn out exactly as they now seem when boundless health is again your own?

Thus with the compensations of creative thought. To-day you desire for old age sufficient means for comfort. That is assured you if you observe the regimes of this book — barring a true "bad luck". But if actual "bad luck" comes and leaves you poverty-stricken in old age — (there is not one chance for that *in ten* thousand, for you are already on the way to adequacy and success) — yours then, if now you create them, the compensations of a self and an inner world that will be rich in content, happy in growth, full of the memories of a well-spent life.

For, *observe these pictures*. Note the contrasts. The first picture reveals *a* wrecked, undeveloped, unhonored, memory-blasted old man, alone in a garret, at eighty years of age. I bid you heroically to *create against* that condition.

The second picture reveals a physically feeble but mentally developed, honored, memory-blessed old man, alone in a garret, at eighty years of age. He will not be alone in a garret: thousands to one against such an outcome. But, if so, he has still the vast compensations of the true self, the courageous self: the full-grown mind, the splendid recollections of life. And *all* values possessed this man has *created* — just as the Almighty has created suns and constellations.

You are invited, then, to remember our insistence that in such a case old age will not find you in a state of poverty, and you are invited to develop and maintain a full sense of adequacy and courage for the now — holding the sense over from day to day until it becomes the permanent possession of your entire being.

### **FEAR OF FINAL FAILURE**

The fear of failure has its roots in two misconceptions, which are everywhere prevalent. You are invited steadily to examine these misconceptions until you fully perceive and feel their utter falsity, **FIRST MISCONCEPTION: *That Success Means Wealth and Visible Power.*** This is the error into which magazine and newspaper literature commonly drifts. The successful people are the moneyed people, it is often supposed, or the leaders of great industries, notable art, politics or society. This conception is untrue and absolutely groundless.

The error is based on the false notions that money is property and that publicity is power. Money is not property, except in the bare material, and the right to use the material in a certain way. And money is not wealth, except in its material, at all. Money is a substitute for property and a token of material wealth.

A dying man caused all his ownership in property to be converted into money, and then gathering his relations about him, threw the money into the fire, remarking that he thus relieved them from all trouble concerning it. The act was detestable, of course. Yet all the wealth his money had represented still remained in the world. The property that he had surrendered in the exchange for money still remained. Fire merely destroyed the token.

It is error to regard money *as* evidence of success, *in* itself. Money represents a *kind* of success when it *stands for material* values created by individual effort. Many possessors of money are unable to point to values behind it *as* their own creation. Unless your money represents some values, which *you have* created, it is not a symbol of *your* success. Your success, as indicated by money, consists, then, not in accumulation of money, but in creation of values.

Money is not a value: it is a medium of exchange of values. There are multitudes of values in the world, which have brought their creators no money. Stolen inventions and the application of scientific discoveries may be cited. No man's success, therefore, is necessarily represented by the amount of money he owns.

Money symbolizes the *superficial in life*, but *success strikes away down into life's very heart.*

Similar truths obtain with reference to power. *Power is ability to create, transform or move values.*

*Values are the things that are indispensable to progress.*

This power to create, transform or move things that are indispensable to progress cannot reside in publicity nor consist of office or position, since it is often unseen and without the leverages usually employed. Always, at the last, we discover that power is solely a

matter of thought and action directed by will.

The only *wealth man* knows is value indispensable to progress. The only power *man* knows is ability to create such value.

The only creator of real value man knows is will-directed thought-action. *Success is the development of ability to create values indispensable to progress, and the creation of such values through will-directed thought-action.*

We conclude, then: You possess this ability to some degree; if you have made the reasonable most of that ability, you are so far *a* success. If you have created some values indispensable to progress, as, reasonably speaking, you surely *may* have done, you are a success.

You possess a will and the power of thought: if you have developed and used will and thought to your reasonable best, you are a success.

Let us understand that the average man and woman has it in his or her power to achieve, for him or her, just as great and genuine a success *as any man* or woman of wealth, position, fame or genius. It is, therefore, a mistake to look to any other human being for a standard of your success. *You alone can furnish that standard.* The only legitimate standard of an individual's success is what that individual, reasonably speaking, can or ought to be and do according to his endowments — with environment or circumstances merely considered as stimulus to achievement. Thus we come to the...

**SECOND MISCONCEPTION:** *That Success is Ever a Matter Involving Things External to the Individual.* Success is absolutely personal, and has no necessary connection with external matters.

When we measure success by externals, we invariably setup as a standard some other personality or some other person's achievements. Thus we judge individuals, and ourselves, by mere notions. If the individuals fail to realize our notion, they have failed, we thoughtlessly decide. If their life does not take on certain external signs, they are, again, failures, we conclude. Hence, when *we* fail to resemble *a* given individual in personality or in achievement, we judge ourselves to have failed. But all this is error, which we seek now to remove by the regime:

#### **REGIME AGAINST FEAR OF FINAL FAILURE.**

**First Phase: Real Success Now.** No man's or woman's success depends on his resembling a given individual or upon his duplicating another's achievements. The juniper bush or ground cedar is not *a* failure merely because it may not grow to be as tall as the oak and bear acorns. The possibility of a given kind or degree of success is born into every human being. That is his right and his responsibility. If he wins that, no failure is he. The real question, then, is this — and it is enough: "What can I, any human, be and do to create, transform, or move values indispensable to progress"? Your success is your practical answer to that question.

