Your Mental Powers
Thought Rules the World
HOW TO BUILD MENTAL POWER

By

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Thought alone is eternal.—Owen Meredith.

Those who think most govern those that toil.—Goldsmith.

The mind can only repose upon the stability of truth. —Dr. Johnson.

Culture implies all which gives a mind possession of its powers. —Emerson.

They are never alone that are accompanied with noble thoughts. —Sir Philip Sidney.

Reading furnishes the mind only with materials of knowledge; it is thinking makes what we read ours. —Locke.

Books are the true levellers. They give to all who will faithfully use them, the society, the spiritual presence, of the best and greatest of our race. —Channing.

Knowledge is a comfortable and necessary retreat and shelter for us in an advanced age; and if we do not plant it while young, it will give us no shade when we grow old. —Lord Chesterfield.
PREFACE

The lessons of this Course are designed to give to the earnest student a thorough development of the mental faculties.

The ability to reason correctly, and to form clear and precise judgments, is obviously of great practical value. The mind is the supreme, originating, constructive force in all human endeavor. Right mental culture is a direct means to refinement and nobility of life.

It is recommended that the lessons be studied in the order presented. Regular and conscientious application to the work as prescribed will assure the most gratifying results.

GRENVILLE KLEISER.

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# CONTENTS

<table>
<thead>
<tr>
<th>LESSON</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preface</td>
<td>ix</td>
</tr>
<tr>
<td>I. How to Develop Concentration</td>
<td>3</td>
</tr>
<tr>
<td>II. How to Build a Stock of Ideas</td>
<td>27</td>
</tr>
<tr>
<td>III. How to Put Your Mind in Order</td>
<td>53</td>
</tr>
<tr>
<td>IV. The Power and Use of Words</td>
<td>81</td>
</tr>
<tr>
<td>V. Cardinal Rules for Clear Thinking</td>
<td>107</td>
</tr>
<tr>
<td>VI. How to Find the Facts</td>
<td>131</td>
</tr>
<tr>
<td>VII. How to Build Intellectual Force</td>
<td>155</td>
</tr>
<tr>
<td>VIII. How to Analyze an Argument</td>
<td>181</td>
</tr>
<tr>
<td>IX. How to Form Sound Opinions</td>
<td>207</td>
</tr>
<tr>
<td>X. Practical Plans for Study</td>
<td>233</td>
</tr>
<tr>
<td>XI. Studies in Cause and Effect</td>
<td>249</td>
</tr>
<tr>
<td>XII. How to Make an Abstract</td>
<td>273</td>
</tr>
<tr>
<td>XIII. Development and Use of the Will</td>
<td>297</td>
</tr>
<tr>
<td>XIV. The Study of Arguments</td>
<td>321</td>
</tr>
<tr>
<td>XV. Imagination and Feeling</td>
<td>347</td>
</tr>
<tr>
<td>XVI. Building a Retentive Memory</td>
<td>371</td>
</tr>
<tr>
<td>XVII. Cultivation of Conscience</td>
<td>393</td>
</tr>
<tr>
<td>XVIII. Power of Intuition</td>
<td>417</td>
</tr>
<tr>
<td>XIX. The Search for Truth</td>
<td>441</td>
</tr>
<tr>
<td>XX. How to Develop Breadth of Mind</td>
<td>465</td>
</tr>
<tr>
<td>XXI. Spiritual Culture</td>
<td>489</td>
</tr>
<tr>
<td>Exercises in Concentration</td>
<td>19</td>
</tr>
<tr>
<td>Exercises in Constructive Thought</td>
<td>45</td>
</tr>
<tr>
<td>Exercises in Making Diagrams</td>
<td>73</td>
</tr>
<tr>
<td>Exercises in Word-Building</td>
<td>99</td>
</tr>
<tr>
<td>Exercises in Clear Thinking</td>
<td>123</td>
</tr>
<tr>
<td>Exercises in Fact-Building</td>
<td>147</td>
</tr>
<tr>
<td>Exercises in Developing Judgment</td>
<td>173</td>
</tr>
</tbody>
</table>

xi
<table>
<thead>
<tr>
<th>Exercises in Mental Analysis</th>
<th>199</th>
</tr>
</thead>
<tbody>
<tr>
<td>Exercises in Developing Sound Opinions</td>
<td>225</td>
</tr>
<tr>
<td>Exercises in Cause and Effect</td>
<td>265</td>
</tr>
<tr>
<td>Exercises in Making Abstracts</td>
<td>289</td>
</tr>
<tr>
<td>Exercises in Building Will-Power</td>
<td>313</td>
</tr>
<tr>
<td>Exercises in the Study of Arguments</td>
<td>339</td>
</tr>
<tr>
<td>Exercises in Developing Imagination</td>
<td>363</td>
</tr>
<tr>
<td>Exercises in Memory-Building</td>
<td>385</td>
</tr>
<tr>
<td>Exercises in Developing Conscience</td>
<td>409</td>
</tr>
<tr>
<td>Exercises in Intuition</td>
<td>433</td>
</tr>
<tr>
<td>Exercises in the Study of Truth</td>
<td>457</td>
</tr>
<tr>
<td>Miscellaneous Mental Exercises</td>
<td>481</td>
</tr>
<tr>
<td>Keys to the Exercises</td>
<td>505</td>
</tr>
</tbody>
</table>
First Lesson

HOW TO DEVELOP CONCENTRATION
First Lesson

HOW TO DEVELOP CONCENTRATION

You will receive great practical benefit from the study and application of this lesson. It will give you many useful ideas and suggestions, which you can apply at once in your daily activities.

Concentration means bringing your best mental powers to bear steadily and persistently upon a chosen subject.

Concentration is intensified interest.

The degree of your concentration depends primarily upon the degree of your interest in the subject before you. Your personal interest dictates to you certain acts, which after sufficient repetition become fixed habits.

Deepen your interest, and you deepen your power of concentration.

Eliminating the Unessential

You naturally place high up in your scale of thought-values those things which most directly and vitally concern you, such as your daily occupation, your financial interests, your ideals of life, and kindred subjects.

I therefore recommend you to make a special examination of your present interests, with a view to eliminating or modifying those which are not contributing to your best advancement.
HOW TO BUILD MENTAL POWER

Thus: How much time do you give at present to reading daily newspapers? What really worth-while purpose does such reading serve? Can you minimize this daily reading and devote the surplus time to some more profitable purpose, such as studying this course of lessons?

As you proceed to examine and revise your principal habits, you will be surprized at the improvement you can make in the product and quality of your daily work.

Make a written list of your largest interests, setting them down in the order of their importance to you. Then make another list—a strictly honest one—of the principal things which have occupied your mind during the preceding day or week. Careful comparison of these two lists will show you the extent to which you have neglected your most important interests, and will help you to make better plans for the future.

I do not mean, of course, that you are to give your thought and time too exclusively to one subject. Varied and diverse interests are necessary to your all-round mental development. Too much absorption in books might easily make you a book-worm, which you do not want to be. But I urge you to examine your present personal interests, with a view to giving more of your thought, time, and energy to essential and productive things.

**The Power of Earnest Thought**

Deep, earnest, definite concentration, practised regularly, is a potent force in the building of the mind. As you meditate deeply upon a subject, it gradually as-
sumes clearer form. Your intellect supplies proofs and other data, which you can arrange in proper order until you have secured a comparatively complete mental picture of your subject.

You should devote an adequate amount of concentrated attention to each matter which in the course of the day successively engages your mind. By "adequate" I mean just sufficient attention to do full justice to the degree of importance of the matter before you. If you try to consider several matters at the same time, your mental force will be scattered and insufficient for more than a partial grasp of any one of such subjects.

A particularly good plan for developing concentration is to apply a series of questions to a chosen theme. Take, for example, the subject of this lesson: Concentration. Ask yourself such questions as these:

What is concentration?
What have I read or heard about it?
What is its particular value to me?
In what immediate and practical ways can I use it?
What special conditions will assist me to concentrate?
Do I now possess the ability to concentrate at will?
How can I best utilize the suggestions of this lesson?

While asking these questions you have concentrated your mind upon the one subject of concentration, because all the questions have related to it. Note that concentration does not mean fixing your mind exclusively upon one idea or one phase, but turning it from one to another of various aspects of the same subject.
Concentration is enthusiasm for the particular thing you are doing. Awaken your deep interest in a subject, and concentration follows with comparative ease. Realize how important the power of concentration is to you, the many advantages its possession will confer upon you, how it will help you more thoroughly and rapidly to master a problem, how it will increase your intellectual vigor and give you habits of orderly and methodical thinking—realize these things fully, and your power to concentrate upon the subject of concentration itself will be correspondingly increased.

Importance of Orderly Thinking

In developing your power of concentration, have a well-defined plan of procedure. At first select subjects in which you already have a deep interest, or which will be of practical value to you in your every-day activities. As far as possible set before yourself a distinct goal to be reached.

You may proceed by degrees to more general subjects which will be of value to you by way of mental culture. For example, having chosen such a subject as "International Arbitration," you might set down in writing various ideas as they occur to your mind or as you gather them from books, thus:

Arbitration makes reason and justice, instead of force, the final arbiter in international disputes.

War settles nothing, but merely leaves behind a desire for revenge.

Arbitration settles disputes in an amicable and just manner.

The cost of war and the preparations against attack
involve Europe in an immense and increasing taxation, which threatens universal bankruptcy—to say nothing of the withdrawal of thousands of men from industry.

Arbitration is optional, and a nation will hardly be likely to ignore the decision of a court to which it has appealed.

Some form of European federation ought to be aimed at which, leaving each nation free as regards internal affairs, might arrange the relations of the states to each other on a basis of mutual accommodation.

A permanent tribunal of arbitration might be formed to which nations should be bound to submit all disputes, and which should, if possible, be supplied by the various powers with force to compel its decisions.

As civilization advances, competition gives way more and more to cooperation.

War may have been necessary to teach man the value of the social state, but when this is learned, the circumstances are altered.

Cooperation between nations is a much more efficient means to the same end than competition.

International morality has made enormous strides within the last few years. And it continually makes fresh strides, largely owing to the awakening of the people’s responsibility for the doings of their government.
PRACTICAL SUGGESTIONS

Carefully note the following practical suggestions:

How to Cultivate Attention

1. Check every tendency to wander from your chosen subject.—When you wish to concentrate upon a certain subject, but find your mind wandering from it, persistently lead your mind back again and keep on substituting this subject for the intrusive one. These efforts persistently repeated will surely bring the desired results.

Remember that the habit of continuous attention grows as you persevere in the work of applying your mind to one thing at a time. To cure yourself of mental distraction, determine that once having assigned yourself a definite task you will follow it to completion. The more earnestly you work to avoid scattered thought, the more rapidly will you strengthen all your mental powers.

The habit of writing out each day some of your leading thoughts will develop the faculty of concentration, and at the same time tend to clarify and condense your ideas. Frequent use of the pen is one of the best remedies for mental vagrancy and slackness.

It is desirable that you set aside certain periods when you can give your whole mind to the study of concentration, free from haste or probability of interruption. To concentrate at your best, try to eliminate all thought of the passing of time.
How to Develop Intensive Thinking

2. Bring mental pressure to bear upon your chosen subject.—There are many degrees of concentration. You may apply your mind to a subject, but not with sufficient mental pressure to get the best results. There is an energetic form of concentration, by which you summon all your mental forces to the task before you and bear down upon it with the utmost vigor. This kind of concentration is essential to profound study.

Ordinary concentration may grasp only the broad distinctions of a subject; as, for example, in the subject of the Christian religion—that it differs from the Mohammedan and other non-Christian religions, that it is based principally on the teachings of Christ and on the Scriptures. But a deeper, fuller, more intense concentration is likely to grasp not only these differences, but to penetrate beyond them into the very heart of the meaning and nature of the Christian religion.

When, therefore, you have chosen a subject upon which you wish to concentrate your whole attention, first set it before your mind in plain, clear, explicit form. Have a definite idea of the purpose you wish to achieve. Then turn the whole of your thought directly and immediately upon it. Bring the best powers of your mind into actual use. Determine to master that particular subject, to penetrate into it deeply and thoroughly.

Better results will come from comparatively little reading or studying done with intense concentration, than from many hours of desultory effort. It is the quality, not the quantity, of your thinking which will
contribute most to your real intellectual development. Hence the importance of learning how to concentrate your whole mind upon the matter before you, and of avoiding every influence or circumstance that would entice you from it.

How to Think to the Point

3. *Learn to think in a straight line.*—Form the habit of proceeding directly to the principal ideas or pith of the matter under consideration. It is possible to concentrate upon one subject, and yet not work directly toward its essential phases. To think in a straight line means to know definitely what you wish to accomplish, and to pursue that end without undue loss of thought or effort.

Here is a good example of thinking in a straight line:

“Work is always tending to humility. Work touches the keys of endless activity, opens the infinite, and stands awe-struck before the immensity of what there is to do. Work brings a man into the good realm of facts. Work takes the dreamy youth who is growing proud in his closet over one or two sprouting powers which he has discovered in himself, and sets him out among the gigantic needs and the vast processes of the world, and makes him feel his littleness. Work opens the measureless fields of knowledge and skill that reach far out of sight. I am sure we all know the fine, calm, sober humbleness of men who have really tried themselves against the great tasks of life.”

When you have read this extract on “Work,” you feel that the writer has kept strictly to his subject, and
that he has given you in few words a practical and an
exalted impression of work. There has been no
waste of thought. The writer evidently knew what
he wanted to say and he said it. This is what I mean
by learning to think in a straight line.

How to Discipline Your Mind

4. Enforce a difficult task upon yourself each day.—
This is the best kind of self-discipline. Compelling
yourself to do daily some special work which you would
not ordinarily choose to do, or to study a subject of
unusual difficulty, will rapidly develop in you mental
facility and energy. It is comparatively easy to con-
centrate upon agreeable tasks, but your greatest powers
will be stimulated and developed only through doing
difficult things.

Take, for example, the abstract subject of “God,”
and the important question of how we may grow to
know Him. As you meditate deeply upon this ques-
tion you find yourself passing beyond your fund of
ordinary ideas and facts, and reaching out for some-
thing more comprehensive and satisfying. Such a
subject demands “creative” thinking, which comes only
from deep concentration. The results of a conscientious
effort may lead you to such conclusions as these:

“We begin to know God as we begin to know our
fellow man—through His manifestations. We may be
tempted to think that we can not know what we can
not see, but in a perfectly true sense we never see our
fellow man: we see his manifestations; we see his out-
ward appearance. We hear what he says; we notice
what he does, and we infer from all this what his
unseen character is like, what the man is in himself; so similarly and as surely we learn to know God. We see what He has done in nature and in history; we see what He is doing to-day; we read what He has conveyed to us for our instruction 'in sundry times and in divers manners'; and so we learn to listen for and to love 'the still small voice' in which He speaks to our hearts. Our knowledge here is as gradual and yet as sure and certain and logical as the other."

How to Utilize Your Environment

5. Seek the best conditions for your work in concentration.—Promptly check in yourself every tendency to drowsiness, day-dreaming, and listlessness of mind. Keep your faculties wide-awake. Physical vigor and freshness are prime requisites for concentrated effort. Lack of power of concentration may be due to fatigue, physical debility, or an overheated room.

Give particular attention to the conditions of your surroundings, so that they may assist, rather than hinder, your efforts to concentrate your mind. Have a comfortable chair in which to do your reading and studying. Be careful to have a good light, and let it come from one side so as to avoid eye-strain.

In sitting, a proper position of the body is important. Sit far back in your chair, with your back straight, chest high, and head well up. Sit easily erect, but not tensely. A slouching position, if long sustained, interferes with the action of the lungs, heart, and general circulation of the blood, and soon produces lassitude, rendering concentrated mental effort difficult if not impossible.
HOW TO DEVELOP CONCENTRATION

Realize that your attention is being constantly solicited. Find out just what enemies of attention there are in your particular case, and endeavor to avoid them. Since your power of concentration depends very largely upon your physical condition and surroundings, give special attention to these things.

How to Progress by Resting

6. Have stated periods of rest from your mental work.—In undertaking to develop your power of concentration, you should concentrate your mind for a reasonable length of time upon one task or subject, then turn your thought in an entirely different direction. Take up your subject again for a time; then rest and relax your mind; and repeat this process at convenient intervals.

Frequent periods of rest or change are very important. After each interval of relaxation you will be able to resume your line of thought with fresh interest and energy. These periods of rest will ultimately be a saving of time and effort, because they will better fit you for earnest, concentrated, productive work and study.

There are forms of useful idleness—leisure and recreation of the right kind—which are desirable and essential to your best mental development. However enthusiastic you are about a new study, do not begrudge the time you give to proper relaxation.

How to Become Mentally Honest

7. Cultivate sincerity, definiteness, and vigor of thought.—Seriousness and honesty of thought is the basis of all great thinking. You learn to trust your
thought by using it aright. Mental integrity confers mental authority. Sincere meditation and reflection will awaken in your mind the quality of thought which will best serve great and noble purposes.

Sincere thinking will naturally lead you to be a precise thinker. You should adopt the practise of reflecting, every morning, upon the essential things you should do that day, and then begin by doing the most important things. Let it be a cardinal rule of your daily life to give first attention to things of first importance.

To become a vigorous thinker you must first realize the importance of stimulating your greatest powers into actual use, as the only way to achieve the largest results from your life. Frequently ask yourself such questions as these: "Am I putting forth the best effort of which I am now capable? In what other ways can I bring out my hidden mental powers and put them to actual use? Am I conscientiously developing and using increased power of concentration? What more can I do right now that I am not doing?"

How to Think Constructively

8. Form the habit of selective thinking.—You can, to a large degree, choose the kind of thoughts you wish to encourage and cultivate in your mind. Through practise, you can become as discriminating in your thoughts as in your choice of friends, clothes, food, or amusements.

Selective thinking means to choose, as far as possible, only those thoughts which you believe will be useful and desirable in your life. It means giving con-
sclious preference to thoughts which are constructive in character, as opposed to those which are destructive to your mental growth.

The habit of selective thinking is one you can rapidly develop through the application of this lesson. Once thoroughly established, it will transform your entire mental outlook, and increase your intellectual power with surprizing rapidity.

**Exercises in Expression and Word-Study**

In addition to the regular exercises of this lesson, I would like you to put into immediate practise two simple exercises which will yield gratifying results.

First, read a passage or paragraph from a standard author, then write down the author’s thoughts from memory and in your own language. Compare your composition with the original and note any vital omissions of thought on your part. This exercise will develop your concentration and memory. The fact that you know you are subsequently to write out the author’s thoughts in your own words will tend to make you concentrate more thoroughly. As you progress with this exercise you may select longer extracts.

I suggest to you, as another good exercise for developing concentration, the study of synonyms, using a dictionary for the purpose.

For example, take the word concise, and note that it means cut off short; much exprest in a few words; brief and compacted; succinct; terse; laconic; short; precise. Then examine the meaning of each of these words in turn.
Compact means closely or firmly united; pithy; sententious; not diffuse; not verbose.

Succinct means girded or tucked up; drawn tightly together; compressed into a narrow compass.

Note, too, that the word concise is usually applied to phraseology, while the word succinct is applied to style.

The word terse, as applied to style, means compact, with the additional idea of grace or elegance.

The word laconic is associated not only with brevity but with bluntness. It expresses an affected conciseness, which springs from some peculiarity or sentiment of the speaker. It means brusk; epigrammatic; pointed.

Short means brief; limited; quick.

Precise means having determinate limitations; exactly or sharply defined or stated; not vague or equivocal. It means accurate; exact; definite; correct; scrupulous; punctilious; particular; nice; formal.

Here are twenty or more different words which arise from an examination of the word concise. Study of this kind will exercise and develop your power of concentration in marked degree.

Provide yourself with a small note-book, label it "Words," and keep it exclusively for your study and examination of words. In another lesson I furnish you with some very interesting exercises in words as practical aids to the building of mental power.

For your convenience, I have divided into six days of the week some practical exercises for specifically developing concentration. Do the work in the manner indicated and you will be highly pleased with the results.
EXERCISES IN
CONCENTRATION

Important: Do not undertake to do these exercises until you have carefully read the entire first lesson. Then proceed to do these exercises on the days as assigned.

(L. i.)
Concentrate your mind for ten minutes upon the subject of building perfect health. Think of the essentials to good health: Daily physical exercise, abundance of fresh air, deep breathing, pure food, thorough mastication, adequate sleep and relaxation, personal cleanliness, and proper mental habits. Think of the priceless value of good health as the basis of accurate and vigorous thinking. Think of it as essential to great achievement.
Faith

Concentrate your mind for two minutes upon the subject of "Faith." Think of faith as reliance on testimony, as firm belief founded upon authority. Think of faith as a great constructive power in the moral and business world.

Doubt

Direct your mind for two minutes to the subject of "Doubt." Think of doubt in its destructive sense, as causing indecision, hesitation, distrust, suspicion, perplexity, and uncertainty.

Alternate from "Faith" to "Doubt" at intervals of two minutes, giving ten minutes to this exercise.

(TUESDAY)
Concentrate your mind for five minutes upon the subject of "Truth." Think of truth as something which conforms to fact,—as certainty, reality, verity.

Consider the value and desirability of truth as a personal acquisition. Ask yourself how you can best develop truth as a foundation for your daily thought habits.

Think of truth as furnishing your mind with the most valuable and useful knowledge, and how essential it is to your best mental development.

(THURSDAY)
Direct your mind to each of these subjects in succession, dwelling one minute or more on each.

(WEDNESDAY)
What is Concentration?

How can I best develop it?

What is its value to me?

How can I use it today?

Concentrate your mind for two minutes or more upon each of these subjects in succession.

(FRIDAY)
Direct your mind to each of these subjects, dwelling upon each for two or more minutes.

(SATURDAY)
Second Lesson

HOW TO BUILD A STOCK OF IDEAS
Second Lesson

HOW TO BUILD A STOCK OF IDEAS

There are five principal sources which will supply you with a stock of ideas:

Reading,
Writing,
Conversation,
Observation,
Reflection.

1. WHAT AND HOW TO READ

It is of vital importance to you to know what books you should read, and the most profitable way to read them. The simple act of resolving to read only the best books—those which have the seal of worth and authority upon them—will in itself be a valuable step in the right direction.

Buy books so that you can keep them and feel at liberty to mark and use them at discretion. Buy as many books as you conveniently can, because the mere physical side of books is valuable in creating "a bookish atmosphere" in which to read and study.

Formulate a plan in writing for a systematic course of reading, keeping in view a clearly defined purpose. Know precisely what you wish to accomplish, and select your books accordingly. If necessary, confer with a leading bookseller or local librarian on any
matters of doubt regarding a choice of books for your particular requirements.

There are, of course, certain new authors whose works will afford excellent material for criticism and discussion, but always give preference to books which you think will develop your deeper self.

The following are a few of the world's best books:

THE BIBLE
Shakespeare's Plays
Plato's "Republic"
Plutarch's "Lives"
Demosthenes' Orations
Bacon's "Essays"
Marcus Aurelius' "Meditations"
Emerson's "Representative Men"
Carlyle's "French Revolution"
Hamilton's "The Federalist"
Butler's "Analogy of Religion"
Lotze's "Microcosmus"
Berkeley's "Principles of Human Knowledge"
Huxley's "Essays"
Gibbon's "Decline and Fall of the Roman Empire"
Boswell's "Life of Johnson"
Smith's "Wealth of Nations"
Reynolds' "Discourses"
Epictetus' "Moral Discourses"
Ruskin's "Ethics of the Dust"
Spencer's "First Principles"
Haeckel's "History of Creation"
Darwin's "Descent of Man"

Thoughtful reading and study of even this comparatively small number of books will wonderfully enrich your whole mental life and endow you with a wealth of great and true ideas.
Right Methods of Reading

There are definite methods which you can follow in your reading of books, that will greatly enhance their value to you as a practical means of enlarging your stock of useful ideas.

1. *The best way to begin reading a book.*—First read the title page, then the preface and table of contents. The preface is usually a personal introduction to the author, and often he takes you into his confidence and tells you something of the inner purpose and meaning of his book. Reading the table of contents will give you a comprehensive idea of the author’s plan and method of treatment, and will also serve to impress an outline of the work upon your mind. Moreover, this preliminary reading is a mark of thoroughness which should characterize all your study.

2. *Think critically as you read.*—Be keenly alert in your reading, with an attitude of constant mental interrogation; as, Is this true? Do the facts warrant the statement? Are the proofs or examples adequate? Is the matter presented comprehensively, or is only one side of it given? Is the author trustworthy?

There is a wide difference between the results of casual reading and thoughtful reading. One book thoroughly read will be worth more in furnishing you with valuable ideas and in developing your judgment and discrimination than the perfunctory reading of many books. The way in which you read is quite as important as what you read. Keep clearly in mind the special object of your reading, and frequently emphasize to yourself the need for critical and painstaking effort.
3. Read slowly and deliberately.—This will give you the necessary time to weigh and judge the thoughts presented by the author. Rapid reading tends to superficial and uncertain thinking. Slow, deliberate reading makes for clearness and thoroughness.

It is sometimes advisable to skim through a book, especially where a preliminary examination of it is first desirable. But, as a general rule, the chief danger of skimming a book is that you get mere scraps of ideas instead of well-ordered facts.

I strongly emphasize the importance of careful and deliberate reading. Your constant aim should be to get deep, solid, useful knowledge. Read enough at a time, but do not load your mind to excess. The vital thing to you is not accumulation of material, but assimilation of valuable and useful ideas.

4. Mark the book freely with your pencil.—Under-score words, phrases, or passages which particularly impress you. When you have read a book through, review the parts underscored, and endeavor to fix them in your memory.

This habit once formed will help you to get the really practical and valuable things out of the book you read, and in subsequently reviewing such a book you will find it possible, simply by glancing at the parts you have marked, to bring to mind again the contents of practically the entire book. Furthermore, a book which you have carefully underscored will seem more particularly your own possession.

You can indicate in the margin of the book you are reading, your comments on the author’s thought, thus:
— Underlining words of special importance which you wish to find subsequently at a glance.

? Doubtful or questionable.

x Not true.

Other useful marks will suggest themselves to you. Always use the same mark to mean the same thing.

5. **Review what you have just read.**—It is of distinct advantage to stop occasionally and reflect upon what you have just been reading. Estimate how much of the author's thought has been imprinted upon your mind and how much you have really assimilated. Try to fix in your mind those ideas which you believe to be useful and worth while.

As you read, ask yourself such questions as these: What do these ideas mean to me? Do I understand them clearly? Do I agree with them? To what practical use can I put them? Is the author accurate, impartial, trustworthy? These and similar questions will develop your powers of discrimination.

6. **Occasionally read aloud.**—Daily practice in reading aloud can be made very beneficial. In this way your mind will receive a double impression, from the eye and the ear, and the act of pronouncing the words will tend to make you more deliberate and thorough in your reading. There is the additional advantage of fitting words to your mouth, thereby increasing your facility and readiness of expression. Alternate reading aloud and reading silently afford a restful change.

7. **Make a written analysis of the book you have read.**—A short, concise written review of each book you read will materially help to fix its contents in your memory. It will be a test of your grasp of the subject-
matter, and give you a satisfactory sense of thoroughness in your work.

It will be of great interest and value to keep a notebook exclusively for such analyses of the books you read, so that you can review them from time to time.

2. IDEAS AND DAILY WRITING

The act of setting down your ideas in writing will serve the valuable purpose of clarifying your thought, and of further augmenting your fund of ideas. I urge this habit of daily writing as one of the best means of developing clear and vigorous thought.

Commit to writing each day some of your new ideas. Have good-sized note-books for this purpose. Index them into subjects. At first set down things as they occur to you, with no special attempt at literary style. At the end of the week review what you have written, and note your progress in clearness of thought and expression.

The daily use of the pen is one of the best ways of developing lucidity of ideas. You may believe that your thoughts are clear and valid upon a certain subject, yet the attempt to set them down in writing may disclose an amazing degree of vagueness and inaccuracy.

An Exercise in Expression

A valuable exercise is to express the same ideas in different sets of words, and to compare their degrees of excellence in point of clearness, conciseness, and force.
HOW TO BUILD A STOCK OF IDEAS

Your intellectual power grows through use. Daily practise in writing out your thoughts will increase the fertility of your mind, and incidentally develop your concentration and enlarge your working vocabulary.

Take, for example, the following:

The faculty of judging, or deciding rightly, justly, or wisely, may be regarded as the leading and most important power of the mind. The question is how to develop in it what have come to be regarded as the indispensable qualities of precision and force. To attempt to give a definite plan for accomplishing this would be, to say the least, rather a reckless undertaking, but we may venture to suggest that these desirable qualities are the ultimate result of a great variety of influences arising from the reading of numerous books, and habits of observation. It can be said without fear of successful contradiction that one who is trained too exclusively along the lines of a single subject will not have superior judgment even upon that subject, while an all-round mental training, covering a wide range of subjects, will tend to increase his skill and knowledge in an ever-widening degree.

Here are the same ideas in different words:

Of the intellectual powers, the judgment is that which takes the foremost place in life. How to form it to the two habits it ought to possess, of exactness and vigor, is the problem. It would be ignorant presumption so much as to hint at any routine of method by which these qualities may with certainty be imparted to every or any understanding. Still, however, we may safely lay it down that they are the combined essence and extracts of many different things, drawn first from
much varied reading and discipline and afterward from observation. For if there be a single intelligible point on this head, it is that a man who has been trained to think upon one subject or for one subject only, will never be a good judge even in that one; whereas the enlargement of his circle gives him increased knowledge and power in a rapidly increasing ratio.

3. IDEAS AND CONVERSATION

One of the most important uses of conversation is the stimulation of ideas. Tell some acquaintance or friend of the things you have seen, heard, or read, and it will impress those things more deeply on your own mind. Moreover, conversation will often bring out ideas and thoughts from your mind, of which you previously were unaware.

Make it your special aim to converse whenever possible with persons of superior intelligence. In conversation with one of superior mind your own best intellectual powers are stimulated, hidden thoughts are unfolded and made plain, and you receive many benefits not to be gained in any other way.

By this means, too, you put your sentiments and opinions to a practical test, by learning what another person thinks of them, and the possible objections that may be raised against them. This is one of the best ways of correcting mistakes in your own point of view.

The reading of books will give you much that is valuable and necessary, but it is in actual mental contact and conflict with other people that your best thoughts will be molded and wrought into something real and enduring. Free and friendly conversation will
tend to give your mental powers their best development and expression.

The spirit of your conversation should be reciprocal rather than argumentative. Your object should be an interchange of ideas and views, not an attempt to fasten your opinions dogmatically upon others. Properly conducted, conversation should be to you a pleasant and profitable pastime, an exercising of your best faculties, and a definite contribution to your mental development.

Since the manner in which you use your powers of conversation may pave the way to notable achievement, I call your special attention to the following rules:

1. Choose your personal associates with discrimination.
2. Ask pertinent and useful questions.
3. Be an attentive listener.
4. At convenient times make written notes of anything especially valuable or instructive that you have heard.
5. Be ready to contribute your share of interesting ideas to a conversation.
6. Listen patiently to opposing opinions.
7. Never attempt to parade your knowledge.
8. Seek to draw out the most valuable thought of those with whom you converse.
9. Maintain your self-possession at all times. Be calm even in the face of an angry antagonist.
4. IDEAS AND OBSERVATION

Cultivate the habit of close and thoughtful observation. The knowledge which is of greatest value to you is that which you acquire from your personal observation and investigation. Observation furnishes your mind with a variety of ideas obtained at first hand, and this actual experience gives you a clearer and stronger conception of things than you can obtain merely from men or books.

Another advantage of observation is that you can employ it almost any time and anywhere, and thus constantly be adding to your mental store. The best results, however, depend upon the manner of your observing. Accustom yourself to look closely into things, to study them in detail and with a sense of deep interest and appreciation. Constantly aim to see things as they *are*, not merely as they *seem*. As much as possible, select for observation and investigation those things which you think will be of greatest practical value to you in some particular work.

Let your aim be to make your observation correct and adequate. Look at all sides of a subject and know it so thoroughly that you will be ready to answer any reasonable questions concerning it. Be interested and eager regarding the things you observe and study. The more curiosity and enthusiasm you can temporarily arouse in yourself, the more productive will your observation become.

Careful observation will develop your concentration, broaden your mind, and strengthen your power of originality. It is your own experience, and the results
of your own thinking and feeling, which will best enrich your mind. Put your newly acquired ideas to practical use.

5. IDEAS AND REFLECTION

Set apart a definite time for daily reflection. This is exceedingly important to you as a means of developing new ideas. Moreover, it is chiefly through meditation that you can properly take stock of your ideas, examine and estimate them, and set them in proper mental order. Through reflection you acquire the power to enter more deeply into what you have read, seen, or heard, and determine definitely what new ideas are worthy of a permanent place in your mind.

The habit of frequent reflection will help you to discriminate in the acceptance and use of newly acquired ideas. It will also clarify and bring into consciousness many old ideas that are merely dormant.

The regular habit of reflection is a necessary part of profound and philosophical thinking. The deep thinker is deep mainly for the reason that he takes time to examine his ideas, and forms his opinions and judgments only after long and conscientious deliberation.

These suggestions as to reading, writing, conversation, observation, and reflection, will direct you to the principal sources for ideas. It will be necessary for you to be constantly alert in giving preference to ideas having the elements of truth, vitality, and usefulness. Over and over again you should ask: Is this true? Is this vital? Is this useful? Is it valuable to me? Can I use it now? Gradually you will form the habit of challenging ideas as they are presented to
your mind, and of giving preference to those which fulfil these requirements.

**Cultivation of Helpful Ideas**

Your progress in constructive thinking will be facilitated by dwelling upon carefully selected ideas and by carrying them uppermost in your mind for frequent consideration.

Constructive thinking is promoted by the habitual cultivation and use of ideas which are clear and true, and by the avoidance of those which are vague and false. Gather a large stock of ideas, but be sure they are clear and true ideas, and that you discriminate in your choice and use of them.

A clear idea is one which represents an object to the mind with full evidence and strength, and plainly distinguishes it from all other objects; as, coldness, solidity. An obscure idea is one which represents an object to the mind so faintly, imperfectly, or confusedly, that it does not appear plain to the mind; as, a recent occurrence, an unsuccessful undertaking.

A true idea is one which truthfully represents an object to the mind; as, heavy, bitter, sweet. A false idea is one which falsely represents a thing to the mind, as when the water makes a straight stick appear crooked.

A constructive idea is one which possesses the elements of truth, vitality, and usefulness. Its character is affirmative. A destructive idea is one which is marked by weakness, inaccuracy, and uselessness. Its character is negative.
Value of Written Notes

As previously suggested, you should form the notebook habit. The practise of writing down your ideas will tend to impress them more deeply upon your mind, besides affording you the advantage of being able to refer to them as occasion demands.

Keep several large note-books for permanent records, preferably one book for each important subject in which you are interested. The pages should be numbered, and an index made of subjects and their sub-headings. Have a supply of small note-books for pocket use. In these you can roughly jot down ideas to be subsequently transferred to your large note-books.

Another purpose of the note-book is that it relieves you of the necessity of carrying in your mind many details which, tho important for you to know, are not of immediate use. In this way you can preserve valuable data, gathered from various sources, for use upon a future occasion.

In view, therefore, of the great practical value of written notes, I strongly urge that you always have a note-book ready at your hand while you are reading or studying any book of importance. The time to record valuable new ideas is just when they occur to you, as subsequently they may lose some of their vividness and vitality.

Principles, rules, and vital facts should be fixt in your memory, but avoid overloading your mind with too many details. Frequent reflection and meditation are valuable aids to the preservation of ideas. The
act of mentally examining and dwelling upon ideas, tends to fix them in the memory.

Utility the Acid Test

Go to the best sources for your ideas, as I have suggested, and use discriminating care in your selection of such ideas. The most important question is the practical use to which you will ultimately put the ideas you have acquired. You may well ask yourself, preparatory to developing a large stock of ideas, what useful purpose you have in view. Do you wish to use such ideas in your business or occupation? Do you want to make yourself proficient in a special subject? Is your object the pursuit of some particular line of truth? Or do you seek mental culture simply for its own sake?

The more definitely you determine the object of your study, the better will you be able to choose the most suitable and valuable ideas for your purpose and the best means of turning such ideas to practical account. It is part of your mental training to cultivate habits of definite, direct, and thorough effort in all your undertakings.

You should now see clearly the meaning and importance of constructive thinking. Aim to make your daily thought selective and affirmative. Deliberately choose the kind of ideas that you wish to encourage and keep in your mind, and let them be, as far as possible, ideas with which you can construct something practical, useful, and permanent.

The lessons of this course are designed to give you a comprehensive mental training, and they will ac-
complish this purpose in the degree in which you apply yourself to them with diligence and regularity.

I ask you to review each night the trend and quality of your thought of the day, and judge for yourself what mental progress you have made. Know from day to day to what extent you are applying your increased mental power in achieving actual, worth-while results.
EXERCISES IN DEVELOPING
CONSTRUCTIVE THOUGHT

Important: Carefully read the entire second lesson before you undertake to do these exercises.

(L. 2.)
M O N D A Y

All things are double, one against another. Tit for tat; an eye for an eye; a tooth for a tooth; blood for blood; measure for measure; love for love. Give, and it shall be given you. He that watereth shall be watered himself. "What will you have?" quoth God. "Pay for it and take it." Nothing venture, nothing have. Thou shalt be paid for exactly what thou hast done, no more, nor less. Who doth not work shall not eat. Harm watch, harm catch. Curses always recoil on the head of him who utters them. If you put a chain around the neck of a slave, the other end fastens itself around your own.

Read the above extract aloud, very deliberately. After you have read it through reflect upon it for a few minutes. Then try to repeat the ideas aloud in your own words. Repeat the exercise several times.
TUESDAY

There is no better way, I believe, in which to test the reality of our culture than by the self-discipline it teaches us to use in talk; and it may be that the chief service we can render, the chief outcome that God looks for from our higher education, is that in our homes, in the society around us, we should set a higher example of the right use of speech; the right tone and temper and reticence in conversation; the abhorrence of idle words. Neither let us think that this ever will be easy to us. We must not be affected or pedantic, we must not be always setting other people right; but we must be careful; we must keep our wishes, our passions from coloring our view of things.

*Copy the above in your note-book and reflect upon it. Then write down, in your own words, the most important ideas contained in it.*
WEDNESDAY

Look around the room in which you are sitting. Then close your eyes, and describe aloud what you have just seen. Give as many details as possible.

Next look at a particular object, such as a picture, chair, desk, or book. Examine it closely. See all its sides and details. Close your eyes and describe it as completely as possible.

Describe aloud a street in which you walked to-day or yesterday. Include all conspicuous or distinguishing features.

This is one of the best means of developing keen and accurate observation. It will make your every-day world an entirely new one, and much more interesting, and will add to your fund of ideas as almost nothing else can do.
THURSDAY

Examine your ideas on the subject of "Success." What do you mean by the word? Do you think success in life is attained more by will than by good fortune? How much of a man's success is personal or of himself, and how much is impersonal or dependent upon favoring circumstances? Have you a clear and definite idea of the meaning of success?

After you have carefully examined your stock of ideas on "Success," study other important subjects in like manner.

Here is a suggested list of important subjects for your careful consideration:

<table>
<thead>
<tr>
<th>Happiness</th>
<th>Immortality</th>
</tr>
</thead>
<tbody>
<tr>
<td>Optimism</td>
<td>Religion</td>
</tr>
<tr>
<td>Patriotism</td>
<td>Militarism</td>
</tr>
<tr>
<td>Education</td>
<td>Prohibition</td>
</tr>
<tr>
<td>Health</td>
<td>Prosperity</td>
</tr>
</tbody>
</table>
FRIDAY

Constructive

Whether your work be manual or mental, planting corn or writing epics, so only it be honest work, done to your own approbation, it shall earn a reward to the senses as well as to the thought; no matter how often defeated, you are born to victory.

Destructive

I am passing through an experience that is almost more than I can bear. It is so hard to try to rebuild a broken life when a man gets past sixty and when there are insurmountable difficulties in the way. I have had misfortunes so severe that I am almost in a state of collapse. There is not much use for old men now.

Carefully study the difference between the foregoing sets of ideas, and see for yourself why you should cultivate one kind and exclude the other.
SATURDAY

Selective thinking means choosing thoughts which have special value or excellence; giving preference to thoughts which are most useful and desirable.

Affirmative thinking means thinking in a clear, positive, assured sense; the mental habit of confirming rather than denying.

Constructive thinking means building thoughts into practical, useful form; putting your thoughts together so as to produce something of value.

Commit to memory the above important definitions, and carry them in your mind as constant guides in your selection and use of ideas in both your reading and your daily thought and speech. Be on constant guard at the door of your mind and as far as possible give entrance to thoughts of only a constructive character.
Third Lesson

HOW TO PUT YOUR MIND IN ORDER
Third Lesson

HOW TO PUT YOUR MIND IN ORDER

In this lesson I furnish you with an interesting plan for systematizing your mind. It will help you so to classify your knowledge that it will be readily available for use.

This plan consists of making diagrams, first in writing, upon principal subjects in which you are interested. After you have worked out these diagrams carefully on paper, they are to be committed to memory, when they will serve as "mental pigeon-holes" for your most important ideas, opinions, facts, and judgments.

Certain mental habits of system, order, and classification are essential to mental efficiency. Definite, clear-cut, accurate thinking proceeds mainly from a well-ordered mind. When your principal ideas are carefully classified in your mind, according to their respective subjects, the practical value of your knowledge will be greatly enhanced.

Classification and system are now applied with great advantage to all branches of education, business, and other departments of human effort. Grouping ideas and objects into classes simplifies thinking. The right use of system economizes thought, time, and energy.

Classification is a "contrivance" for the best possible ordering of the material of your mind. It will give
you larger command over your present knowledge, and increase your capacity for further mental acquisition.

You can, for convenience, group many individual things into a few great classes. For example, you can classify millions of objects under the two general heads of "animate matter" and "inanimate matter." Under the single classification of "abstract relations" you may include all ideas of existence, relation, quantity, order, number, time, change, and causation.

The classification of "dimension" may include size, expansion, distance, interval, length, breadth, thickness, height, depth, summit, outline, limit, and kindred ideas.

"Taste" may include pungency, savoriness, sweet- ness, sourness, insipidity, and other sensations.

"Solids" may include density, hardness, brittleness, softness, elasticity, tenacity, texture, and similar ideas.

"Intellect" may cover broadly precursory conditions and operations, materials for reasoning, reasoning processes, results of reasoning, extension of thought, creative thought, nature of communicated ideas, modes of communication, and means of communication.

**Rules for Classification**

The division of things into classes should be actual and essential. There must be a general identity among the things classified into a group; that is, things which have attributes in common should be grouped together. The following rules for classification will be of suggestive value to you:

1. The divisions should mark a distinct difference between the members divided.
2. Each part must be less than the whole, but all the parts taken together must not be more or less than the whole.

3. The largest general divisions should be made first.

4. The smaller or subdivisions made next.

5. Avoid unnecessary divisions.

6. Groups should not overlap, but should be mutually exclusive.

7. Divide your subject to suit the special purpose you have in view.

Thus: Suppose you desire to determine just what is included in "matter." You may first divide "all matter" into two general divisions of "inorganic matter" and "organic matter." "Inorganic matter," again, may be divided into "fluids" and "solids." "Organic matter" may be divided into "vitality," covering both general and special kinds of life; and "sensation," including heat, taste, touch, sound, odor, and light.

The differences in the purposes of classification may be illustrated in the case of a book. In considering its parts a printer would divide the book into sheets, the sheets into pages, the pages into words and lines, and the lines into letters. But a grammarian would divide it into chapters, paragraphs, sentences, phrases, words, parts of speech, and punctuation. Again, a logician would divide it into chapters, arguments, propositions, ideas, words, and conclusions. Another example is that of a diamond, which a jeweler would classify with the ruby and emerald as a precious stone, while a chemist would class it as one of the forms of carbon.
How Classification Makes for Clarity

You will see, therefore, that the chief object of division and classification is to insure that harmony of ideas which arises from clearly distinguishing between resemblances and differences of things. When you make a classification be sure that it is suited to the special purpose you have in view, and that it brings together things agreeing with each other and differing from all other things.

It is not always possible to separate things from one another by hard and fast lines. They may shade into each other, as in the old question of what constitutes a heap of stones. You first ask if three stones make a heap. If the answer is "No," then you ask whether four stones make a heap, then five, and so on until your respondent admits his doubt as to precisely when the addition of a stone makes that a heap which was not a heap before. You will also find it difficult to locate the exact point at which boldness becomes rashness; modesty, diffidence; circumspection, cowardice; and so on. Personal opinion plays a large part in such matters.

Diagrams—Their Educational Value

Before I give you illustrations of diagrams for examination and study, I would like you to consider some of the advantages you will derive from this interesting work. First, the making of a written diagram is the most direct means of classifying your knowledge on any matter. It gives thoroughness to your thinking. By means of a diagram you secure a more compre-
hensive view of the subject you are studying. It tends to give clearness, definiteness, and logical order to your thinking. It develops concentration. It enables you to carry your knowledge with a minimum degree of effort. Other advantages will reveal themselves to you as you apply the plan.

After you have prepared a diagram in writing, and it has passed your critical approval, proceed to fix it in your mind as a clear mental outline or picture. See it with your "mind's eye." Commit it to memory by means of meditation and concentration. Gradually prepare and memorize diagrams covering all subjects of special interest to you. The great practical value and usefulness of these diagrams will become increasingly apparent to you.

Your procedure should be as follows:

1. Make a diagram of general divisions of your subject.

2. Next make a diagram of subdivision of each of the general divisions represented in your first diagram.

3. Revise and correct these diagrams until they meet with your critical approval.

4. Commit these approved diagrams to memory so that you can summon them at will as clearly defined mental outlines.

I ask you to examine the following diagrams, which clearly illustrate the plan for systematizing your knowledge.
### Diagram I
General Classification of Knowledge

<table>
<thead>
<tr>
<th>Art</th>
<th>Philosophy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Law</td>
<td>Religion</td>
</tr>
<tr>
<td>Literature</td>
<td>Science</td>
</tr>
<tr>
<td>Medicine</td>
<td>Sociology</td>
</tr>
</tbody>
</table>

*Note.*—It would be difficult to make a classification of the enormous field of human knowledge to which all thinkers would assent. This diagram, however, will serve the present purpose.
### Diagram 2

**Art:** Esthetic

<table>
<thead>
<tr>
<th>Acting</th>
<th>Engraving</th>
</tr>
</thead>
<tbody>
<tr>
<td>Architecture</td>
<td>Music</td>
</tr>
<tr>
<td>Dancing</td>
<td>Painting</td>
</tr>
<tr>
<td>Drawing</td>
<td>Sculpture</td>
</tr>
</tbody>
</table>
Diagram 3

Art: Mechanical

<table>
<thead>
<tr>
<th>Agriculture</th>
<th>Manufactures</th>
</tr>
</thead>
<tbody>
<tr>
<td>Domestic economy</td>
<td>Mechanical occupations</td>
</tr>
<tr>
<td>Engineering</td>
<td>Metallurgy</td>
</tr>
<tr>
<td>Landscape gardening</td>
<td>Mining</td>
</tr>
</tbody>
</table>
### Diagram 4

**Law**

<table>
<thead>
<tr>
<th>Ceremonial</th>
<th>National</th>
</tr>
</thead>
<tbody>
<tr>
<td>Civil</td>
<td>Natural</td>
</tr>
<tr>
<td>Common</td>
<td>Parliamentary</td>
</tr>
<tr>
<td>International</td>
<td>Periodic</td>
</tr>
</tbody>
</table>
Diagram 5

Literature

<table>
<thead>
<tr>
<th>Biography</th>
<th>Journalism</th>
</tr>
</thead>
<tbody>
<tr>
<td>Drama</td>
<td>Letters</td>
</tr>
<tr>
<td>Essays</td>
<td>Oratory</td>
</tr>
<tr>
<td>Fiction</td>
<td>Poetry</td>
</tr>
<tr>
<td>History</td>
<td>Travel</td>
</tr>
</tbody>
</table>
Diagram 6

**Medicine**

<table>
<thead>
<tr>
<th>Anatomy</th>
<th>Physiology</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gymnastics</td>
<td>Surgery</td>
</tr>
<tr>
<td>Hygiene</td>
<td>Veterinary practise</td>
</tr>
</tbody>
</table>
Diagram 7
Philosophy

Ethics  Metaphysics

Logic  Psychology

Note.—This has been a customary classification, but logic, psychology, and ethics are now regarded by their chief promoters as sciences.
Diagram 8

Religion

<table>
<thead>
<tr>
<th>Church institutions</th>
<th>Religious history</th>
</tr>
</thead>
<tbody>
<tr>
<td>Homiletics</td>
<td>Theology</td>
</tr>
</tbody>
</table>
**Diagram 9**

**Science**

<table>
<thead>
<tr>
<th>Astronomy</th>
<th>Geology</th>
</tr>
</thead>
<tbody>
<tr>
<td>Biology</td>
<td>Mathematics</td>
</tr>
<tr>
<td>Botany</td>
<td>Physics</td>
</tr>
<tr>
<td>Chemistry</td>
<td>Physiology</td>
</tr>
<tr>
<td>Geography</td>
<td>Zoology</td>
</tr>
</tbody>
</table>
### Diagram 10

#### Sociology

<table>
<thead>
<tr>
<th>Administration</th>
<th>Education</th>
</tr>
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<tbody>
<tr>
<td></td>
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</table>

<table>
<thead>
<tr>
<th>Commerce</th>
<th>Political science</th>
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</table>

<table>
<thead>
<tr>
<th>Customs</th>
<th>Statistics</th>
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</table>

<table>
<thead>
<tr>
<th>Economics</th>
<th>Associations and institutions</th>
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<td></td>
<td></td>
</tr>
</tbody>
</table>
### Diagram II

**Divisions of Ancient Philosophy**

<table>
<thead>
<tr>
<th>Pre-Socratic</th>
<th>Cynic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Socratic</td>
<td>Stoic</td>
</tr>
<tr>
<td>Platonic</td>
<td>Epicurean</td>
</tr>
<tr>
<td>Aristotelian</td>
<td>Neo-Platonic</td>
</tr>
</tbody>
</table>

*Note.—You can extend indefinitely such diagrams upon any subject in which you are particularly interested. For example, if you are making a special study of philosophy, you can prepare a series of diagrams, showing the divisions of ancient and modern philosophers, as shown in this and the following diagram.*
## Diagram 12

**Principal Modern Philosophers**

<table>
<thead>
<tr>
<th>Bacon</th>
<th>Kant</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bentham</td>
<td>Leibnitz</td>
</tr>
<tr>
<td>Berkeley</td>
<td>Lessing</td>
</tr>
<tr>
<td>Butler</td>
<td>Locke</td>
</tr>
<tr>
<td>Comte</td>
<td>Lotze</td>
</tr>
<tr>
<td>Descartes</td>
<td>Mill</td>
</tr>
<tr>
<td>Fichte</td>
<td>Pascal</td>
</tr>
<tr>
<td>Hamilton</td>
<td>Schelling</td>
</tr>
<tr>
<td>Hegel</td>
<td>Schleiermacher</td>
</tr>
<tr>
<td>Herbart</td>
<td>Schopenhauer</td>
</tr>
<tr>
<td>Hobbes</td>
<td>Spencer</td>
</tr>
<tr>
<td>Hume</td>
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Vital Need of Order

The importance of order is well expressed in Amiel’s Journal:

“What comfort, what strength, what economy there is in order—material order, intellectual order, moral order. To know where one is going and what one wishes—this is order; to keep one’s word and one’s engagements—again order; to have everything ready under one’s hand, to be able to dispose of all one’s forces, and to have all one’s means of whatever kind under command—still order; to discipline one’s habits, one’s efforts, one’s wishes; to organize one’s life, to distribute one’s time, to take the measure of one’s duties and make one’s rights respected; to employ one’s capital and resources, one’s talent and one’s chances profitably—all this belongs to and is included in the word order. Order means light and peace, inward liberty and free command over oneself; order is power. Esthetic and moral beauty consist, the first in a true conception of order, and the second in submission to it, and in the realization of it by, in, and around oneself. Order is man’s greatest need and his true well-being.”

Set apart a short period each day for practise in mental classification on the lines indicated in this lesson. Take a subject—preferably one of special interest to you—and determine mentally the main divisions into which it naturally falls. Then consider these general divisions in succession, and ascertain what definite and exact knowledge you have of each. This practise of making mental and written diagrams will stimulate all your faculties.
EXERCISES IN
MAKING DIAGRAMS

Important: Do these exercises with care. Then turn to the key and compare your answers with mine.

(L. 3.)


M O N D A Y

Essential Qualities of English Style

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Write here your classification of the most desirable qualities in the cultivation of English style.


**TUESDAY**

World's Great Orators

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*Write here the names of eight foremost orators of the world, not including those now living.*
**WEDNESDAY**

Principal Faculties of the Mind

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*Classify here twelve principal faculties of the mind.*
**THURSDAY**

World's Great Poets

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Give the names of twelve British and American poets of the first rank, distinguished for their universal appeal.
**FRIDAY**

*World's Great Novelists*

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*Write here the names of ten great novelists and what you think is the best novel of each.*
SATURDAY
Principal Spiritual Qualities

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Write here ten principal spiritual qualities of personal character.
Fourth Lesson

THE POWER AND USE OF WORDS
Fourth Lesson

THE POWER AND USE OF WORDS

In the preceding lessons I have given you suggestions and exercises for developing your power of concentration, and acquiring a large stock of useful ideas, as well as a practical plan for systematizing your mind.

Words are symbols of thought, or vehicles of expression, and as such should receive your careful study. The proper application of this lesson will develop increased clearness, accuracy, and precision in your thought and expression. I ask you to observe very closely your every-day use of words, and particularly the extent to which you use them with certainty as to their real power and meaning.

Rules for Acquiring Word-Values

Study the following rules and suggestions:

RULE ONE

*Make yourself familiar with the meanings of words.*—Form the habit of looking deeply into words, of carefully tracing out their innermost meanings, of comparing one dictionary definition with another, and of knowing the specific sense in which words should be used. Frequent study of the dictionary will be indispensable for this purpose.

The meaning of a word as given by most authori-
tative dictionaries may be accepted as correct, but you should also give due regard to the current use of a word. It is inevitable that there always must be some difference of opinion among men as to the meaning, according to usage, of certain words.

RULE TWO

_Do not mistake words for things._—Remember that a word is primarily a mere sound and has no meaning except as it is given a meaning, and the only sense to be considered is that in which it is used in any particular instance. Thus, suppose it were agreed by every one that the name "tree" should be given to every rose, and the name "rose" given to every tree, then the object we now call a tree would no longer be indicated by the word "tree" nor a rose by the word "rose."

It is of the utmost importance that you should accustom yourself to disassociate words and the things for which they are names. Misunderstanding, prejudice, and narrowness of thought, in most vital matters, frequently arise from judging things by their names instead of by themselves.

RULE THREE

_Use common words with precision, clearness and discrimination._—Be careful about words in very common use, as they are likely, from carelessness of conversation, to slip from one meaning into another. It will be well for you to examine carefully many ordinary words regarding the meaning of which you may now think yourself certain.
THE POWER AND USE OF WORDS

Few words are exactly synonymous, in the sense of having one single clear meaning and one meaning only. There are almost always shades of difference in their use. But in the general acceptation of the word synonymous, the following pairs of words may be said to have the same meaning:

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<td>origin</td>
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<td>confirm</td>
<td>and</td>
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<td>exist</td>
<td>and</td>
<td>live</td>
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<td>freedom</td>
<td>and</td>
<td>liberty</td>
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**RULE FOUR**

*Always look for the idea or meaning which the word is intended to express.*—Words in most common use are often difficult to define precisely. Many a word which originally had one meaning is gradually extended so as to apply to a wider class of things than before, while another word sometimes becomes specialized so that it is restricted to a narrower class than at first.

The same word will often mean two different things to two different persons. Take, for example, the word gentleman. You will find it interesting to write down your own definition of a gentleman, and to compare it with the definition given to you by some
friend. Then compare both with the dictionary definition.

Many simple words are used to express complex ideas, hence men often use the same names but mean different things. Thus the words truth, greatness, liberty, religion, success, life, and death, which represent complex ideas, lead to confusion and endless controversy.

**RULE FIVE**

*Know precisely what you mean by the words you use.*—The purpose of a word is to serve, represent, and interpret thought. It is the servant and symbol of the idea. Altho you will not always be asked to explain the meaning of the words you use, you should be ready to explain at any time the precise sense in which you use them. This is the real test of your ability to clothe your thought in correct and appropriate language.

When you study any subject or argument, examine the wording carefully and ascertain the exact sense in which the words are used. Bear in mind that accurate and specific use of words will be your own best safeguard against ambiguity and interminable dispute. Words are symbols of thought and should always be used for what they mean.

**Words Having Several Meanings**

Some words are *equivocal*, *i.e.*, signify two or more different ideas.

For example, *head* may mean the head of a person, the head of a society, or the head of a nail.
THE POWER AND USE OF WORDS

Post may mean a military station, the limit of a sentry's beat, a position, an employment, a mail system, or a piece of timber used as a support.

Church may be a building, a religious denomination, the clerical order, or public worship.

But may be the adverb meaning only, merely; or the preposition meaning with the exception of; or the conjunction meaning except.

Before may mean a position in front of, a previous time, in preference, or in advance of.

Without may mean out of doors, external to the person, destitute of, beyond the limits of, or except.

In as an adverb may mean within, enclosed in, near by, inside, into; while as a preposition it has ten or more different meanings.

Above may mean overhead, on high, upon, superior to, free from, in excess of.

It will be of great practical benefit to you to study such words as these, to understand clearly their various shades of meaning, and to be very careful in your use of them in both speech and writing.

How to Acquire a Large Vocabulary

Realize the prime importance to you—for its effect on your mental development—of an accurate knowledge of the meaning and use of words, and of the possession of a large vocabulary. Words are necessary aids for considering and solving mental problems, and the more right words you have to call things by, the more competent you are to consider those things. Word-building is inseparably connected with thought-building.
A thorough mastery of words is essential to a grasp of the finer shades and distinctions of the thought which they represent. You require a large stock of words in order to communicate your thoughts adequately and effectively to other persons.

The growth of your vocabulary is largely the outcome of your special interests. It reveals, with more or less accuracy, what your associates have been, the kind of books you have read, and your predominating tastes, emotions, or likings—that is, the general trend of your thoughts.

Just at this point I ask you to put into practise something you have already learned in this lesson, namely, to disassociate things from their names, when there is occasion to do so. The "name" dictionary conveys to many persons an "idea" that is exceedingly dry and repellant. But the "thing" that is a dictionary is a volume of the utmost interest, and will become such to you when you have learned its proper and full use, as I strongly urge you to do. Resolve that you will give daily attention to your dictionary, as one of the best means to efficient thinking.

**Word-Study by Definition**

I now illustrate an interesting method for using the dictionary, so as to develop a deeper appreciation of the power of words, and greater facility and accuracy in their use. Take this group of words: *Opinion, assent, belief, certainty*. The dictionary gives these meanings:

*Opinion*: A conclusion or judgment held with confidence, but falling short of positive knowledge. A settled judg-
ment or conviction. Favorable judgment or estimation; reputation. ("Standard Dictionary.")

That which is opined; a notion or belief stronger than impression, less strong than positive knowledge. The judgment or sentiment which the mind forms of persons or things; estimation; sometimes favorable estimation. (Law) The formal decision, or conclusion, of a judge, an umpire, or a counselor. ("Webster’s Dictionary.")

Now re-read this carefully, and before proceeding further, repeat the substance of it aloud in your own words. If the results are satisfactory, proceed; if not, read it again until you have grasped its true and full meaning. You will see that opinion lies between impression and positive knowledge.

Then take the next word, "assent:"

To assent: To express agreement with a statement, proposition, or opinion; concur, acquiesce. . . . To "assent" is an act of the understanding; to "consent," of the will. Assent is sometimes used for a mild or formal consent. ("Standard Dictionary.")

Act of assenting; act of the mind in admitting or agreeing to anything; consent. . . . Assent is an act of the understanding, consent, of the will or feelings. Assent carries the idea of agreeing that something is true, right or admissible, or of simple acquiescence in something involving but little interest or feeling. ("Webster’s Dictionary.")

You may give assent to something that you may not fully understand, or in which you have no interest, or even do not like, and you may refuse assent to things which you most earnestly desire to persuade yourself are right and true. Assent depends on your
judgment; it is an intellectual quality. Before proceeding further, give a definition of assent in your own words.

Belief: Probable knowledge; rational conviction. Mental assent; intellectual, historical, or traditional faith. That which is believed. One's practical theory of conduct and life. Opinion.

To believe: To accept as true on testimony or authority; receive by faith. To be convinced of, as the result of study, thought, or reasoning; have confidence in. To credit with veracity; accept the word of: said of persons. To have an assured persuasion, as of the existence or truth of anything. To have faith or confidence in the truth or integrity of a person, the strength of a thing, etc.; trust. To think; suppose. ("Standard Dictionary."")

Belief: Assent to a proposition or affirmation, or the acceptance of a fact, opinion, or assertion as real or true, without immediate personal knowledge. (Theol.) A persuasion of the truths of religion; faith. The thing believed; a tenet, or the body of tenets.

To believe: To exercise belief in; to credit upon the authority or testimony of another; to be persuaded of the truth of. To have a firm persuasion; to exercise belief or faith. To think, to suppose. ("Webster's Dictionary."")

Is the correct meaning of belief now clear to you? Do you see precisely the difference between assent and belief? Write down the meaning of belief, in your own words. Having the meaning of belief in mind, you should now reason aloud, in some such manner as this: "My belief of a thing means that I accept it without qualification; or it may mean that without personal knowledge of it, I believe it, on the authority
of the person who tells me. But why? Because, led by conviction that he knows, and by faith in his knowledge and veracity, I regard the thing as entitled to my belief. Passion and prejudice, however, may cause me to believe what is not true. Further, taking another viewpoint, I say 'I think,' without giving it a great deal of consideration; but deliberation is called for when I am asked if I 'believe' a thing."

_Certainty:_ The quality or fact of being certain. A positively known truth. Unfailing precision; accuracy.

_Certain:_ Established as fact or truth; demonstrated or demonstrable. Absolutely confident as to truth or reality; perfectly convinced; assured: said of the mind, and often followed by "of" or "about." Definitely settled; fixt; determined; as, on a certain day. Sure to come; inevitable; as, death is certain. Sure to accomplish its purpose; effectual; determinable; as, a certain man. ("Standard Dictionary."")

_Certainty:_ Quality or state of being certain. That which is certain.

_Certain:_ Assured in mind; having no doubts. Determined; resolved. Not to be doubted or denied. Actually existing; inevitable. Unfailing; infallible. Fixt or stated; definite; hence, clear. Not specifically named; indefinite; one or some; sometimes used independently as a noun. ("Webster's Dictionary.")

After carefully reading these meanings of the word certainty, frame a definition of your own. Note how vast a gulf lies between belief and certainty. You have certainty of only such things as do not admit of any doubt or question.

The next step—at which you should have a thorough understanding of these four important
words—is to write sentences of your own, illustrating the use of each word, thus:

"Inconsistencies of opinion, arising from changes of circumstances, are often justifiable."

"Faith is the assent to any proposition not thus made out by the deduction of reason, but upon the credit of the proposer."

"The practical effect of a belief, is the real test of its soundness."

"He is no wise man that will quit a certainty for an uncertainty."

This is a practical and useful plan for using your dictionary. Take any word, or a group of words, of whose meaning you are not sure, and conduct your study in this manner. It will rapidly enlarge your working vocabulary and give you increased ability to express yourself with accuracy and clearness.

**Word-Study by Discussion**

I recommend that you also follow Socrates' plan for securing an intelligent conception of the meaning of words. He would take a common word—such as *just, strong, beautiful*—and ask a person whether he would apply it in such and such an instance, producing one instance after another. In this manner he at last determined the accurate and significant use of each word. Do this frequently for yourself. Take, say, the word "happiness," and apply it in various ways until at last you have brought to light just the elements that are essential in happiness.

A book which I recommend you to buy and diligently read, mark, and ponder, is "Words; Their Use
and Abuse," by William Matthews, published by Scott, Foresman, and Company, Chicago. I quote from it this stimulating and suggestive passage:

"Let no one underrate the importance of the study of words. Daniel Webster was often seen absorbed in the study of an English dictionary. Lord Chatham read the folio dictionary of Bailey twice through, examining each word attentively, dwelling on its peculiar import and modes of construction, and thus endeavoring to bring the whole range of our language completely under his control. One of the most distinguished American authors is said to be in the habit of reading the dictionary through about once a year. His choice of fresh and forceful terms has provoked at times the charge of pedantry; but, in fact, he has but fearlessly used the wealth of the language that lies buried in the pages of Noah Webster. It is only by thus working in the mines of language that one can fill his storehouse of expression, so as to be above the necessity of using cheap and common words, or even using these with no subtle discrimination of their meanings. William Pinkney, the great American advocate, studied the English language profoundly, not so much to acquaint himself with the nice distinctions of its philosophical terms, as to acquire copiousness, variety, and splendor of expression. He studied the dictionary, page after page, content with nothing less than a mastery of the whole language, as a body of expression, in its primitive and derivative stock. Rufus Choate once said to one of his students: 'You don't want a diction gathered from newspapers, caught from the air, common and unsuggestive; but you want one
whose every word is full-freighted with suggestion and association, with beauty and power.’ The leading languages of the world are full of such words, ‘opulent, microcosmic, in which histories are imaged, which record civilizations. Others recall to us great passages of eloquence, or of noble poetry, and bring in their train the whole splendor of such passages, when they are uttered.’”

**Word-Study by Synonyms**

Here is another exercise in the study of words which will yield to you most gratifying results:

Select a word in which you have a special interest, such as “power.” Study its meaning in your dictionary. Note its various applications as the right, ability, or capacity to exercise control; as strength, efficiency, intensity, energy, authority, might. Then carefully trace out its synonyms and their meanings, such as ability, capacity, force, influence, and command. Carefully note the specific meaning of efficiency as active power to effect a definite result. This exercise will develop in you a rare and valuable faculty of discrimination in the use of words.

Take the word “distinct” and trace out its twenty or more synonyms: accurate, apparent, clear, definite, evident, explicit, express, manifest, open, ostensible, palpable, particular, plain, prominent, salient, self-evident, separate, unambiguous, unequivocal, unmistakable. Look up each of these words in your dictionary and carefully note its definition and shades of meaning.

Next study the difference in meaning and usage
between closely related pairs of words, such as, distinguished and illustrious, think and suppose, abridgment and epitome, demand and require, occasion and necessity, allude and suggest.

Max Müller, in his "Biographies of Words," says: "With all the bricks, or all the marble, silver, gold, and precious stones that may be given to an architect, it is only a Michael Angelo that could build St. Peter's; and with all the wealth of the Greek language, it is only an Æschylus that could create the 'Agamemnon.' But neither could a builder build a temple without bricks and mortar, nor a poet make a poem without the materials supplied by dictionary or grammar. We are far too apt to take these bricks and mortar for granted, and to look upon our dictionary as something given, something for which no one is responsible, something for which we owe no thanks to anybody. But that is not so. Our words are not rough, unhewn stones, left at our door by a glacial moraine; they are blocks that have been brought to light by immense labor, that have been carved, shaped, measured, and weighed again and again, before they become what we find them to be."

I ask you to read this lesson at least once a day for a week or more. Also to keep uppermost in your mind the importance of knowing the exact meanings of the words you use, taking care not to mistake words for things, constantly aiming to use words with precision, clearness, and discrimination, always looking for the idea or meaning which the word is intended to express, and knowing how to state precisely what you mean by the words you use. This mental alertness regarding
the right use of words will greatly contribute to your intellectual progress.

**What This Course Will Do for You**

I want you to appreciate fully what the course of lessons in this book will do to develop your mental efficiency. The plan is a comprehensive one, and is designed to give you ultimately:

- Adequate power of concentration.
- Proper order and method in your mental habits.
- Knowledge of words as symbols of thought.
- Trained power of reflection.
- Ability to carry in your mind a long chain of consequences.
- Power of keen mental analysis.
- Valid reasons for your opinions and beliefs.
- Ability to form clear and accurate judgments.
- Skill in tracing cause and effect.
- A strong and obedient will.
- Trained power of intuitive perception.
- A retentive and dependable memory.
- Controlled and educated emotions.
- A developed conscience.
- Matured and demonstrable beliefs.
- An insistent desire for the truth.
- Power of accurate observation.
- A vivid imagination.
- Breadth and liberality of mental outlook.
- Common sense.
- A practical knowledge of moral principles, and spiritual insight.
The lessons of this course will accomplish this important purpose in the degree in which you study and apply them with industry and enthusiasm. Gradually you will learn to think for yourself, your mental powers will be brought under proper control, and in a high sense you will become a clear, forceful, constructive thinker.
EXERCISES IN
WORD-BUILDING

Important: *Do these exercises with care. Then turn to the key and compare your answers with mine.*

(L. 4.)
MONDAY

Write here seven synonyms and seven antonyms of the word "Concise." Answer first from memory, and afterward use dictionary if necessary.

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<th>SYNONYMS</th>
<th>ANTONYMS</th>
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Tuesday

Briefly explain the difference of meaning between the words:

1. Able and sagacious.

2. Confuse and confound.

3. Pride and arrogance.

4. Think and guess.

5. Humane and polite.
WEDNESDAY

Write here ten synonyms of the word "Candid."

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THURSDAY

Substitute the correct words for those in italics in the following passage:

Young writers may learn something of the mysteries of Economy by careful reforming of their own compositions, and by careful anatomisation of passages selected both from good and bad writers. They have simply to knock out every word, every clause, and every sentence, the dismissal of which will not carry away any of the constitutional elements of the thought. Having done this, let them balance the revised passages, and see where the pruning has improved, and where it has harmed, the effect.
F R I D A Y

Briefly explain the difference of meaning between the words:

1. Name and epithet.

2. Pity and sympathy.

3. Preclude and obviate.


5. Induction and deduction.
SATURDAY

Substitute correct words for incorrect ones in italics in the following passage:

What is the secret of the weird-like might of De Quincey? Is it not that, of all late English writers, he has the most monarchical dominion over the resources of expression; that he has weighed, as in a hair-balance, the unimpeachable significance of every word he uses; that he has overpowered so completely the obduracy of our vernacular as to render it a willing drudge to all the whims and caprices, the ever-shifting, kaleidoscopic diversifications of his thought? Turn to whatever page you will of his writings, and it is not the thorough hold of his subject, the huge erudition, the unwonted breadth and piercing shrewdness of intellect which he displays, that animate your greatest surprize; but you feel that here is a man who has rated the potentiality of every word he uses, who has questioned the simples of his every compound phrase.
Fifth Lesson

CARDINAL RULES FOR CLEAR THINKING
Fifth Lesson

CARDINAL RULES FOR CLEAR THINKING

Clear thinking depends chiefly upon well-established mental habits of simplicity, definiteness, and honesty of purpose. These three habits will safeguard you against the common faults of vague and indiscriminate thinking.

I would like you to give special attention to this lesson, since the right understanding and application of it will contribute in a vital way to your mental efficiency.

First, examine your present habits of thought, with a view to eliminating those which are faulty. Subject yourself to a rigid examination, thus: "In what respects is my thinking unsatisfactory? Is it vague, uncertain, ambiguous, superficial, pretentious? What are the reasons for my not always securing clear and accurate ideas?"

The act of observing your mind, with the object of examining your thought habits, will check or change the direction of your thought. Hence you must summon again before your consciousness, by aid of memory and imagination, trains of thought which have passed by in your mind. Begin with recent trains of thought, as at first you will be more likely to recall them with clearness and accuracy.

Your brain is largely subject to the law of habit, and what it is made to do often enough, it comes to do
automatically. Habit is formed by frequent repetition. When you have taken strict account of your present habits of thought, you will know more particularly which of them are to be corrected or eliminated, and you will be in a more advantageous position to apply the teaching of this lesson.

**Supreme Value of Clear Thinking**

Clear thinking at once suggests that which is plain, evident, explicit, and intelligible, as exemplified in the common expressions, "plain language," "a plain statement," and "a clear explanation."

As you come more fully to realize the supreme value of clear thinking, you should determine to secure clear ideas at any cost of time or effort. Resolve to be on your constant guard against such faults as mental carelessness, indifference, hasty generalization, superficial consideration, prejudice, and scattering of thought. Keep the three basic principles of clear thinking always before you—simplicity, definiteness, and honesty of purpose—and your progress in developing intellectual power will be rapid.

When you have chosen a subject for study and consideration, as, for example, this lesson in clear thinking, apply your mind to it directly and persistently. Think out each phase of it to a satisfactory conclusion. Remember that your object in reading, study, and reflection, is not merely to fortify yourself with arguments upon one side of a subject, not to talk fluently, nor to make an exhibition of your learning; but to be well and thoroughly informed, to possess useful knowledge for its own sake.
The importance of clear thinking and clear speaking is emphasized by many writers and teachers. In the Bible we read: “So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken, for ye shall speak into the air. Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.” Emerson describes eloquence as, “The power to translate a truth into language perfectly intelligible to the person to whom you speak. He who would convince the worthy Mr. Dunderhead of any truth which Dunderhead does not see, must be a master of his art.”

It is easy to write so that no one can understand. You may profitably examine the causes of much of the obscurity to be found in many writers and speakers. Some persons try to express what is not first perfectly clear to their own minds. They see dimly and uncertainly, and can not therefore convey clear and accurate ideas to others. There is, too, a common fault of wishing to disguise poverty of thought in “fine” language, and to hide uncertainty in cleverly constructed sentences. Carefully avoid these and similar snares.

Some Contrasts in Style

I give you, for its suggestive value, the following exaggerated and amusing specimen of pompous display of language.

“The cosmical changes continually occurring, manifest a concatenation of causes for the multifarious forms that present themselves for meditation and study.
As we pursue our investigations in the various departments, we realize more distinctly the ever-present and eternal relation of things. Cosmological philosophy demonstrates that force is persistent, and hence is indestructible, therefore this indestructibility is grounded upon the absolute. To prove this to your entire satisfaction, it is only necessary for me to quote the formula: ‘The absolutoid and the abstractoid elementisms of being, echo or reappear by analogy within the concretoid elaborismus.’ We reject the theory of the eternity of matter as well as the hypothesis of an infinite series, and contend that matter in its primordial condition is but a term in a system of causations, that after illimitable duration passed through changes of manifold particularities which have ultimated in an endless multiplicity of forms that have produced the present complicated condition of things.”

Now compare the vagueness and pomposity of the foregoing with the clearness and simplicity of the following extract from Swift:

“There is one circumstance in a learned education, which ought to have much weight, even with those who have no learning at all. The books read at school and college are full of incitements to virtue, and discouragements from vice, drawn from the wisest reasons, and strongest motives, and the most influencing examples. Thus young minds are filled early with an inclination to good, and an abhorrence of evil, both which increase in them, according to the advances they make in literature; and altho they may be, and too often are, drawn by the temptation of youth, and the opportunities of a large fortune, into some irregu-
larities when they come forward into the great world, yet it is ever with reluctance and compunction of mind; because their bias to virtue still continues. They may stray sometimes, out of infirmity or compliance; but they will soon return to the right road, and keep it always in view. I speak only of those excesses which are too much the attendants of youth and warmer blood; for as to the points of honor, truth, justice, and other noble gifts of the mind, wherein the temperature of the body has no concern, they are seldom or never known to be wild."

Simplicity is a fundamental element of clearness of thought. It is a mark of truth. Simplicity will lead you to choose words which best express your thought. It will guide you in ordering the most desirable arrangement of your words into sentences, and in avoiding the common faults of ambiguity and vagueness.

Note carefully the following example of how a thought, clear in itself, may become entangled in its own expression.

"A poetical view of the universe is an exhaustive presentation of all phenomena, as individual phenomenal wholes, of ascending orders of complexity, whose earliest stage is the organization of single co-existing phenomenon into concrete individuals, and its apotheosis the marvelous picture of the infinite life, no longer conceived as the oceanic pulsation which the understanding called cause and effect."

Re-read this extract until you have the essential meaning clear in your own mind, then express the thought as clearly as possible, in your own language.

Also note this example:
"Another curious observation upon philosophic activity is, that the co-ordination of all the functions which constitute the whole intellectual energy of philosophic minds is preserved in its plenitude for only a short period of their whole duration of life. There occurs, and generally at an early point in middle life, an epoch when the assimilation of scientific material and its ulterior elaboration proceed with an energy more vigorous and more continuous than is ever afterward attained by the same mind. This phase of philosophical super-activity is always succeeded by an intellectual phase characterized by less expenditure of simultaneous powers."

Were you able to grasp the meaning of the foregoing paragraph at the first reading? Does it mean very much more than that a philosopher has a more active mind in early middle life than at any time afterward? How much better to have said so in plain, concise language.

**How to Avoid Obscurity**

All studied attempts at profundity not only defeat their own purpose, but make obscure whatever thought there may be to start with. Resolutely avoid all such faults. As a student you can not be too careful in your reading to separate clear thought from everything else, or at least to work out clearly in your own mind that which the author has exprest obscurely.

Definiteness of object is an essential principle of clear thinking. Only as you proceed intelligently with your study of this lesson will you begin fully to realize the prime importance to you of definiteness as a means
to clearness in thinking. If your object is clear-cut and
distinct, your thought itself will possess the same
characteristics. The more definite your object, as a
rule, the clearer your thoughts and the more direct
your mental processes. I therefore urge you to hold
before your mental vision the object of your thinking,
as clearly, distinctly, and vividly as possible.

Among the greatest causes of vague language is
vague thinking itself. Let your thought be exact, and
in time its expression will come to be exact. The in-
tellectual force which gives you clearness in thinking
will likewise promote clearness in expression.

Honesty of purpose is a basic element in clear
thinking. You will find that integrity of purpose will
contribute a directness and intensity to your thinking
that you can gain in no other way. Be sincere and
earnest, and steadily hold to great and worthy pur-
poses, and your thinking will rapidly improve in
quality and value.

Seven Rules for Clear Thinking

I give you here some extremely important and
valuable rules and suggestions for developing in you
the habit of clear thinking. I urge you to read them
carefully and thoughtfully, and to begin immediately
to apply them in all your thinking.

RULE ONE

Make it your constant purpose to secure clear and
definite ideas.—This demands mental alertness and a
strict avoidance of vagrant thinking. To get clear
concepts of things, your mind must be keenly applied
to the particular object of its attention. Securing clear and distinct ideas of what you see, read, or hear, requires deep penetration into the sense of things. The vital importance of this will be clear to you when you consider that most of the errors in judgment, and the mistakes in argumentation, are due to vague or defective conceptions.

**RULE TWO**

_Accept as true only that which you clearly know to be true._—Evidence is the principal standard for testing the truth. This is the proper ground for your belief or judgment. Descartes says: “That is true which is clearly known and perceived.” The Standard Dictionary defines truth as, “Conformity to fact, standard, ideal, duty, profession. A statement or belief which correspond to the reality. A fact as the object of correct belief; reality.”

Logicians have advanced four principal criteria of truth, as follows:

1. The principle of Contradiction. —“The same attribute can not be at the same time affirmed and denied of the same subject.” Thus: We say the Earth _is_; therefore we can not at the same time say it _is not_. It is impossible for the same thing both to be _A_ and not to be _A_. _A_ is _not A_.

2. The principle of Identity.—“Conceptions which agree can be united in thought, or affirmed of the same subject at the same time.” God is _all_; and God is _omnipotent, omniscient, omnipresent_. Everything remains identical with itself. _A_ is _A_.

3. The principle of the Middle being excluded.—
“Either a given judgment must be true, or its contradictory; there is no middle course.” The Earth moves; or it does not move. There can be no intermediate place between the two. Again, man has a soul, or he has not. A is either B, or not B.

4. The principle of Sufficient Reason.—“Whatever exists, or is true, must have a sufficient reason why the thing or proposition should be as it is and not otherwise.” Thus: God is, for the sufficient reason that God must be.

These four criteria are useful in securing formal truth, but for the discovery of the truth regarding material things, to secure thoughts that are truly representative of facts, you must study the sufficiency of the evidence upon which a proposition rests.

RULE THREE

In studying a subject, begin with simple ideas and gradually advance to the more complex.—Do not be impatient to know things beyond your present powers of understanding. It is a mistake to plunge into the middle of a subject, where you are likely to become confused and discouraged.

Avoid, too, the other extreme of regarding the acquisition of any particular knowledge as offering insurmountable difficulties. It is said that a student who once dipt into the last two chapters of a new book on geometry, became so bewildered at the complicated diagrams about frustrums of cones and pyramids, that he immediately closed the book in despair, imagining that none but a Sir Isaac Newton was fit to master so difficult a study. His teacher, however, persuaded him
to begin with the first pages about lines and angles, and the student found such surprizing pleasure in the victories he obtained daily, that at last he became one of the distinguished geometricians of his day.

**Rule Four**

*Divide the subject you intend to study into several parts and consider each part separately.*—In this respect you follow the plan of a good author, who presents his subject in logical parts, usually indicated by chapters. Let us assume that you wish to study the subject of “Authorship,” with a view to following an author’s career. You might first consider what natural qualifications are most necessary in an author. Next take up the practical requirements and the laboriousness of the author’s work. Then consider the special education and training essential to success in this calling. As to the actual work of writing, you would naturally consider the choosing of a subject, the handling of the materials, the qualities of style—such as simplicity, clearness, directness, and conciseness—the uses of originality and inspiration, the revision and finishing of the manuscript, and finally the sale of the product to the publisher.

In this way, by considering each part of your subject separately, your grasp of the whole will be more thorough and satisfactory. This method should be applied to your study of any subject.
RULE FIVE

Define words and terms that are in the least degree obscure and equivocal.—The misuse and misunderstanding of words are a prolific cause of error. As already recommended, make frequent reference to your dictionary to secure clear and precise definitions of words. Constantly ask the question: "What does this word or term mean in this particular case?" It is safe to say that lack of clearness is not infrequently due to absence of thought itself. Words such as "eternity," "principle," "rational," "knowledge," and "destiny," are sometimes used carelessly and obscurely. It will repay you to make a list of such words and to study their meaning closely in your dictionary.

RULE SIX

In considering a subject, include everything necessary to a clear understanding of it.—Many men make the mistake of seeking information upon only one, or a partial, phase of a subject. They want only information that will substantiate their preconceived views. For a real understanding of a nation, or race, for instance, it would be necessary to know its history as well as its present condition and circumstances. You do yourself great injustice when you search for ideas and arguments on only one side of a subject. This method is sometimes defended on the ground that it is for one side of a debate, but even in those circumstances it will be to the debater's advantage to investigate both sides of his subject.
RULE SEVEN

Aim at thoroughness in everything you undertake to study.—Check the common tendency to do things too quickly. It is an important part of the discipline of your mind to do one thing at a time and to do it as well as you can. The habit of thoroughness will establish itself only by your making a conscious and deliberate effort to apply this rule in your every-day life, alike to large and small undertakings.