The fear of failure has, therefore, no ground in which to thrive, if

First, you make practically your own the principles of this chapter;

Secondly, you resolve to make good, and, reasonably speaking, do make good, the practical answer to the question above given. You can never fear failure while you are so engaged. The resolve and the action will infallibly breed the courage-feeling that you are and shall be equal to all the entertainable demands that may come into your life. As you now read, that feeling arises in your consciousness: make the feeling habit by will and by incessantly recalling the idea.

***Second Phase: Psychic Demand.*** In the meantime, you are invited to continue in deepest action the demand-thought that all success possible to you shall assuredly be forthcoming from year to year through all your life". Whatsoever things ye desire — believe"!

### **FEAR OF LOSS OF FRIENDS**

Your friends are born, not made. Physically explained, friendship is due to a certain closeness of harmony between two individuals.

This harmony obtains fundamentally in the etheric movements of the personal atmospheres. If the harmony etheric tends to merging of movements because all movements in one person fit perfectly those of another person, the friendship will be that of love.

A looser complementing, so to speak, is the harmony of ordinary friendship. As we are born with a definite number of brain-cells, which may develop, but the multitude of which never in life can be increased, a certain limited range of nature is determined for us by our birth. These and other facts constitute the basis of the conclusion that we are born friends, not manufactured.

In terms of matter, the last analyst is of each person's nature leads to the idea of a given arrangement and number of movements in the etheric matrix as ground of physical body and parts. With such an endowment we are also born.

In terms of psychics, the individual nature is definitely endowed for development with powers and traits, which may be symbolized by such etheric movements, but which really express within them.

In mechanics, some varieties of motion will not harmonize with others. So, in the ether-ground and the psychic system of any individual, harmony with other systems (persons) may require greater ingenuity of skill in adjustment often obtaining not very satisfactorily, failing to secure certain friendships, or even proving utterly impossible.

Your real friends, then, are given you when you come into the world. Somewhere they await you, as you await them; sometimes they will come to you, as you will go to them. You need not seek them: the nature of things will in due time bring them to you.

Then you will know the one who has come: not, perhaps, instantly, but sooner or later — surely know.

The measure in which these propositions are sanely true depends on the measure of your steadfast fidelity to your truest and highest self. By so much *as* you are splendidly and growingly YOU at the best (reasonably speaking), by so much will you have true friends to the very last. This is an infallible method for winning friends. If you try to make them, you will fail. You can only *create* friends, and this you accomplish by growing friendships, and this you achieve by being always, freely, with idealism and aspiration as your motive powers, your whole true and highest self.

When you catch and feel the certainty of the truth here presented, your fears for future loneliness must vanish — provided you accept the regime.

### **REGIME AGAINST FEAR OF THE LOSS OF FRIENDS.**

***First Phase: The True Self Now.*** You are, therefore, urged now to resolve and always to make good the resolution: "*I am now and from henceforth I freely shall be, in idealism and aspiration, my whole highest true self*". If you will look back upon your life, you will see that always your deepest friendships have sprung up without search, effort or planning. You have for a time, now and then, felt that this or that person was surely your friend.

But time, space, work, has intervened, and the so-solid seeming bonds have faded away. Yet here and there bonds have somehow held — your relations of friendship have been kept up, and you know now that nothing can dissolve the ties that bind, nothing can destroy the few friendships, which remain to you. These values are yours forever.

***Second Phase: Self as Resource.*** It is the loss of the ephemeral friendships that suggests some final day of loneliness to you, and inspires the fear now before us.

We observe:

*No human being should ever permit himself to depend on any other human being for happiness.* The happiness which springs from friendships is legitimate and desirable, with a reservation — that self and God's world still hold good and are enough, whatever becomes of this friendship or that companionship. Thus appears the foundation-truth of real friendship.

Your value to your friend, and his value to you, is in each case measured precisely by your ability to companion and be alone with your own soul. You enjoy your friend by giving and receiving values, and the values depend on the depth and wealth of the self.

If you can find happiness and wealth in self, you will make a true friend for some other self. But when you *depend* on your friend, you by so much leave yourself unmined, undiscovered, undeveloped, and you thus rob yourself and your friend.

You are therefore, urged to be your whole true and highest self, and to cultivate ability to find there happiness, and power and comradeship. By so much *as* one observes such a principle, by so much must the fear of future loneliness vanish from his thought.