Much obscure and uncertain thinking is due, not to lack of mental capacity, but to hasty and superficial consideration of a subject. The desire for a “short cut” to knowledge is often fatal to the object in view. You should give careful attention throughout your study of a subject, and also aim at completing it. The word “thorough” literally means “going or extending through.” Thousands of men undertake a study to one who carries it through to completion.

Be on your constant guard against vague and ambiguous ideas in yourself and in others. The lack of clearness in some writers is due to such rhetorical defects as using the same word in different senses, obscurity in long and involved sentences, the injudicious use of technical terms, and an infelicitous arrangement of words arising generally from the writer’s own confusion of thought.

Books that will Promote Clear Thinking

As a special means of developing clear thinking, I recommend that you select a book of some writer distinguished for his clearness of thought, and give ten
or fifteen minutes a day, for a period of at least one month, to a close study of his style and method. As you read such a book, keep the one purpose before your mind of ascertaining the precise means by which the author makes himself clear and accurate. A month’s study of this kind will have a marked influence upon your own clearness of thought and expression. For this particular purpose you may wish to make a choice from the following books:

Abraham Lincoln, Addresses.
Joseph Addison, Essays.
John Bunyan, “Pilgrim’s Progress.”
Oliver Goldsmith, “The Vicar of Wakefield.”

The practise of comparing the thought and style of good writers with inferior ones will tend to develop in you a taste for the one and an aversion for the other. The more you read and study the works of clear and accurate thinkers, the more rapidly and thoroughly will these prime qualities be developed in yourself. The company you keep, and the books you read, exert a powerful influence over your entire mental life.

After you have given a reasonable amount of time to books, study, and reflection, your mind will receive further stimulus in clear thinking from contact with the minds of others. There is no more valuable intellectual exercise than that of conversation with keen-minded men. Under the stimulus of friendly and earnest argument your thoughts will often assume a
surprising clearness and your mind teem with new and unexpected ideas. This sympathetic intercourse with kindred minds I strongly urge you to cultivate.

Clearness of thought, as you now see, depends upon the formation of mental habits of simplicity, definiteness, and honesty of purpose; of earnest determination to secure clear ideas; of applying your best powers directly and persistently to the particular subject before you; and of giving special attention to the rules enjoined in this lesson for promoting accuracy and thoroughness.

I trust your interest is now fully aroused in the important subject of clear thinking, and that you will give much thought and time to this study. Read this lesson through at the beginning of each day, for one week, so as to keep the suggestions uppermost in your mind.
EXERCISES IN CLEAR THINKING

Important: Do these exercises with care. Then turn to the key and compare your answers with mine.

(L. 5.)
MONDAY

A university training is the great ordinary means to a great but ordinary end; it aims at raising the intellectual tone of society, at cultivating the public mind, at purifying the national taste, at supplying true principles to popular enthusiasm and fixt aims to popular aspiration, at giving enlargement and sobriety to the ideas of the age, at facilitating the exercise of political power, and refining the intercourse of private life. It is the education which gives a man a clear, conscious view of his own opinions and judgments, a truth in developing them, an eloquence in expressing them, and a force in urging them.

Read this extract and note its clearness and definiteness. Then write, in your own words, a definition of "The aims of a university training." Compare yours with the original.
TUESDAY

In the vast majority of cases the best brain-work of which individuals of average or of unusual ability are capable is performed under conditions of imperfect health. The mind at its best is to be found in a body that is not at its best. I do not think it can be doubted that as classes, country clergymen, army men, and country gentlemen enjoy a ruder health and have a less frequent resort to doctors and drugs than barristers, journalists, and medical men. Clergy-men, army men, and country gentlemen are characterized by brains less active in their higher intellectual functions than the brains of the less healthy professional classes.

Study this extract, and carefully consider whether you can accept its statements as true upon the basis of your knowing them to be true.
WEDNESDAY

1. The more haste, ever the worst speed.

2. Every man is the architect of his own fortunes.

3. A little learning is a dangerous thing.

4. Honesty is the best policy.

5. No rule is so general, which admits not some exception.

6. Ignorance is not a crime.

7. No cross, no crown.

8. Virtue is its own reward.

9. It is better to wear out than to rust out.

10. Advice that costs nothing is worth what it costs.

Critically examine these statements, and try to reach a clear and definite conclusion in each case.
THURSDAY

Style is the man.

Style is the dress of thoughts.

Style is the distinctive manner of expressing thought in language.

Style is the physiognomy of the mind.

Style is a thinking out into language.

Style is the order and movement one gives to one's thoughts.

Style is proper words in proper places.

Style is character and individuality in language.

Carefully examine these definitions of "English style." Consider each one separately as to its clearness, definiteness, and adequacy. Then formulate a definition of your own.
FRIDAY

All external objects are in their truest sense visible embodiments or incarnations of divine ideas which are roughly sculptured in the hard granite that underlies the living and breathing surface of the world above; assuming a living and breathing existence in the rhythmic throbbing of the heart-pulse that urges the life-stream through the body of every animated being; and attaining their greatest perfection in man, who is thereby bound by the very fact of his existence to outspike and outact the divine ideas which are the true instincts of humanity, before they are crusht or paralyzed by outward circumstances.

Examine the causes of ambiguity and confusion in this extract. Study it carefully with a view to avoiding the faults which it illustrates. Write out your criticism in your note-book.
SATURDAY

In proportion to any person's deficiency of knowledge and mental cultivation, is generally his inability to discriminate between his inferences and the perceptions on which they were grounded. Many a marvelous tale, many a scandalous anecdote, owes its origin to this incapacity. The narrator relates, not what he saw or heard, but the impression which he derived from what he saw or heard, and of which the greater part consisted of inference, tho the whole is related not as inference, but as matter-of-fact. The difficulty of inducing witnesses to restrain within any moderate limits the intermixture of their inferences with the narrative of their perceptions, is well known to experienced cross-examiners.

Read this extract, then write out the ideas in your own words and critically compare the result.
Sixth Lesson

HOW TO FIND THE FACTS
Sixth Lesson

HOW TO FIND THE FACTS

As an earnest student of mental culture, you will have a special interest in the subject of facts and how to find them. The meaning of the word "fact" has been greatly extended, so that it is often used as merely equivalent to truth. It sometimes only refers to a particular instance or case and is generally defined as anything done or that comes to pass; an act; an event; a circumstance; reality; actuality; truth.

The true saying, "Facts are stubborn things," means that they can not be refuted when once established. Facts are also difficult to find and to express in clear and unmistakable language. There is always the danger that in your conception or description of a fact you have overlooked some important detail. Hence an unanswerable objection may possibly be offered to almost any statement you make.

The proper study of facts is, in the first place, guarding against ambiguity. A fact in one set of circumstances may not be a fact in another set of circumstances. Many facts are not facts alike for all people. Mistakes of fact are of very common occurrence, and often difficult to discover. Wrong inference, fallacious reasoning, incorrect interpretation of experience, hasty observation, misuse of the truth, are so prevalent that one is forced to believe that men generally have not learned the art of right thinking.

Facts are the foundation upon which to build use-
ful and enduring knowledge. You derive them largely from your personal experience and from books which record other men’s observations and reflections. It is possible for you to be a walking encyclopedia and yet not be a clear and profound thinker.

Methods for Acquiring Facts

There are certain methods and precautions which will aid you in securing a large store of useful facts and at the same time safeguard you against ambiguous and erroneous thinking. Give your careful attention, therefore, to the following suggestions:

1. *Search for vital facts.*—All the facts necessary to an accurate grasp of the subject under consideration are vital facts. The important thing is to find such facts and to see their precise application to the question before you. Recognizing the common defects and limitations of language, and the difficulties of expressing truth in clear and accurate terms, you should critically examine every word, phrase, and statement employed in the proposition which you are considering.

The conception or description of a fact may be unsatisfactory, so that lack of clearness may easily lead to interminable dispute. In a matter of argument, you might cite a hundred relevant but not vital points without proving your case conclusively, while a single vital fact alone would be reasonably sufficient. Secure all the possible facts bearing upon a subject, but give special attention to securing the most essential facts.

2. *Exclude everything irrelevant.*—In examining a subject, many ideas will come to your mind which have no relation to the particular truth you are seeking.
Give a peremptory challenge to such ideas, and exclude them as useless for your immediate purposes. Irrelevant ideas have a subtle way of thrusting themselves into a subject, and you should therefore be constantly alert to detect and reject them.

The best way to do this is to keep constantly in mind the particular object of your study and investigation. It is even advisable, in many instances, to set your purpose down in writing, so that you can turn to it frequently—especially when the subject is at all involved or abstruse.

3. Acquire a full knowledge of the subject under investigation.—Concentrate upon one subject until you have secured all the available facts. This plan will promote thoroughness and ultimately yield the most satisfactory results.

A single fact on a particular subject may point one way, but the cumulative effect of all the essential facts together may lead to an entirely different conclusion. Facts serve as sign-posts along the line of your investigation; each one directs you a little further, but none may safely be disregarded.

You will do well to regard with caution much of the material found in ordinary books and newspapers, because it is often prepared hastily and without sufficient investigation of the facts.

Relation of Opinions to Facts

4. Carefully note the character and influence of your preconceived opinions.—In your investigation of facts your preconceived opinions are likely to exert a prejudicial influence, so that it is necessary for you
carefully and watchfully to control them and not allow them to mislead you. Keep in mind the following brief points regarding your opinions, so far as they have to do with the finding of facts:

(a) Base your opinions as far as possible upon a substantial foundation. Do not let the desire to possess an opinion on a subject lead you to form a hasty or superficial one. While it is desirable to have an opinion on important matters, it is better to acknowledge to yourself that you have no opinion than to profess an artificial or erroneous one.

(b) Clearly distinguish between your mere opinions and beliefs, and the actual facts. Men of small intellectual capacity are known to make dogmatic statements regarding matters about which they have only ungrounded opinions. To be able to distinguish your opinions and beliefs from positive facts is a long step toward attaining accurate knowledge and mental superiority.

(c) Endeavor to keep your mind uniformly free from prejudice. Be impartial in your study of facts. Observe and reflect before you suppose. Resist the inclination to interpret facts as you would like them to be rather than as they are. One of the greatest obstacles to finding the facts is that of set opinions and obstinate judgments. Be ready to modify or reject such of your opinions as do not stand proper tests of their correctness.

(d) Neither overestimate nor underestimate the value of your opinions. To overrate your opinions is to give them the weight of truth, hence possibly to terminate your search for the real facts. If, on the
other hand, you underestimate your opinions, you are thus depriving yourself of a valuable temporary basis for thought and action, and making your mind vacillating and unstable. Have a just estimate of your opinions.

Form the habit of making a definite choice between two or more opinions. Descartes recommends imitating the example of those travelers who “when they have lost their way in a forest, ought not to wander from side to side, far less to remain in one place, but to proceed constantly toward the same side in as straight a line as possible, without changing their direction for slight reasons, altho perhaps it might be chance alone which at first determined the selection; for in this way, if they do not exactly reach the point they desire, they will come at least in the end to some place that will probably be preferable to the middle of the forest.”

You should patiently consider opinions advanced on all sides of a question. This will broaden and correct your point of view. But be careful not to do as Lord Eldon, the great English Chancellor, is said to have done. He became so habituated to weighing both sides of a subject that he found himself unwilling to stop the process of weighing, and thereby often failed to reach a final opinion regarding the issues which came before him for decision.

5. Give due consideration to authority.—You are accustomed to yield acquiescence to the decisions of those men known as authorities, and to mold your opinions accordingly. In general you are safe in doing so, because one man can become authority, that is, a specialist, in not more than, at best, a comparatively
small portion of knowledge. You must sometimes take things for granted, but always be careful to follow the best authority.

Do not, however, place too much weight and reliance on authority, since the decision of an authority is deserving of confidence only to the extent of its truth. One great thinker's decision may be superior to another's in this respect. Moreover, the opinions, beliefs, and best judgments of men of authority frequently change, as new aspects and applications of truth are revealed.

Many facts, as we know them, are frequently changing. They are not fixed nor certain. There are, indeed, comparatively few invariable and permanent facts. The principles of a political party, good a century ago, may be obsolete to-day. Each new discovery in science, philosophy, or art, adds new facts, and destroys or reconstructs many that were formerly accepted. As your knowledge increases, your recognition of what are, and are not, facts, must inevitably change.

Evidence—Its Nature and Value

6. Carefully study the kinds of evidence.—There are six kinds of personal evidence which will help you in your search and investigation for facts. Note each of these carefully:

(a) Sense.—This means things which you see, hear, feel, or receive through your senses. Evidence of sense includes seeing, hearing, tasting, feeling, smelling, and the inward sensations and appetites of hunger, thirst, pleasure; pain, rest, and weariness.

You must, of necessity, in the common affairs of
daily life, depend upon your senses for evidence of truth, and this evidence is good as long as your senses are used correctly. Altho' they should give sufficient exactness in most matters, they will, however, at times deceive you. For instance, your sense of touch may be impaired or undeveloped, in which case you can not always correctly judge of things which are subject to this sense. So with your sense of sight: an object may be too near, too far, too small, or too large, for you to view it with accuracy. Since, in matters of judgment from the senses, a different viewpoint will often give a different impression of the same object, you must place yourself in the right relation to the thing to be judged.

(b) Consciousness.—This is your inward feeling or sensation of what passes on within your own mind. The consciousness is an inner sense, as contrasted with the physical senses. Your consciousness informs you that you think, that you are pleased, or hopeful, or ambitious. There are many facts for the existence of which your consciousness is your sole proof.

(c) Intelligence.—This is self-evident knowledge; first principles of truth. Your intelligence is your proof for many things which can not be denied because of their obviousness and yet are difficult to prove; as, "A part is less than the whole." Axioms and maxims come under this head. Some writers believe that what are called self-evident truths are innate, that is that the knowledge of them is born with us.

(d) Reason.—This is inferring one truth from other truths; scientific knowledge. It is upon the evi-
vidence of reason that results are reached in mathematics, astronomy, chemistry, philosophy, logic, and similar subjects. Reason says that results come from causes. It bases itself on relationship between things.

(e) Faith.—This is evidence derived from other people; authority. Since faith, as an evidence of truth, is necessarily of a changing and uncertain value, it should not be lightly or carelessly bestowed, especially in important matters. It should be accorded to only sound authority and to evidence of the very highest character.

(f) Inspiration.—This is divine revelation; inspired truth. This affords the final evidence of truth in all religious and spiritual questions. As a student and a seeker of facts, you are sufficiently wise and unbiased, I am sure, to avoid the error into which some unthinking men allow themselves to fall, of totally discrediting the evidence of inspiration. Each form of evidence is intrinsically suited for recovering certain kinds of truth; and this evidence of inspiration has its own special value, there being subjects where it is of preeminent advantage, above every other form of evidence.

Frequently two or more senses are involved in forming a judgment in a single matter. That is, the same proposition may be known to us by different kinds of evidence. Some kinds give a better ground for certainty than others. The strength and the degree of the evidence, not its kind, is the important consideration.

Inward consciousness and intelligence usually have the greater force of truth. Yet a proposition clearly
evident to the consciousness of divine faith is much more certain than a proposition based upon feeble and obscure sensations, probable reasonings, doubtful arguments, and the witness of fallible men.

In matters of testimony the following questions must be satisfactorily answered:

1. Is the thing reported possible in itself?
2. Is it probable? What circumstances prove it besides the testimony offered?
3. Is the witness competent? Does he speak as an eye-witness or from hearsay?
4. Is the witness honest? Has he any self-interest to serve in the matter? Is he prejudiced?
5. If there are more witnesses than one, does their testimony agree?

In direct evidence (evidence of what men have themselves seen, or heard, or know personally) it is understood that:

1. The sense of the man testifying must be trustworthy.
2. He is presumed to be telling the truth.
3. Like motives influence all men alike.

In circumstantial evidence:
1. There must be direct evidence of the fact or event.
2. The chain of circumstances must be complete.
3. There must be no other reasonable accounting for the fact or event.

As long as further evidence is readily forthcoming, you should not give full assent to a subject, but wait until such evidence is before you. Consider not only the circumstances which point to the conclusion, but
also the circumstances which point against it. Careful
consideration of all the arguments bearing upon a case
is necessary to a just judgment. Assent should be in
proportion to the evidence.

7. Note the various degrees of proofs.—Of proofs
there are different standards. One man is content with
less proof than that demanded by another man. To
ignore any of the facts which make against your con-
clusion, is to have an inferior standard of proof. A
disposition to accept a certain thing as true is not
necessarily proof of its truth. Belief is not proof.
Proof means that the affirmation and the fact agree.
In applying rules for proof, you will find that there are
few definite rules without exceptions. You must per-
sist in your inquiry. A question may be very difficult
and yet be solvable.

You are not, however, to relinquish your settled
convictions, especially those upon vital matters, because
possibly there are a few objections which you can not
answer. In such a case it is well for you to examine
these objections to the best of your ability, and to make
further research, but meanwhile do not let your strong
convictions be unduly disturbed. This applies par-
ticularly to religion, since a Christian, for example,
who should allow himself to be disturbed at every
possible criticism of his religious faith, would be in a
constant state of unrest.

Fallacies and How to Avoid Them

8. Be on your special guard against fallacies.—
Fallacious reasoning has been compared to an en-
tangled mass of accounts, which requires great sagacity
to put into regular and intelligible form. It is more difficult to detect fallacy than it is to comprehend a sound argument. Detecting a fallacy is like detecting a criminal: it requires intelligence, skill, and much patience. It is just here that logic comes into most practical use, one of its purposes being to act as a safeguard against fallacy. It naturally, therefore, concerns itself with wrong, as well as right, reasoning.

Simplicity of language is of great advantage in arriving at the truth. If a perplexing problem is expressed in obscure language, it will be helpful to transcribe it into simple words; or if in a long argument, to reduce it to the simplest possible statement.

A knowledge of the principal kinds of fallacies and their sources, will put you on your guard against them. Please carefully note the following:

A common fallacy arises from a careless use of language. Words are substituted for ideas. This habit is due to mental indolence and natural sluggishness. It is easier to use words which come unbidden to your mind, than deliberately and patiently to think ideas out toward a definite end. It is easier without question or protest to accept words as other men use them in every-day speech and writing, than to define such words and challenge their accuracy.

Ambiguity of language is a prolific cause of fallacy. For example, the words “one,” “identical,” and “same,” are sometimes used loosely. Jones says: “I will not go, because I am not invited.” And Smith answers, “I also will not go, for the same reason.” Smith may mean that he will not go because he, himself, was not invited, or because Jones was not invited.
"All" may mean "every" or it may mean "the whole of." Thus: "All these books are worth $10," may mean that each of the books is worth $10, or that all of them together are worth $10.

A fallacy is sometimes not presented in the form of a direct statement but is disguised as something "curious" or "remarkable." Unless you are on your guard, you are likely not to question the accuracy of the statement in your zeal to combat the conclusion. Thus the Royal Society was imposed upon by being asked to account for the fact that a vessel of water received no addition to its weight by a dead fish put into it. They were so busy seeking for a cause that they entirely overlooked the fact that the original statement was untrue.

Be on your special guard against such positive phrases as, "It can not be disputed," "There is absolutely no doubt," "We all know," "It is a self-evident fact." Phrases such as these are generally an indication of indiscriminate statement.

**Some Typical Fallacies**

Fallacies arise from incorrect inference, misrepresentation of the facts, preconceived opinion, desire that a certain view be true, distortion of facts, ambiguity of language, irrelevancy, and assumption of false premises. But the most common fallacies are as follows:

(a) *Lack of proper definition.*—Here words or phrases are often used carelessly and incorrectly. Many words have more than one meaning. Careful definition will tend to prevent fallacies.
(b) Incorrect observation.—Few men are trained to accurate observation. The testimony of eye-wit-nesses of the same thing varies in a surprizing degree. Other sources of this fault are inattention, prejudice, wrong inference, and lack of education or experience.

(c) Incorrect reasoning.—Some men do not reason well even with the facts before them. They lack mental power and logical accuracy. Common faults due to incorrect reasoning are:

Begging the question.—Assuming the truth of a proposition which is the same as the conclusion to be proved. Thus, to say that "A democratic form of government is good, therefore every main principle of such government must be good," is "begging the question" and as reasoning is incorrect, for "every main principle of such government" is really included in the first proposition, which itself requires proof. The error in this example is obvious, of course, but often the relationship between the first proposition and the conclusion to be proved is subtle and not readily detected by other than a trained mind. Your greatest safeguard against this kind of false reasoning is to be sure that the first proposition is true and does not itself require proof. In searching for facts always be careful about taking vital statements for granted.

Sometimes, however, "begging the question" is brought about by a single word, as, "Resolved, that young persons should not waste their time by studying ancient languages."

Hasty generalization.—It is one of the most common faults of men to pass judgment on persons or things as a class. They praise or condemn by hasty
and thoughtless generalization. Thus, some persons assume that all church-members are conscientious because a large number of them are. Other persons have met many insincere church-members, hence broadly class all church-members as insincere. That your judgments based upon generalizations may be of the very highest order, you should first be sure that the exceptions to any particular generalization are not sufficiently numerous to cast discredit on that generalization itself. Then satisfy yourself as to whether the particulars in question are really fair examples of the generalization.

Ignoring the question.—It often happens that in order to avoid the labor of proving a proposition, or when the proof seems doubtful, the real subject will be ignored and either another substituted or emotional feeling allowed to control the situation. Thus, political speakers sometimes avoid discussion of some objectionable act of their candidates, by plunging into a discussion of some other act of a commendable nature. This ignoring of the question is more frequent than one would suppose even in daily conversation and discussion. As a student who desires facts, you must be constantly on guard against such violations of correct reasoning in both yourself and others. Keep your mind clear, alert, and unprejudiced, so that you may not be deceived by any kind of false reasoning.

I urge you to study and review this lesson until you have thoroughly mastered its contents.
EXERCISE IN
FACT-BUILDING

Important: Do these exercises with care. Then turn to the key and compare your answers with mine.

(L. 6.)
M O N D A Y

1. Fact

2. Opinion

3. Evidence

4. Authority

5. Proof

6. Fallacy

7. Truth

*Write down your own definition of each of these words, and compare them with the meanings given in your dictionary.*
Tuesday

1. Giving advice is useless. For either you advise a man as he means to do, in which case the advice is superfluous; or you advise him as he does not mean to do, and the advice is ineffective.

2. You say that there is no rule without an exception. I answer that, in that case, what you have just said must have an exception, and so prove that you have contradicted yourself.

3. Every law is either useless or it causes harm to some person. Now a law that is useless ought to be abolished; and so ought every law that harms. Therefore every law ought to be abolished.

Examine critically the above arguments and write down in your notebook your grounds, if any, of objection.
Argument is always a little dangerous. It often leads to coolness and misunderstandings. You may gain your argument and lose your friend, which is probably a bad bargain. If you must argue, admit all you can, but try to show that some point has been overlooked. Very few people know when they have had the worst of an argument, and if they do, they do not like it. Moreover, if they know they are beaten, it does not follow that they are convinced. Indeed it is perhaps hardly going too far to say that it is very little use trying to convince any one by argument. State your case as clearly and concisely as possible, and if you shake his confidence in his own opinion it is as much as you can expect. It is the first step gained.

Study this passage and fix its contents in your mind. Write out the thoughts in your own words.
THURSDAY

1. Whom do you regard as the greatest man in history, and why?

2. What is the meaning of "Nothing succeeds like Success?"

3. Do you think the world is growing better?

4. Who is your favorite author, and why?

5. What do you think are the essentials of a successful life?

6. What do you understand by "The survival of the fittest?"

Consider these questions carefully and give an unbiased opinion in each case. Briefly set down in your note-book the reasons for your opinions.
FRIDAY

1. Prejudice is opinion without judgment.

2. Right is right.

3. Silence is a great peace-maker.

4. What I have said, I have said.

5. Truth alone endures.

6. Pain is no evil unless it conquers us.

7. We always weaken what we exaggerate.

*Analyze the above statements and carefully consider the meaning and accuracy of each. Set down your comments in your note-book.*
SATURDAY

Political equality follows from the same ultimate ideas that justify equality before the Law. It is good that men should claim, and it is just that they should get, the vote, because the right to vote can alone open to its possessor that sphere of public activity which can not be closed on him who is fit without contracting his life and stunting his development. We can not respect men for the moral worth that is in them, and yet think it a final and satisfactory state of things that they should spend themselves wholly on interests that never go beyond the narrow range of private lives.

Carefully analyze the above argument, and write down in your note-book your reasons for agreeing or disagreeing with it.
Seventh Lesson

HOW TO BUILD INTELLECTUAL FORCE
Seventh Lesson

HOW TO BUILD INTELLECTUAL FORCE

As you advance in this course of lessons, I wish you to apply at each step severe tests of the truth. Keep constantly before you the definite purpose to prove all things and hold fast that which is good. Your mind should be in a receptive and teachable attitude in order to get the best results from each lesson.

When you survey carefully the great fields of science, art, literature, theology, and philosophy, you realize more fully the immense and inexhaustible stores of knowledge offered you for study and investigation. The vastness and limitless possibilities of this knowledge should be to you a source of constant inspiration. The pursuit of it for its own sake will confer upon you, as nothing else will, great and enduring happiness.

A large part of your daily thought is devoted, presumably, to business and other personal matters. Your newspaper gives you an account of politics and current topics, and ordinarily the conversation you hear is of a somewhat limited character. Unless, therefore, your mental life receives from some other source an exceptionally broad range of activity, it is necessary for your building of great intellectual force that you deliberately devote a portion of your time regularly to specific reading, study, and reflection. It will be well for you to set apart a certain hour every day, if possible, for this important work.
Developing Power of Good Literature—Examples

In all your reading, use discriminating care in choosing subjects that will be of value to you. At every opportunity direct your attention to large and essential ideas, and dwell upon those subjects which are likely to develop in you depth and breadth of mind. Read, for example, an extract like the following, and note its effect of expanding your mind in the effort to grasp the ideas of the writer:

“The boundaries of the universe have been discovered, according to a report received at the National Observatory at Washington from Prof. R. A. T. Innes, director of the Union Observatory at Johannesburg, South Africa. The universe, Professor Innes asserts, is contained within the space girdled by the Milky Way, and he figures that the most distant star in that wonderful girdle is five hundred and forty light-years distant from the earth. As light travels one hundred and eighty-six thousand miles a second, or over five and three-quarters quadrillion miles a year, the diameter of the universe, by Professor Innes’ calculation, is 6,334,951,680,111,000 miles. He says that the most powerful telescopes penetrate far into space, beyond the boundaries of the universe, revealing nothing. In particular, he says, there is absolutely no sign of other universes of similarly constituted stellar systems. He looked out beyond the universe, but his telescope discovered nothing in those far-away depths of space.”

Having read this slowly, you realize that your mind has been exercised in much the same manner as
the muscles of your body would be by physical exercise. The special mental effort you have made has expanded your mental powers. It is reading of this character which will most surely broaden the capacity of your mind and give you ability to grasp great and sublime ideas.

I recommend, as one of the best ways to acquire amplitude of thought, that you study a great poem and endeavor to bring your mind and imagination to bear deeply upon it. Read deliberately and thoughtfully the following extract from Coleridge's "Hymn Before Sunrise, in the Vale of Chamouni," and endeavor to grasp each thought in succession:

Hast thou a charm to stay the morning-star
In his steep course? So long he seems to pause
On thy bald awful head, O sovran Blanc!
The Arve and Arveiron at thy base
Rave ceaselessly; but thou, most awful Form!
Risest from forth thy silent sea of pines,
How silently! Around thee and above
Deep is the air and dark, substantial, black,
An ebon mass: methinks thou piercest it,
As with a wedge! But when I look again,
It is thine own calm home, thy crystal shrine,
Thy habitation from eternity!
O dread and silent Mount! I gazed upon thee,
Till thou, still present to the bodily sense,
Didst vanish from my thought: entranced in prayer
I worshipp'd the Invisible alone.

Yet, like some sweet beguiling melody,
So sweet, we know not we are listening to it,
Thou, the meanwhile, wast blending with my thought.
Yea, with my life and life's own secret joy:
Till the dilating Soul, enrapt, transfused,
Into the mighty vision passing—there
As in her natural form, swell'd vast to Heaven!

Awake, my soul! Not only passive praise
Thou ow'st! not alone these swelling tears,
Mute thanks and secret ecstasy! Awake,
Voice of sweet song! Awake, my heart, awake!
Green vales and icy cliffs, all join my Hymn.

Thou first chief, sole sovran of the Vale!
O struggling with the darkness all the night,
And visited all night by troops of stars,
Or when they climb the sky or when they sink:
Companion of the morning-star at dawn,
Thyself Earth's rosy star, and of the dawn
Co-herald: wake, O wake, and utter praise!
Who sank thy sunless pillars deep in Earth?
Who fill'd thy countenance with rosy light?
Who made thee parent of perpetual streams?

And you, ye five wild torrents fiercely glad!
Who call'd you forth from night and utter death,
From dark and icy caverns call'd you forth,
Down those precipitous, black, jagged rocks,
Forever shatter'd and the same forever?
Who gave you your invulnerable life,
Your strength, your speed, your fury, and your joy,
Unceasing thunder and eternal foam?
And who commanded (and the silence came)
Here let the billows stiffen, and have rest?

Ye Ice-falls! ye that from the mountain's brow
Adown enormous ravines slope amain—
Torrents, methinks, that heard a mighty voice
And stopp'd at once amid their maddest plunge!
Motionless torrents! Silent cataracts!
Who made you glorious as the gates of Heaven
Beneath the keen full moon? Who, with living flowers
Of loveliest blue, spread garlands at your feet?—
“GOD!” let the torrents, like a shout of nations,
Answer! and let the ice-plains echo, “GOD!”
“GOD!” sing ye meadow-streams with gladsome voice!
Ye pine-groves, with your soft and soul-like sounds!
And they too have a voice, yon piles of snow,
And in their perilous fall shall thunder, “GOD!”

Next select a vivid passage from the Bible and give
your imagination full play as you read it aloud. The
following extract will serve your immediate purpose:

And I saw a new heaven and a new earth: for the first
heaven and the first earth are passed away; and the sea is no
more. And I saw the holy city, new Jerusalem, coming down
out of heaven from God, made ready as a bride adorned for
her husband. And I heard a great voice out of the throne say-
ing, Behold, the tabernacle of God is with men, and he shall
dwell with them, and they shall be his peoples, and God him-
self shall be with them, and be their God: and he shall wipe
away every tear from their eyes; and death shall be no more;
neither shall there be mourning, nor crying, nor pain, any
more: the first things are passed away. And he that sitteth
on the throne said, Behold, I make all things new. And he
saith, Write: for these words are faithful and true. And he
said unto me, They are come to pass. I am the Alpha and
the Omega, the beginning and the end. I will give unto him
that is athirst of the fountain of the water of life freely.
He that overcometh shall inherit all things; and I will be
his God, and he shall be my son. But for the fearful, and
unbelieving, and abominable, and murderers, and fornica-
tors, and sorcerers, and idolaters, and all liars, their part
shall be in the lake that burneth with fire and brimstone;
which is the second death.
And there came one of the seven angels who had the seven bowls, who were laden with the seven last plagues; and he spake with me, saying, Come hither, I will show thee the bride, the wife of the Lamb. And he carried me away in the Spirit to a mountain great and high, and showed me the holy city Jerusalem, coming down out of heaven from God, having the glory of God: her light was like unto a stone most precious, as it were a jasper stone, clear as crystal: having a wall great and high; having twelve gates, and at the gates twelve angels; and names written thereon, which are the names of the twelve tribes of the children of Israel; on the east were three gates; and on the north three gates; and on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb. And he that spake with me had for a measure a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length thereof is as great as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length and the breadth and the height thereof are equal. And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of an angel. And the building of the wall thereof was jasper: and the city was pure gold, like unto pure glass. The foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifty, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topax; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst. And the twelve gates were twelve pearls; each one of the several gates was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God the Almighty, and the Lamb are the temple thereof. And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the
lamp thereof is the Lamb. And the nations shall walk amidst the light thereof: and the kings of the earth bring their glory into it. And the gates thereof shall in no wise be shut by day (for there shall be no night there); and they shall bring the glory and the honor of the nations into it: and there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they that are written in the Lamb's book of life.

(The Bible: Revelation: Chapter 21.)

Form the habit of looking at all sides of a subject, and of being willing to consider new ideas whether they agree with your preconceptions or not. When you are studying a subject, try to see, in their proper connection, all the ideas connected with it. In this way you will gradually develop good judgment. The ability to view a number of propositions at once, and to carry a chain of consequences without confusion or difficulty, is a mark of large mental capacity. This ability you will acquire as you earnestly apply the teaching of these lessons.

The following illustrates how essential it is to know all the circumstances in order to reach a correct judgment:

Mario kills a dog, which, considered merely in itself, seems to be an indifferent action. But the dog was Timon's and not his own, which makes it look unlawful. But Timon bade him do it, which gives an appearance of lawfulness again. It was done in church, and in time of divine service; these circumstances added, cast on it an air of irreligion. But the dog flew at Mario, and put him in danger of his life; this relieves the seeming impropriety of the action. Yet Mario might have escaped by flying thence; therefore the action appears to be improper. But the dog was known to be mad; this further circumstance makes it almost necessary
that the dog should be slain, lest he might worry the assembly and do much mischief. Yet again, Mario killed him with a pistol, which he happened to have in his pocket since yesterday's journey; now whereby the whole congregation was terrified and discomposed, and divine service was broken off: this carries an appearance of great impropriety in it; but after all, when we consider a further circumstance, that Mario being thus violently assaulted by a mad dog, had no way of escape, and had no other weapon about him, it seems to take away all the colors of impropriety or unlawfulness, and to allow that the preservation of one or many lives will justify the act as wise and good. Now all these concurrent phases of the action should be surveyed, in order to pronounce with justice and truth concerning it.

Rules for Arriving at Accurate Judgments

Give careful consideration to the following rules for forming good judgments. Study them until you clearly understand their meaning and application. Then commit them to memory so that they will be promptly available to you at all times.

Rule 1.—Thoroughly examine all sides of an important subject. The value of this rule is obvious. This will give you a firmer grasp of the vital ideas of your subject, and develop in you that personal assurance which comes from thoroughly knowing a subject.

Rule 2.—Do not deny what is sufficiently evident, even tho there may be other things belonging to the same subject which can not be comprehended.

Rule 3.—In matters of importance, where equal arguments can be advanced for or against an opinion, suspend your judgment until you have convincing evidence on one side or the other.
Rule 4.—Let moderation guide you in forming your judgments, as being preferable to extremes. This will demand discriminating self-control on your part, especially in matters that are naturally influenced by your temperament, early education, or environment.

Rule 5.—Do not yield assent too soon upon any subject of importance, since once your judgment settles upon one side of a subject, it will not be easy to change it even tho strong evidence later be offered for the other side.

Rule 6.—Let your assent be in proportion to the degree of evidence. That is to say, you may agree in part, but not wholly, with what has been said.

Rule 7.—Do not allow your settled judgments, particularly in vital matters, to be too easily disturbed by controversial and unsupported opinions.

Rule 8.—Affirmations and denials should be made cautiously. Thorough examination of an important subject should precede definite statement or acceptance.

Rule 9.—In some questions you can not expect to secure mathematical accuracy and certainty, and therefore must carefully decide how far you will give assent in view of the kind and force of the arguments or proofs offered. A number of probable arguments may go far toward the solution of a difficult problem.

Rule 10.—It is the strength and weight of arguments, not their number, which best confirm the truth. A building resting on four pillars of steel may be much stronger than one resting on ten pillars of wood.
Examples of the Value of Comparison

The practise of making comparisons between ideas or objects is a valuable means to mental development. Careful comparison, by which similarities and differences are brought clearly into view, will give your mind increased penetration and judgment.

Some truths do not disclose themselves in the narrow channels in which close search is made, but come to view only when your observation takes in a broader range of ideas. The search for points of resemblance, or truth, may be likened to the search for a lost or hidden object. First you look about you, and if you do not readily see the object, you consider in what places it may be hidden. Then you search those places where you think it is most likely to be, next those where it is less likely to be, and finally you follow any clue or suggestion which promises success.

Note this example of comparison:

"If I compare Jupiter and Sirius, I first simply apprehend each of them; but bringing them into comparison I observe that they agree in being small, bright, shining bodies, which rise and set and move round the heavens with apparently equal speed. By minute examination, however, I notice that Sirius gives a twinkling or intermittent light, whereas Jupiter shines steadily. More prolonged observation shows that Jupiter and Sirius do not really move with equal and regular speed, but that the former changes its position upon the heavens from night to night in no very simple manner. If the comparison be extended to others of the heavenly bodies which are apprehended or seen at
the same time, I shall find that there are a multitude of stars which agree with Sirius in giving a twinkling light and in remaining perfectly fixt in relative position to each other, whereas two or three bodies may be seen which resemble Jupiter in giving a steady light, and also in changing their place from night to night among the fixt stars. I have now by the action of judgment in my mind the general notion of fixt stars, by bringing together mentally a number of objects which agree; while from several other objects I have formed the general notion of planets. Comparing the two general notions together, I find that they do not possess the same qualities or appearances, which I state in the proposition, 'Planets are not fixt stars.'"

Exercises in Analogy

A valuable exercise, which will rapidly develop your mental power, is the study of analogy, that is, the resemblance of properties or relations, the agreement or similarity in some circumstances or effects between things that are otherwise entirely different.

When there are a number of important resemblances between two things, and we therefore argue that a particular attribute which we know belongs to one, probably belongs to the other also—we have an argument from analogy. In the same way, with two objects having several important dissimilarities, one might argue that other attributes belonging to one probably do not belong to the other. Bear in mind, however, the value of the inference is always according to the ratio of the known similarities to the known dissimilarities.
Your procedure in analogy is to compare ascertained resemblances with ascertained differences and then to consider the unexplored region of unascertained properties. When the resemblances are many, the differences few, and your knowledge of the subject-matter fairly wide, then you can have a valid analogy.

The following argument from analogy was effectively used by Lincoln with those men who complained during the Civil War that the war was moving too slowly:

"Gentlemen, I want you to suppose a case for a moment. Suppose that all the property you were worth was in gold, and you had put it in the hands of Blondin, the famous rope-walker, to carry across the Niagara Falls on a tight rope. Would you shake the rope while he was passing over it, or keep shouting to him, 'Blondin, stoop a little more! Go a little faster!' No, I am sure you would not. You would hold your breath as well as your tongue, and keep your hands off until he was safely over. Now, the government is in the same situation. It is carrying an immense weight across a stormy ocean. Untold treasures are in its hands. It is doing the best it can. Don't badger it! Just keep still, and it will get you safely over."

There are many fine examples of analogy to be found in the Bible, such as these:

"Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

"Keep me as the apple of the eye, hide me under the shadow of thy wings."
"As the hart panteth after the water brooks, so panteth my soul after thee, O God."

"The righteous shall flourish like the palm-tree; he shall grow like a cedar in Lebanon."

A cardinal rule in analogy is that the resemblances must be preponderating. In examining the soundness of an analogy, therefore, the first thing is to look for points of difference, because if these be significant the value of the analogy is destroyed.

"To argue, because there are certain points of resemblance between the development of the individual and the development of the race, that, therefore, since the individual dies, the race will probably die also, or, because there are certain points of resemblance between the earth and the other planets, that therefore, the other planets are certainly, or very probably, inhabited—would both be instances of false analogy, the former being the assumption of an analogy which appears to have no existence, the latter being an exaggeration of the value, in that particular case, of the probable argument. But to argue, because art (i.e., artistic skill) requires the highest intellectual gifts, and dissimulation is art (i.e., deceit), that, therefore, dissimulation requires the highest intellectual gifts, is obviously a mere play upon words, and owes its resemblance of reasoning simply to the ambiguity of language."

The following, from Bishop Butler's "Analogy of Religion," is a good example of a false analogy and its refutation:

"There is little presumption that death is the destruction of human creatures. However, there is a
shadow of an analogy, which may lead us to imagine it is—the supposed likeness which is observed between the decay of vegetables and of living creatures. And this likeness is indeed sufficient to afford the poets very apt allusions to the flowers of the field, in their pictures of the fraility of our present life. But, in reason, the analogy is so far from holding, that there appears no ground even for the comparison, as to the present question; because one of the two subjects compared is wholly void of that which is the principal and chief thing in the other, the power of perception and of action; and which is the only thing we are inquiring about the continuance of. So that the destruction of a vegetable is an event not similar, or analogous, to the destruction of a living agent.”

Analogy is a valuable aid for approaching the truth, altho it alone does not amount to full proof and at best can be accepted as only probable evidence. A high degree of probability is still not certainty, therefore do not stop at analogy if you can advance further toward certainty. Analogical evidence is of greatest value when it leads you to further observation and experiment toward positive conclusions.

As you train your mind, through frequent exercise, to compare, contrast, and estimate ideas in their true relation, you will have a constantly increasing sense of intellectual power. John Dewey, in his suggestive book, “How We Think,” says:

“The business of education is to cultivate deep-seated and effective habits of discriminating tested beliefs from mere assertions, guesses, and opinions; to develop a lively, sincere, and open-minded preference
for conclusions that are properly grounded, and to ingrain into the individual's working habits, methods of inquiry and reasoning appropriate to the various problems that present themselves."

The proper application of this lesson will develop your power to grasp complex subjects and to undertake the study of increasingly difficult problems. When you have thoroughly absorbed and practically applied the teaching of this lesson, you will be conscious of greatly enlarged mental capacity.
EXERCISE IN
DEVELOPING JUDGMENT

Important: Do these exercises with care. Then turn to the key and compare your answers with mine.

(L. 7.)
MONDAY

1. All these boxes weigh five pounds.
2. The study of logic is not supposed to communicate a knowledge of many useful facts.
4. The pen is to thought what the stick is to walking; but you walk most easily when you have no stick, and you think with the greatest perfection when you have no pen in your hand. It is only when a man begins to be old that he likes to use a stick and is glad to take up his pen.

Carefully consider each of the above examples. Is the thought clearly stated? Is each statement true? Write down your answers and comments in your note-book.
TUESDAY

Many things prove it palpably absurd to conclude that we shall cease to be, at death. Particular analogies do most sensibly show us, that there is nothing to be thought strange in our being to exist in another state of life. And that we are now living beings, affords a strong probability that we shall continue so; unless there be some positive ground, and there is none from reason or analogy, to think death will destroy us. Were a persuasion of this kind ever so well-grounded, there would surely be little reason to take pleasure in it. But indeed it can have no other ground than some imagination, as that of our gross bodies being ourselves; which is contrary to experience.

Carefully analyze this passage and determine whether it proves that the presumption of extinction at death is irrational.
WEDNESDAY

1. He must be a successful man, because he says he is.

2. Opium produces sleep because it possesses a soporific quality.

3. It is a harsh doctrine, that men grow wicked in proportion as they improve and enlighten their minds. Experience has by no means justified us in the supposition that there is more virtue in one class of men than in another. Look through the rich and poor of the community, the learned and the ignorant. Where does virtue predominate? The difference indeed consists, not in the quality, but kind, of vices which are incident to various classes.

Examine these extracts carefully, to test their clearness and truth. Write your answers and comments in your note-book.
THURSDAY

1. There are some remedies worse than the disease.

2. That which is everybody's business is nobody's business.

3. Whatever is produced without a cause is produced by nothing, or, in other words, has nothing for its cause. But nothing can never be a cause. Hence every object has a real cause of its existence.

4. If certain admirable qualities, such as concentration, the capacity for hard work, and persistence, will carry a man no farther than tenth in his class, does it follow that the first nine places can be won only by men without concentration, persistence, or the capacity for hard work?

Study these examples critically. Write your comments and answers in your notebook.
FRIDAY

1. Ability and indolence are incompatible.

2. There are two kinds of things we ought not to worry about: what we can help, and what we can not.

3. In order to feel kindly toward a person to whom we have been inimical, the only way is more or less deliberately to smile, to make sympathetic inquiries, and to force ourselves to say genial things.

4. Without too much you can not have enough of anything. Lots of inferior books, lots of bad statues, lots of dull speeches, of tenth-rate men and women, are necessary to a realization of the few precious specimens in any kind.

Examine these extracts carefully. Make concise comments in your notebook.
SATURDAY

1. Knowledge is power.

2. When Bishop Berkeley said, "There was no matter," and proved it—'twas no matter what he said.

3. Language is the communication of information by signs, and so we must say that the wagging of a dog's tail is language.

4. There are no great nations of antiquity but have fallen to the hand of time; and England must join them to complete the analogy of the ages. Like them she has grown from a birth-time of weakness and tutelage to a day of manhood and supremacy; but she has to face her setting. Everything that grows must also decay.

*Analyze each of these extracts. Write in your note-book your comments on them.*
Eighth Lesson

HOW TO ANALYZE AN ARGUMENT
Eighth Lesson

HOW TO ANALYZE AN ARGUMENT

I am confident that you will find this lesson of great practical value to you. It gives you reliable methods for making searching tests of arguments. Furthermore it will enable you in your own reflective thinking to arrive at conclusions which are clear and certain.

In a previous lesson I directed your special attention to the study of words and their significance, and emphasized the importance of your knowing the exact meaning, or definition, of the words you use, and of making frequent reference to a good dictionary. I assume that you have applied these various suggestions with satisfactory results.

When you are about to analyze an argument, first carefully examine the language in which it is exprest, to determine whether it is clear, accurate, and explicit. For this purpose use your dictionary, and do not be satisfied until you have thoroughly performed this preliminary work.

The definition of a word should include all that belongs to the object defined, and exclude all that does not. For example, when you define a square as "A form with four equal sides and four right angles," it is a correct definition because these are all the properties which the figure must have in order to be a square. When you define a "line" by saying that "a line has neither length nor breadth," you do not give a good
definition of a line, but simply make a negative statement.

**Rules for Defining**

The following four rules will guide you in framing definitions:

*First*: A definition should be adequate. That is, it should state the essential attributes of the thing to be defined, and it should be in all respects sufficient for your purpose. *Example*: A triangle is a figure bounded by three lines called sides, and having, consequently, three angles.

*Second*: It should be distinctive. That is, it should be clearly perceptible, plain, definite, and distinguished from all other things. *Example*: A circle is a plane figure bounded by a curved line called the circumference, everywhere equally distant from a point within called the center.

*Third*: It should be concise. A definition must sometimes comprize many words, but you should aim to make it as concise as possible. *Example*: A word is a vocal sound, or combination of such sounds, used as a symbol to signify an idea or thought, forming usually a constituent unit of a sentence. A word is an articulate sign of thought.

*Fourth*: It should not contain the name to be defined. To define “strong” as “possessing strength”; “long,” as “having length”; “simple,” as “possessing the quality of simplicity,” is violating this rule. *Example*: Strong may be defined as muscular, vigorous, having force; long as having relatively great linear extension; simple as, primarily, consisting of one thing; single; uncombined; unmingled.
Uses of the Syllogism

I now direct your attention to an important means for weighing any argument which you may desire to analyze, and for making exact tests as to its correctness. I refer to the syllogism.

The syllogism is the regular, logical form of reasoning or argument. You will find its use a valuable form of mental discipline and an aid to correctness in reasoning. It plainly shows the working of the mind in reasoning and promotes clearness in drawing conclusions from stated propositions.

The purpose of the syllogism is to aid you in reaching correct judgments based upon something already laid down and admitted. By its use you can analyze any given argument and determine whether or not the conclusion is true.

The syllogism plays precisely the same part in correct reasoning that the tables of addition, subtraction, multiplication, and division do in accurate mathematical calculations. And just as one who has learned the "tables" may afterward apply their principles without being obliged to recall them in their regular form, so the thinker who is trained and skilled in logical reasoning may be able to reason easily and correctly without having in mind the exact form of the syllogism. But I wish you fully to understand and realize that the principles of the syllogism underlie accurate reasoning, in the same manner, and to quite the same extent, as the "tables" do mathematics. It is apparent, therefore, why some men who reason logically assume that correct thinking is not dependent upon syllogistic reason-
ing, and erroneously consider the syllogism of little or no real, practical value. As a matter of fact, however, they may not be aware that they are applying the principles of the syllogism, but they are doing so, otherwise their reasoning could not be uniformly logical and accurate.

The syllogism leads you from true propositions to true conclusions, and safeguards you from fallacy and inaccuracy. By its use you can arrive at correct opinions and conclusions in less time, with much less effort, and with a greater degree of assurance, than you could possibly do otherwise.

As a "short cut" in arriving at accurate conclusions, the syllogism will well repay the comparatively slight effort required for you to master its use. As one earnestly desirous of developing your mental powers to the utmost, and of possessing facts and the real truth about things, I know that you will be eager to make yourself proficient in the application of the syllogism.

**Composition of the Syllogism**

The formation of the syllogism is very simple and easy to comprehend. It is made up of three propositions, of which two are called the "premises," and the third the "conclusion." The exact form and character of these propositions is the first essential for you to understand, and I therefore ask that you read the following paragraphs very carefully, in order that you may possess a clear understanding of the proposition before going further.

A proposition has been variously defined as the ex-
pression in words of an act of judgment, a sentence in which something is affirmed or denied of some other thing, a complete sentence consisting of a subject and attribute united by a copula.

The subject of a proposition is the person or thing about which something is affirmed or denied. The attribute is that which is affirmed or denied of the subject. The copula is that part of the sentence which joins the subject and the attribute together, some form of the verb "to be," generally the word "is" or "are."

Example: "Smith is honorable." Here "Smith" is the subject, "is" is the copula, and "honorable" is the attribute.

A sentence such as, "He speaks the truth," is a real proposition, but it is necessary for our purposes in this lesson that every proposition be put into the regular form of subject, copula, and attribute. Thus the statement, "He speaks the truth," would be "He—is—speaking the truth," or "He—is—a speaker of the truth." "The wind blows" would be "The wind—is—blowing." "Most men desire a long life," "Most men—are—men who desire a long life." "Fortunate are such men," "Such men—are—fortunate."

Frequently in an argument you will find the conclusion given, and one premise, with the second premise understood but not exprest, as in the following:

The theory of evolution appears, in the main, to be true, because the majority of the most profound thinkers of the present time have accepted it.

Put into syllogistic form, we would have something similar to the following:
Any theory which has been accepted by the majority of the most profound thinkers of the present day—is—a theory which appears, in the main, to be true.

The theory of evolution—is—a theory which has been accepted by the majority of the most profound thinkers of the present day.

Therefore the theory of evolution—is—a theory which appears, in the main, to be true.

There are two general divisions of propositions. One, called “categorical,” is a proposition which asserts directly, without conditions or exceptions, as, “One man is as good as another.” The other, called “conditional,” is a proposition which does not directly assert anything, but expresses a condition or supposition, as, “It is so, if you say so.”

A proposition is either affirmative or negative, hence no sentence can be a proposition unless it either affirms or denies. Thus: “Smith is honorable” and “Smith is not honorable,” are both propositions. A sentence which is merely a question, or a wish, or a command, is not a proposition.

Underline in the following examples those sentences which are propositions:

What time is it? Good men are charitable. All metals are elements. Come at once. When are you going? A friend in need is a friend indeed. I told you so. Necessity knows no law. A little learning is a dangerous thing. Would that I were dead! All men are sincere. Philosophy bakes no bread. This subject is not difficult. Go to Jericho! No birds are animals. Truth is always helpful.
Bases of Syllogistic Reasoning

The general principles upon which syllogistic reasoning is based are as follows:

1. If two things agree with a third, they agree with one another. Thus: Your book is exactly like John’s book; my book is exactly like John’s book; therefore the conclusion is inevitable that your book and my book must be exactly alike.

2. If one thing agrees with a third, and a second thing does not agree with that same third, these two things disagree one with the other. Thus: Your house is the same color as Smith’s house; my house is not the same color as Smith’s house; therefore your house and my house can not possibly be the same color.

3. If two things disagree with a third, they may agree or disagree with each other. No conclusion can be drawn. Thus: Your method of study is not the same as Smith’s method; my method is not the same as Smith’s; but there are many methods of study, and yours and mine may be alike or they may be different. Nothing is proved as to their likeness.

Principal Rules of the Syllogism

I give you the principal rules for the syllogism, which I wish you to study until you clearly understand them. It is absolutely essential that you have a thorough knowledge of these simple rules in order to have a true understanding of the syllogism and be able to use it correctly.

Now note the rules carefully:

1. A syllogism must contain three terms, and only
three terms. If you are going to infer the agreement or disagreement of two things from their agreement with a third, you require a third term with which to compare them. If you have four terms, you would compare two things, not with a third, but with two different things, and therefore could not draw a proper inference as to their agreement or disagreement with each other.

In the following, for example, you can admit the first and second propositions, but you need not admit the third, because "who do right" and "who are not conscious of doing wrong" do not mean identically the same thing, hence there are not three but four terms: "Men who do right," "worthy of admiration," "some evil men," "who are not conscious of doing wrong."

Men who do right are worthy of admiration
Some evil men are men who are not conscious of doing wrong
Therefore some evil men are worthy of admiration

You see, therefore, that you must always be careful to observe whether each term in a syllogism is used throughout in the same sense.

A term need not be a single word, but may consist of any number of words. Take, for instance, the proposition, "George Washington was the first president of the United States of America." Here "George Washington" is a single term and "the first president of the United States of America" is also a single term.

2. A syllogism must consist of three propositions, and only three propositions; that is, two premises and a conclusion. This is because in the syllogism the
agreement or disagreement of two things is to be determined by their agreement or disagreement with some third thing.

3. The middle term of a syllogism must be distributed, that is, taken universally, or in its whole extent of meaning, in one or both of the premises. A term is "universal" when it refers to all of the individuals denoted by the subject; as, "Men are mortal," which may also be exprest "All men are mortal." A term is "particular" when it refers to only a part of the whole subject; as, in "All men are mortal," the word "mortal" is not to be taken universally because it is not meant that men are all that is mortal. Also in the proposition, "Some men are white," the terms "some men" and "white" are both "particular," referring to only part of the whole.

Note the errors which occur in the following syllogisms, because of the failure to take the middle term (that is, the term occurring in both the first and second propositions) universally in either the first or second propositions:

All Englishmen are brave
Some brave men are Americans
Therefore some Americans are Englishmen

A whale is a fish
A fish is a shark
Therefore some sharks are whales

Violation of this rule accounts for numerous errors in reasoning, particularly in arguments which are not reduced to their simple syllogistic form. Always ask
yourself if the meaning of the middle term is, in one or both premises, that of "all" or of only a "part."

4. No term may be distributed in the conclusion unless it is distributed in one of the premises. For example:

All Englishmen are white
All Englishmen are human beings
Therefore all human beings are white

You will note that in the conclusion we say "all human beings," while in the preceding proposition the meaning is "some" or "part of all" human beings. The correct conclusion, of course, should read, "Therefore some human beings are white."

"As the sole object of the syllogism is to prove the conclusion by the premises," says Jevons, "it is obvious that we must not make a statement concerning anything unless that thing was mentioned in the premises in a way warranting the statement. Thus if we were to argue that 'because many nations are capable of self-government and that nations capable of self-government should not receive laws from a despotic government, therefore no nation should receive laws from a despotic government,' we should be clearly exceeding the contents of our premises. The minor term, many nations, was particular in the minor premise, and must not be made universal in the conclusion. The premises do not warrant a statement concerning anything but the many nations capable of self-government."

5. From two negative premises nothing can be inferred. Thus, if we say: Napoleon was not a phi-
HOW TO ANALYZE AN ARGUMENT

Iosopher, and Napoleon was not an artist, we have merely stated two facts. But let us say:

A man of poor executive ability is not a great general
Napoleon was a great general

and we have stated something from which the logical conclusion can be developed that

Therefore Napoleon was not a man of poor executive ability

6. If one premise be negative, the conclusion must be negative, and we can not get a negative conclusion unless one of the premises be negative. Thus, the following is a correct syllogism:

History is not a study which particularly develops the reasoning powers
History is a study that is essential for one's complete and proper education
Therefore some studies essential for one's complete and proper education, are not studies which particularly develop the reasoning powers.

The test by which to determine whether a syllogism is good or bad is: if you admit the correctness of the first and second propositions, must you necessarily admit the third or conclusion? If you must do so, then it is a good syllogism. If not, then the syllogism is bad and does not give you a correct conclusion.

Take, for example:

God is Spirit
God is All
Therefore All is Spirit
If you admit the first and second of these propositions, you must admit the third, or the conclusion. For if you admit that “God is Spirit,” and that “God is All,” you can not intelligently deny that “All is Spirit.”

**Practical Employment of the Syllogism**

You ask of a writer or speaker what is his proposition and how he intends to prove it. Once his proposition is reduced to the form of a syllogism, you may say, “I agree with you that if your first and second propositions are true the conclusion must be true, but I deny your first or your second proposition, or both, and I can not accept your conclusion unless you first prove your first and second propositions.”

The syllogism does not concern itself with the correctness of the premises, but deals only with the results of reasoning, the cogency of the argument. It gives merely a logical conclusion to what you have stated in the premises. You do not necessarily even need to understand the terms of which a syllogism is composed, in order to determine whether the argument is a good one or a bad one.

To develop the most practical and complete use of the syllogism in your daily thinking and reasoning, therefore, you should start with two premises about which there is no possibility of doubt as to their truth and which you fully understand. Sometimes one or both of the premises should themselves be tested by a syllogism for their correctness, before you make use of them in the problem before you. Otherwise you will frequently accept a conclusion as the truth, or a
fact, when the premises themselves are not strictly true.

Recapitulation

Now cast your mind back over the method of procedure which I have explained, in this lesson, for your use in analyzing an argument. I wish you to get these important points clearly fixt in your mind:

In the first place, be sure that you know the meaning of the argument and are not led astray by a wrong impression received from its wording.

A proposition must consist of three parts, the subject, copula, and an attribute.

The three principles of the syllogism are: If two things agree with a third, they agree with each other. If one thing agrees with a third, but a second thing does not, these two things can not agree with each other. If two things disagree with a third, nothing is proved as to whether they agree with each other.

There are six principal rules for the syllogism:

1. There must be just three terms.
2. There must be just three propositions.
3. The middle term must be taken universally at least once in the premises.
4. No term may be taken universally in the conclusion unless so taken in one of the premises.
5. No conclusion can be made from two negative premises.
6. If one premise is negative, the conclusion must be negative.

The chief purpose of the syllogistic form, as you now fully realize, does not consider the correctness of
the premises, but is merely to ascertain the correctness of the conclusion of the argument which you have reduced to a syllogism. Your test of a valid syllogism is: If the premises must be admitted, must the given conclusion necessarily follow?

For your immediate practise in the use of the syllogism I wish you to give mental answers to the following:

(1) All honorable men are trustworthy
   John is an honorable man
   (What is the conclusion?)

(2) All books are useful
   Newman's "Idea of a University" is a book
   (What is the conclusion?)

(3) All minds are capable of great development
   Smith has a mind
   (What is the conclusion?)

(4) All millionaires are extravagant
   Jones is not a millionaire
   (What is the conclusion?)

(5) Some statesmen are men of strong personal prejudices
   All statesmen are men who may be called upon to decide important national questions
   (What is the conclusion?)

(6) Freedom is a desirable condition
   License is not a desirable condition
   (What is the conclusion?)
(7) Some opinions are not the result of logical consideration
Opinions are influences which mold conduct
(What is the conclusion?)

It is unnecessary for you to burden your mind with the many perplexing terms and technicalities given in exhaustive books on logic. In this lesson you have all that is most essential for your every-day, practical needs, so that you can apply exact and adequate tests to any argument and demonstrate for yourself its correctness or falsity.

It will well repay you to study this particular lesson with care. Do this earnestly and you will rapidly develop clearness and accuracy of thought and reasoning. Then when superficial or one-sided arguments are presented, you will be able to expose them at once by applying the knowledge you have gained from this lesson. You will also have the satisfaction of realizing, as you gain proficiency in the analyzing of arguments, that many of your old, illogical, and ungrounded conclusions and convictions regarding the most vital matters are being displaced by actual truths and facts.
EXERCISES IN
MENTAL ANALYSIS

Important: Do these exercises with care. Then turn to the key and compare your answers with mine.

(L. 8.)
MONDAY

1. All Africans are black
   All Africans are men
   Therefore all men are black

2. Haste makes waste
   Waste makes want
   Therefore a man never loses by delay

3. All valid syllogisms have three terms
   This syllogism has three terms
   Therefore it is valid

Test these syllogisms and write down your conclusions in your note-book.
TUESDAY

1. Gold, silver, and copper melt
   They are metals
   Therefore all metals will melt

2. Mouse is a monosyllable
   A mouse eats cheese
   Therefore a monosyllable eats cheese

3. Some men have a taste for literature
   Smith likes books
   Therefore Smith has a taste for literature

Test these syllogisms and write down your conclusions in your note-book.
WEDNESDAY

1. Nothing is better than wisdom
   Dry bread is better than nothing
   Therefore dry bread is better than wisdom

2. Ignorance is no crime
   Smith did not know what he was doing
   Therefore Smith should not be punished

3. You are not what I am
   I am a man
   Therefore you are not a man

Test these syllogisms and write down your conclusions in your note-book.
THURSDAY

1. The man I don't like is the man I don't know
   I know this man
   Therefore I like this man

2. The end of a thing is its perfection
   Death is the end of life
   Therefore death is the perfection of life

3. A question neither affirms nor denies
   A judgment must affirm or deny
   Therefore a judgment can not be a question

Test these syllogisms and write down your conclusions in your note-book.
FRIDAY

1. All clever men have large heads
   John has a large head
   Therefore John is a clever man

2. Aristotle is dead
   Aristotle still lives
   Therefore Aristotle is dead and living

3. Peter is a friend of Paul
   Paul is a friend of John
   Therefore Peter is a friend of John

Test these syllogisms and write down your conclusions in your note-book.
SATURDAY

1. The fundamental medium filling all space, if there be such, must be ultimately incompressible, otherwise it would be composed of parts, and we should have to seek for something still more fundamental to fill the interstices.

2. There is no connection between sex and the ballot. If woman is like man, and it is right for man to vote, it must be right for woman to do so. If woman is unlike man, he can never truly represent her, and she ought to be allowed to represent herself.

Carefully consider these statements and write down your comments in your note-book.
Ninth Lesson

HOW TO FORM SOUND OPINIONS
Ninth Lesson

HOW TO FORM SOUND OPINIONS

Some of the opinions and judgments to which you now hold tenaciously are possibly based upon insufficient grounds, yet you may find it difficult to acknowledge this because of the natural tendency of the human mind to cling to preconceived ideas. A very great and determined effort on your part may be required to rid yourself of prejudice, and it is to this important subject that I now ask you to give special attention.

You readily admit that you ought to be willing to part with your prejudices, since you do not wish to deprive yourself of the truth. But all about you are men who, like yourself, are in some degree biased upon certain subjects, and all efforts to set them right seem almost fruitless. This fault is deep-rooted in human nature, and its eradication in any particular case is often a slow and arduous process. As you are desirous of building the highest possible degree of intellectual power, you will do well to heed the warnings and suggestions of this lesson.

Necessity for Impartiality

There are many reasons why you should earnestly seek to develop an impartial mind. Prejudice closes your mind to further truth. It narrows your general mental outlook, and arouses opposition in other men.
It makes you unwilling or slow to acknowledge an error of judgment. "Blind prejudice" is well named, for it will close the eyes of your understanding so that they not only will not, but can not, see the truth.

A prejudice is often subtle and difficult to detect. Many things which cause you to be prejudiced will probably be quite unsuspected by you. So insidious is the influence of prejudice that even when it is pointed out to you, you will not find it easy to eradicate. Self-interest and self-love, in particular, are difficult to set completely aside in your consideration of certain subjects.

When you begin your study of any subject, even tho it be a new one, you will find that your mind, in respect to that subject, is not like a blank sheet of paper, but that you already have accumulated many ideas and opinions which will tend to influence your thought upon it. Probably, too, some of your pre-conceived ideas are wrong. A broad and generous realization of this fact, on your part, will make you more amenable and open-minded to new aspects of truth.

Keep your mind in an attitude to receive the truth as it becomes clear to you. As you proceed in your study, be as ready to find some of your opinions combated as to find others confirmed. When you are quite sure of the correctness of your opinions, you will better manifest your assurance by welcoming an expression of opposite opinion than by resenting it.

It will be in the interest of your best mental progress to acknowledge your ignorance on a given subject. Rather than attempt to excuse yourself, say,
"This subject is not clear to me, and I will study it until I understand it."

There are different kinds of doubt. Your doubt may arise from prejudice, narrowness, passion, stubbornness, or ill-will, in any of which cases it is undesirable; or it may be grounded on caution, discrimination, or an honest desire to be reasonably certain, in which case your doubt is beneficial and desirable, since it tends to lead you into further search for the truth.

I suggest that you begin the investigation of your personal prejudices by a little self-examination, thus: "What is my present opinion of Socialism? Precisely upon what grounds do I base my opinions? Have I thought the subject out for myself, or have I merely gleaned my ideas from others and accepted their conclusions? Have I carefully considered opinions opposed to my own? Can I give clear and sufficient reasons for my present opinion?"


**How to Overcome Prejudice**

You are exposed to two chief kinds of prejudices: Those arising from yourself, and those arising from other persons. Prejudices arising from yourself should
be examined first, as they are of the most vital importance to you. Make an earnest effort to rid your mind of this destructive element by applying the following suggestions:

1. Prejudice arising from limited power of judgment.—Some truths are so deep and difficult that you can secure accurate knowledge of them only by long, patient, intricate study and investigation. The common weakness of men, however, is to judge hastily, to guess at things, to believe before they know, to form rash judgments.

The remedy for prejudice which arises in this way is to keep your mind free, open, and teachable, to cultivate patience and diligence in the pursuit of truth, and to suspend your judgment until you have adequate proof of the truth. Be satisfied with nothing less than sufficient examination or sufficient evidence on any subject of importance.

2. Prejudice arising from false testimony.—Things are not always what they seem. Appearances are sometimes deceptive. A book may have a good title but very inferior contents. A patent medicine may appear to be an infallible remedy, because of a well-worded advertisement. A simple sketch may be from the hand of Raffael, a useless looking violin may be a Stradivarius. Outward wealth is not necessarily an indication of happiness. Your judgment is inclined to be strongly biased by outer appearances, but you should remember that “All that glitters is not gold.”

Your best safeguard against the fault of prejudice is to delve below the surface of things, to know them, as far as possible, in their inner, essential parts, to re-
strain your inclination to form opinions before you have investigated deeply and thoroughly.

Again, the true and the false are often intermixed. Different qualities are often found mingled in the same thing. Your natural tendency is to judge by the most striking quality, regardless of all the rest. Thus, in reading a book, if you are favorably impressed with the first few arguments, you may be tempted into approving the entire work without sufficient discrimination. You may judge a man on the basis of his virtues and neglect to take account of his weaknesses, or vice versa. A name is easily mistaken for talent or ability, as when a well-known poet writes a poor poem.

The remedy for you here is to avoid judging a thing simply as a whole, but to consider its various parts and qualities. There is everywhere a mixture of wisdom and ignorance, good and evil, truth and error. Discrimination is necessary for the formation of good judgment. You will find some of the most valuable truths imbedded in error. For instance, any religion that has survived for many centuries is likely to contain some precious truth, whatever the proportion of error may be.

You will find that a thing uniform in its nature may assume different aspects when viewed from various angles or distances. A plate looks round or oval, according to the angle from which you view it. A railroad wreck within the limits of your own city seems to you more horrible than one in a far-off country. The same world may appear to you at one time to be an exceedingly happy one and at another time to be curst by misery and poverty.
Accustom yourself to view a thing on all sides and carefully to compare all the appearances of the same thing with one another. Give due weight to all the circumstances connected with a subject, so that you may obtain a just balance to your judgment.

**Wrong Association of Ideas**

Prejudice may arise from association of ideas. Fancy, custom, or chance, often join certain ideas together so as to make them appear necessarily and naturally connected. Thus, great natural ability is usually associated with success, so that where the former is found, it is customary to expect the latter, and where success is observed, the great ability is inferred. As a matter of fact, however, it often happens that the two do not go together. Or, you may approve or disapprove of a doctrine or creed because it has become associated with some particular experience or persons. Religion and political affairs, in fact, all matters of vital importance, are very likely to be colored by associations, resulting in prejudice that sometimes continues for a century or more after the termination of their actual association.

Prejudice from association will probably be one of the least easy of all prejudices to detect in yourself and to overcome. Some opinions to which men give the name of "loyalty" are really but a form of prejudice striking into the innermost recesses of their thought and feeling. For instance, it is common for a man to take pride in the fact that he accepts without the slightest question the beliefs of his father or his race or nation. A man will boast that every member of his
family for many generations has held to certain opinions and principles. All this is contrary to the spirit of truth-seeking. Facts and truth demand investigation and careful search. With the enlightened knowledge which you at this period in your study already possess, you assuredly will be unwilling to remain on so low an intellectual level as to be content with what is false when you can possess the real truth.

In order to overcome prejudices from association, you will be obliged to separate the ideas and consider them in their separate sense. Accustom yourself to distinguish between intellectual facts and truth, and your personal feelings and inclinations. Your best plan, in matters of importance, is to ask yourself continually, "Why do I hold this opinion? If this were a new matter, with no past history or associations, what would be my honest opinion of it?"

3. Prejudice arising from seeming confusion.—A great deal of prejudice arises from a seeming confusion of ideas. The subject, "Human Life," affords an excellent example of this. One view of life may include only material pleasures and successes, and if you see this side alone, you gain an inadequate opinion of what life includes; another view may include only its struggles, pains, and griefs, but if you see only this side of it, you again acquire an incorrect judgment of life: because you judge the whole by only a part of it, and the narrowness of your outlook makes your judgment a prejudiced one. There is apparent confusion of ideas in any vast, complicated subject. Take, for another example, "Government Ownership." As an advocate of it you may look at only the ad-
vantageous results to be gained from it, while as an opponent you may see only the evils that it might cause.

The obvious remedy for these kinds of prejudices is to acquire broadness of observation and comprehension, so as to include the whole of your subject, whatever it may be. Further, there must be a correct balancing of each part against the others, and a determination of their relative values, before you form a definite opinion.

4. Prejudice arising from the wrong use of words.—Prejudice is caused by the use of words without ideas, words which have for you no definite significance. Among such are high-flown, showy, pompous, and vacuous words and phrases—especially figurative language that from overuse has lost definite meaning. There are, unfortunately, men who make use of such expressions for the very reason that they are known to create prejudice, so that you must be on your guard against personal bias from this source.

Prejudice is caused also by words having two or more ideas; as, "law," "spirit." Thus a criminal rebels at "law," as he understands it, meaning that a law opposes him; while, at the same time, he adheres to certain strict laws of conduct which he thinks of as a means for his own protection.

Again, prejudice is caused by words which are synonymous, but used as if meaning different things. This occurs in the words "rebel" and "revolutionist," referring to the same army or people. It happens frequently through the agency of likes and dislikes, where a "nickname" or soubriquet is given.
Prejudice is caused by words used as synonymous but not really so.

(For a remedy for this kind of prejudice, you should review Lesson Four, "The Power and Use of Words.")

Prejudice is caused by failure to distinguish between ideas and words. You may have good ideas, but express them in obscure, intricate, or unattractive language. Thus, much of the most intensely interesting thought of some of the greatest men is considered by many persons as "dry," because expressed in "dry," difficult language. Defects of style should not, of course, be permitted to prejudice you against a writer's thought. Nor should you, on the other hand, be charmed into error by rhetorical beauty and smoothness of language. Remember that a skilful use of words on the part of a writer or speaker may easily obscure, conceal, or impair, the truth.

5. Prejudice arising from deceptions of the imagination.—Deception through the imagination is a prolific cause of prejudice. The power of imagination is such that it can make a thing appear to be its exact opposite. This is well known, nevertheless you will in many ways find yourself disposed to trust to it instead of relying solely upon the facts. Your imagination, or your fancy, is a valuable and desirable faculty, but it must not be permitted to take the place of logical reasoning and correct judging.

To avoid prejudice from this source, you will need to gain control over your imagination, so that you can put it largely aside when you are analyzing any matter and forming an opinion of it. Deal with the picture
painted by your imagination as you would with its intellectual equivalent, a vivid dream. If you find yourself to be particularly susceptible to the influence of your imagination, you should often set the idea of fancy before you and compare it carefully and minutely with the actuality.

6. *Prejudice arising from misleading feelings.*—Prejudice often results from the pernicious influence of self-love, or making self the standard of truth. It is a natural human characteristic that you should prize most highly whatever belongs to yourself, your personal possessions, your family, your town and fellow townsmen, your country, and even the possessions of your mental life—your opinions and judgments. Your natural love of self and of whatever pertains to yourself, gives an added certainty to your opinions; in other words, gives you a degree of prejudice against that which is not your own.

This spirit will cause you to regard with disfavor the judgments of another person, where they are irreconcilable with your own, and will result in an effort to make the opinions of authorities or highly esteemed persons coincide with yours by "reading between the lines," or by interpreting words or phrases to have a different meaning than they were intended to convey.

The Bible, more than any other book, has been put to this use. In trying to justify their own opinions, beliefs, and actions, men have, by interpretation, omissions, and other expedients, made the Bible seem to teach many opposed doctrines, which accounts for various strange sects and creeds that profess to find in it their authority.
Your remedy against prejudice arising from self-love is to broaden your mind and your sympathies, by acquiring a wider and more thorough knowledge of the thoughts and beliefs of other persons and other countries. Make your mind open and unbiased, with every element of self eliminated, so that, for the time being, every other man's interests are the same as your own. The principle of the Golden Rule is precisely what is required here. The right way to set about your investigations is to keep any hypothesis of your own in the background, and to be determined to accept the truth or the facts, whatever they may prove to be.

7. Prejudice arising from temperament.—Your mind is the sum of your thoughts and feelings, a stream of mental processes, constantly moving and changing. The nature of the new ideas which you are constantly contributing to it, and the kind of experience that you are daily acquiring, make the qualities of your mind harmonize with your own individual life.

Hence, your mind being different from that of any other person, your natural tendency is to judge other men from a standard which belongs to you and your circumstances, but possibly not to them and their circumstances. Allowance must therefore be made for difference of character and position. You look at things from one point of view, they from another. Both may be right or both may be wrong. There is nothing more effectual in securing the truth than an unbiased mind which says that simply because a thing was once true it does not follow that it must always be
true—and that which holds here does not necessarily hold everywhere.

The proper discipline of your mind will make you impartial and free from stubbornness. Be reasonably cautious in affirming or denying new things, but be willing to forego what is old for what is new, when you see that the new is the better. The right attitude toward knowledge is to weigh it carefully, whether it is old or new. A too fixt attitude toward ideas is not conducive to reaching the truth.

A Test for Mental Defects

Examine your own temperament carefully for any of the following defects, all of which are fruitful causes of prejudice:

(a) Too easy acquiescence in what is said with a show of authority or assurance but without adequate proofs.

(b) A mental attitude of contradiction, so that when the truth appears you receive it with reluctance or not at all.

(c) Undue skepticism, which only an extraordinary amount of proof can satisfy, therefore delaying acceptance of the truth.

(d) A dogmatic spirit, that refuses due consideration to whatever evidence may be at hand.

(e) Lack of firmness of mind, so that it is inclined to vacillate from one opinion to another, regardless of the weight of the proof.

(f) A tendency to take extreme views, which will cause you to decide either too quickly or with too much positiveness.
(g) Love of novelty; that is, of what is foreign, ancient, unusual, or mysterious.

**Prejudices Derived from Others**

You can profitably study the prejudices that arise from other persons. The strongest of these prejudices come mainly through the following channels: Education, custom, and authority—none of which are sure evidences of truth or falsehood.

1. *Prejudice of education.*—Mistakes are often inculcated by false teaching. The child is taught and trained in the untrue as well as the true opinions of his parents and instructors. The way he was taught to believe is the way he thinks he believes about religion, politics, philosophy, ethics, social and national questions, and other important subjects. Erroneous opinions received through education may cling to a person during his whole lifetime, so that men often profess belief in inaccuracies, misrepresentations, and absurdities of so gross a nature that, if acquired from any other source, they would not be tolerated for an instant by any intelligent mind.

Your remedy here is to weigh the ideas and opinions that you have acquired through education, and determine whether they conform to reason and proofs, and are worthy of further acceptance by your mature mind. At the same time, promptly check any feeling of sentiment that threatens to interfere with the proper decisions of your conscience, reason, and judgment.

2. *Prejudice of custom.*—So powerful is the influence of custom that it will often prevail over your
common sense. In personal habits, dress, eating, style of speech, choice of books and newspapers, and in a thousand other matters, you are unconsciously influenced to do things for which your sole reason is that it is the custom. Even education and its methods are governed by custom.

Conform reasonably to established custom, but only in those things which are right and proper. It is impossible to lay down specific rules for every instance, since reason and common sense must often guide. The fact that custom and fashion so often change, is an indication of their instability.

3. Prejudice of authority.—Be especially on your guard against prejudices and errors which subtly creep into questions accepted on the support of authority alone. Deference to the opinions of men of former times can be carried too far. A favorite author’s statements are to be accepted only with sufficient proof. As a matter of fact, many philosophers, theologians, and scientists contradict one another. As all can not be right, there is need for careful choice as to the opinions to which you give your assent.

Have good grounds for your own opinions, and also know how to explain them clearly to other people.

As a thinking man or woman you naturally have a vast collection of opinions, which it is not easy for you to part with; therefore it is well worth the effort for you to obtain a firm grasp of them and subject them to tests of proof, especially in matters of importance. Keep yourself removed as far as possible from the condition of those who are opinionated, or
obstinate in their opinions, or who proudly assert that they will think as they please.

Give this vital lesson very close attention and study, as the possession of sound and well-founded opinions is one of the best evidences of intellectual power.
EXERCISES FOR
DEVELOPING SOUND OPINIONS

Important: *Do these exercises with care. Then turn to the key and compare your answers with mine.*

(L. 9.)
MONDAY

The innocent gratification afforded by alcohol, especially to hard-working men, is a distinct factor in the pleasures of their lives, and one that they should not be forced to forego. The true principle is to set an example of its right use, not to shrink responsibility by disuse. The liquor industry employs a large number of hands, and it produces a great national revenue. Alcohol is useful as a food: in moderation it has none of the ill effects commonly attributed to it. It interferes with no bodily function, nor does it lower the temperature as is often asserted. Prohibition would therefore be a gross infringement of the liberty of the subject.

Carefully analyze the accuracy and spirit of the above argument, and set down the results in your note-book.
Tuesday

1. Gladstone is a sophistical rhetorician, inebriated with the exuberance of his own verbosity, and gifted with an egotistical imagination that can at all times command an interminable and inconsistent series of arguments to malign an opponent and to glorify himself.

2. With a lumber of learning and some strong parts, Samuel Johnson was an odious and mean character—by principle a Jacobite, arrogant, self-sufficient, and overbearing by nature, ungrateful through pride, and of feminine bigotry. His manners were sordid, supercilious, and brutal, his style ridiculously bombastic and vicious; and in one word, with all the pedantry he had all the gigantic littleness of a country schoolmaster.

Read these passages carefully to detect any note of prejudice. Write your conclusions in your note-book.
WEDNESDAY

Capital punishment brutalizes the public, as well as the officials who have to carry it out, thus tending to destroy all notions of the sanctity of human life. Capital punishment is not deterrent, and by some criminals is less feared than penal servitude for life. A large proportion of the murders committed are due to influences over which no deterrent can avail—drink, jealousy, etc.; while but few murderers actually pay the extreme penalty of the law. Capital punishment, being irrevocable, is too extreme a measure; with a wrong verdict and the sentence carried out, the mistake can not be rectified. Punishment ought to be reformatory, not vindictive.

*Analyze the above arguments and write down in your note-book your own conclusions.*
THURSDAY

1. I never read any of Carlyle's books, for tho divers people profess to understand and admire them, the few passages I have looked at seem always such absurd and unintelligible rant that I feel no desire to go further.

2. I have never cared much for Emerson. He is little more to me than a clever gossip, and his egoism reiterates itself to provocation.

3. The whole character of Disraeli is complete in its selfishness, that whole career is uniform in its dishonesty. Throughout his whole life I do not find even on a single occasion a generous emotion, one self-sacrificing act, a moment of sincere conviction—except that of the almighty perfection of himself.

Critically examine these criticisms, and write down the results in your notebook.
F R I D A Y

1. There is no reason why the chief European Powers should not agree to reduce their armaments to reasonable dimensions. The expenses of armaments are almost insupportable; and as international rivalry herein increases, the burden will reduce many States to a condition of bankruptcy. Armaments are a standing provocation to war.

2. No such international agreement is possible. It would place those States which have spent much time and money on their armaments on an equality with their inferiors. On the other hand, a proposal to maintain the status quo would not be accepted by any nation which has aspirations. Such agreements could not be enforced, nor infringements punished. Armaments serve as insurance. The stronger a nation is, the less the temptation to attack it.

Examine both sides of this argument, and set down your conclusions in your note-book.
SATURDAY

Social differences spring from more than mere differences in surroundings and education. They are inherent in men; they often occur among children of the same family and with the same environment. Some incentive, such as social reputation or honor, is needed to evoke the best energies of genius; while respect shown to an unworthy object degrades a man, it raises him when he acknowledges the superiority of intellect, and pays to it its due meed of honor. To intellectual work has always been accorded the greatest respect. It is intellect that distinguishes man from the brute. Great excellence in any one department of knowledge can be obtained only by specialization, and demands undivided attention. We can deal with society as it is, not as it should be. Intellect will always rule the world.

*Study this extract carefully, and write down the results in your note-book.*
Tenth Lesson

PRACTICAL PLANS FOR STUDY
Tenth Lesson

PRACTICAL PLANS FOR STUDY

I assume that you have developed, in some degree, the "study habit." This enables you to turn to advantage many fragments of time which are commonly wasted, and to steadily advance yourself in mental power and capacity. There are, however, right and wrong ways of studying, and the special purpose of this lesson is to indicate some of the ways of securing the best results.

To give an hour or more of your time regularly every day to the study of some worth-while subject, will confer upon you distinct and valuable advantages over those persons who have not formed this habit. The difference between a man who reaches a high position of power and influence, and one who does not rise above mediocrity, is largely due to the fact that one studies and the other does not. One realizes the value of time, and utilizes spare moments for further developing his personal powers; the other squanders the same amount of spare time in meaningless and unproductive effort.

It is obvious that a definite method of study will give the most satisfactory results. When you proceed in regular and orderly fashion, in any undertaking, you economize time and energy. A good method will help you to get quicker and more accurate results. Strict observance of method will contribute much to the general discipline of your mind.
Making Study Profitable

You will find in this lesson many helpful suggestions for making your reading and studying vastly more productive. This lesson, therefore, will repay most careful perusal.

1. Make a definite choice of subject for special study.—The common fault is to scatter one's thought and efforts over too many books and subjects. Be particularly on your guard against this. Choose one subject for study and concentrate upon it until you have grasped it in a reasonable degree.

This does not mean that you are to confine yourself exclusively to one subject, but that you are to give most of your thought and time to one, making judicious provision, of course, for variety in your studies.

2. Make a written plan for each day.—This is of supreme importance. You will be surprised how much more you will accomplish by making a previous plan in writing and following it out fully and promptly.

This plan may cover your activities for the entire day, or if more advisable may provide simply for the hours you intend to devote to study and self-improvement. The plan is intended to be suggestive, not arbitrary.