**Third Phase: Psychic Demand.** You are invited to bring psychic demand upon the present for true friends now and thus to develop within the subconscious self an attitude and quality which shall in the future always secure you the now -friends you need, both for happiness and for welfare and success. Psychic demand alone will infallibly banish the fear here discussed.

### **The Rock of Courage**

When fails the august Law of Laws  
That each effect must have its cause.  
When self, the I, from Self Supreme  
Divides, as life from death's dull dream,  
Then is all courage dear.

But lo, I am! Image *as* soul  
Of Cause Uncaused — the Living Whole:  
But lo, my life the sure effect  
Of all my thoughts and will elect;

But lo, as God attracts but Good,  
So I, in equal masterhood:  
How, now, shall feats appear?

While reigns the changeless Law of Laws  
That each effect reveals its cause, —  
While *I*, the self, and Self Supreme  
Share will and thought, — as bank and stream?

Mine is the courage of the soul  
Harmonic with the Perfect Whole:  
Immune as God to fear.  
— The Author

"Fear binds the free vibration of the life through the body by paralyzing the life-force which *is* in it. To fear is to lessen our spirit's hold on its godhood. To fear is to lose confidence in the power of your own spirit to hold you and to keep you in perfect harmony. To *fear* is to weaken your *spirit's* hold on its supply — God. To fear is to place yourself as a servant to all those things that are beneath you.

There is no cause for fear, as man is made with the possibility of *generating all power within himself*. He masters every condition by *keeping himself so positive* that he can *attract to him self only the best* of all knowledge, all power and all harmony. *He* can then mold all circumstances to his desire. He does this by his knowledge of the law of attraction, like attracting like. If he holds within him self *only supreme desire*, or godlike desire, he *can attract to himself only superior* powers and supreme gifts. But he must constantly hold himself as supreme, never forgetting for one moment that he is one with God." — **Elizabeth Deuress**

WE have discovered longer this that the treatment of fear and the development of courage, to be successful, demand far more than the mere reading of *a* book. Doubtless, even a rapid journey through these pages has revealed the possibility of high courage in all, has even inspired, now and then, genuine if temporary moods of real fearlessness; but the courage that surely justifies our work is *a* growth within the deeper self, is therefore permanent, and is always all-round for all occasions. Such *a* psychic power demands two things, speaking generally:

Instruction in *exactly what to do and how to do exactly that*— *the* standing motto of the Power-Book Library.

A consciousness of adequacy that is really vital, since *vital education is the evolution of consciousness* — the foundation principle of all the Power-Books.

The instruction given in preceding chapters meets the first requirement. Vital consciousness of courage can only result from work in the regimes set forth — according, of course, to personal needs. By constant practiced thought and iteration of ideas and inspirational sentences, day after day, month after month, a personal spirit and *a mental* attitude are developed which more and more *realize* the *opposite* of every sentence in the first paragraph of the quotation preceding this chapter, and the full *affirmative* of every statement in the second paragraph of that quotation.

"*Thus* we come to our....

### **FINAL AFFIRMATIONS.**

You are invited to repeat the affirmations given below, in their order, daily for long, until they represent your real mood, deep and permanent:

#### *Section One.*

1. "My courage induces free vibration (or action) of the life throughout my body by inspiring the life-force within it."
2. "My courage strengthens my spirit's hold on its godhood."
3. "My courage inspires within me confidence in the power of my own spirit to hold me and to keep me in perfect harmony."
4. "My courage strengthens my spirit's hold on its supply — the Infinite."
5. "My courage makes me master of *all* those things that are beneath me."

#### *Section Two.*

1. "I, *as* human, possess the practical possibility of generating all power within myself." *Positive* that I attract to myself *only the best* of all knowledge, all power and all harmony."
2. "Thus positive (never negative), I can mold all circumstances to my desire."
3. "Like attracts like, and, looking within myself *only* supreme, or godlike desire, attracts *only* superior powers and supreme gift"
4. "In the profoundest way I am conscious now of being at one with the Universal Forces of Power and Life"!
5. "I am! I am Power! I am Courage!"

So closes our study. We now know that fear in no way is essential to life, and that courage is the rightful heritage of every human. Let us, then, all highly resolve —

**I HIGHLY RESOLVE:**

To fear no evil;

To be myself always, at my best;

To live my own life, freely and fully;

To think my own thoughts, vigorously and honestly;

To achieve whatever high things the law of cause and effect, working within me, and rightly directed by me, may bring forth for wealth, position, friends, happiness and power;

To repudiate into the legitimacy, and to banish the thought of fear, lest I be too confident against evil, too much myself, too free in life, too honest in thought, too successful, or influential, or popular, or happy, or full of power;  
("For this, the notion that confidence in self and real success may need or invite a fall, a disaster, a discipline, is about the subtle stand most baneful heresy *in* life).

All things good, true and beautiful art mine!" I am! I am Power. I am Courage.

What I have written let it stand. I believe it. May you also believe; and believing, feel *I am the courage of the soul Harmonic with the Perfect Whole.*

Good fortune go with you!