In any event, it is highly important that at the close of each day you carefully review your work to see if you have omitted anything. If there has been any omission in carrying out your plan, take vigorous steps to correct it, as the real value of your plan depends upon fulfilling it to the letter.
3. Cultivate the habit of thoroughness.—There is a common tendency to do things half-heartedly, to give up at the least difficulty, and to stop short of finishing a work. Resolve that you will avoid these faults as detrimental to the best results. Make it a rule not to examine a subject hastily. If necessary, wait until you can give the time in which to do it thoroughly. In this way you can do it once for all, and when you have occasion to consider such a subject again your mind will be clearly informed about it. Moreover, this habit will do much toward giving you steady and sound judgment.

Study with deep concentrated interest the particular subject before you. Realize what this method will mean to you by way of new acquisition of knowledge, and also by way of fitting you for more advanced intellectual work. Keep a definite purpose constantly before you, that it may act as an incentive to still greater and better effort.

As you further develop and apply the habit of thoroughness, you will realize the great satisfaction it brings with it. The consciousness of work well done will augment your powers in many ways, and you will have a sense of steadily increasing mental efficiency.

One book thoroughly understood will be worth to you more than ten books merely read. Make the ground good as you go along. If there is anything, however minute, you do not understand, bend your mind to it until you grasp it. Do not be satisfied with surface impressions; probe to the bottom. Your
progress may be seemingly slow at first, but you will gain in the end by this habit of thoroughness.

4. *Cultivate the habit of persistence.*—Having mapped out your plan of study, adhere to it strictly, not merely for a few days, but from week to week. If you fluctuate from one plan to another, you will not achieve the most desirable results.

Having made your plan with due care, keep to it resolutely and regularly. As you learn to fill up your spare hours with persevering study, you will observe that you are making sure and rapid progress toward definite achievement.

5. *Cultivate the habit of early rising.*—It is a saying that no man has ever become eminent who was not an early riser. It has also been well said that if the habit of early rising could be purchased, no price would be too great to pay for it.

The principal advantage of beginning the day early is that by so doing, you can add another hour’s study or more without impairing any other part of your day’s activities. The difference between rising at six and at eight o’clock, for a period of forty years, is equal to several years of time added to your working life.

To rise early, you should retire at such a time as to allow eight hours sleep. Some people can do with less sleep, but eight hours are generally regarded as necessary for the average person. The habit of early rising tends to preserve the eyes and general health. An ideal plan would be to retire at ten P. M. and rise at six A. M.

6. *Cultivate the habit of deliberateness.*—Never
sacrifice accuracy for speed. Let your motto be not "How quickly," but "How well." The old saying still holds true that "Anything that is worth doing at all, is worth doing well."

Make it your habit to do one thing at a time and try to finish it once for all. This is a habit that grows steadily through use, and once thoroughly established will make you an efficient student and worker.

It is only by deliberateness that you can properly consider, meditate, ponder, or reflect upon a difficult subject. Deliberateness includes both slowness and carefulness, and means taking all the time necessary properly to consider a matter.

7. *Cultivate the habit of intense study.*—That is to say, study with all your attention concentrated upon the particular subject in hand. It is better to chain your mind down closely to a subject, and study hard, for an hour, than to spend an entire evening in moderate effort.

Remember that concentration does not mean to work under strain. On the contrary, it means liberating your powers and applying them in an easy tho earnest manner. It means bringing all your thoughts to bear upon the object of study, and keeping constantly in view a clearly defined purpose.

**Value of Short Periods of Rest**

As a writer has well said: "Attention to a book should not be too long concentrated, without pause. It should by habit be concentrated vigorously, but only for relatively short periods at a time. There should be more power of concentration for short periods than
most high schools inculcate, but one can not keep his mind strongly concentrated for long periods under ordinary degrees of educational interest. Every twenty minutes or so you should walk around the room for a minute or two, for this activity draws some of the blood out of your brains into your legs; moreover, it relieves the injurious long fixation of the eyes. No one can sit for an hour, or an hour and a half, without changing his position, except at a considerable loss of nerve-economy, and it is under such a condition naturally difficult to avoid going to sleep, partial or complete."

Miscellaneous reading for pleasure and relaxation is not study. You study when you apply your mind fully and earnestly, when you give yourself attentively and thoughtfully to a subject. To study is to apply your best mental powers to the acquisition of knowledge. Earnestness, assiduity, and deliberateness, are essential to real study.

8. Give attention to your sitting position.—A straight-backed chair is usually best for the student. The right position is to sit easily erect. The spine should be straight, but not stiff. The table or desk should be at such a height as not to compel you to stoop in your reading or writing.

Seat yourself so that the light will fall from behind over your left shoulder. For evening study, have the light shaded. It will save your eyes to wear a green shade drawn over them. Before retiring bathe your eyes with cold water.

It will be a relief to stand occasionally and read in that position. This is particularly desirable when
reading aloud, as in a standing position your abdominal and deep-breathing muscles have greater freedom.

Avoid rocking-chairs, and too comfortable positions which invite sleep.

9. **Realize the importance and value of hard study.**—There is no excellence without labor. Knowledge is to be gained only by study. Simply aspiring, wishing, sighing, and imagining, will not bring right results. It demands practical, laborious, diligent study and observation to make a man wise and eminent.

Accustom yourself to think deeply, comprehensively, powerfully, in order to acquire those strong, masculine qualities of mind which distinguish great thinkers. Only through indomitable energy and right application can you develop this giant character of mind.

The habit of severe and serious thinking, of hard study for even an hour daily, will rapidly discipline your mind. As you develop this habit it will also be a source of increased delight and satisfaction.

It is of immense value sometimes to pursue a study that is dry and uninteresting. The mere act of compelling yourself to fulfil such a task will be highly beneficial. Some useful subjects are not at first interesting. The discouraging feature of many a subject is that it is not interesting to the student until he has made some progress in it.

Few people read Shakespeare with interest at first. The Bible, embracing the greatest literature in the world, is not fully appreciated by many people. Books of philosophy, science, and religion are frequently dry and difficult reading, but as the earnest student per-
severes he forms a taste for such literature and is duly rewarded for his perseverance.

**Frequent Reviewing Indispensable**

10. *Frequently review your work.*—It will materially assist your progress to stop at regular intervals to review what you have been studying. You can profitably devote fifteen minutes daily to this work. It will tend to keep newly acquired knowledge fresh in your mind and to fix it permanently in the memory.

You may draw a helpful suggestion from an eminent scholar who in his student days formed the habit of reviewing the chapter of the book he had read before proceeding to the next chapter, and finally after finishing the work in this manner, of reading again the whole book. This plan, tho irksome at first, conferred inestimable benefits upon him.

It is only by frequent review—sometimes examining every sentence, paragraph, and page—that you can get the author’s full meaning and spirit. Dipping into a book will accomplish little.

Reviewing and repetition are distinct aids to memory. In order to commit a thing to memory it is not well to apply the mind to it too long a time, but to return to it again and again. The constant habit of reviewing develops the memory without depriving it of its freedom. The memory works best when it acts spontaneously.

At the close of the day review the day’s studies; at the end of the week, the week’s studies; at the end of the month, the month’s studies. Let it be a real and thorough review.
II. Cultivate the habit of regular and selective reading—Apart from specific studies, you should form the habit of regularly reading well-chosen books for the purpose of relaxation, as well as to get facts of history and experience, for style and spirit, and for general information and knowledge.

Those who read many books and rapidly, are likely to have only a slight impression of an author's thoughts. One may read much and know little. It is worth while to read slowly and deliberately, for even here, as in study, it is what you actually assimilate that will be of most value to you.

Confine yourself to good literature. To read an inferior book is to injure yourself twice: by littering your mind with useless thoughts, and by depriving yourself meanwhile of the superior thoughts you might have for the choosing. In these days of multiplied books, you may well follow the advice regarding the choice of a book to "Look into your dish and taste it, before you begin to eat."

I have already in this course given you special directions about the choice and reading of books. I trust you have fixed these suggestions clearly in your mind and are following them out in your daily reading.

12. Make judicious use of your time.—This is important, because the more expeditiously you can dispose of daily routine work, the more time you will have for special study and self-culture. There is no more valuable habit for you to form than that of always using your time to the best possible advantage.

A rigid observance of the right use of time will help you to plan and execute a much better day's work.
Proper economy in this respect will give you surprizing results. Be on your guard against "time-filchers"—those who would consume your valuable time for no good reason or purpose.

In your review of each day's work take special account of your allotment of time. Bear in mind that it is the right use of so-called scraps of time that advance you most rapidly in any study. By undeviating and vigilant attention to minutes—often frittered away—you will accomplish splendid results.

13. *Constantly keep before you high ideals.*—There should be a supreme purpose in your life to which the results of all your various studies and activities are to contribute. Lowell says: "The thing we long for—that we are for one transcendent moment!"

There is nothing more helpful and inspiring than to find your appointed work in the world, and to apply yourself to it with diligence. As you more fully realize your inherent possibilities, new ideals come into view and give an onward tendency to your life. High ideals will constantly disclose the purpose and vastness of your life and fit you for high and useful work.

14. *Cultivate your conversational powers.*—Conversation is one of the best means of giving and receiving instruction. There is much valuable thought and information not committed to paper, but which can be found in conversation.

Bishop Paget significantly says: "There is no better way, I believe, in which to test the reality of our culture than by the self-discipline it teaches us to use in talk; and it may be that the chief service we can render, the chief outcome that God looks for from our
higher education, is that in our homes, in the society around us, we should set a higher example of the right use of speech; the right tone and temper and reticence in conversation; the abhorrence of idle words. Neither let us think that this ever will be easy to us. We must not be affected or pedantic, we must not be always setting other people right; but we must be careful; we must keep our wishes and passions from coloring our view of things; we must take great pains to enter into the minds and feelings of others, to understand how things look to them, and we must remember that, whatever pains we take in that regard, the result is still sure to be imperfect; we must rule our moods, our likes and dislikes, with a firm hand; we must distrust our general impressions till we have frankly, faithfully examined them; we must resist the desire to say clever or surprizing things; we must be resolute not to overstate our case; we must let nothing pass our lips that charity would check; we must be always ready to confess our ignorance, and to be silent."

**Short Rules for Conversation**

The following abridged rules for conversation will help you in this respect:

(1) Waste no time in talking about trifles.

(2) Choose your company for profitable interchange of ideas. The best company and the best books are those which are the most improving and entertaining.

(3) Study the character of your company. If they are your superiors, ask them questions, and be an attentive listener; if your inferiors, render them the best service you can.
(4) Store your mind with suitable topics for use when the conversation wanes.

(5) When you hear something especially new, valuable, or instructive, enter it at your first convenience in your note-book.

(6) Aim to please in what you say. Never ridicule.

(7) Avoid hasty statement and conclusions. Try to see the different sides of a subject. Take a broad view.

(8) Do not hold too tenaciously to one subject. Your company may wish to talk of other things. Let the conversation drift naturally from one subject to another.

(9) Do not make yourself conspicuous in conversation, nor try to display superior ability. A modest demeanor at all times will redound to your credit.

(10) Bear patiently with one holding opposite views to your own.

**Physical Regimen**

15. *Give daily attention to physical exercise.*—This is essential to good work as a student. Everything you do depends primarily upon your health. If the powers of your body are weak, you can not properly apply yourself to mental work. Power to concentrate has its basis in robust health.

Give a few minutes daily to pleasant exercise. You can easily devise simple movements of the arms and legs, which will serve all important purposes. You do not require special apparatus.

Walking is one of the best forms of physical exercise if done properly. Carry the chest high, breathe deeply, and throw the legs well forward from the hip.
16. *Eat for health and efficiency.*—You can not do good brain work with an overloaded stomach. Select simple food. Do not eat many combinations at one meal. Eat at regular hours. Masticate thoroughly. Cultivate cheerfulness at your meals. Drink plenty of water between meals. Always drink a glassful of water on rising, and again the last thing at night. Do not drink much at meals.

Sleep eight hours, with your windows open. Breathe exclusively through the nose while in repose. Relax like a child. Sleep to rest and recuperate.

Avoid patent medicines, and the habitual use of drugs. Live as much as possible in the open air. When possible expose your body to sunshine. Sit and walk erect. Look on the bright side of life.

Aspire highly and believe yourself capable of great things!
Eleventh Lesson

STUDIES IN CAUSE AND EFFECT
Eleventh Lesson

STUDIES IN CAUSE AND EFFECT

Every effect must have an adequate cause. The cause is the sum of facts or things to which the effect owes its being. The study of cause and effect will serve to make you more careful in your reasoning. It will give you a better understanding of the why and wherefore of things.

The fundamental difference between knowledge and the possession of a collection of facts is just this: That knowledge possesses an insight into the relationship between things, the connection of causes and effects.

Keep particularly in mind the fact that a cause and an antecedent are not necessarily the same. An antecedent is not necessarily a cause, but a cause is an invariable and necessary antecedent of the effect. A cause may not be antecedent in point of time, but logically antecedent, as, for example, the law of gravitation. What goes before may not be in any degree the cause of what follows. To accept a causal connection, therefore, without any attempt at argument or reasoning, is likely to lead you into fallacy.

Where a certain result is found often to follow a certain thing, you are justified in looking for a causal relation to exist between them, particularly if the circumstances of the sequences have been always the
same. You are justified in suspecting a causal relation, but you should not assume it. In such case, you should make your investigation a thorough and searching one. Constant sequence is no proof of causal connection, as is proved by the fact that sleep is not the cause of waking, nor waking the cause of sleep; light is not the cause of darkness, nor darkness of light.

What are called the causes of things existing to-day are themselves the results of preceding causes—and you might trace them back indefinitely. But in the end you could not find the very first cause, for, altho everything which begins to be must have a cause, still, in the strictest sense of the words, you can not arrive at an absolute beginning. For your practical purposes, however, it is possible in most cases to find all or most of the direct causes which conduce to the given result.

If an apple falls from a tree, the possible causes may be given as follows:

Some one shook the tree. The wind tore the apple from the tree. The twig that held the apple to the branch was slender and delicate. A frost killed the life in the twig, so that it broke. Gravitation played its part. There may be a variety of causes to produce one effect. And it is very important, in seeking a cause, to know the kind of cause for which you should look.

Aristotle names four kinds of causes:
1. The material.
2. The formal.
3. The efficient.
4. The final.
And he gives as an example: A marble statue.
Here the material cause is marble. The formal cause is the conception in the mind of the workman. The efficient cause is the manual energy and skill of the workman. And the final cause is the motive—the profit or pleasure of the workman.

How to Judge of Cause and Effect

In your study of cause and effect, examine both frequency and the alternative possibilities. A certain thing occurs at the same hour every day for a hundred days, therefore you conclude that it will occur on the one hundred and first day. But before you can determine this with any degree of certainty you must know why the thing occurs at all. When you know the producing causes, you are that much better able to determine the probability of recurrence.

In considering cause and effect, carefully study every important distinction and possible exception. All the circumstances present in the cause must be duly regarded. As unsuspected causes may be at work to produce an effect, you should clearly determine two things:

First, is this cause sufficient in itself to produce that effect?

Second, can all other possible causes be entirely eliminated?

Calling "1" the cause, and "2" the effect, you must be sure when you speak of "1" as the cause, that you describe it accurately. The cause is the whole of "1," not part of it, nor does it include part of some thing other than "1." The cause "1" is precisely what you describe as "1," nothing more nor less.
As a matter of fact, however, few men possess such absolute knowledge as this of any cause. Your description of any cause is, after all, proportionate to your own experience and knowledge, whether large or small. As there is so much confusion regarding real causes, I would suggest, when you have reached the conclusion that one circumstance invariably produces the same effect, that you verify their relationship by examining other circumstances which do not produce this effect. This is applying the principle that "A law is more sharply stated by help of its denials."

Assumption plays a large part in the matter of cause and effect. Many things which you can not explain, you will characterize in this way. As the wind blows you hear a sound, and at each repetition of the blowing of the wind the sound is repeated. You perhaps do not know what it is that sounds, but you do know that the wind is the cause of the effect called the sound.

There is continual misunderstanding and confusion as to actual causes and only partial causes, or even mere coincidences. You are inclined to think that if a thing happens once in a particular way, it is likely to happen again. In politics when a new party goes into power, whatever happens thereupon in national affairs is attributed to that party as the cause.

Penetrating a dense forest in a wild, unpopulated country, you come upon a tall tree, an upper branch of which hangs dead and white against the uninjured trunk. You argue that a stroke of lightning would have blackened and at least partly killed the rest of the tree. And you believe that the result could not have been
produced by the hand of man. You conclude that the wind must have broken it off.

Thus you argue from what comes after, to that which you believe must have gone before. Mentally going back to a time before the branch was torn down, you have chosen from whatever circumstances were, or might have been, those particular ones which acted as the cause of the result before you.

Adequate Evidence an Essential

Reliable proof of a certain cause for a certain effect would require three kinds of evidence:

1. *A strong probability that no other cause could have produced precisely this effect.*—The greatest cause of fallacy in establishing relationship between effects and their right causes, is the fact that so many causes, in a large number of instances, will produce the same, or apparently the same, effect. This is evident from the facility with which every man seems to have a different, but plausible, reason for the things which happen. A city which prospers immediately after a change in its management, is said to prosper on account of it—altho the fact may be that it prospers in spite of the change of management.

You expose the weakness of an invalid argument of cause just as soon as you establish a more probable cause. There are, in common circulation, a large number of trite maxims and proverbs for human conduct, which are flagrant violations of the rule that more than one cause usually contributes, in some way or other, toward a given effect. Thus:
Diligence is the secret of success.
Early to bed and early to rise will make a man healthy, wealthy, and wise.
The more haste, ever the worst speed.

Do not stop in your investigation until you feel reasonably sure that there was no other cause which could have produced the given effect. You will often find a cause which would produce the effect, and which might have operated. But careful regard for the truth involved, and deeper examination, may bring forth other causes which also have been operating and which also would have produced the same effect.

2. *A conviction that the cause assumed was adequate for producing this effect.*—When you have a given effect, and are seeking the cause, you must prove that the cause set forth is adequate to produce this effect.

Oxygen is proved to be a cause of life, because it has been found that when a person or animal is deprived of oxygen, altho every other condition remains the same, death quickly ensues.

It can be clearly proved that friction is one cause of heat because two pieces of wood, glass, or metal, when rubbed vigorously together, become heated. Further, the more vigorous the rubbing, the greater the heat, and the less friction, the less heat.

This proportion of intensity or diminution between cause and effect is one of the effective ways of testing the genuineness of a cause, and is commonly used by scientists in the performance of experiments.

When you have determined that any single possible cause is sufficient to produce the effect, investigate
carefully to see if the operation of this cause is prevented by other forces. This is illustrated in the case of a person who should swallow sufficient poison to kill himself, but immediately after taking the poison, should jump into deep water and drown before enough time had elapsed for the poison to take effect.

There is also the well-known example of the resistance made to the Copernican system. People believed they saw the sun rise and set. Their eyes told them so. Their common sense confirmed it, so they said.

3. Proof that the assumed cause operated without hindrance from other forces.—A cause may naturally tend to produce an effect, but is pushed aside to make way for other forces, which become the cause. Thus, a man in a fit of rage may attempt to kill another, but before he has time to strike his blow, is restrained by bystanders who, in their struggle, accidentally trample on the victim and kill him.

A suspected cause may be tested by putting it into operation on something in which its effect can be perceived more clearly, and then compare that effect with the one in question. This method of determining true causes and effects, is in constant use in experiments and observations. A very simple example is that of a carpenter who, suspecting the cause of an inferior piece of work to be a poor tool, tests the tool for a few minutes on something else.

The suspected cause must operate elsewhere with the same effect as here, unless hindered in its operation. Thus, the man who first observed that great heat applied under a vessel of water would cause the
water to boil, must have felt uncertain of the true cause until he had seen the same natural law operate elsewhere at all times whenever great heat was applied under any vessel of water and nothing hindered its effect.

How to Determine True Causes

In seeking causes, consider other similar effects and their known causes, for like effects are often produced by like causes. Consider all the seemingly possible causes, eliminating gradually those which are found not to apply in this particular instance. It is well, also, to recall what preceding things might have had an influence over this effect. Decide whether there was one or more than one cause. If more than one, then their degree of influence and the relationship between them. It is often most important to find the proportion of the influence of each cause.

In searching for the true cause in any complicated matter, you will find yourself naturally inclined to choose some cause that you consider true, and to attempt to prove in every manner that it is the true cause; whereas you would do better, and save yourself much unnecessary labor, were you to collect all the possible causes known to you, and through a process of elimination of those which do not stand even the simplest tests, finally arrive at one or more which are found to be real ones. A storekeeper may point to his large stock of goods as the cause of his large sales, whereas his large sales may be the cause of his procuring a large stock where a moderate sized one would be really sufficient.
The task of fitting causes to their effects is, in many essential respects, similar to that of a person fitting together a set of wooden blocks, or one who studies how the "men" on a checker-board must be moved in order to accomplish a given object.

Nothing is commoner than a confused idea of cause and effect. Intelligent men will accept, with the greatest confidence, coincident circumstances as cause or as effect. Hence you should make a careful study of exceptions.

In foreseeing effects, the great difficulty is to make sure that when a given cause is set into action, no other influence comes in with it, or is drawn in later, or is already there but not detected.

You may put certain causes into operation, but you cannot always leave these causes alone to produce their possible effect. Other influences are likely to enter at any time, or the force of this cause may become dissipated.

For instance, you send to some one a letter containing an order for goods. You put a cause into operation. But the letter may be lost somewhere in transit; or the order may not be filled for lack of goods in stock, or because you neglected to send payment with your order. When, on the other hand, the goods are sent, the cause—your order by mail—can be quickly determined.

Working from effect back to its cause is, therefore, a much simpler matter than working from cause out into that which has not yet occurred. It requires wisdom and good judgment to foresee the consequences of a given cause. Great financiers and far-seeing busi-
ness men have this faculty developed in an extraordinary degree.

**Inductive Reasoning**

Note the following simple example of working from effect back to cause:

A steam locomotive draws a railway train; it is moved by its wheels; the engineer controls the motive power; but without the steam none of these secondary causes could possibly operate. Even back of the steam there is the natural law which makes it possible for steam to be used for this purpose.

The differences of opinion regarding causes and effects are always very great, and frequently raise questions about the careful observation of some fact. It is therefore apparent that skill in observation is of great value in solving the relationship between causes and effects.

Give close attention to what you observe. One of the most valuable habits you can acquire is that of paying careful attention, or applying the power of concentration. If you observe closely, you are much more likely to see accurately, and also to prevent the intrusion of your personal feelings and prejudices.

Right observation implies something more than merely seeing things. It implies that what is supposed to have been observed has really been observed and not merely inferred. Observation and inference are so intimately blended that it is often difficult to separate them, and what you call an observation may in reality be one-tenth observation and nine-tenths inference.
Inaccuracy of Most Testimony

Few persons can describe the commonest occurrence with even approximate accuracy. The defects of personal observation are so generally recognized that a police magistrate has said that if he found a number of witnesses of the same occurrence exactly agreed in every particular, he would suspect they had talked the matter over and agreed upon what they were to say.

In your examination of cause and effect, keep these three essential questions always in view:

Could any other cause have produced the observed effect?

Is the assumed cause sufficient to produce the observed effect?

Was the operation of the assumed cause prevented by any other forces?

The word "cause" is not used here in a rigid sense, but has a somewhat broad range of meaning. Even signs, or symbols, are usually classified as a form of argument. Thus, to give a common illustration, a red evening sky predicts fair weather. Indirect evidence in a law court has been classed as an argument from sign. You judge from a certain trademark on some article as to its manufacturer. Three balls, the striped pole, the figure of an Indian, are signs, respectively, of the pawnshop, the barber shop, and the tobacco shop.

Principal Causes of Fallacy

Among the most common causes of fallacy are the following of mistaken causes:
1. Assuming as a cause something which is merely another effect of the cause. — It has been noted that at times when there is a large amount of money in circulation, there is also much wealth, and the former has been thought by some persons to be the cause of the latter. Both, however, are the natural result of one cause—prosperous business conditions.

2. Assuming as a cause something which, so far as can be determined, is associated with the effect merely by chance. — A cause is often assumed which is merely a chance association with the result. This is a frequent cause of prejudice, and works insidiously into the thoughts and feelings of almost every person. Politics, education, and religion, all are frequently judged, praised or condemned, irrespective of their own merits, according to certain persons who are their supporters.

3. Assuming as a cause something which is not a cause but simply an antecedent of the effect. — Sometimes a thing which goes before a certain effect is not only not the cause, but it is only in spite of this thing that the effect exists. Frequently the real positions of cause and effect are the reverse of those generally accepted.

4. Assuming as a cause something which actually operates after the effect has already obtained. — Thus, a business which was doomed to failure from the very first, because of the proprietor’s lack of business experience and judgment, may be ascribed to various later circumstances.

5. Assuming as a cause something which is a partial cause of the effect, but which alone is inadequate
to produce the effect.—Nothing is more common than for an effect to be attributed wholly to only one of its several causes. A man may be convinced that a lack of influential friends is the sole reason for his own failure. Another is sure that if he were in a different locality his business success would be assured. The sole cause of prosperity or hard times is often laid at the door of the controlling political party or leaders. Prejudice and mental narrowness have much to do with assuming a partial cause to be a complete, sufficient one.

Superficial reasoning does not arrive at primary causes, but stops at secondary ones. Thus, a speaker’s arguments may arouse in a hearer the bitterest feeling of antagonism, altho the real, deep cause for the emotion is not the argument itself, however false or preposterous it may be, but consists in the hearer’s own failure to keep his mind so open and free that he can listen with composure to any kind of argument, even when he knows it to be incorrect.

Cultivate an inquiring mind which will penetrate beyond symbols, conditions, or circumstances, to real causes. Be diligent in your search for primary truths and principles. Make many investigations of your own regarding cause and effect in matters of vital importance.
EXERCISES IN CAUSE AND EFFECT

Important: Do these exercises with care. Then turn to the key and compare your answers with mine.

(L. 11.)
M O N D A Y

A man is found lying dead on a road from the effects of a wound. On the same evening on which he died, another man was seen running away from the neighborhood of the place. Upon this man’s house being searched, his clothes are found to be stained with blood; his footsteps correspond with those leading to and from the place where the dead man was lying; and moreover he is known to have possessed a weapon, now not to be found, which was capable of inflicting the wounds.

Examine this carefully. Would you assume this man to be the murderer? Write your conclusions in your notebook.
TUESDAY

1. Knowledge gives power.
2. If you do not exercise daily, your body will deteriorate.
3. Much study results in much knowledge.
4. Ambition and perseverance will bring success.
5. The man who has had the most experience will be your best guide.
6. A healthy body produces a healthy mind.
7. Where there is great and prolonged poverty, you will always find intemperance and immorality.

Critically examine the validity of the above statements and write down your conclusions in your note-book.
WEDNESDAY

1. You see a man shot by another man, and you think he was killed by a bullet from the pistol. Later you learn it was a blank cartridge.

2. A heard a story from B, who would certainly tell it as originally told to him; B heard it from C, who would probably tell it accurately; C from D, who would also probably tell it accurately; D from E, who, there is no reason to suppose, would tell it inaccurately; I may consequently receive A's story as probably accurate.

Study these statements and write your conclusions in your note-book.
THURSDAY

1. Can a truth exist independently of the proof of it?

2. Can there be a sound in a forest if there is no one there to hear it?

3. Is a man able to act otherwise than he actually does?

4. Can an infinite series have an event in time for its cause?

5. Does limited opportunity imply limited responsibility?

Write in your note-book your carefully considered answers to these questions.
FRIDAY

1. A man's foot slips on a ladder; he falls, and is killed. The cause of the fatality is said to be the slipping; for if this one circumstance had been prevented, the effect would not have happened.

2. A woman went to church one Sunday morning, leaving her husband at home to take a much-needed rest. He had worked hard all week, and had returned home late Saturday night. He said he was too tired to go to church, but after his wife had gone, his conscience smote him and he decided to go to church. He took a pew at the back and soon fell asleep. As his head bent over, he dreamed of the times of the French Revolution, and of his being carried to the guillotine to be beheaded. Just at this moment his wife came down the aisle, and seeing her husband, touched him upon the neck with her hand, when he fell over dead from the shock. Could this story be true?

Write down your comments in your note-book.
SATURDAY

1. Can hereditary inclinations be modified or overcome through education?

2. Does environment impose decided limitations upon one’s personal liberty?

3. As night invariably precedes day, is night the cause of day?

4. Can a suggestion be too good to be practicable?

5. Is the affirmation of consciousness at the moment of deliberate decision conclusive proof of the freedom of the will?

Write in your note-book your answers to these questions.
Twelfth Lesson

HOW TO MAKE AN ABSTRACT
Twelfth Lesson

HOW TO MAKE AN ABSTRACT

You will derive many practical advantages from making abstracts or abridgments of what you read. By the word "abstract" I mean a summary, an epitome, a general survey of the salient features, or an abridgment of the essential parts of a subject.

When, for example, you are about to read a book upon a particular subject, first ask yourself what questions are likely to be answered, what points proved, or what information furnished, in such a book, and when you have finished reading it, proceed at once to make a short abstract of what you have read.

The fact that you intend to make an abstract will in itself cause you to concentrate the full activity of your mind upon the subject before you; it will make you more alert mentally in searching out vital points in the thought; and enable you more readily to grasp the bearing that the new ideas have upon whatever information you already possess.

The making of an abstract will also train you to look more deeply into the proofs of a writer and his method of presenting his arguments. It will enable you to carry in condensed form, with a minimum degree of mental effort, the substance of what you have read. It will make you more discriminating and thorough in your reading habits.
The frequent making of abstracts will rapidly develop in you the habit of seeking and securing clear-cut ideas. The knowledge that is of greatest value to you is that which you possess so completely that you can express it in definite and concise language of your own. When you can set your ideas down on paper clearly and in your own words, you can be reasonably sure that they are clear in your mind.

In your most serious reading, where the thought is profound and difficult, the making of an abstract will give you a firm grasp of the subject-matter. It will tend to lead you from believing to knowing. It will give you definite knowledge of what you read, and its direct influence will make you carry this same method of analysis and orderly arrangement of a subject into your regular habits of thinking.

**Some Short Examples of Abstracts**

Before you undertake to make an abstract, I wish you first carefully to examine the following examples of condensation in mere phrases and clauses:

The question which is really chiefly at issue.
(Condensed) The chief question.
Candidate who was chosen.
(Condensed) Chosen candidate.
Place which was isolated and alone.
(Condensed) Isolated place.
Men who possess the characteristics of wisdom and justice.
(Condensed) Wise and just men.
Can not tell just what effect it will have.
(Condensed) Can not foresee the effect.
HOW TO MAKE AN ABSTRACT

Where is the kind of man anywhere who could—  
(Condensed) What man could—  
Remaining in that place where he now is.  
(Condensed) Remaining there.  
To tell the truth, I have no knowledge of why—  
(Condensed) I do not know why—  
Reason for which he remained away.  
(Condensed) Why he remained away.  
Altho he had no such intention.  
(Condensed) Unintentionally.

Begin your making of abstracts with the analysis of single sentences. For these the rule is simply to find the principal verb, then the subject and object of the verb, and form a sentence of these. Add only such other words as are absolutely necessary to the basic meaning, or the framework of the thought. Reject all adjectives, adverbs, qualifying phrases, and everything that is not absolutely essential. Note carefully the following examples:

Tho the faculties of the mind are improved by exercise, yet they must not be put to a stress beyond their strength.

Abridged:

(They—must not be put—to stress beyond their strength.)

The mental faculties must not be put to excessive stress.

All true work is sacred; in all true work, were it but true hand-labor, there is something of divineness.

Abridged:

True work is sacred.
(In this example the latter part of the sentence is but a repetition of the first, but in different words.)

True service implies giving, the surrender of time or taste, the subjection of self to others, the gift which is neither noticed nor returned.

Abridged:
True service implies giving to others.
(This is the basic thought; the remainder is merely an elaboration of it.)

It is only the effort which is truly sincere that can terminate in results of a highly productive nature.

Abridged:
Only sincere effort is highly productive.
(This gives the thought in its entirety, but in a compressed form.)

Where a sentence is very long, or where a paragraph or a long selection is to be abridged, you need not, of course, attempt to retain any of the same wording. For example:

A fruitful promoter of life in expression is to speak as much as possible in the concrete; that is, to talk when you can about particular objects that embody the characteristics you wish to bring to light, instead of setting forth some abstract idea of the characteristics themselves.

Abridged:
Reduce ideas to the concrete by example.

Abstracts of Long Paragraphs

After some practise in abridging single sentences, proceed to an analysis of whole paragraphs. Here a
very large part of the thought can not be retained. Yet you will observe that there are one or more large and important ideas on which all the other ideas are dependent, and you must content yourself with retaining in your abstract only these main thoughts. This necessarily requires a thorough exercise of your powers of analysis and judgment, in order to know that you are retaining the real substance of the matter and that you are omitting only that which is of minor importance. In making an abstract of the foregoing examples, this principle of elimination has been involved, but to a much less degree.

Carefully study the following example:

There is something in the very season of the year that gives a charm to the festivity of Christmas. At other times we derive a great portion of our pleasures from the mere beauties of nature. Our feelings sally forth and dissipate themselves over the sunny landscape, and we "live abroad and everywhere." The song of the bird, the murmur of the stream, the breathing fragrance of spring, the soft voluptuousness of summer, the golden pomp of autumn; earth with its mantle of refreshing green, and heaven with its deep delicious blue and its cloudy magnificence, all fill us with mute but exquisite delight, and we revel in the luxury of mere sensation. But in the depth of winter, when nature lies despoiled of every charm, and wrapt in her shroud of sheeted snow, we turn for our gratification to moral sources. The dreariness and desolation of the landscape, the short, gloomy days and darksome nights, while they circumscribe our wanderings, shut in our feelings also from rambling abroad, and make
us more keenly disposed for the pleasures of the social circle. Our thoughts are more concentrated; our friendly sympathies more aroused. We feel more sensibly the charm of each other's society, and are brought more closely together by dependence on each other for enjoyment. Heart calleth unto heart; and we draw our pleasures from the deep wells of loving-kindness, which lie in the quiet recesses of our bosoms, and which, when resorted to, furnish forth the pure element of domestic felicity.

Abridged:

Christmas derives its charm from the season of the year. At other seasons we revel in outdoor brightness, but in winter gloom we turn to moral and domestic associations.

Here is another example:

A lion faint with heat and weary with hunting was lying down to take a sleep under the spreading boughs of a thick, shady tree. It happened that while he slept a company of scrambling mice ran over his nose and wakened him. Starting up, he clapped his paw upon one of them, and was just about to put it to death when the little suppliant begged for mercy, imploring him not to stain his noble character with the blood of such a despicable beast. The lion considering the matter, thought it just as well to release the little trembling prisoner.

Not long after, roaming through the forest in search of his prey, he chanced to run into a strong net set by the hunters, from whence, unable to free himself, he set up a hideous and loud roaring. Hear-
ing the lion roar, the mouse repaired to the spot and told him to fear nothing, that he knew how to set him free. Immediately he set to work, and with his little sharp teeth gnawing through the knots and fastenings of the ropes, set the lion at liberty.

Abridged:

A lion awakened by a mouse was about to kill it, but set it free. Later the lion was caught in a net and was freed by the mouse.

Again, note the following example:

The sovereign voluntary path to cheerfulness, if our spontaneous cheerfulness be lost, is to sit up cheerfully, to look round cheerfully, and to act and speak as if cheerfulness were already there. If such conduct does not make you soon feel cheerful, nothing else on that occasion can. So to feel brave, act as if we were brave, use all our will to that end, and a courage-fit will very likely replace the fit of fear. Again, in order to feel kindly toward a person to whom we have been inimical, the only way is more or less deliberately to smile, to make sympathetic inquiries, and to force ourselves to say general things. One hearty laugh together will bring enemies into a closer communion of heart than hours spent on both sides in inward wrestling with the mental demon of uncharitable feeling. To wrestle with a bad feeling only pins our attention on it, and keeps it still fastened in the mind: whereas, if we act as if from some better feeling, the old bad feeling soon folds its tent like an Arab, and silently steals away.
Abridged:
The sovereign path to cheerfulness is to act and speak as if it were already possesse—to courage, to act bravely—to kindly feeling toward others, deliberately to do the outward things which would be prompted by kindly feelings.

The following is a long example, and an abridgment to less than one-quarter of the original:

We none of us need many books, and those which we need ought to be clearly printed on the best paper, and strongly bound. And tho we are indeed a wretched and poverty-struck nation, and hardly able to keep body and soul together, still, as no person in decent circumstances would put on his table confessedly bad wine, or bad meat, without being ashamed, so he need not have on his shelves ill-printed or loosely and wretchedly stitched books; for tho few can be rich, yet every man who honestly exerts himself may, I think, still provide for himself and his family good shoes, good gloves, strong harness for his cart or carriage-horses, and stout leather binding for his books. And I would urge upon every young man, as the beginning of his due and wise provision for his household, to obtain as soon as he can, by the severest economy, a restricted, serviceable, and steadily—however slowly—increasing series of books for use through life—making his little library, of all the furniture in his room, the most studied and decorative piece, every volume having its assigned place, like a little statue in its niche, and one of the earliest and strictest lessons to the children of the house being how to turn the
HOW TO MAKE AN ABSTRACT

pages of their own, literary possessions lightly and deliberately, with no chance of tearing or dogs' ears.

Abridged:

We do not need many books, but they should be well printed and well bound, and even the poor man can afford such. Every young man should gradually accumulate an orderly library, and should early instruct his children how to handle their own books.

Another example, to impress the plan of abridgment deeply on your mind:

Truth is all simple, all pure, will bear no mixture of anything else with it. It is rigid and inflexible to any by-interests, and so should the understanding be, whose use and excellency lie in conforming itself to it. To think of everything just as it is in itself, is the proper business of the understanding, tho it be not that which men always employ it to. This all men at first hearing allow is the right use every one should make of his understanding. Nobody will be at such an open defiance with common sense as to profess that we should not endeavor to know and think of things as they are in themselves, and yet there is nothing more frequent than to do the contrary; and men are apt to excuse themselves, and think they have reason to do so, if they have but a pretense that it is for God, or a good cause; that is, in effect, for themselves, their own persuasion or party: for those, in their turns, the several sects of men, especially in matters of religion, entitle God and a good cause. But God requires not men to wrong or misuse their faculties for Him, nor to lie to others or themselves for His sake, which they
purposely do who will not suffer their understandings to have right conceptions of the things proposed to them, and designedly restrain themselves from having just thoughts of everything, as far as they are concerned to inquire. And as for a good cause, that needs not such ill helps, if it be good, truth will support it, and it has no need of fallacy or falsehood.

Abridged:

The proper business of human understanding is to take things for what they really are, but men are apt to deviate from this course, under the pretext of serving a good cause, altho neither God nor a good cause requires such deviation.

Note the following for the suggestive value of its thought, as well as an example in abridgment:

Young writers may learn something of the secrets of economy by careful revision of their own compositions, and by careful dissection of passages selected both from good and bad writers. They have simply to strike out every word, every clause, and every sentence, the removal of which will not carry away any of the constituent elements of the thought. Having done this, let them compare the revised with the un-revised passages, and see where the excision has improved, and where it has injured, the effect. For economy, altho a primal law, is not the only law of style. It is subject to various limitations from the pressure of other laws; and thus the removal of a trifling superfluity will not be justified by a wise economy if that loss entails a dissonance, or prevents a climax, or robs the expression of its ease and
variety. Economy is rejection of whatever is superfluous; it is not miserliness. A liberal expenditure is often the best economy, and is always so when dictated by a generous impulse, not by a prodigal carelessness or ostentatious vanity. That man would greatly err who tried to make his style effective by stripping it of all redundancy and ornament, presenting it naked before the indifferent public. Perhaps the very redundancy which he lops away might have aided the reader to see the thought more clearly, because it would have kept the thought a little longer before his mind, and thus prevented him from hurrying on to the next while this one was still imperfectly conceived.

Abridged:

Young writers should practise excision of all but the constituent elements of thought from their own and others’ writings, noting the effect in the way of improvement or injury. Proper economy of words will not go so far as to rob the style of desirable qualities or to obscure the thought.

Finally, with this example you should have a clear idea of the aim and purpose of abridgment:

The works of all really capable minds are distinguished from all other works by a character of decision and definiteness, and, in consequence, of lucidity and clearness. This is because minds like these know definitely and clearly what they wish to express—whether it be in prose, in verse, or in music. Other minds are wanting in this decision and clearness, and therefore may be instantly recognized.
The characteristic sign of a mind of the highest standard is the directness of its judgment. Everything it utters is the result of thinking for itself; this is shown everywhere in the way it gives expression to its thoughts. Therefore it is, like a prince, an imperial director in the realm of intellect. All other minds are mere delegates, as may be seen by their style, which has no stamp of its own.

Hence every true thinker for himself is so far like a monarch; he is absolute, and recognizes nobody above him. His judgments, like the decrees of a monarch, spring from his own sovereign power and proceed directly from himself. He takes as little notice of authority as a monarch does of a command; nothing is valid unless he has himself authorized it. On the other hand, those of vulgar minds, who are swayed by all kinds of current opinions, authorities, and prejudices, are like the people who in silence obey the law and commands.

Abridged:

The work of really capable minds is distinguished by decision and definiteness and consequent lucidity and clearness. Such minds are characterized by directness of judgment and a habit of thinking for themselves. Hence every true thinker, like a monarch, is one set apart by his regal absoluteness and his independence of outside judgment or authority.

Abstracts of Poems

To facilitate your acquisition of skill in the making of abstracts, you should also select short, simple poems for practise, thus:
The night has a thousand eyes,
    And the day but one;
Yet the light of the bright world dies
    With the dying sun.

The mind has a thousand eyes,
    And the heart but one;
Yet the light of a whole life dies
    When love is done.

Abridged:
Day dies when the sun disappears.
Life dies when love dies.

    No ceremony that to great ones 'longs,
    Not the king's crown, nor the deputed sword,
The marshal's trudgeon, nor the judge's robe,
    Become them with one-half so good a grace
    As mercy does.

Abridged:
Mercy graces a great man better than does any symbol of his office.

**The Question of Length**

It is obvious that for an abridgment to have great practical value, it must conform to your particular requirements. Only three or four words, that is, the mere skeleton of the matter, might give you all the information you need or desire to retain, concerning a subject which you find covering many printed pages. Or you may have use for a much longer abridgment. Common sense and judgment must guide you here. Before making an abridgment, you can often decide for yourself how much of the subject matter you de-
sire to include. I refer particularly to long articles, pamphlets, or even entire books, of which you find it desirable to make an abridgment for your own use.

As you progress in the work of making abstracts of what you have read, you will find your highest faculties called more and more into play. Ten minutes a day devoted to this important and intensely interesting work will rapidly and surely develop your power of concentration, analysis, judgment, memory, and independence of thought.

As you master each lesson in this course, you are, at the same time, receiving valuable practise and training of other mental faculties which at first you might suppose not to be utilized in that particular lesson. Your mental power is composed of many faculties, but no one of them can be used separately and apart from all the others. Hence, as you perfect yourself in any one of these you are also bringing other faculties into use. This fact should be to you a source of encouragement and a stimulus to do your very best to carry out the instructions of every lesson.
EXERCISES IN
MAKING ABSTRACTS

Important: Do these exercises with care. Then turn to the key and compare your answers with mine.

(L. 12.)
MONDAY

1. The aim of education should be to teach us rather how to think than what to think; rather to improve our minds so as to enable us to think for ourselves, than to load the memory with the thoughts of other men.

2. The understanding should be brought to the difficult and knotty parts of knowledge that try the strength of thought and a full bent of the mind, by insensible degrees, and in such a gradual proceeding nothing is too hard for it.

Make very short abridgments of the above extracts.
Tuesday

In your writing, let each sentence be complete in itself, embodying one proposition. Shun that tangled skein in which some writers involve themselves, to the perplexity of their readers and their own manifest bewilderment. When you find a sentence falling into such a maze, halt and retrace your steps. Cancel what you have done and reflect what you design to say. Set clearly before your mind the ideas that had begun to mingle. Disentangle them, range them in orderly array and express them in distinct sentences, where each will stand separate but in its right relationship to all the rest. This exercise will improve not only your skill in the art of writing but also in the art of thinking, for those involved sentences are almost always the result of confused thoughts. The resolve to write clearly will compel you to think clearly and you will be surprised to discover how often thoughts which had appeared to you definite in contemplation, are found, when you come to set them upon paper, to be most incomplete and shadowy.

Make a very short abridgment of the above extract.
WEDNESDAY

1. What a man is, coupled with what he may do, leads him to what he may become. Every man possesses in some degree a spark of divinity, a sovereign individuality, a power of independent initiative. This is all he needs to make him free—free to do his best in whatever walk of life he finds himself.

2. Almost any modification of a word limits it; and while perhaps it applies the word more accurately, it makes the word exert less than its whole force. In the same way with a whole sentence: it may be so cumbered with exceptions and saving clauses as to have no vigor left. It gives weight to an assertion to choose a word that does not have to be limited.

Make very short abridgments of the above extracts.
THURSDAY

1. Whatever you believe to be true or false, that proclaim to be true or false; whatever you think admirable and beautiful, that should be your model, even if all your friends and all the critics storm at you as a crotchet-monger and an eccentric.

2. Men utter insincere thoughts, they express themselves in echoes and affectations, and they are careless or dishonest in their use of the labors of others, all the time believing in the virtue of sincerity, all the time trying to make others believe honesty to be the best policy.

Make very short abridgments of the above extracts.
FRIDAY

Jumping at a conclusion is a tendency to be guarded against constantly in making inductions. Indications have very different weights. Some are so light as to be worth nothing without other indications to support them; others are significant enough to be regarded as a real cause, whether sufficient or not, of the thing indicated; or an effect of it. Whatever the indications are, weigh them carefully. Do not attach too much importance to any one indication; nor let any especially brilliant idea turn your head. Seek as many and as weighty reasons as possible; and do not overlook or underestimate anything that makes against the conclusion.

Make a very short abridgment of the above extract.
SATURDAY

The highest type of decision is that in which the I is the determining factor. The pressure of external circumstances and inward impulse is not enough to overcome a calm and determined I will. Two possible lines of action may lie open before us. Every current of our being leads toward the one; in addition, inclination, friends, honors, all beckon in the same direction. From the other course our very nature shrinks; duty alone bids us take this line, and promises no rewards except the approval of conscience. Here is the crucial point in human experience; the supreme test of the individual; the last measure of man’s independence in power. Winning at this point man has exercised his highest prerogative—that of independent choice.

Make a very short abridgment of the above extract.
Thirteenth Lesson

DEVELOPMENT AND USE OF THE WILL
Thirteenth Lesson

DEVELOPMENT AND USE OF THE WILL

When I talk to you, in this lesson, of will-power, I mean by it self-conscious, self-directed force—a force working steadily toward worth-while purposes, and guided by your reason and conscience. Such a developed will-power will bring order and high achievement into the ordinary circumstances of your everyday life. Your position in the world is dependent chiefly on your possession of a well-trained will, and its proper use.

It is only by action, of mind or hand, that anything can be accomplished. Your will puts the results of your thinking into actual use. Your theories, ideas, laws, or intentions, are of practical value only through the cooperation of your will. The development and use of your will, therefore, is of quite as much importance—as governing your success, happiness, and your destiny—as the training of your other faculties.

Your will is the power which enables you to regulate your impulses and feelings, to control the activities of your mind, and to choose a definite course of action. It is the energy of intention. Your progress in this present study, or in any other personal endeavor, will very largely depend upon the strength and obedience of your will, and your ability to carry out definitely and promptly its determinations. Self-culture properly
begins with a right application of the will, and I therefore ask you to give close attention to the suggestions and exercises of this lesson.

Relation of Will and Desire

Your will depends primarily upon your desire. The greater the purpose and intensity of your desire, the greater will be your power of will. The point on which I insist is that chiefly you do the things you desire to do. Desire, however, is complex. By "desire" is usually meant an earnest wish or longing to possess or enjoy some real or supposed good. But I am using the word here in the broadest sense, not restricted merely to feeble or casual inclination, but as including the promptings of aspiration, the impelling force of a sense of duty, conscience, and various other incentives. It must be obvious to you that you may desire to give as well as to receive; to avoid something as well as to obtain something; to assume heavy responsibility and even to suffer, if necessary, as well as to have personal freedom and contentment.

Your desire induces you to act. That which gives you pleasure will urge your will in that particular direction. You know of things that you should do or that you believe would be best for you, but your will is not strong enough to make the necessary effort. The fact is, you do not sufficiently want these things. You realize in a degree their value and desirability, but lacking sufficient desire for them, other influences are permitted to intervene.

To make ideas persistent enough to take form in action, it is necessary that they be vitalized by feeling
or emotion. If you have very little enthusiasm naturally, you should assume it until you have fully succeeded in arousing the genuine emotion in yourself.

How to Crystallize Desire Into Will

It is a comparatively easy matter to arouse and stimulate a desire, even to the degree of enthusiasm. You can do this most successfully by calling to mind the many advantages or benefits connected with the matter over which you desire to exert greater will-power. Do this conscientiously and persistently, and you will find your desire growing rapidly, and backed by strong desire, your will should act naturally and constructively, with little effort on your part.

This method of stimulating desire is employed by all persons to some extent, but usually it is done only half consciously, and not for large and definite purposes. You should, however, make a conscious and determined use of this method and with its aid arouse your will wherever you find it sluggish in matters that are to you of much importance.

You will find that the strength of your desires is determined to a large extent by the intensity with which you persistently dwell upon them. The most advantageous way to fortify your feeling about things for which you wish to cultivate a strong desire, is to summon them often to your consciousness and hold them there as long as possible. A desire may be completely destroyed by turning your thought away from it. Left to itself, it will usually quickly become extinguished. But it will retain its potency, or gain augmented force, if you give it your earnest and fixt at-
tention, and ponder it closely and continuously. De-
liberately to select the motives which you believe are
the best to govern your mind and character, and to
dwell frequently upon such motives, is a sure way to
make them concrete in your life.

Consider carefully, decide positively, then act
promptly. A strong will is often confounded, by un-
thinking men, with impulsiveness, impetuosity, quick
likes and dislikes, or fiery emotions. A strong will
should be accompanied by dispassionate reflection, quiet
decision, and the utmost amount of reason and judg-
ment. Thus you will readily perceive that will-power
in the sense of mere quickness in making decisions, is
not the high quality of will-power that I am recom-
mending to you here.

The Habit of Action

As rapidly as possible you should establish care-
ful, deliberate, but definite action as a regular daily
habit. You learn to do by doing. You learn to use
your will-power by its actual use. In any act of the
will, as you have seen, you must decide between two
or more things—something to be chosen or something
rejected. Your desires must be set to work and if
they conflict they must be compared and weighed.
Here reasoning comes into play, and you must analyze
and consider. Your next, and last, step in any act of
willing is the beginning of the action which results
from the choosing. This is the supreme purpose of
will-power, and its consummation.

You should make it your aim quickly to follow by
action each one of your strong impulses which you
know to be of a highly beneficial nature. Every time
you do this, you are further developing your will-power,
that is, your power of willing, and the habit of de-
cisive and right action is being more firmly established.
Hold the ideal before you of a will so finely and highly
developed that it will act habitually and without con-
scious effort, from the momentum of each successive
noble and worthy desire. That which at first is merely
habit, by frequent and regular repetition becomes auto-
matic. You should so train your will that when an
idea comes into your mind and is accepted as desir-
able, the action will at once follow with vigor and
precision.

Since desire plays so important a part in the de-
velopment of your will, I suggest that you make a rigid
examination of your present leading desires. Tabulate
them in writing, and decide which of them should be
particularly strengthened so as to become materialized
in your life.

Take, for example, the following kinds of desire,
common to most men:

1. The desire to live.
2. The desire to possess.
3. The desire to acquire knowledge.
4. The desire for approbation.
5. The desire for society.
6. The desire to succeed.

Proceed to examine the nature and intensity of
your desire under each of these heads. Take the desire
to possess, and ask yourself such questions as these:

Freedom of the Will

As to the freedom of the will, William James says: "The free-willist believes the appearance to be a reality: the determinist believes that it is an illusion. I myself hold with the free-willists—not because I can not conceive the fatalist theory clearly, or because I fail to understand its plausibility, but simply because, if free will were true, it would be absurd to have the belief in it fatally forced on our acceptance. Considering the inner fitness of things, one would rather think that the very first act of a will endowed with freedom should be to sustain the belief in the freedom itself. I, accordingly, believe freely in my freedom; I do so with the best of scientific consciences, knowing that the pre-determination of the amount of my effort of attention can never receive objective proof, and hoping that, whether you follow my example in this respect or not, it will at least make you see that such psychological and psychophysical theories as I hold do not necessarily force a man to become a fatalist or a materialist."

You need not here concern yourself with controversies regarding the freedom of the will, but accept the doctrine that you have the power of self-determination, that your conscious self constructs its own world. Your will is sovereign. It chooses and decides. It is the determining factor as to which of two or more courses you will take; as,
To do or Not to do
To accept " To reject
To go one way " To go another way
To work " To play
To concentrate " To digress
To pursue " To avoid
To utilize " To neglect
To agree " To oppose
To decide " To postpone

You are at liberty to choose between these courses. You say to yourself: "Shall I, or shall I not?" You examine, compare, judge. You balance the advantages against the disadvantages. Choice follows. The proof that the freedom of choosing existed, is that after you have taken one course of action, the testimony of your consciousness is that you could have chosen another course of action without the slightest constraint.

Thus, you see, will-power leads to decision, and to action according to that decision. Therefore will-power may result in your doing, or it may result in your not doing. Sometimes one finds himself in danger of associating will-power only with action. Hence, you hear men say, perhaps regarding some hazardous business enterprise, "He had not enough will-power to take the risk," when the man may really have been strongly tempted by the enterprise in question, and deterred from undertaking it only by the exercise of his will-power, because his better judgment told him he ought not to expose himself to so great a risk. It is true that the will to act is the one in which most men are particularly lacking, yet it is apparent that there are times when will-power not to act is even more important.
Habits that Make for Will-Power

In addition to the direct and predominating influence of desire over the will, there are certain personal habits of thought and action which will contribute greatly to the development of a strong and dependable will. And since the great difference to be observed in the powers of men does not arise so much from their natural faculties as from their acquired habits, it is of the highest importance that you consider the following very carefully, for their ultimate effect on your strength of will:

1. A strong will is developed by the habit of definiteness.—Will-power and indefiniteness of thought, purpose, or action, are incompatible. The distinguishing feature of an act resulting from the will is that it is performed with a definite purpose. Know what you are about. Set each important matter before your mind, clear and well-defined.

Having a fixed purpose in view will serve as a valuable and practical discipline of your mind. It is the specific remedy for desultory effort and waste of energy. It will direct you more and more toward worth-while pursuits. Having a definite purpose will help you to concentrate your thought and action. It will encourage you to work with earnestness and large expectation of the results to be achieved. The pursuit of a clearly defined object will tend to bring your best energies and capacities into active use, and to train your mind for still larger undertakings.

2. A strong will is developed by the habit of decision.—I am sure that you fully realize the im-
Development and Use of the Will

Importance of Making Prompt Decisions. There are many temptations to procrastinate. For example, you decide that you will begin to-morrow to devote half an hour regularly every day to the study of the lessons of this course. You believe that the time thus spent will enable you to develop a high degree of intellectual power, and ultimately give you a larger influence among your fellow men. There is a strong probability, however, that after you have made such a decision, subtle influences will seek to divert you from your chosen work. Hence the importance of always fortifying your decisions with as many reasons as you can at the time of making such decisions. Repeat to yourself many times the advantages they will confer upon you.

Make it an inviolable rule to come to a decision about important matters at the time when they should be decided upon, and that a decision once made, must stand. Definite, earnest, purposeful effort of this kind will have a wonderful effect in establishing the valuable habit of making prompt decisions and of carrying them into actual practise.

3. A strong will is developed by the habit of self-reliance. As you study the inexhaustible resources and powers of your own mind, there will be a corresponding increase in your self-reliance. It is noteworthy that all the great thinkers of the world have been essentially self-reliant men. You will gradually realize, as you pursue the work of this course, that great intellectual vigor and freedom of mind are largely promoted by self-reliance and independence. You have to learn ultimately to think for yourself, to have the courage of
your own convictions—in short, to know that you know.

In this connection read Emerson’s essay on “Self-Reliance,” from which I quote the following inspiring passage:

“Speak your latent conviction, and it shall be the universal sense; for the inmost in due time becomes the utmost, and our first thought is rendered back to us by the trumpets of the Last Judgment. Familiar as the voice of the mind is to each, the highest merit we ascribe to Moses, Plato, and Milton is that they set at naught books and traditions, and spoke not what men, but what they, thought. A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the luster of the firmament of bards and sages. Yet he dismisses without notice his thought, because it is his. In every work of genius we recognize our own rejected thoughts; they come back to us with a certain alienated majesty. Great works of art have no more affecting lesson for us than this. They teach us to abide by our spontaneous impression with good-humored inflexibility then most when the whole cry of voices is on the other side. Else to-morrow a stranger will say with masterly good sense precisely what we have thought and felt all the time, and we shall be forced to take with shame our own opinion from another.”

4. A strong will is developed by the habit of self-control.—Seek to have yourself well in hand at all times. Be particularly on your guard against sudden impulse and hasty decision. Encourage in yourself a uniform habit of deliberate thinking.
DEVELOPMENT AND USE OF THE WILL

One of the best means of promoting steadiness and deliberateness of thought is to read aloud each day some well-chosen passage, making the reading of it last as long as possible without unduly dragging the words. Pause frequently as you read, and keep constantly before you the aim of developing self-control.

Time yourself as you read the following passage aloud, very slowly:

"When a man has formed the 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 sounding the charge are to soldiers, or else these thoughts will become concrete and will express themselves in a beautiful, harmonious life of uprightness and generous activity."

If you read this in less than two minutes, read it again still more slowly. Bring out the thought clearly and do not drag the utterance.
5. A strong will is developed by the habit of persistence.—Make up your mind that diligent, industrious effort is essential to great advancement in any study. Remember, too, that you can be busy without really being industrious. Avoid hurry, waste, anxiety, nervousness. You will be surprised to find how much more you can accomplish in a single day by being systematically industrious, working according to a well-thought-out plan. When you have made such a plan, carefully written out on paper, follow it with steadfastness of purpose. Resolve to follow your plan for at least a month, in order to give it a thorough trial, and meanwhile let no counter-suggestion alter your resolution. Consider wisely, resolve firmly, and then execute with inflexible perseverance.

Your will is to be developed in precisely the same manner as any other power of your mind—through exercise. Your will grows in the very act of using it, and your every-day life is rich in opportunities for the finest practise of will-power. As you apply the foregoing suggestions as to definiteness, decision, self-reliance, self-control, and persistence, you will build great strength of will, and you will also develop some supremely useful qualities of personal character.

Development of Bodily Vigor an Aid to Will-Power

In addition to all that I have said in this lesson regarding means for developing your will-power, I wish to add one eminently practical suggestion, which is: That your best initial step toward the highest development of your will is to build for yourself a strong physical body, so that your mental forces may be always
at their best. Fresh air, sufficient and suitable exercise, proper habits of eating, and a due amount of relaxation and amusement, are all of service in the cultivation of bodily vigor, which is the corner-stone of a strong will. You should, moreover, have the wisdom to economize your mental and physical labors by judicious direction and system.

Your will is not a single, isolated faculty, but consists of a plurality of elements, tendencies, and forces. Therefore the more completely you have made yourself master of each one of the preceding lessons of this course, the more you have unconsciously been strengthening and developing your will.

Each time you actually apply the knowledge you have gained from these lessons, you also intensify in yourself the habit of using will power in whatever you do. I wish you to bear this particularly in mind throughout the remainder of these lessons, and to realize that in this way they can be made constantly to contribute to your personal power of willing.

Good and strong motives, feelings, and sensibilities will give you a will that is invincible. You have often noted the almost superhuman things accomplished by men who were urged on by powerful motives of religious duty, patriotism, or similar emotions. Your lively enthusiasm for worthy things will give you a high degree of intense will-power.

Your will is regnant over your actions, therefore you must be careful how you use it—what matters you allow it to control. Men of strong will-power are usually men who hold commanding and conspicuous positions in the world; but they may use their power
for base ends, or for noble achievements. You can use your will-power for whatever purposes you choose, so that your development of a strong will carries with it the responsibility of using it worthily and for things that contribute to the world’s progress.
EXERCISES FOR
BUILDING WILL-POWER

Important:  Do these exercises with care.  They will give you valuable aid in developing will-power.

(L. 13.)
MONDAY

The goal of culture is freedom. In its ultimate analysis will is supreme. It is self-moved amid all the complexity of motive forces that act upon it; it yields itself of its own volition to the motive of its own choice. The will is regal, autocratic. Will-culture is the training that results from the habit of instinctive, ready choice of the highest aims, and of unswerving devotion to the accomplishment of its desire. Will-culture is training in choices.

Study this extract carefully. Write out the substance of the thought in your note-book.
TUESDAY

2. Profound consciousness of personal dignity.
3. Desire for scholarly attainment
4. Aspiration after noble pursuits.
5. Excellence of personal character.

Carefully consider each of these thoughts and its practical application to yourself in the training of your will. Write your comments in your note-book.
WEDNESDAY

Select something to do to-day which you know will require a special effort of will. The chief object of this exercise is to stimulate your faculty of effort, and to help you further to develop the habit of readiness of willing. A single day’s application of this simple exercise will convince you of its great practical value to you in building power of will and energetic volition.

For example: You will walk to or from your place of business, if it is near-by and you believe the exercise will benefit your health.

Or: You will definitely do to-day some duty which you have postponed because of its difficulty or unattractive-ness.

Or: You will do some small act of kindness or special courtesy to each person with whom you are associated to-day.
THURSDAY

1. In establishing a new and desirable habit, reinforce your intention with all the advantages that you will gain by such a habit.

2. In initiating a new purpose or plan, strengthen and intensify your initiative by thoughts of duty, responsibility, satisfaction, and success.

3. Eagerly seize the first opportunity to act upon your new resolution.

4. When you have found a valuable suggestion, put it at once into actual practise.

5. Make a written pledge with yourself regarding an important new plan or resolution.

Study the above suggestions and apply them to some particular purpose of yours to-day.
FRIDAY

Repeat the exercise assigned for Wednesday, but in a more difficult form. Assign to yourself a task to be done within a given time to-day, and having made your resolution, live strictly up to it, come what may. Keep in your notebook a written list of important things you have accomplished through a special effort of your will.

Deliberately doing each day one thing which requires a special effort of your will, will yield the most gratifying results.

Persevere with this exercise for a month, and your progress will be unmistakable.
SATURDAY

I wish to-day to help you to conduct a thorough examination of your will-power.

Review the important things you have done during the preceding twenty-four hours, and note where you exerted your will and where you did not.

Then put these definite questions to yourself:

1. Are you too easily affected by outside suggestions? If so, just what are they, and what are you doing to remedy this condition?

2. Are you an independent thinker?

3. Can you concentrate your attention without much difficulty?

4. Do you fully realize the close relationship between a strong will and success?
Fourteenth Lesson

THE STUDY OF ARGUMENTS
Fourteenth Lesson

THE STUDY OF ARGUMENTS

The word argumentation is used in this lesson not in the sense of contentiousness, but as advancing reasons, proofs, or evidence, from which conclusions are drawn for the definite purpose of carrying conviction to other men. Thus, when you express your opinion or judgment, and then substantiate it with reasons, you are engaged in argumentation. As you constantly have to do with arguments in your daily thought, reading, and conversation, this lesson will be of special interest to you.

Skill in argumentation means skill in grasping or applying valid reasons and proofs. My purpose here is to show you how you may acquire this skill; to teach you how to avoid giving tacit assent to arguments which are advanced without adequate support, and how to give your own arguments proper consideration before urging them upon other men.

How to Estimate the Value of an Argument

In your investigation of an argument careful consideration of the following questions will help you most directly to form a correct and satisfactory judgment:

The Test of Worth

1. Is the argument worth considering?—There are matters over which men argue that are only flimsy opinions or insincere statements, undeserving the dig-
nity of the name of argument. They can be exposed by a little concentrated inquiry on the part of any person of good sense, yet men give hours of valuable time to discussion and wrangling over them.

If you give this matter a little thought, you will be amazed to find how many so-called arguments, advanced by seemingly intelligent men, are of this inferior nature. Even legitimate arguments are not worth the time spent in considering them. There are subjects, like mathematical problems, which can not be made questions of argument, because their truth is at once apparent. "The whole is greater than a part," is an illustration of this. Therefore be particularly careful to determine at the outset whether the argument is really worth considering.

**The Test of Solubility**

2. *Is the argument plainly something that you may hope to solve?*—Studiously avoid futile discussion in which men frequently indulge about questions regarding which no approximate conclusion can be reached. Obviously there are many subjects concerning which men can only conjecture or guess, for the reason that human intelligence has no means of securing complete evidence regarding them. To devote much time to arguments over such matters is not advisable.

When you find a subject of this character, waste no time in disputing about it. For example, it is probably not of great importance to you to determine whether "The pen is mightier than the sword"; or whether "Civilization would have progressed faster if Athens had always remained a center of culture."
THE STUDY OF ARGUMENTS

Do not, however, let this suggestion deter you from entering upon the investigation of a difficult problem simply because it is difficult. If the subject is of importance to you, give all the time and effort necessary to reach a conclusion concerning it, however difficult or discouraging the undertaking may seem.

The Test of Authority

3. Does the consensus of authoritative opinion favor or oppose the argument?—If general opinion favors it, this should lead you to a strong assumption that the argument is correct. The support of authoritative opinion is most desirable, yet the strong convictions of great minds are constantly being found untrue or partly untrue. Your attitude should be that of paying proper deference to authoritative opinion or to consensus of opinion, bearing in mind that this evidence is good only as far as it goes, but is not complete proof. Rely on it only when you can not get the complete proof.

It is not always easy to find authorities for certain opinions. A good public library is usually the best source for information on any subject. Reference to good and modern encyclopedias will often set you on the right road in your search for authority. It is often advisable, however, to consult the head librarian, who generally can suggest the best and quickest means for securing any desired information.

The Test of Clarity

4. Is the argument clear in thought and in language?—In presenting your own arguments, your feel-
ing often is strong that you are right, but when you try to convince others, you fail. This is likely to be because the steps of proof are not clear in your own mind. It is necessary, then, that you go over all the proof and evidence bearing upon the matter, and put it into clear, definite, logical form.

In your examination of an argument, be sure that its full and correct meaning is clear to you. There are main issues in every argument, and your greatest success in arriving at the truth will depend on directing your best efforts toward these main issues. First, find the main points of the argument. Make a careful analysis of the question before proceeding to the argument itself, otherwise there is danger that you will work all around the point on which the real decision must rest. Keep the main issues constantly in mind, since to argue without knowing what you are aiming at is not likely to hit the mark. Everything which does not bear upon one of the main issues should be rigorously excluded as irrelevant.

Every argument worthy of your thought and time must have an admitted basis of fact, which should be stated in advance and made as clear and definite as possible. The setting forth of the main issues is sometimes done in the pleadings in law courts, but in other forms of argumentation they usually form the work of the introduction.

Frequently in argumentation an error will enter through the wording of a statement. I have already cautioned you against the danger of mistakes and fallacies arising from wrong use of language. Take, for example, the sentence, "All these boxes weigh five
pounds.” This sentence is ambiguous, because it may mean all the boxes taken together or all taken severally. Or take another example: “The study of logic is not supposed to communicate a knowledge of many useful facts.” Does this mean that the study of logic does communicate such a knowledge, altho it is not supposed to; or that it communicates a knowledge of a few useful facts; or that it communicates a knowledge of many useless facts? A habit of carefully defining words will be of great service to you here.

It is sometimes difficult to phrase a sentence so that it can have only one meaning. But it is most important that you do this, otherwise the argument is likely to become a mere quibbling over an indefinite subject. Reduce every argument to brief and simple language.

There are many propositions for argumentation which “beg the question” or assume as true or untrue the point which is actually at issue. Thus: “Is too much exercise injurious”? The words “too much” themselves imply a harmful effect. The real thought is “Can one exercise too much”? Take for example: “Should study of the classics be replaced by other studies of greater benefit to the student”? The apparent question is, “Shall the classics be replaced by other studies”? but the real question is, “Will other studies be of greater benefit to the student”?

In addition to having your proposition clear, it is most desirable that it should be as much restricted as possible in its meaning. The greater its scope, the more difficulty you will have in defending the argument; the more narrowly you limit its meaning, the more easily you can prove its validity.
The Test of Evidence

5. What proof or evidence bears upon the argument?—Always weigh reasons and proofs very cautiously. A good foundation of facts makes a good argument. Ask yourself: Is the evidence reliable or merely plausible? Is it sufficient? Does it prove what it purports to prove?

Much that goes under the name of argumentation is nothing but contention. Genuine argumentation offers a clear and specific point to be proved, and offers sufficient proof and evidence in its support. Sometimes the contention, or proposition, will, in the end, be proved incorrect by the very proof and evidence offered for the purpose of sustaining it. In your arguments, try to prove your point for the reason that you desire the truth, rather than because it is your own argument.

What makes any argument worth while is that it furnishes a better explanation of facts, theory, or policy, than is implied by another argument. You should, therefore, guard yourself carefully against the slightest divergence from a direct search and definite test of the facts and truth.

In considering what proof or evidence bears upon an argument, concede as much as possible. Many persons who study arguments seem to feel that they dare not concede anything, even obvious facts, lest they lose some of the force of their own argument. Be on your guard, however, against admitting more than you believe to be facts and truth. It requires a well-balanced mind to know just where to stop and say, "I grant just so much but no more."
THE STUDY OF ARGUMENTS

In your investigation of the sources of evidence, first examine the contents of your own mind for your beliefs and the reasons for your beliefs. Next read the best authorities. Be impartial, and inform yourself as to the arguments offered on both sides. When possible, verify the evidence thus obtained.

Think and meditate about that which you read. Read critically, and frequently challenge the author by putting to yourself such vital questions as: Is his proof sound? Is it sufficient? Ask yourself if there is later evidence which would impair the value of his judgment or conclusions.

In examining any written or oral argument, you may get a key to its soundness by analyzing the personal qualities of its sponsor. For example, you may inquire:

Is he sincere?
Is he prejudiced?
Is he conservative?
Is he always consistent?
Has he real knowledge of the subject?
Does he know what he is talking about?

Let us suppose you were to set down all the special inquiries which should be made in the investigation of a suspected murder. You might bring forward such comprehensive and searching questions as the following:

1. Was it committed at all?
2. In what manner?
3. By whom?
4. At what time?
(5) In what place?
(6) From what motive?
(7) What is the evidence of the fact?
(8) Who are the witnesses?
(9) What is their character and credibility?
(10) What concurrent testimony is there?
(11) What reasons for doubt?

In this connection, review Lesson Six of this course, in which the subject of finding the facts was covered in detail.

The Test of Truth

6. Is the argument wholly true, wholly false, or partly true?—This question, answered correctly, is your last step in the consideration of any argument, and is the real purpose of your investigation. It should be answered only after adequate critical examination and the deliberate and accurate weighing of evidence and proof.

When you begin your investigation of an important argument, make it your habit to carry your work through to completion. Feel assured, when you leave it, that you have a clear understanding of the strongest arguments both for and against, and that you have arrived at the real facts and truth in the matter, at least so far as your present available information makes it possible for you.

Many arguments are only partly true, and you should realize the necessity of acknowledging this fact, and not be led by over-zealousness to go beyond this point and declare an argument "true" or "false" if it is only "partly true." Cultivate mental integrity that
will make you dissatisfied with anything less than exact truth.

**Rules for Examining a Subject**

There are three very important rules which should govern your personal attitude and methods in the examination of any subject liable to proof—so that you may arrive most quickly and surely at the truth or the facts:

1. *Be impartial in your examination of a subject.*—Consider every side of the subject under investigation. Be broad-minded and sensible. Open your mind freely to the facts as they may come before you. Make yourself, so to speak, an intellectual machine for the time being, without personal feelings, likes or dislikes. Approach your examination of a subject in the spirit of wishing not one side or the other to be true, but only that side which *is* true.

It has well been said that "To fear argument is to doubt the conclusion," and that "Those who are certain of a fact are indolent disputants." Be a willing listener to arguments advanced against your particular opinions or beliefs, but, on the other hand, do not purposely seek arguments for mere argument's sake.

Oral argumentation which is successful not only sets forth the necessary proofs or evidences which are required, but it also uses its arguments in such a way as to affect the emotions with sufficient energy to arouse the will to accept them. Keep in mind, however, the wide difference between this energy of conviction and the common feelings of sentiment or of prejudice.
Conviction, not force of persuasion, should be the
object of argumentation. Argumentation deals with
the facts and reason, and it tries to convince the in-
tellect. Pure conviction is as free from the effects of
mere sentimental feeling as a mathematical calculation
is free from personal appeal. When, therefore, in so-
called argumentation, a strong appeal is made to the
emotions regarding some part of the proof or evidence,
a dangerous influence is intruding which you should at
once detect and firmly guard yourself against. The in-
fluence of your feeling upon your belief is subtle and
powerful. It is easy to be persuaded that a thing
which you wish to be so, is really so.

2. Be earnest in your examination of a subject.—
Just as you should avoid prejudice and contentiousness,
so should you avoid the slightest suggestion of shallow-
ness or frivolity in your attitude toward any argu-
ment. If you undertake an investigation, do so with
deep seriousness.

You have doubtless heard an argument over some
important matter, weakened at the close by a jest or
some overworked and wholly irrelevant maxim or
proverb. Such treatment of an argument is to be
shunned as having a most pernicious influence on right
thinking. You can best retain an earnest, sincere, and
serious attitude by keeping the exact purpose of your
argument clearly in mind.

If you are absolutely earnest in your consideration
of a subject, you will, in the first place, know your sub-
ject, know what you are talking about. You will have
your proofs clear and in systematic order. You will
hold yourself free from prejudice, obstinacy, or nar-
rightness of understanding. And you will keep the point of your argument vividly before you, and approach it directly and by logical steps.

3. Be thorough in your examination of a subject.—Use your best powers of judgment. Apply your thought unwaveringly to it. Resist the temptation to digress. Cover the ground fully, but keep your course of investigation straight and true. Cultivate a judicial mind.

You should have a wide knowledge of the subject of your argument. Be diligent in research and make your investigation as extensive as possible. In your thorough and impartial investigation of the evidence, you will find facts which are universally accepted, others which are disputed, and still others which apparently might be used in a way to support either side of a subject.

Classification by Headings

It is a good plan in preparing your arguments upon a chosen subject to write down, upon separate cards or pieces of paper, the various headings as they occur to your mind. Then study these headings carefully and arrange them in their logical order.

Suppose that you wish to present arguments on the subject of the Jury System. You might write down such leading ideas as these:

1. A man has a right to be tried by his peers, and twelve ordinary men are more likely to arrive at the truth than a single judge, however capable.

2. The system has always worked well; and time-honored institutions, more especially when originally
established to prevent flagrant abuses, should not be abolished without sufficient reason.

3. A jury is often better able to form a correct opinion as to facts connected with the daily life of the working classes than a judge, who has only an academic knowledge. The jury are likely to be freer from prejudices, and less hasty.

4. The process of explaining a case fully to a jury often elucidates facts which would otherwise be overlooked. Knowledge is rarely complete until it has been clearly exprest.

This is the affirmative side of your subject, but if you are an earnest and sincere seeker for truth, you will give equal attention to the other side of the subject, and set down for careful consideration such leading ideas as these:

1. An innocent man would, in nine cases out of ten, prefer to be tried by a judge, rather than by a jury, as he would be appealing to a higher order of intelligence. Juries are at the mercy of the judges, and hence are useless.

2. The system does not work well. As a rule, one juryman dominates the other eleven, and himself becomes practically the judge; and many guilty persons have escaped punishment through fear of responsibility in the jury, or by one obstinate juryman.

3. A jury is likely to be prejudiced, especially if the person tried is known to any of its members. They are also likely to be influenced by public opinion, which is often wrong.

4. Appeals to the emotions very frequently in-
fluence a jury, while a judge simply weighs the facts and administers the law.

Difficulties Inherent in Language

A word may have different meanings according to its various uses, hence you should inquire in any given case in what sense the word is there used before you consider the proposition. For example: *Boat*, in a broad sense, includes every kind of water-craft; *nation*, every kind of organized body politic.

Language often seems inadequate to express the thought in a writer’s mind. The very fear that he will not make himself quite clear may lead him away from simplicity of expression. He may over-explain his point. He may use too many words and thus over-burden his thought. Conscious of the defects and limitations of language, he may fall into the very mistakes he wishes to avoid. A writer is under the constant necessity of changing his words to suit the new purpose. What was true *then* may not be true *now*. The changed conditions or circumstances demand a new statement, a new vocabulary, a fresh presentation of the subject. Consequently, in your analysis of any subject-matter you should first try to understand the writer’s viewpoint and real purpose in what he has written.

“He that shall well consider the errors and obscurity, the mistakes and confusion, that are spread in the world by an ill use of words,” says Locke, “will find some reason to doubt whether language, as it has been employed, has contributed more to the improvement or hindrance of knowledge among mankind.”
How many are there that, when they would think on things, fix their thoughts only on words, especially when they would apply their minds to moral matters; and who, then, can wonder if the result of such contemplations and reasonings about little more than sounds, while the ideas they annex to them are very confused and very unsteady, or perhaps none at all; who can wonder, I say, that such thoughts and reasonings end in nothing but obscurity and mistakes, without any clear judgment or knowledge?"

"This inconvenience is an ill use of words men suffer in their own private meditations; but much more manifest are the discords which follow from it in conversation, discourse, and arguments with others. For language being the great conduit whereby men convey their discoveries, reasonings, and knowledge, from one to another, he that makes an ill use of it, tho he does not corrupt the fountains of knowledge, which are things in themselves, yet he does, as much as in him lies, break or stop the pipes whereby it is distributed to the public use and advantage of mankind."

The ideas of an argument are supposed to be expressed in words of definitely recognized meaning. There must be a consistent use of words; that is, they must be used in precisely the same sense throughout an argument, and the ideas to be compared must be regarded as fixed during this time.

Be particularly careful, then, that you first know the meaning of the language in which an argument is expressed, so that you may, to begin with, understand exactly what the argument is and what claims it makes. Sometimes you will be able to terminate your analysis
of an argument at just this point in your investigation of it, for many so-called arguments are either nothing more than dogmatic statements, or else the conclusion given is really a repetition of the first statement but in different words, so that at first it seems to mean something else. Bear in mind that an argument, unless it actually proves, or attempts to prove, something is not an argument at all.
EXERCISES IN
THE STUDY OF ARGUMENTS

Important: Do these exercises with care. Then turn to the key and compare your answers with mine.

(L. 14.)
M O N D A Y

There is nothing good or glorious which war has brought forth in human nature which peace may not produce more richly and more permanently.

When we cease to think of peace as the negative of war, and think of war as the negative of peace, making war and not peace the exception and interruption of human life, making peace and not war the type and glory of existence, then shall shine forth the higher soldiership of the higher battles.

Then the first military spirit and its work shall seem to be but crude struggles after, and rehearsals for, that higher fight, the fight after the eternal facts and their obedience, the fight against the perpetually intrusive lie, which is the richer glory of the riper man.

Carefully analyse the above. Write your conclusions in your note-book.
TUESDAY

There is a multitude of unobserved influences which the Sabbath exerts upon the temporal welfare of men. It promotes the spirit of good order and harmony; it elevates the poor from want; it transforms squalid wretchedness; it imparts self-respect and elevation of character; it promotes a softness and civility of manners; it brings together the rich and poor upon one common level in the house of prayer; it purifies and strengthens the social affections, and makes the family circle the center of allurement and the source of instruction, comfort, and happiness. Like its own divine religion, "it has the promise of the life that now is and that which is to come."

Write in your note-book your reasons for agreeing or disagreeing with the above.
WEDNESDAY

Let Christian nations be Christian, and it will be easier for all humanity to live a more highly cultured and civilized life. The religion of Christ is as reasonable as it is noble, and it is the only method of settling international disputes, of maintaining peace, and of federating the nations, that combines good reason with pure ethics, and that has stood the test of centuries. The church can fulfil its mission in the evolution of peace by making its protest against militarism more vigorous and more practicable; by making clear its substitute of arbitration for the obsolete method of settling international questions by recourse to arms; by creating a finer quality of public opinion; by giving to the world the higher ideal of Christianity.

Do you agree with the above? If so, why? If not, why not?
THURSDAY

The universality of the faith in immortality seems to mark it as a natural instinct of the human soul. It may, perhaps, be regarded as a consciousness of its spiritual nature in the soul's knowledge of itself as immortal. This consciousness is confirmed by a consideration of the nature of the human spirit. Man as a spirit is rational. But his reason, in making him a subject for all objects, rendered him capable of illimitable knowledge, which requires for its acquisition endless time. Reason, then, considered in its nature, capacity, and range, confers on its possessor immortality. The moral nature endows the human soul with a dignity, elevation, and worth, together with a capability of ever-increasing good and happiness, which require and imply immortality.

Write in your note-book your comments upon the above statements.
FRIDAY

Liberty of opinion, liberty of speech, and liberty of the press belong together, and should all be enjoyed in every free government. This is a sacred right of the individual, and, when properly used, promotive of the general welfare. It is a natural right, included under the general right of personal liberty, which the government must, indeed, guarantee and protect, and should not itself violate. The censorship of the press is a violation of its liberty.

That this liberty may be abused is not a valid argument against it. As a matter of fact, an attempt to control the liberty of the press might itself become a greater abuse than that which it ought to remedy.

Write in your note-book the reasons or proofs of the truth or falsity of the above.
SATURDAY

To imagine, or rather to conceive an infinite line, is to conceive a line to whose lineal value nothing can be added, for as long as an addition to it can be conceived it is not yet infinite. Is such a line conceivable as a reality? No. Let us see why. Imagine your infinite line extending through space in opposite directions—say north and south. Now, this so-called infinite line is not infinite so long as we can conceive it increased by additional length. Let us now imagine another so-called infinite line of equal length with the first, and running parallel to it. If we add the second to the first, do we not increase its lineal value? Most certainly. Then the first line was not infinite because it admitted of addition. We can continue this process forever, hence you can not conceive an infinite line.

Write in your note-book the reasons for the validity of the above argument.
Fifteenth Lesson

IMAGINATION AND FEELING
Fifteenth Lesson

IMAGINATION AND FEELING

Your imagination exerts a powerful influence upon your thoughts and acts. This faculty, when highly developed, will be of the utmost value to you in the practical affairs of your daily life.

By the aid of your imagination you can recall past events, thoughts, mental images and pictures, and marshal them before your mind for review and examination. It illumines your path, helps you to formulate ideals and discloses possible results in advance of their actual consummation. Your imagination looks into the future. It helps you to construct plans. Your ideals and aspirations take form first in your imagination.

Imagination is both creator and architect. Controlled imagination, or the power to summon right mental pictures, is the great source of creative skill, and is of prime importance in discovery and invention. Imagination takes the materials provided by reason and judgment, and creates new objects.

What Imagination Will Do for You

Aided by careful experiment and observation, constructive imagination is the producer of every new physical theory. Thus Newton’s use of his imagination revealed the physical law which controlled the falling apple. Dalton’s constructive imagination, work-
ing on the facts of chemistry, arrived at the atomic theory. Darwin, Huxley, Flammarion, and many others possest an imagination which worked boldly toward definite ends, and conducted all their investigations under the continual and masterly guidance of their imagination. Again, it is by the exercise of your powers of imagination that in your reading you can see what the author saw, and are able to put practical meaning into your newly acquired ideas by relating them to the knowledge you already possess.

Exercise of your faculty of imagination is not to be confused with "day dreaming" and the building of "castles in the air." Much that men call imagination is without any real and practical value, and is unworthy of the name, having no relation to the forceful, constructive faculty which I am here recommending you to develop in yourself. The only kind of imagination that is desirable for you to possess is that which you can put to practical use.

As a first step to the development of your imagination, realize its value, think much about it, and exercise it daily. The laborer digging a ditch has not an imagination, largely for the reason that he has not used it, or has neglected its development. Men of large imagination are those who have used and cultivated this faculty, and you must do likewise if you would possess this power in preeminent degree. It is serious, practical, earnest work, and you should undertake it in the spirit of a master-builder intent upon producing something great and good in your life.

Consciously use your imagination in planning things which you want made or done. Employ it daily, in
large ways, and for definite purposes. You will soon discover that it is a valuable constructive power in your life—a practical, useful faculty for constant achievement.

You may posses an enormous stock of knowledge, but it will be of the greatest service to you only as you vitalize it with the power and suggestiveness of your imagination. One reason why some very learned men accomplish little is because they do not sufficiently link their knowledge with imagination and set them to work in unison.

Imagination that ranks above visionary thinking, and that serves a real purpose, is developed only by constant and well-directed exercise. Daily drill of the right kind will rapidly produce positive and tangible results.

I desire to emphasize as strongly as possible the fact that your imagination can be made a tremendously powerful factor in your life, and that you should therefore learn its use and scope, and constantly guide it toward practical, constructive, useful things, always remembering that the best imagination is the kind which serves you best.

**Suggestions for Utilizing the Imagination**

Give careful attention to the following helpful suggestions:

1. *Choose your mental material with discrimination.*—Your imagination works with your old thoughts and ideas, altho clothing them in new forms and putting them into new combinations. Therefore the more efficient your general mental powers are, and the
greater and more accurate your knowledge, the more material you will have for your imagination to work with. There is an abundance of thought material all about you, but much of it is useless and undesirable for your purposes. Accustom yourself to choose from this great field of miscellaneous material that which you believe will be of the largest and most practical value to you. Definiteness of purpose and high ideals will act as strong motives in your quest of the best material.

The wise selection of knowledge with which to store your mind will depend very largely upon those habits of daily conduct which I have been endeavoring to inculcate in you throughout this course—such habits as thoroughness, precision, diligence, discrimination, and common sense.

2. *Cultivate a wide range of mental images.*—You should have a large stock of mental images from all the senses. To acquire many new mental images, or pictures, put yourself in close contact with things most worth while in your surroundings. Be interested in people and affairs, and acquaint yourself as much as possible with the broadly important things which generally concern mankind.

Closely observe what goes on about you. Notice new or unusual things. Try to understand the meaning and use of what you see. Choose for your daily reading that which will give you new ideas and images of value to you individually. Be interested, attentive, purposeful, and thorough.

If in your regular business your thought is closely confined to serious, abstract problems, or within a nar-
row compass, increase the range of your images by frequent practise in forming distinct mental images of an entirely different nature. The richer your experience, the wider will be your range of mental images.

3. Secure clear and accurate mental impressions.—A large store of mental impressions will be of little value to you unless they are clear and accurate. Carefully examine your thoughts of the past hour, and you will probably find that comparatively few of them have appeared distinct in your mind. Your train of thought, if not controlled, is likely to be a fast-moving series of impressions—some clear and distinct, but most of them hazy and indefinite.

The more kinds of mental images you have, the clearer a thing becomes and the more complete is your possession of it. Thus, a particular scene gives you the deepest mental impression if you receive not only an eye-picture but also mental impressions of the sounds of birds, wind, or water, and the various scents of grass, trees, and flowers. Or, a new or foreign phrase, that you both hear spoken and see in print, is imprest upon your mind in two ways, by its sound and its appearance on paper, and therefore is more likely to be distinct in your mind than if only heard or only read. To describe orally or in writing the things you see, will greatly assist you in developing sharp, clear-cut mental images.

A Test of Imaginative Power

A good test of the degree of clearness and accuracy of your mental impressions is to submit yourself to the following suggested test:
Recall to your mind the country as you have seen it in summer, and then answer questions concerning it like the following:

Can I see clearly in my mind’s eye the whole scene as it stood spread before me? Can I see all parts of it equally clearly? Do I see the line of the horizon? The silhouette of the woods, meadows, river? The deep blue of the sky? The delicate, shifting clouds? The white, woolly cloud directly overhead? Do I see the broad bands of glaring red and gold cast by the western sun? The shading tints of the river? Do I hear the rippling sound of the water as it flings its spray up the sides of its banks? Do I see the fresh green of the grass? The deep green of the trees? The bright flowers by the roadside? The deep brown of the earth? Do I once more feel the soft sinking of the sod under my feet? Do I hear the twitter of the birds? The chirp of the crickets? The hum of the insects? Can I smell the perfume of the air? The freshness of the gentle breeze?

This will test several of your senses, and tho you may not be able to answer satisfactorily all of these questions, the practise will stimulate your mind and imagination into increased and more productive activity along these lines.

4. Frequently recall and dwell upon important mental images.—From time to time deliberately summon to your imagination pictures of those things which are vital to the purposes of your life. Single impressions, however vivid, tend to fade away in a short time if you do not occasionally dwell upon them. You probably do not now realize the enormous number of
IMAGINATION AND FEELING

images continually being imprest upon your mind, but which you do not retain. You read a book from which you gain some new thought and its accompanying mental images. If you were to try to summon these to your mind a few days later you could do so, but as time goes on, these mental images become less distinct, and at the end of a few months they may be completely obliterated. You should frequently practise recalling desirable mental images until you have developed it into a habit.

5. Make your mental images selective.—I mean that you should allow your imagination to work only upon such mental images, from the store that you have collected either consciously or unconsciously, as will contribute to definite and worth-while purpose in your life.

You have a large stock of images ready at your command, but you should put into use only such as are capable of serving a good purpose. Choose particularly images that relate to the things in your life which are of the most importance to you. Thus, if your chief work in life is music, you will make more use of your mental impressions of sound and harmony than would another person otherwise interested. If you are a mechanic, it will be profitable for you to give special attention to images connected with your particular kind of business. Remember that the value of your mental images to you depends upon their kind and their special usefulness to you.

An uncontrolled imagination, wandering aimlessly from one image or idea to another, may easily lead you into a wilderness of perplexities or errors. By the right
use of your will and reflection, you can so direct your imagination that it will entertain only those images which are really desirable and useful.

6. *Get facts at first-hand whenever possible.*—Verify your facts for yourself. Think out your ideas for yourself. Aim to form mental pictures that correspond with the real facts. Simplification of any statement or problem tends to assure greater accuracy in arriving at the truth of facts.

In your study of the facts of life, note the deep significance of common things. This is the day of common things. We hear more than ever before of common justice, common interests, common humanity. The common people are coming into their own. It is the dawn of common sense.

Your observation of facts and your formation of theories are interdependent. Your theories, to be of any value, must deal largely with facts. The subject of facts has been thoroughly treated in another lesson of this course, which it will be well worth your while to review from time to time.

7. *See things for yourself.*—One man looks and sees practically nothing; another, having the power of mental vision, looks and sees much. Yet both apparently look at the same thing. You may well inquire how much you actually see and know for yourself, and how much you merely echo from what you hear or read. You are constantly receiving a flood of impressions from your reading and from the people with whom you daily associate, and may easily allow others to do your seeing for you, while you merely receive the mental images of their minds.
Do not be content with ascertaining the knowledge and mental impressions of others. If their images were always correct, and if in receiving these images from them, you could get them clear and exact, there might be less objection. But, as a matter of fact, you can seldom receive through another person so clear a mental image as you can from direct observation. Another's description of a thing will not arouse the same picture in your mind that you can receive from seeing it yourself.

In order, therefore, that you may have a highly constructive imagination, it is necessary to cultivate vigorous independence of thought and keen alertness of mind. Pay attention, be intelligently interested, be unprejudiced and open-minded. See things for yourself. Think for yourself. Know things for yourself.

8. Aim at clearness and definiteness in all the processes of your thinking.—This will have an important bearing on your powers of constructive imagination. Your mental faculties work together, and in order to build a usable imagination the exercise of every other faculty is required. Logical thinking, close reasoning, skill in making deductions and inductions, facility in analogy, and others of your mental processes, will all contribute materially to a solid foundation for the quality of imagination which I desire to have you develop in yourself.

Your faculty to make new and useful images is a necessary and an ordinary process of your mind, producing concrete results and serving your most practical purposes. Your imagination is fully as important as the retentive powers of your memory. It takes the
facts and forms which your memory has stored up, and develops, combines, and reshapes them into something new, diversified, and useful. It imparts symmetry and beauty to whatever is crude and plain.

The most striking characteristic of your imagination is its illimitable activity—it's spiritual power. It chooses and combines all that is fitting for the special purpose you set before it, imposed by your reason, taste, or inclination. By the proper use of your imagination you can look into your future and foresee the outcome of your present personal conduct, thought, and tendencies, as well as your definite business or other plans. It enables you to see far ahead and, building upon the present, to accomplish still greater things in the future.

**Educating the Feelings**

The feelings, like the imagination, can be educated in one direction or another according to your desire for excellence and perfection.

It is generally recognized that some feelings should be encouraged and cultivated to the highest possible degree, and that others should be subjugated or eliminated. We give our approval to such feelings as love, joy, sympathy, generosity, patience, optimism, confidence, admiration, and patriotism, but we as emphatically condemn such feelings as hate, fear, envy, impulsiveness, selfishness, pessimism, and anger.

The essential kinds of feeling are those of pleasure and those of pain, or pleasant and disagreeable feelings. This general classification will serve our purpose here.
Pleasant.—Love, joy, confidence, patience, hope, trust, generosity, enthusiasm, compassion, optimism, courage, sincerity, nobility, reverence, forgiveness, faith, tolerance, gratitude, cheerfulness, interest, gentleness, contentment.

Disagreeable.—Hate, grief, fear, impulsiveness, despondency, suspicion, selfishness, dejection, cruelty, pessimism, cowardice, hypocrisy, meanness, disrespect, resentment, despair, harshness, unthankfulness, morbidness, indifference, arrogance, anxiety.

There are certain feelings indispensable to the proper pursuit of truth. For example, interest and sympathy are often necessary for the right approach and application to a subject. Appreciation, which is a form of sympathy, tends to make the mind more receptive and to broaden the mental outlook. Intelligent sympathy is justly regarded as a valuable advantage in acquiring knowledge of any subject.

The feeling of patience, when properly developed, will enable you to pursue a subject by gradual steps to a conclusion. This quality is characteristic of earnest and painstaking students who are not discouraged by difficult problems, but work on patiently to the end.

Some feelings, if improperly used, may be detrimental to the finding of truth. The feeling of optimism, which simply says that everything is for the best, may cause you to close your eyes to actual truth. You should clearly distinguish between intelligent optimism, which while looking always for the best knows how to distinguish between right and wrong,
and blind optimism which indiscriminately accepts everything as right and best.

The feeling of admiration may cause you to exaggerate or misjudge. Love, generosity, and sympathy may in some circumstances prejudice your mind against actual truth. Humility, patience, and gentleness, if not intelligently used, may produce weakness rather than strength of character.

The feeling of indolence may easily cause you to accept erroneous opinions of other persons, instead of making an independent examination for yourself. The feeling of timidity may cause you to endorse opinions which you do not clearly understand. Egotism and prejudice are sources of great error.

Since, then, your feelings are closely bound up with your thoughts and beliefs, it is highly important that you examine them critically and study to bring them under proper control. Unrestrained feeling may run easily to excess, and ultimately assume undesirable authority over your mind. Ungoverned passion and prejudice may acquire a power that can hardly be broken.

**Physical and Mental Stimuli of the Feelings**

It is well for you to note that good physical health plays an important part in the proper regulation and control of your feelings. Outdoor life, with plenty of fresh air and exercise, has an exhilarating effect upon the mind and body, and directly influences the feelings. Hence it is that a man who is much shut up within four walls, without proper air, sunshine, or exercise, often becomes deprest and discouraged, while
one who is daily in the open air and mingling with his fellow men is likely to have an abundance of cheerfulness and vitality.

Again the books you feed your mind on will greatly influence the course and development of your feelings. Some authors are morbid and depressing in their choice and treatment of subjects. They disturb a man’s faith and give nothing to take its place but doubt, and despair.

On the other hand, there are authors whose books give a distinct uplift to the reader. They write in an elevated tone and their aim is to furnish the reader with helpful, useful ideas. They are constructive writers, and it is an inspiration to be in contact with their personalities even through the printed pages.

Your habitual outlook upon life reacts upon your feelings. If you look for the bright and beautiful, your chances of seeing and experiencing them will be greatly enhanced. You can test this for yourself by setting apart a single day upon which to resolve to look only for the best. If you apply this faithfully, even for a single day, you will observe its wonderful effect upon your personal feelings.

The feelings which you indulge within yourself are the feelings which will grow and develop in your character. Hence you should be on your constant guard against those feelings which you know would be detrimental to your highest progress and which you do not really want in your life. Check an undesirable feeling the instant it manifests itself. Here as in other things eternal vigilance is the price of achievement.

Every feeling which you develop in yourself ulti-
mately finds expression and an outward embodiment in your physical life. The tones of your voice, your use of gesture, facial expression, and personal manner give unmistakable indications of your habitual feelings. Hence your emotions may be read through their external signs, in your expression, conduct, and other indications of the current of your thought.

It is by sympathy of feeling that you will best, and most quickly, rid yourself of a large degree of undesirable emotions. Carlyle says that sympathy is the real safeguard against selfishness. All false feelings, of pride, avarice, and intense self-interest, can be moderated by the development of human sympathy.

One great value of your securing control of your feelings and emotions is that you may use them consciously and definitely, at pleasure, as a stimulation to your will. You know what feelings and emotions you desire to have exprest in your personality, character, and life. Then make a definite plan to develop such feelings in your every-day activities, using the suggestions of this lesson to help you.
EXERCISES FOR
DEVELOPING THE IMAGINATION

Important: Do these exercises with care. They are vital to the cultivation of a vivid imagination.

(L. 15.)
MONDAY

There is a charm connected with mountains so powerful that the merest mention of them, the merest sketch of their magnificent features, kindles the imagination, and carries the spirit at once into the bosom of their enchanted regions. How the mind is filled with their vast solitude! How the inward eye is fixt on their silent, their sublime, their everlasting peaks! How our hearts bound to the music of their solitary cries, to the tinkle of their gushing rills, to the sound of their cataracts! How inspiriting are the odors that breathe from the upland turf, from the rock-hung flower, from the hoary and solemn pine! How beautiful are those lights and shadows thrown abroad, and that fine, transparent haze which is diffused over the valleys and lower slopes, as over a vast, inimitable picture!

Read the above aloud. Then close your eyes and describe in detail what you saw.
**TUESDAY**

1. Plan in your mind a house as you would like to have one built. Picture clearly the entrance, ground floor, and various rooms. Summon as many details as possible.

2. Plan, in full detail, the library of this house. See the windows and their outlook. Mentally choose the color of the walls; see the various articles of furniture, their style and color. Decide on the location of the book-cases.

3. Picture the book-cases in detail. See the books in rows upon the shelves, their bindings, and the titles of some of them.

4. Picture the grounds, garden, and walks surrounding such a house.

*Apply this suggestion to other subjects of your own choosing. This exercise will develop your picture-making faculty in a surprising manner.*
WEDNESDAY

1. Bring to your mind one of your personal ideals. Try to picture it as an actual realization. See it in detail.

2. Picture an intimate friend. See his face in detail, his figure, attire, and characteristics of manner. Hear his voice. Make the picture clear and vivid.

3. Choose some business with which you are familiar, preferably that in which you are engaged, and mentally picture the general characteristics of this business, its history, how it was started, how it is now being carried on, its scope, its prospects, and any improvements in its conduct that occur to your mind. Make this a clear picture in your mind, and not a mere recital of facts.
THURSDAY

I stand alone upon the peaceful summit of this hill, and turn in every direction. The east is all aglow; the blue north flushes all her hills with radiance; the west stands in burnished armor; the southern hills buckle the zone of the horizon together with emeralds and rubies, such as were never set in the fabled girdle of the gods! Of gazing there can not be enough. The hunger of the eye grows by feeding.

Only the brotherhood of evergreens—the pine, the cedar, the spruce and the hemlock—refuse to join this universal revel. They wear their sober green through autumn and winter, as if they were set to keep open the path of summer through the whole year, and girdle all seasons together with a clasp of endless green.

Read the above aloud. Then close your eyes and describe what you saw.
FRIDAY

The past rises before me like a dream. Again we are in the great struggle for national life. We see thousands of assemblages, and hear the appeals of orators. We are with them when they enlist in the great army of freedom. We see them part with those they love. We hear the whisperings and the sweet vows of eternal love as they lingeringly part forever. Some are parting with mothers who hold them and press them to their hearts again and again, and say nothing. And some are talking with wives, and endeavoring with brave words, spoken in the old tones, to drive from their hearts the awful fear. We see them part. We see the wife standing in the door with the babe in her arms—standing in the sunlight sobbing. At the turn of the road a hand waves—she answers by holding high in her loving arms the child. He is gone and forever.

Read this extract aloud very slowly. Close your eyes and describe what you saw.
SATURDAY

Words can not be formed to express the endless varieties of Venetian sunset. The most magnificent follow after wet, stormy days, when the west breaks suddenly into a labyrinth of fire, when chasms of clear turquoise heavens emerge, and horns of flame are flashed to the zenith, and unexpected splendors scale the fretted clouds, step over step, stealing along the purple caverns till the whole dome throbs. Or, again, after a fair day, a change of weather approaches, and high, infinitely high, the skies are woven over with a web of half-transparent cirrus-clouds. These in the after-glow blush crimson, and through their rifts the depth of heaven is of a hard and gem-like blue, and all the water turns to rose beneath them.

Read this extract slowly. Then close your eyes and describe what you saw.
Sixteenth Lesson

BUILDING A RETENTIVE MEMORY
Sixteenth Lesson

BUILDING A RETENTIVE MEMORY

A RELIABLE memory is of vital importance to you in conducting the work of your daily life with accuracy, skill, and judgment. Your memory can be greatly improved by frequent, systematic, and judicious exercise. It develops in the direction in which you give it exercise.

As your intellectual efficiency largely depends upon your possessing a good memory and a logical system of classifying and keeping your mental data, the first thing is to decide in what particular respects you wish to improve your memory. You may cultivate your memory for persons, dates, places, incidents, colors, sounds, or any other subject in which you may have a special interest.

Good visualizing power, the ability to form mental images—clear and accurate representations of ideas and things—is the basis of a good memory. Your mind is made up of many mental images, and those which are distinct and well-formed are most readily summoned when needed. The habit of mentally picturing what you read or hear, and daily practise in forming distinct images in your mind, will rapidly train your power of memory.

You can greatly increase the clearness and definiteness of your mental images by clear, interested, com-
prehensive observation. I can not too strongly impress upon you the importance of close and correct observation as a practical and immediate means of developing your memory.

**Interest as an Aid to Memory**

Be interested in things about you. Cultivate a keen interest in men and life. Solitary thinking and study are necessary for your highest mental development, but social intercourse is equally essential. The care with which you observe can often be gaged exactly by the degree of your interest in any particular thing or subject. Practise observing things clearly and distinctly, until it becomes with you a regular and permanent habit.

Aim to be deliberate and thorough in your observation. Carefully avoid hasty theories or conclusions. Take all the time necessary to form accurate judgments. Observation with understanding and proper thought will greatly enlarge your stock of knowledge. It is the only kind of observation that is of use to you, and the only kind that you can retain to advantage in your memory. Observe, therefore, with an open mind—free from prejudice and passion—eager only for the truth.

When you notice something remarkable or uncommon, in either your observation or reading, make written notes of it, and frequently review such notes.

In developing your powers of observation, as the basis of a strong and reliable memory, continually ask yourself such questions as: What? Why? Who? Where? When? How? How many? How much?
Interest yourself in form, color, size, weight, distance, variation, time, space, cause, and effect.

Practical Visualizing

Your visualizing faculties can be rapidly developed by frequent practise in making drawings, or writing descriptions, of the various things that you have observed, including many simple exercises, such as the following:

Write down on a piece of paper the words:

"CONCENTRATE UPON ESSENTIALS"

Then turn the paper over to the blank side and form a mental picture there of the words you have just seen. Repeat this with longer sentences, and also with various designs of your own drawing. You are to picture this as well as to recall the words.

When you can see a mental picture on the blank side of the paper, that is almost as clear and distinct to you as the real words or diagram on the other side of the sheet—your faculty of visualizing has been developed to a good degree, and its effect will be apparent in an increased power of remembering that which you have so distinctly visualized.

Be discriminating and selective in your observation. Have large and worth-while purposes in view. For example, when you look at a landscape, see something more than houses, trees, mountains, sky, and sunshine. How? By looking with an analytical, discriminating, searching eye. As you look, think, compare, weigh, distinguish, meditate, and generalize. These specific acts will each add something to your store of ideas.
HOW TO BUILD MENTAL POWER

By forming the habit of keen and intelligent interest in what you observe, you will also constantly add to your stock of clear-cut mental images.

Know what you wish to remember, and concentrate your mind upon that. Do not attempt to memorize too much. It is not desirable, even if it were possible, that you should remember all the things which pass through your mind. It is a wise provision that you can not recall all of them. Try to retain the really significant things, the ideas that are relevant or important. Useful remembering and judicious forgetting are both desirable. Learn to discriminate in your conscious choice of what you wish and intend to remember.

How to Strengthen the Memory

I ask your careful attention to six special means for building a reliable memory:

1. By developing strong motives.—If your motive for remembering a thing is strong, you are much more likely to remember it. This is seen in the ease with which you remember important matters relating to your business. When you have a specific object in view, a special purpose to serve, the ideas connected with such an object will impress themselves deeply upon your mind, with little or no conscious effort on your part.

2. By developing special personal interests.—You will most easily remember the subjects in which you feel the keenest interest and pleasure. Things which vitally concern your personal interests, or which make a profound appeal to your feelings and emotions, are usually comparatively easy to hold fast in your memory.
You can very quickly stimulate your interest by putting to yourself such questions as these: Is this matter important to me? What purpose will it serve for me? Bear in mind that the real purpose of your memorizing is to be of service. Think, then, of the special advantage, the practical value to you, of memorizing a given fact.

Thus: Ordinarily a railroad time-table, for instance, is in itself uninteresting to you; but if you are about to take a trip, you are likely to find its pages of absorbing interest. This is because the information it gives becomes at that time of use and personal benefit to you.

3. By association of ideas.—The value of associating one thing with another, in helping you to remember, is based upon the fact that a connection between two ideas, when repeated many times, tends to fix itself permanently in your mind. Hence related words or ideas are most likely to be easy to remember, and the more intimately related and numerous they are, the better. You should, therefore, form as many associated ideas as possible with the fact you wish to memorize.

The logical ways of joining ideas is to notice their identity, similarity, analogy, or contiguity. To know the precise reason why they are related, tends to link them securely together in your memory.

The possible suggestions that may arise in your mind from the starting-point of a single given idea, are unlimited. For example, if I pronounce the word "book," you may think of your favorite book, or one you have just been reading, or of the Bible, of a note-
book, or of any one of hundreds of possible ideas which the mere mention of the word "book" stimulates in your mind.

There are many things difficult to remember that you can retain in your mind by deliberately putting into practise this method of their natural association with certain other things that are more easily remembered.

4. By developing your concentration.—Concentration, that is, sustained attention, serves to impress a thing indelibly upon your memory, whether, as is usually the case, it is aroused by some special personal interest, or whether it is the result of earnest determination. A good memory depends principally upon power of attention. When your attention is strongly concentrated upon a particular subject, a deeper impression is made upon your mind.

This subject has been fully covered in the first lesson in this book, and I recommend you to study it again, this time keeping in view the particular object of developing your memory.

I may add, however, that you will derive the greatest benefit from concentration by keeping yourself in vigorous physical condition. Good health has an important bearing upon memory. When your body is fresh and vigorous, you are more likely to receive clear and enduring impressions of what you see, study, or read. Daily physical exercise will increase your facility and efficiency for mental work.

You should limit the period of your study. An hour of earnest and concentrated application to one subject is usually sufficient. Intervals of rest, change,
and recreation, will enable you to resume your study with renewed power and improved results.

Again, you should not undertake too many studies at one time. Your studies, moreover, should be varied. You will find it mentally restful to change from one subject to another. Too long application to one line of thought tends to weaken your power of concentration and to encourage profitless mind-wandering. A clear understanding of what you commit to memory will aid you materially in retaining it in your mind.

5. By repetition and review.—Frequent repetition is one of the best ways of strengthening your memory—not repetition of words, but of ideas and of the processes of thinking. Repetition is a law of mental growth: the thing you do from choice tends from repetition to become spontaneous.

Let us say that you desire to memorize the following:

The heart hath its own memory, like the mind,
   And in it are enshrined
The precious keepsakes, into which is wrought
   The giver's loving thought.

You can commit this to memory by mere reiteration, but the most beneficial way in which to memorize it, is first to think out its import. Analyze it, and ascertain what it precisely means. Get the essential ideas of your subject first, and then group the details around them. In committing any special matter to memory, you should consider it first as a whole, then study its leading divisions, and finally each of its sentences in regular order.
This kind of repetition or review will be of great advantage to you. Mechanical memorizing may serve a temporary requirement, but is of little permanent or practical value. To learn by rote, parrot-like, will not build the mind to any large extent.

6. By improving your general mental habits—These can be made to contribute greatly to your memory. The habit of logical thinking will be of especial aid. Improved method in thinking means an improved memory. Think well and you will memorize well. Memorizing should not be substituted for thinking. Careful, deliberate, accurate, thorough thinking will make it almost unnecessary for you to attempt directly to memorize.

A good memory depends primarily upon a well-organized system of thought. It means not remembering everything, both important and trivial, but selecting the right things and holding to them tenaciously.

Habits that Help the Memory

The following are of special importance for their effect on your memory:

(a) Have a distinct purpose in your study.—Know what your exact purpose is, and keep that purpose always clearly and definitely in view. Ask yourself frequently, What kind of knowledge is it that I am seeking? Why do I desire it? How shall I use it?

After a few days’ attention to this matter, you will be surprised to find how much information and knowledge you have been acquiring without any distinct object in view. It is not so much the number of facts
you possess, as the kind, which makes them worth having. If you carefully conduct your studies according to your actual requirements and deep interests, you will at once notice a decided improvement not only in the usefulness of your knowledge but in the quality and capacity of your intellectual powers.

(b) *Seek favorable conditions for your study.*—Choose a place for your study where you can be free from distracting influences. Allow yourself ample time: you can not prosecute your study advantageously if you are obliged continually to watch the clock. A comfortable chair and a good light are of importance.

When you study, put your whole mind and attention upon it, because the deeper you concentrate, the more quickly and thoroughly you will be able to master your subject. Try to arouse in yourself all the interest and enthusiasm possible concerning the subject before you.

Realize that it is well worth while to do everything in your power to make both your external surroundings and your own inner feeling about your study just as favorable as possible for your own rapid mastery of it.

(c) *Do not undertake many studies at one time.*—Limit your studies to one or two subjects, until you have them well in hand. Many men, through over-ambition, are inclined to take up too many studies. You should endeavor to repress in yourself such a tendency, and confine yourself to those only which you can carry on advantageously.

Make a judicious selection of subjects to be studied. Your memory will grow strong as you give more ex-
clusive attention to those subjects which are really vital and valuable as means to intellectual culture.

(d) *Prosecute your studies with patience and thoroughness.*—When you study, give yourself up to it as completely as possible. Steep yourself in it. Concentrate upon it. Apply your best powers to it with energy and seriousness. The habit of thoroughness should be applied alike to study and to recreation. When you study, study; when you play, play.

When you learn a thing thoroughly and properly, it is likely to remain clearly in your memory. In all your reading, studying, observing, writing, and listening, aim at securing distinct and accurate ideas. When you undertake to study a subject—as, for example, the course of lessons in this book—devote yourself to it assiduously and with earnestness of purpose. Thoroughness is a prime requisite of true education.

When, however, I urge upon you the formation of a habit of thoroughness, I do not mean an indiscriminate application of thoroughness to everything you meet with in your daily life. Gladstone learned the art of skimming a book so that he could, by means of a summary examination of a new volume, know at once whether it would repay him to read the book in detail. Circumstances should govern as to what things should be thoroughly mastered. The counsel that you should clearly understand everything of each point in the progress of your study, that you should not pass a word or a sentence you do not clearly understand, is not to be taken too literally. You must use your own best judgment as to what is deserving of a large amount of your attention. It will afford you
valuable mental discipline to weigh subjects and decide for yourself just what is worth the full extent of your own powers of application, and then to give to that thing the exact degree of thought and consideration that it should receive.

(e) *Observe a progressive method.*—In studying a new or difficult subject, be content to master a little at a time, and proceed by degrees from one part to another. By beginning with simple ideas and working gradually toward the complex and difficult, you will eventually find yourself able to grasp subjects that ordinarily would be entirely beyond your mental powers.

I wish you fully to understand and appreciate the vast difference between aimless, accidental, haphazard thinking, and carefully directed, logical, and progressive thinking. When you find yourself drifting into vagrant thinking, bend the full power of your mind firmly and directly to the subject before you, and proceed to think it out consecutively and logically.

(f) *Think and meditate about what you read.*—I do not say that you are to do no reading as a pleasant pastime, but I emphasize this fact: that your reading, to be productive of real practical results, must be coupled with an equal amount of definite thinking and meditation on what you have read. You must accustom yourself to assess and classify your newly acquired ideas if they are to be of substantial value to you. Meditation is not in widespread fashion in these days of rush and strenuous endeavor, but it is a habit absolutely essential to large and profound thinking. Ten minutes devoted regularly every day to meditation
on some of the best thoughts in your mind, will rapidly
develop a high degree of mental efficiency.

(g) *Do much writing.*—I can not over-emphasize
the practical benefit which will accrue to your mental
powers and the general quality of your thinking, from
the frequent practise of writing out a subject, either
in whole or in part. It will clarify your understanding
of a subject as almost nothing else can do. It will
bring out sharply the essential parts of the matter, and
their true relation.

Besides the great intellectual value of much writ-
ing, you will find it to be a valuable aid to your mem-
ory. A subject which can be set down in the form of
a diagram or map will thereby be all the better fixt in
your memory. You will find, too, that the making of
abstracts, which already has been recommended to you
in another lesson, will be of very great advantage to
you in memorizing any subject, particularly if it is long
or difficult.

In conclusion, I urge your careful attention to the
following simple but powerful aids to your memory:

Frequently review the most important events of
the day, week, and year.

Commit to memory daily a line or more of poetry
or prose.

When you read, look for essential and valuable
ideas, and try to fix them in your mind for future
reference. Read and study the subjects which most
interest you. After reading a page or chapter of a
book, test your memory by recalling as much as
possible of what you have just read. At your first op-
portunity, talk over the subject with another person.
EXERCISES IN MEMORY-BUILDING

**Important:** *Do these exercises with care. They will give you valuable aid in developing a good memory.*

(L. 16.)
M O N D A Y

Repetition is so very useful a practice that Mnemon, even from his youth to his old age, never read a book without making some small points, dashes, or hooks, in the margin, to mark what parts of the discourse were proper for a review, and when he came to the end of a section or chapter, he always shut his book and recollected all the sentiments or expressions he had marked, so that he could give a tolerable analysis and abstract of every treatise he had read, just after he had finished it. Thence he became so well furnished with a rich variety of knowledge.

Read the above paragraph aloud. Then look away and repeat the substance in your own words. Read it again, and repeat the passage several times until you can give it without omitting any essential part of the thought.
Tuesday

Write out from memory a detailed description of some room with which you are familiar. Then carefully compare what you have written with the original and note any omissions. On another day repeat the exercise on the same subject and again compare carefully.

Begin by describing a room in your home, or your office. Include in your description every important detail which you can call to mind, as the effort of doing this is the most valuable part of the exercise.

Repeat this exercise, applying it to places, scenes, and objects with which you are familiar. This will tend rapidly to develop your powers of observation and recollection.
WEDNESDAY

Think of your mind as a blackboard. Then place on this mental blackboard a large square, divided into four smaller squares. Next mentally number each square, in succession, 1, 2, 3, 4.

Clearly visualize in your mind this complete figure. Get each square and its numbers definitely fixed in your mind, so that you can promptly see the exact position of each square and number. Next associate with each square and its number some particular object, so that the object being suggested, its place will be instantly remembered, or the place being suggested, the object will be instantly remembered. Then associate with each of these objects other objects which you wish to remember. After practise you may take a larger diagram of 16 squares, 24 squares, and 36 squares. This will rapidly develop association of ideas in your mind.
THURSDAY

1. Look for a few moments at any object, such as a chair, table, or picture, and try to reproduce its details in a drawing from memory. Then compare.

2. Draw the interior plan of a store or an office with which you are familiar. Then compare.

3. Draw from memory a plan of the front of a house with which you are familiar, putting in the windows, doors, and other details. Then compare your drawing with the house, and note deficiencies in your memory.

These drawings may be roughly done, as they are intended principally as tests of memory.
FRIDAY

1. Look at a shop window. Then from memory recall as many of the articles as you can, and later compare your list with the actual things.

2. The next time you meet a friend, make a mental inventory of his face, clothes, general appearance, and manner. After you have left him, describe him mentally and in detail to yourself.

The daily practice of looking at something, or some one, and then describing verbally in writing and in detail what you have seen, is a valuable aid in building quick perception and the power of accurate observation.
SATURDAY

Take a set of dominoes, place one of them before you and endeavor to see the number of spots on it at a single glance. Then repeat with two dominoes, and as you make progress each day add another domino. Persevere until you can give instantaneously and accurately the product of several dominoes.

The object of this exercise is to develop mental alertness as well as your general memory. You may apply this exercise with good results to other things, such as separate pieces of cardboard on which you have written special subjects or drawn original designs.
Seventeenth Lesson

CULTIVATION OF CONSCIENCE
Seventeenth Lesson

CULTIVATION OF CONSCIENCE

Conscience is the voice within which enables you to keep a true account of all you think, and speak, and do. It has been variously defined as the gift of God; the soul's eye; a magisterial judge; the voice of duty; the sum of moral ideas; a motive to volition; that which distinguishes between right and wrong; moral sense; the monitor of the will; a guide to conduct; the faculty, power, or inward principle which decides as to the character of one's own actions, purposes, and affections.

Bishop Butler defines conscience as "the principle in man by which he approves or disapproves of his heart, temper, and actions."

Dugald Stewart says: "Conscience coincides exactly with moral faculty, with the difference that the former refers to our own conduct, while the latter expresses the power by which we approve or disapprove the conduct of others."

Dorner says: "Conscience is a knowledge of moral good and combines the functions of a cognitive, a legislative, and a judicial power."

A properly trained conscience, therefore, is one which discriminates accurately between right and wrong, and successfully urges you to do the right. Conscience has as important a place in your mental
equipment as your faculty of imagination, memory, or reason.

Your conscience excites in you approbation or blame regarding things which, in consequence, you feel justified in designating right or wrong. When in your own thoughts and deeds, you follow this judgment, you feel that distinct sense of self-praise or dissatisfaction which is generally known by the name of a good or bad conscience. The feeling of conscience is a keen sensibility, either pleasant or painful.

The great truth which your conscience brings directly home to your realization is that you are personally responsible for your own thoughts, feelings, and actions.

Your conscience is your great inner teacher, your personal guide. It is an integral part of your own mind, and you can no more separate yourself from a properly active conscience than you can separate yourself from your own thinking. Your conscience comes nearer to you than any other evidence of truth or force of argument.

How to Study Your Conscience

You will find it interesting and profitable to study your conscience in a twofold aspect:

First, as a moral sense.

Second, as a magisterial dictate.

1. As a moral sense.—Conscience has to do most particularly with the moral sense. It does not so much punish as it warns. It tells you what is right and what is wrong. Things excite in you approbation or blame, and this you call the working of conscience.
CULTIVATION OF CONSCIENCE

Your conscience instructs you as to what is right and wrong in as definite and unmistakable a manner as your physical senses of taste and smell warn you against what is injurious to your physical system; and, like the physical senses, your conscience requires training and cultivation in order to become dependable.

Even in your highest intellectual pursuits there should be moral sanction for what you do. What you will do with your acquired knowledge and increased mental powers is as important as the securing of knowledge itself.

The primary and most authoritative side of conscience, and the sense in which the word is ordinarily used, is as a sanction of right conduct.

All men have a conscience, or a sense of duty and obligation, whether they associate it with the same particular actions or not.

2. As a magisterial dictate.—There is both the sanction of right conduct and the rule of right conduct. Your conscience is imperative, an “inner voice” speaking with undisputed authority. It enforces obligation and responsibility. It promises and threatens; sanctions the right, and condemns the wrong.

It is a result of the working of conscience that men persistently and instinctively believe that inevitably, somehow and somewhere, good must come to him who does good, and evil to him who does evil. This in spite of the apparent confusion of right and wrong in results on all sides. Hence these familiar sayings:

“Honesty is the best policy.”
“Pride goes before a fall.”
“Murder will out.”
But it is often remarked that many men who follow what they believe to be their conscience at the same time do wrong. No class of men probably have committed deeds of greater inhumanity than did some of the early Christians who, nevertheless, followed what they believed to be the promptings of their consciences.

**Dual Nature of the Conscience**

There are two aspects of your conscience, one of which says that such an action is your duty, and the other that you should so act because it is your duty. It is only in the first-named aspect that your conscience can possibly make any mistake, but there it frequently may be felt at fault, because conscience in its aspect of judge is susceptible to human frailty of opinion, emotion, knowledge, prejudice, fallacy, and consequent decision.

Your conscience, therefore, may greatly differ in its correctness from that of other men, just as any of your other personal faculties may differ in degree or power from those of other persons.

But the fallibility of the conscience as a magisterial dictate does not necessarily alter the weight of its testimony as to right and wrong or its sanction to this testimony, which sanction expresses itself in the feelings which result from right or wrong actions.

Your conscience insists on your performing those actions which your judgment tells you are right for you to do. Conscience looked at in this meaning can therefore make no mistake, and should always be obeyed. In other words, your conscience says that you should do those things which you come to believe
to be right, after you have given them careful, thorough, and honest examination.

To illustrate, suppose you are convinced that you should spend a certain amount of time in the study of the lessons of this course,—that is your best judgment. But, then, you have a certain feeling about this duty of yours to spend this stipulated amount of time in such a way, and that feeling is the "voice" of your conscience.

If, moreover, you do devote the stipulated amount of time to these lessons, you will be rewarded by a pleasant feeling of self-satisfaction; while, if you neglect it to any considerable extent, you will have an inner feeling of dissatisfaction and disappointment with yourself.

The Conscience a Guide to God

*Your conscience teaches you about God.*—It makes you aware that there is a God, and it gives you a knowledge of what He is.

Your conscience is an inward recognition of the principle of all the various forms of both right and wrong. Hence through your conscience you come to conceive of God in His various forms of Justice, Honor, Mercy, Gentleness, Purity, and Truth.

Here it is that you find the source of all the rules of right and wrong in human conduct.

*Your conscience leads you to rely upon God.*—Your conscience leads you to a reverent, prayerful attitude of mind. What is meant here is that your conscience leads you inevitably to a larger understanding of the meaning of right and wrong, and a deep desire for strength from God to shun the wrong.
The presence of conscience in men has always made them feel an urgent need of setting up something which they might worship as a symbol of the right and as a strong bulwark and a personal place of refuge in time of temptation. Thus where men did not possess a revealed religion, they were naturally and necessarily led to establish a natural religion to take its place.

Methods of Developing the Conscience

Since by its very nature your conscience is capable of indefinite growth, adaptation, and acquisition, let us now consider the way in which you should particularly try to develop your conscience, and the means by which you may best accomplish this result.

1. By right desire.—Right desire is followed by increased means of performing it. Your intention to do right reveals the way to do right.

I want you to realize that you can allow your conscience to become atrophied, in the same way as any other faculty which you allow to fall into almost entire disuse.

The chief thing for you to do in arousing and directing your conscience along a chosen line is to assemble in your mind as many right desires as you possibly can and resolve to follow them implicitly. Every victory in establishing and following a right desire will make the way easier for subsequent achievements.

2. By instant obedience.—When, through your powers of judgment, you have arrived at a clear decision, your conscience takes the form of an inner impulse insisting that this decision be respected and
carried out. In every instance and under every circumstance, you feel a compulsion within you to do that which your moral judgment declares right and to refrain from doing that which it calls wrong. And it is satisfied with nothing less than positive and unqualified obedience. Your instant obedience to your conscience will immediately confer on you new power of spiritual discernment.

Conscience is something more than a moral sense. When you heed it, it will arouse in you a satisfying feeling of self-approval; but if you disregard it, it will give you a lively sense of self-blame and guilt. Disobedience to one's conscience is in itself one of the greatest sources of human unhappiness and misery.

Hence you can see that an active, well-developed conscience, implicitly obeyed, is capable of bringing you happiness, inward peace, lightness of heart, and a sense of utter security. This fact has often been attested by great and good men, and it is no idle promise or tribute.

Your conscience is capable of unlimited growth and development. And this is accomplished by its careful exercise. Use your conscience about both large and small matters, and follow implicitly its guidance. In this way you will come to have a sense of right and wrong on which you can depend absolutely and fearlessly.

3. *By reflection and meditation.*—The habit of reflecting upon your past thoughts and actions enables you to pass judgment upon them. By this means you can compare what you have done with what you might have done, and the probable difference in results. If
by chance you have ignored the dictates of your conscience or only partially followed them, you can estimate the loss that has come to you in consequence of choosing an inferior course of action.

The most important thing in this work of reflection and meditation is that it should lead you to a clearer appreciation of the incalculable value of implicit obedience to conscience and a firm resolve to follow it thereafter. Repeated efforts of this nature will lead to astonishing results.

4. By knowledge and experience.—It is chiefly through knowledge and experience that your personal character is formed. You are influenced by authority, precept, and example. From men, books, and the world you are constantly gathering material which enters into the making of your life.

Knowledge of the right kind will develop in you right conscience and its right use. As you habitually feed your mind upon great moral and religious truth you will have a sense of increased power of conscience and greater power to obey its mandates.

Experience should teach you to profit by your mistakes. When you recognize that you have taken a wrong course, made a mistake, or ignored the dictates of conscience, and sincerely desire to do better and differently, the moral force within you will assume new power and ascendancy.

Conscience and Morals

You will see from what has been said that conscience is the fundamental basis of virtue, morality, and good; that it implies personal responsibility; and
leads only to good and good results. It is the source of moral ideals, and therefore the essential means of approach to perfection.

You have within the realm of your mind a supreme creative power by means of which to construct your own moral universe. It is in this domain that you set up your personal standards of life and conduct.

The qualities generally regarded as highest in power, degree, and estimation,—such as duty, justice, honesty, mercy, integrity, and righteousness,—are inextricably bound up in truth. Hence the cultivation of moral clear-sightedness is a subject to which you should give earnest and systematic attention.

You have a moral sense which acts as a sentinel to warn you against that which is detrimental to your best interests. Therefore give strict attention to the dictates of your conscience, and act always in accordance with them. The promptitude with which you respond to this inner voice will greatly determine your progress in moral culture.

Your moral nature is that which knows, feels, and wills regarding questions of right and wrong. It makes you responsible for the proper development of your character, and for all your personal acts. It imposes upon you implicit responsibilities of duty and obligation.

The fundamental principles of moral law are a direct revelation from God. They express His will as revealed in His word. There is, therefore, the highest sanction for such qualities as justice, mercy, kindness, integrity, purity, honor, fortitude, patience, temperance, and nobility.
The superstructure of theoretical and practical morality rests upon principles of truth derived from intuitive knowledge, revealed to mankind by the gift of God Himself, and corroborated by human experience. These moral truths have been gradually formulated into well-defined principles and rules to guide the lives and actions of men.

Human experience has proved that certain definite modes of thinking and living are most conducive to human development and progress. Generous action, truthful speech, and honest dealing, have been shown, from practical experience, to be essential to the happiness and well-being of the individual and those who come in contact with him.

Thus it has come to be recognized that it is "right and praiseworthy to protect and defend the weak, to provide for the needy, to relieve those in distress, to deal honestly in business, to observe the requirements of justice and mercy, to speak the truth, and to live a life of purity and self-restraint."

There is a very close relationship between thought and action. Hence it is that "Nobleness of character is nothing but steady love of good, and steady scorn of evil." A man of high character not only avoids doing a mean action, but is equally guardful against a mean thought or feeling. Character is the discipline of self-restraint. It is the result of repeated choice. It is the force of soul, the force of thought, moral principles, and love, which makes for grandeur of life.
Rules for Fortifying the Moral Character

There is no more important study for you than that of selecting motives in accord with high moral character, and of knowing how to set before you proper standards of truth and morality.

There are many things which have a strong and advantageous influence over the whole moral side of your nature, by means of which you can rapidly develop your moral perceptions. I have embodied some of the most important and far-reaching of these in the following suggestions:

1. *Be in the strictest sense intellectually honest.*—That is, be faithful to the highest dictates of your mind and judgment, which seek to direct you to what is right and true. This attitude of mind strictly adhered to under all circumstances will wonderfully enrich and stimulate your mental life. The realization that you have deliberately adopted such a mental attitude will alone increase your self-confidence and independence. It will enable you to rise above petty personal considerations, to heights where you can get clear and comprehensive views of any subject in contemplation.

Strict intellectual honesty will broaden and deepen your best powers, and lead you by sure and gradual steps to wise and profound thinking. It is the only way, indeed, in which you can hope to take a place with the great thinkers of the world.

2. *Make specific use of your knowledge.*—It is not only what you know, but what you do with what you know which makes for your best intellectual progress.
Your purpose in acquiring knowledge is to gain insight and greater mental efficiency, so as to give more breadth and significance to the work of your life. Your new knowledge, therefore, should lead to increased power of practical and useful achievement.

Having this purpose definitely in view, you may profitably ask yourself at the close of each day the question how you can best put to actual use any special knowledge acquired by you during that day. This is the most practical and direct way to further your personal progress.

It is only by regularly checking what you do each day with your knowledge that you can correctly estimate your growth and progress. Frequent self-examination and self-appraisal will help you to use your mental powers in constantly greater degree.

3. Deliberately choose the personal qualities and feelings you desire to develop.—The following qualities are generally recognized as essential to high character:

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CULTIVATION OF CONSCIENCE

Stamina    Tenacity    Vigilance
Sympathy   Thoroughness Vigor
Tact       Thrift       Zeal
Temperance Truthfulness

As a preliminary step to the study and cultivation of these cardinal qualities, write out the definition of each as given in your dictionary. Then formulate your own plan for highly developing each quality in regular order.

Next make a thorough study of the feelings which you wish particularly to develop in yourself, such as charity, kindness, sympathy, broad-mindedness, consecration, contentment, forbearance, cheerfulness, aspiration, forgiveness, humility, and sociability.

Your feelings interact upon your thoughts. Pleasant emotions tend to produce cheerful, encouraging, uplifting thoughts; disagreeable emotions, such as doubt, fear, or suspicion, will produce thoughts after their kind. The feelings of hopefulness, confidence, and cheerfulness, are generally associated with success. A gloomy mood attracts gloomy things.

This subject has an important application to your present study of this course of lessons. The constructive feelings of cheerfulness, interest, and expectation, applied to your study, will greatly enhance the results.

Resolutely and persistently repress in yourself all undesirable feelings. Pride, envy, jealousy, resentment, and malice will so cloud your mind that you can not discriminate between truth and falsehood. Fear, anger, and selfishness render you incapable of
judging fairly. Superstition is an obstacle to clear
insight and sound reason.

The proper business of your intellect is the acquisi-
tion and application of truth. If, therefore, you allow
anything to narrow your view or arouse in you a
prejudicial feeling, it will tend to pervert your thought
and action. Freedom from prejudice will fit you better
for clear and accurate thinking.
EXERCISES IN
THE DEVELOPMENT OF CONSCIENCE

Important: Do these exercises with care. Then turn to the key and compare your answers with mine.

(L. 17.)
MONDAY

Write out your own definition of the following qualities:

Faith
Integrity
Justice
Love
Nobility
Purity
Righteousness

Then compare your definitions with those given in the dictionary. Write in your note-book specific ways in which you can develop and use these supreme qualities in your daily life.
TUESDAY

It is indubitably true that there is conscience in man and from this it is fair to infer that God is. His Being is necessarily involved in conscience, for the very idea of conscience is that of accountability to a Supreme Moral Governor who rewards and punishes; and conscience depends upon the assurance of God, it is dull and dead if there be denial of Him, but it awakens all alert and overpowering with the thought "Thou God seest me." This argument is positive unless human nature is a falsehood, which we can not persuade ourselves to believe. If there be no God, conscience is a mere subjective affection, compelling us to believe in that which is not and filling us with hopes and fears which are illusive. Moreover, the only way in which we can explain conscience is, that it is due to One to whom it looks and upon whom it is dependent.

Is this proof of how conscience is produced within you? Write down your comments and conclusions in your notebook.
WEDNESDAY

Spiritual intelligence is the active force of the universe. It is the active principle of every individual mind. The vital activity is a living spiritual essence of real Being, pure intelligence capable of thinking and knowing. Reality is posited in this spiritual activity, and physical action proceeds from and is governed by this. By right processes of thought, man gets an understanding of principles above sensations. The spiritual faculties can be exercised only through pure motive and a good purpose. Spiritual principle is the eternal activity of the universe.

Examine this passage critically and write down the results in your note-book.
THURSDAY

You know how much we esteem our character in the sight of men. Many will fight for it, and quarrel for it, and prefer death a thousand times to the loss of character, in the eyes of their fellow men. This love of character is as it should be. But what is it to be judged of men, in comparison to being judged of God? Of what consequence is it what men say of us, or think of us, in comparison to what God thinks of us? Who, that believes in the justice of God, and in the immortality of the soul, would not prefer to have His approbation to that of the universe besides? But you can never gain His approbation; you can never stand fair in His sight; you can never have Him for your friend, unless you have a heart that is continually under the discipline of a well-regulated, cultivated conscience.

Study this passage with thoughtful care and consider its application to your own daily life. Write out your comments.
FRIDAY

The reason why all men know that Right and Wrong are Right and Wrong always and everywhere is because it would be a contradiction for it to be otherwise. These Realities can not be and not be. Wherever they are, there they must necessarily be.

The reason why men know that Right is everywhere and always meritorious, and Wrong always and everywhere ill-deserving, is because it would be a contradiction for these not to be thus. Right is that which is meritorious—Wrong is that which is ill-deserving, for they are conformity and want of conformity to the approbation of the Ruler. Wherever they are there must the approbation and disapprobation be.

Is this argument clear and conclusive? Write out your comments briefly in your note-book.
SATURDAY

Conscience is the supreme and only peculiar psychical activity of the so-called moral nature. It is, according to this analysis, an executive and not a judicial activity of mind. It leaves the judgment to decide all questions of right, obligation, and duty, and concerns itself only with having these decisions recognized and carried into full effect. As thus defined, conscience itself can make no mistakes, and is always to be obeyed. This is only another way of saying that a man should at all times and under all conditions do that which he believes, after the most patient, thorough, and honest examination, to be right; and should abstain from doing that which he believes to be wrong, or concerning which he has any serious doubts.

Is this a satisfactory definition of conscience? Write out your comments in your note-book.
Eighteenth Lesson

POWER OF INTUITION
Eighteenth Lesson

POWER OF INTUITION

Intuition is the basis of that common sense which enables you to judge quickly and accurately, without the intervention of words. You simply know, and the subsequent test or examination of your first conclusions shows them to be correct. Intuition is the immediate understanding of a truth.

A further definition of intuition is that it is the power of discovering truth, or of spontaneously perceiving objects and truths at once, or of forming just opinions, without requiring definite logical processes of proving. It is immediate perception of truth without conscious reasoning; instinctive knowledge or feeling; a looking into, a ready power of perception. It is immediate apprehension by the mind without reasoning; immediate insight.

It would be impossible for you to stop in the complicated and active affairs of every-day life to examine and test, in terms of logic, all the conclusions upon which your mind rests. You have to look at many things directly, and spontaneously form opinions and promptly determine action. Hence it is that your intuition is an efficient truth-discovering power, with its telescopic reach, furnishing you with truth in advance and even despite logical processes. When intuitive power is combined with lofty ideals and morality, you have what is known as inspiration.
Spiritual Nature of Intuition

Physiological explanations of the brain, nerves, and physical forces, will never disclose the truth of such mental phenomena as consciousness, intelligence, emotion, and moral obligation. You are conscious of there being moral, spiritual, immutable, eternal truths, which appeal to you as real and fundamental, but which cannot be explained outside of the realm of consciousness itself, and which must be studied by an inward light. Intuition is essentially spiritual in its nature, and no physical sense can observe it. Yet you know it is there in your mental nature.

You speak of there being in your mind certain capacities, powers, or faculties, such as the memory, the imagination, or the reason, but you are not immediately conscious of these mental powers. There may, therefore, be operating in your mind faculties which are not observed directly by the internal eye. Convinced that you exist, you can not be made to believe that you do not exist. This is not because you have consciously before you the principle of contradiction, "That it is impossible for the same thing to be and not to be at the same time." You know, but do not know why you know. The intuitive principle acts spontaneously, and your knowledge of it is drawn from observation and generalization of its individual acts or energies.

There are intuitive principles always active in your mind. Your soul possesses original, intuitive powers. Your soul has a life of itself; it knows, comprehends, is sad, is happy. Its capacity for doing these things is
native to it. Your own consciousness testifies to the truth that, as compared to matter, your mind is active and knowing, that it has an original and an originating power.

Analysis is not intuition. From intuition you can pass on to analysis, but you can not go from analysis to intuition. It is, nevertheless, incorrect to regard intuitive convictions as blind instincts, or unaccountable impulses. They do not arouse in a person feelings or emotions, likes or dislikes, but only conviction. Your intuition does not compel you against reason,—rather it involves the very best exercise of your highest reasoning faculties and leads you not against, but in accord with, your clearest and most profound intelligence. For example: you require no secondary proof to convince you that two parallel lines can never meet, because you have the highest proof of intuitive knowledge of this fact. It is, therefore, manifestly incorrect to look upon intuition as some kind of stern, rigid fatality which forces itself upon you, without the consent of your reason.

An original intuition is a reality, a truth; you know it to be so, you judge it to be so. It is true and real whether others know and acknowledge it or not. Indeed two persons can seldom be brought to entire accord in their opinions, even on matters of great importance.

**Intuitive Truths**

Intuitive truths have the following characteristics:

1. They are *simple*. They can not be subdivided.
2. They are *clear*. They are not capable of better expression.
3. They are essential. They can not be denied.
4. They are universal. They are true everywhere.
5. They are fundamental. They admit of no proof.
The following examples of intuitive truths clearly illustrate their nature. They are necessary truths, and the obligation of consistency imposes their acceptance.
The whole is greater than any part of it.
Every effect must have a cause.
A thing is what it is.
A thing can not both be and not be.
Whatever is, is.
Things equal to the same thing are equal to one another.
The sums of equals are equal.
Two straight lines can not enclose a space.
There can not be a creation out of nothing.
A man is a man.
Whatever is white, is white.

The Laws of Intuition

As you go forward in your investigation of truth, you must at last reach something which can not be proven, but must be assumed,—not assumed capriciously nor arbitrarily, but according to some rule or principle.
The native principles in the soul are analogous to the physical laws operating in external nature. Your intuitions act whether you observe them or not. They are mental laws, not material laws.
You can not perceive the law of gravitation by the eye. The laws of matter can not be detected by mere sense—by eye, touch, or ear. You can not see, handle,
nor hear laws of nature. They are discovered by observation and generalization of their individual operations. By carefully analyzing facts, and rejecting the matter which does not belong to the law you are seeking to discover, you finally generalize the facts, find out where they agree, and thus discover the physical law.

In somewhat like manner you can discover the laws of your original and native convictions. By a sharp analysis you can separate the different elements of your mind and fix your attention exclusively on that which alone pertains to the law or property you are seeking.

Laws thus evolved are higher than rules reached by experience. They are laws carrying necessity with them. They are philosophic principles. They are truths of your original nature. But as these intuitive principles do not fall immediately under the eye of consciousness, the work of discovering them is both delicate and difficult.

Intuitions have, therefore, their own special properties and their own laws and rules. There are, moreover, certain tests which you may apply to them so as to determine with precision what convictions are entitled to be regarded as intuitive.

**Three Classes of Intuitive Truths**

Carefully note that there are three kinds of intuitive evidence for the many truths, propositions, and judgments to which your mind gives unhesitating assent, and which are intuitive truths because they are apprehended without conscious reasoning. These three
kinds of evidence are: mathematical axioms, consciousness, and common sense.

1. Mathematical axioms.—There are kinds of propositions which go under the name of axioms and generalized maxims, the truth of which are self-evident. Thus, Things equal to the same thing are equal to one another. Two material bodies can not both be in the same place. To say that two and two make four, can be reduced to a mathematical axiom, which is plainly perceived by your mind to be true regardless of logic, reason, or anything whatever in the way of proof outside of intuitive knowledge.

This kind of intuitive evidence is concerned with only abstract notions. It gives rise to truths which are universal, and hence widely influences and governs all knowledge.

2. Consciousness.—Your intuitive consciousness, or spontaneous conviction, is the only proof you need that you think, see, hear, feel, or taste. This applies likewise to your feelings and emotions. Your knowledge of your own existence is intuitive. You are convinced that you are the same person to-day that you were yesterday. Intuition comes into play in many acts of judgment regarding such points about material things as are perceived and taken cognizance of by any of your senses. Your consciousness declares whether a thing is beautiful or ugly, sublime or ridiculous. Intuition of consciousness has to do with particular perceptions, and its weight as evidence is similar and fully equal to that of mathematical axioms.

3. Common sense.—This is an original source of knowledge, and it is common to all men, but is possest
by them in different degrees. It is common sense, or intuition acting as a guiding principle, which serves as your evidence of the truth in such statements, for instance, as, If you have an effect from something, the adequate cause must have existed. There are other persons beside myself that have human souls. What I distinctly remember to have happened an hour ago, actually did happen.

Common sense is your intuitional evidence of the truth of these and similar statements. If you did not accept the truth of much that is sanctioned by your own common sense alone, you could not hope to advance very far in your acquisition of knowledge, particularly of such knowledge as concerns men, earthly life, and human conduct. Whatever makes a legitimate appeal to the intuitive principle of common sense, is likely to lead directly toward some necessary and universal truth.

**Broad Range of Intuition**

Intuition, as shown by its evidences of mathematical axioms, human consciousness, and common sense, is clearly, therefore, not only native, original, and independent of exterior proof, but is also found to have an extensive meaning and a broad range of application and service.

Because its nature is such that it furnishes fundamental, or basic truths, intuition enters into every part of your knowledge. It is ultimately on intuition that the certainty and evidence of all human knowledge depends.

The kind of knowledge which you receive by intui-
tion is the clearest and the most certain that your mind is capable of possessing. It is knowledge which is not to be denied. By intuition you perceive truths at once by themselves, without the intervention of anything else. Intuitive knowledge allows no room for doubt or examination. Your mind does not need to prove or investigate, but perceives light—simply by being turned toward it. Whenever you turn your inquiry in the direction of intuitive truth, your mind is filled with its clear light. The certainty which is received from intuition satisfies all men, unless it be one who is obstinately skeptical of everything, even of his own being.

Knowledge which comes short of intuition, or demonstration, or proof, is but opinion or faith, and not certain knowledge, in the strict sense of the word.

Intuitive knowledge does not, however, extend itself to all the relations of all ideas, for there are many ideas and relations which do not wholly reveal themselves in a single view. Thus: through the power of intuition you immediately perceive that black is not white; that two are more than one; that a square is not a circle. But intuition can not tell you the exact difference between black and white, or between two and one, or between the square and the circle. Intuition says that substance has power, but it does not say how great the power is or where it comes from.

This lesson in intuition is designed particularly to instil in you a sense of reliance on your own personal intuitive sense. I desire that it should lead you out of the beaten rut of narrow, restricted, and timid thought, and inspire you to undertake new, experimental thinking on your own account.
POWER OF INTUITION

Remember that your power of intuition, like any other of your personal faculties, is highly susceptible to training, and is capable of very great development.

**Means for Developing Intuition**

Carefully consider the following valuable means by which your intuitive powers may quickly be developed:

1. *Cultivate your intuitions by discernment.*—Close, careful, and accurate discernment is of the utmost importance in the cultivation of your powers of intuition.

There are two ways of discerning, or knowing a thing:

The first is by moving around it. You come to know it by its exterior. In order to gain a full and accurate knowledge of a thing in this way, you must be sure that you have the right point of view. Observe closely the symbols which are used as a means of expressing it. Do they represent the thing correctly? Do you understand them? It is apparent that your knowledge of a thing which you view thus from the exterior, must necessarily stop at the relative knowledge which you are thus enabled to acquire.

The second way of knowing a thing is by entering into it. Intuition has been called that intellectual sympathy by which you are enabled to place yourself within an object in order to coincide with that in it which is unique and therefore inexpressible. Philosophy, for instance, is said to consist in putting oneself within the object itself by means of the power of intuition.

Many things can be known only from their out-
ward aspect, but where you can go further you should do so. Here your knowledge is not gained from the outside, and consequently is not dependent on any particular point of view, nor upon outward symbols. When you are able to enter directly into a thing, you gain a real understanding of it. The knowledge you thus acquire approaches the absolute.

In the case of external objects, your mind regards them and your conviction at once springs up. Thus, you see a bookcase and a library table, and you know them to be different the instant your mind is aware of their presence. With other than external objects, the thing contemplated is within your mind, but your discernment of it is none the less spontaneous.

These intuitive convictions which you form appear to be of the nature of perceptions: something is presented to your mind, and the cognition, belief, or judgment is made. Your intuitive convictions are not, therefore, ideas or judgments, arrived at apart from the objects, but really are discoveries of something either in the objects themselves or relating to them.

2. **Cultivate your intuitions by discrimination.**—That is, choose the kind and quality of thoughts you wish to think, and choose the special department of knowledge to which you desire to have your intuitions chiefly relate. The degree of discrimination that you would use regarding any new or general knowledge to be acquired, you should also apply to that particular kind of knowledge which you have already learned comes only from intuition.

Thus, one man may have good intuitions regarding the best rules for use in mechanics, another has re-
markable intuitional knowledge regarding art. By means of discrimination in the object of your intuitions, you can give them special development along any lines of deep interest to you. This fact is a very important one, and should lead you to realize more fully how valuable your intuitional power can become.

3. *Cultivate your intuitions by depth of thought.*—The intuтивive principles of your mind are very closely related to all your mental faculties, and are aided and benefited by refining, elevating, and strengthening all your intellectual powers.

To this end you should map out a special course of reading, selecting exclusively those books which are known for their depth of thought. In this connection I recommend to you the following:

"The Conduct of the Understanding," by John Locke.

4. *Cultivate your intuitions by reasoning back to first principles.*—All reasoning necessarily supposes that certain principles exist to which men must agree and beyond which they can not go—principles which are self-evident and which can derive no additional proof from anything else. There must be something from which you argue. In an argument you go back until at last you come upon something which can not be proven, but which you intuitively recognize as true.
You come finally to truths which you know directly, that is, intuitively.

If it were not for the evidence of intuition, your investigation of truth and facts would be a fruitless task. There is much which you must prove, but you must continually work toward a point which requires no proof, otherwise your search would be without any possible end. It is this bed-rock of intuitional fact at which you ultimately arrive when you have searched for truth or fact and succeed in finding it.

The knowledge which you gain by intuition is more certain than that which you gain through the evidence of demonstration or proof. Indeed, certainty depends so wholly on intuition that even in the next degree of knowledge, that which is demonstrative, you can not, without it, attain any knowledge which is really certain.

Before demonstration or proof you feel doubt, whereas intuition is not accompanied by distinct ideas in the mind. Through intuition truth is perceived by itself—you see it just in the same way that the eye sees what lies before it. In every advancing step which reason makes in demonstrative knowledge there must be intuitive evidence. That is, every step in reasoning which produces knowledge has intuitive certainty.

This makes it very clear why you should do all in your power, for its effect on your intellectual powers, to cultivate and develop to its utmost your faculty of intuition.

5. *Cultivate your intuitions by development of your moral sensibilities.*—Be sure that the motive power of your mind is right, that you are impelled by love of
truth and facts and are actuated by a spirit of sincerity. If all your personal faculties are occupied about their proper objects, your intuition will of itself perform its proper functions and in its repeated and full exercise will receive growth and development. Good sense and good feeling are closely associated with intuitive power.

You should not distrust your own intuitive knowledge merely because other men do not agree with you. It is hardly possible to find three men together whose views and beliefs are identical even on essential and vital matters. There is something deeper in the differences between men than the accident of exterior circumstances. This something is largely a difference of intuition.

When an apparent contradiction is found between what seems to be a self-evident truth and any other supposed truth, examine the evidence which you have for both, in the same manner as the mathematician does when his demonstrations appear to be contradictory. He knows that truth is always consistent, therefore he reviews the processes in order to discover what error he himself has fallen into.

It is in this way that you should conduct yourself when one fundamental principle seems to be inconsistent with another. Ascertain whether both are really intuitional certainties and will stand the proper tests, and especially whether they have been accurately exprest. After such examination and investigation it will invariably be found that at least one of the asserted principles is not intuitively certain.

Sometimes there is an apparent contradiction be-
tween a principle that is primitive and one that is derivative. You must, in such a case, investigate the supposed first principle, to determine whether it is really a first principle. In every case the fundamental truth must be adhered to, and the derivative one laid aside as inferior in certainty.

Let me call your attention to the fact that your intuition acts best, as a general rule, when you take no notice of it directly. All that is required of you, in order to call it forth, is to present appropriate objects and purposes for it to work upon, and to so conduct yourself as to allow it free play. Hold yourself in the attitude of appreciation of its real worth to you, and of absolute reliance on its correctness and force. Your intuitions are evoked, in the first instance, by your valuing and trusting them.
EXERCISES IN
INTUITION

Important: Do these exercises with care. Then turn to the key and compare your answers with mine.

(L. 18.)
M O N D A Y

1. Define intuition.

2. Can intuitive knowledge be accompanied by any doubt?

3. Is knowledge which is gained by intuition more certain than that which is secured by demonstration or proof?

4. What is the difference between intuition and judgment?

Write your answers in your notebook.
TUESDAY

Why are murder, robbery, stealing, lying and other similar acts condemned as wrong, without argument or discussion? Why is it considered right and praiseworthy to protect and defend the weak, to provide for the needy, to relieve those in distress, to deal honestly in business, to observe the requirements of justice and mercy, to speak the truth, and to live a life of purity and self-restraint?

Write your answers in your note-book.
WEDNESDAY

1. Why is it easier to believe than to know?

2. What is the object in studying intuitive truths?

3. Can intuition be in opposition to common sense?

4. What must you do in order to dispel doubt or uncertainty regarding any matter?

5. Is the idea of personal identity intuitive or otherwise?

Write your answers in your notebook.
THURSDAY

The essence of right is found in the principles of utility. That which is best adapted to the welfare of man is right, and is so because it is best adapted to his welfare. It is not mere happiness, for that which leads to enjoyment may be of real disadvantage; but that which, all things considered, will secure the best interests of the individual and the race.

Write out your objections, if any, to the foregoing.
FRIDAY

Any action which contributes to the highest happiness of a person is right, and it is so merely because it does thus contribute to his happiness. Anything which detracts from man’s happiness is wrong, and it is so merely because it diminishes his enjoyment. Happiness, or the welfare of the individual, is the test of moral actions, and determines all the moral quality that they possess.

Write in your note-book your objections, if any, to the foregoing.
SATURDAY

It is wrong to represent self-evident truths as being truths merely to the individual, or truths merely to man, or beings constituted like man. There are some who speak and write as if what is truth to one man, might not be truth to another man; as if what is truth to mankind might not be truth to other intelligent beings. This account might be correct if convictions were borne in upon the mind by a blind natural impulse. But what we perceive by an original intuition is a reality, is a truth; we know it to be so, we judge it to be so. And it is a truth, not merely to me or you, but to all men; not only to all men, but to all intelligences capable of discovering truths of that particular nature. That two straight lines can not enclose a space is a truth everywhere, in the planet Mars as well as in the planet Earth. That ingratitude is morally evil must hold good in all other worlds as well as in this world of ours, where sin so much abounds.

Examine this critically and write your conclusions in your note-book.
Nineteenth Lesson

THE SEARCH FOR TRUTH
Nineteenth Lesson

THE SEARCH FOR TRUTH

Aim at truth in all things—truth in your thought, work, and expression. A large possession of truth will confer upon you inestimable personal power, and for this reason I wish to lead you, in this lesson, to a more earnest, serious search for truth, so that you may subsequently use it in any field of knowledge you may desire.

Truth is fact, reality, verity, certainty. It is the agreement of knowledge with actuality, of judgment with fact. It is the exact agreement between an object itself and its representation in thought or words.

Formal Theories of Truth

It will be well, in passing, to consider briefly the formal theories of truth, in which it has been variously considered as: an agreement or correspondence between our ideas and the reality of which our ideas are the knowledge—the coherence of an idea in a harmonious, consistent whole, known as the Absolute—and as a practical value which we ourselves give to our ideas, known as Pragmatism.

1. The Absolute.—By the Absolute is meant that which is perfect; the unlimited and perfect Being. It may be conceived as personal God, Reason, or Nature, being applied to God by the theist, and to the Universe, as progressive development, by the pantheist.
The Absolute, it is said, must and can exist, and that which both must be, and can be, surely does exist. Thus it has been argued that God must be, therefore he is.

The value to you of the Absolute is that it reveals the nature of reality and the meaning of truth. You can grasp higher and still higher levels of reality by the exercise of your creative powers of logical thinking.

2. Pragmatism.—This doctrine, which in recent years has entered very widely into philosophic discussion, contends that practical results are the sole test of truth. Pragmatism makes a steady appeal to experience, and insists on the practical significance of truth. It is philosophic, and deals with causes, reasons, and effects, rather than with details. To know what any idea or conception means, you have to consider what practical effects will result from its acceptance or rejection.

Pragmatism declares that whether our ideas of time, space, movement, cause, the characteristics of things, and the like, are consistent or not, in themselves, they do, nevertheless, serve us, and their truth is verified because they do work and just to the extent that they work.

This theory denies that truth is correspondence of an idea with its object or that it is the consistency and logical coherence of the idea in itself. It denies any purely logical test of truth. It considers utility, not logical consistency, the criterion of truth.

Thus many scientific notions of the present day, tho self-evident to us, may be as completely overthrown
by future generations, as those of former generations have been by us.

The pragmatist theory, as it is evident, is not that truth is something to be discovered and which was present to be discovered. It declares true ideas to be verified ideas, and to verify is to make true, not to find true. Therefore it says that truth is made, while other theories declare that truth is discovered.

Pragmatism, further, says that pure thought does not exist, that all thought is personal and purposeful, being governed and modified by attention, interest, desire, emotion, and other psychological conditions.

3. The Unknowable.—The unknowable is so principally because men lack adequate ideas. The only ideas we can have are those which we receive from our senses and from thinking and reflecting. But, as Locke says, “These few and narrow inlets are disproportionate to the vast whole extent of all beings.”

There are many things about which we have no adequate ideas whatever. Even the most material, commonplace object has something in it to baffle complete human understanding. The most powerful intellects find themselves at a standstill in some stage of an investigation of any particle of matter.

Perfect ideas, for instance, of space, time, motion, cause, and effect, are included among the numerous and varied things which belong to the unknowable, so far as the human mind is concerned.

The fact that so many things apply to a world exterior and independent of the mind, offers some explanation for the many perplexities and bewildering contradictions in which men often find themselves.
When you consider ideas or look at things around you, and ask what they really are, you will quickly discover that you are liable to illusion and error. On investigation you find many things to be very different from what you had imagined them to be. The query arises as to how far our ideas about things are the truth regarding the reality.

I ask you to bear in mind that error often clothes itself in the outward appearance of truth, and that there are certain things which are especially liable to give rise to illusion and error. A prolific source is the constantly changing character of sound, color, flavor, odor, heat, and coldness. You may be deceived by your senses, imagination, or feelings; or by education, custom, or authority. It is highly important that you discriminate between the appearance and the reality of things.

The sun appears to be flat, the earth to stand still, but these appearances do not conform to fact. A straight stick, one end of which is under water, appears to be bent. The illusion of viewing a moving landscape, when you ride in a railway train, is common. In fact, philosophers hold that illusion is practically universal.

The theory that human nature is hindered by our nature itself from seeing and grasping the complete reality, is illustrated in Plato’s description of the underground den in his “Republic.”

Since our knowledge is entirely of the appearance of things, and illusion belongs to the very nature of intellectual apprehension, it follows that all men are subject to it.
THE SEARCH FOR TRUTH

Insistent search for truth is your natural response to your inherent desire for intellectual satisfaction. Your mind can rest securely only upon the stability of truth. The ability to acquire truth, therefore, is a natural and rightful power of your mind. Your intellect was made for the truth, it can attain it, and it can recognize and preserve it. Knowledge of the truth, its possession, and its enjoyment Bacon calls "the sovereign good of human nature." It is only through the exercise of your own mental powers that you can rightly be said to possess the truth. You must ultimately be your own judge and arbiter of what is actually and demonstrably the truth.

"Truth lies in a well," the ancients said. Many a truth is deep and difficult to find. But the truth exists, whether you apprehend it or not. It is to be discovered, not invented. Possession of the truth will confer upon you the power and capacity for receiving more and greater truth. In proportion as your mind acquires new ideas, it also acquires new means for carrying its inquiries further. Truth, like gold, is wherever you find it, and you need not be discouraged, if you have to search deeply and persistently for it.

The Three Ways of Arriving at Truth

There are three principal ways in which you get truth:

First, you receive truth by means of Divine Revelation.—The truth which is revealed to your consciousness directly from God, or the Infinite Mind, is the most certain truth you possess. You feel no necessity to prove such truth for yourself or for others.
It comes to you unsought. You receive it willingly and unquestionably. Your consciousness confirms it. Your life attests it. You simply say of it, "I know this is the truth." Take the following, for example:

God is good.

Man's soul is eternal.

These you know to be true, not because you have proved them, but because their truth is a divine gift to your mind. You know it is unnecessary for you to seek proof or evidence for them.

You believe many things which you can not prove. You have beliefs of the truth of which you are absolutely certain, and yet they have not come to you as a result of linked reasoning. Perhaps all you can say is that your consciousness has reported them to you as correct. Call them intuitive truths, but they are definite conclusions thoroughly established in your mind through no process of logical reasoning.

Second, the next most accurate way for arriving at truth, is by actual demonstration.—Through patient and repeated experiment you find a certain effect invariably follows a certain cause. You look each time at the result and you say: "This must be true, because here before my eyes is the result and the same result each time."

There are some proofs which are personal and informal. They baffle your powers of logic and analysis. For example, you are absolutely certain that one day you will die. You are as certain of it in your mind as you are that you now live. But what is the evidence on which you permit yourself to be certain? The strongest proof that you can offer is that for genera-
tions past all have died sooner or later. Your personal reason—your common sense—tells you that one day you will die, but you can not express your process of reasoning in adequate words.

Truths confirm one another, and thus become mutual proofs. There are many ways of proving the same thing. On self-examination you probably will discover that half your errors arise from no longer giving thought to things after you have become assured of their truth. In other words, when you stop short of proof or demonstration, you stop too soon.

Third, you secure truth by means of Reason.—Here by the process of deduction or induction you bring forward reasons for certain conclusions. This is the means by which you reach right intellectual judgments. In reasoning out a question or proposition you seek to learn upon what it is based.

After you have patiently considered and traced certain difficult questions, some proposition which you know to be true will present itself to your mind and will quickly clear away the doubt and difficulty and give you a satisfactory solution.

Truth is the test of the quality of your thinking. The degree in which your thinking corresponds to fact, is the exact degree in which it is actual and logical thinking. You will find that truth is closely related to purpose. Hence a statement may be true in one sense and at the same time may be false in another sense.
Some Helpful Practical Suggestions

You will find the following practical suggestions of great assistance to you in your search for the truth:

1. **Keep your mind wide open to receive the truth.**—If you really want the truth you must really seek it. Hence cultivate a disinterested love for the truth. Approach a subject with a sincere and earnest desire for the truth. Give due weight to every kind of evidence. Be indifferent as to which of two opinions is true. You are not to be indifferent as to whether you embrace truth or falsehood, but you are to open your mind to the widest and freest reception of the truth as it is presented to you. This openness of mind is essential to the full comprehension of truth, and is a safeguard against imposing upon yourself. The remedy for your erroneous beliefs, false opinions, and wrong judgments, is to get the truth. Every truth established in your mind drives out an opposite false conception or belief.

Be willing to recognize and accept the truth, even in the most trifling matters, but avoid the tendency to change your opinions and judgments too quickly, particularly in questions of great difficulty and importance. Try to realize what it means to you to displace error with truth.

There is legitimate doubt which asks for satisfactory proof. But there is undesirable doubt which shuts the door of the mind to the truth. Do not carry to excess the habit of questioning and denying. It is sometimes better for you to believe too much than too little.

2. **Do not let self-interest, prejudice, or other**
hindrances deprive you of the truth.—You are not to believe whatever you like, but that which you can demonstrate is the truth. Truth is that which you are able to assimilate, corroborate, and verify. You should be glad to have your long-standing and most firmly fixt beliefs destroyed if they are found to conflict with the truth. Do not, therefore, wish a thing to be true until you know it is true. You would not wish the false to be true.

Be willing to examine critically and thoroughly your present opinions, beliefs, and methods of reasoning. Have adequate reasons and arguments to support the truths you possess. Diligently examine a proposition or subject without prejudice, and with complete willingness to hear and consider objections to your present opinions or decisions—then freely accept the side which at last appears to your mind as true. In cases of great complexity, the evidence must be examined very thoroughly before you can arrive at a correct judgment. Always be ready to modify your conception of the truth in accordance with new facts.

Guard against the habit of taking a too tenacious hold of opinions or judgments at first hearing or reading. A so-called “decided opinion” is frequently detrimental to securing the truth. Distinguish carefully between desirable adherence to truth and easy submission to prejudice. Habit is tyrannical and many of your established ways of thinking and talking about things may be erroneous.

I caution you against being too credulous. Listen patiently to arguments opposed to your point of view,
but do not mistake a positive air and much personal assurance for truth and sound reasoning. Avoid the habit of contradiction, fickleness, or indulge in humor when considering serious questions. In your search for truth, avoid undue haste, prejudice, passion, impatience, and the common habit of superficial examination.

Cultivate the habit of intellectual honesty. Be sincere with yourself. You are not honest with yourself if you oppose another man's opinions simply because of a desire to be contradictory. Broad tolerance toward the views of another man is one of the surest steps to larger knowledge.

It will, I repeat, be for your own highest good to make every effort within your power to rid your mind of any element of prejudice. Remember that there is a wide difference between prejudice and honest doubt. Absolute freedom from bias will work to your largest advantage, because it enables you better to reach the full truth. So rarely, however, is a mind entirely free from prejudice, that you will seldom find an investigator or critic who possesses absolute openness and fairness of mind.

A writer has said significantly: "False theories, ignorance, and superstition, which oppress and enslave mankind, give up their control only before a positive and applied knowledge of the truth, exprest in orderly and progressive accomplishment."

As in your search for truth, so in your final actual possession of it, you should keep yourself patient in face of criticism, contradiction, or opposition. Violence of language, impetuous and overbearing attitude of mind,
and angry arguments, are incompatible with a proper possession and appreciation of the uses of truth.

3. Cultivate an earnest and insistent desire for the truth.—Desire it for its own sake. When you find a great truth, do not be content until you have made it your complete possession. Every rational person openly professes to be a lover of truth, fact, and wisdom, and would resent being thought otherwise. Yet it is undeniable that a comparatively small number of men are really eager to know the truth in all matters, for the truth’s sake, and regardless of everything else.

Your first step, then, before seriously setting forth in the quest of truth, is to inculcate in your mind a deep and vital love of realities, verities, and facts. This is important principally because if your desire to possess truth for yourself is not deep and strong, you will naturally make a less energetic effort to achieve your purpose. Feeling less concern about results, you are likely to terminate your study and investigation before you have reached correct conclusions.

When you accord to any proposition a shade of credence beyond that which it merits from the proof and evidence at hand, you are yielding to an inclination to believe and are not being actuated altogether by desire on your part for the truth alone. Your personal interest and feelings are not proof of whether a thing is so or not, and when you allow them to color the facts for you, you are limiting your own real knowledge.

4. Diligently search out the truth for yourself.—Many men who believe they are independent in their
thinking would be surprized to know how much they are really influenced by others. Many who think their opinions are their own, merely take them from others, thus depriving themselves of the manifold and great personal benefits to be received from their own original thinking. You will probably find that you are not an exception to this rule, and that many of your own present beliefs have been accepted by you with little or no close investigation on your part.

Begin to-day to cultivate in yourself a high degree of mental independence. Give due and proper weight to the opinions and judgments of other men, but always examine authority with judicious discrimination, and be reasonably sure that it possesses the qualifications of actual knowledge and truthfulness. Do not subscribe blindly to authority. It is not necessarily infallible, however highly it may be generally regarded.

Your beliefs and opinions, from whatever source they may arise, whether resulting from your own thought or merely borrowed from others, often become so firmly established in your mind that it is not always easy for you to change them even tho they are wrong. A thorough realization of this tendency in yourself should more strongly inspire you to search diligently for hidden truth and wisdom. Continually keep before your mind the determination to find the truth at all costs.

Reading the best authors, and friendly discussion with others, will do much to assist you in arriving at the truth. Reflection and concentrated thought will do more than anything else to hasten your progress in the acquisition of truth and knowledge.
5. Get clear and settled convictions upon fundamental questions.—It is highly important that you should have clearly defined and solidly based convictions upon such fundamental matters as religion, ethics, government, education, political economy, and similar vital subjects.

Your final judgments will be improved and strengthened if in your efforts to arrive at the truth you acquaint yourself with the arguments on both sides of a question. If the objections are valid, you certainly ought to know them: if they are false, it will be well for you to know that too.

Remembering that it is mismanagement rather than lack of ability and capacity which makes the greatest difference in the thinking of some men, you should resolve to make the right use of your faculties in the pursuit of truth. Search diligently for the truth and aim to make your ground so certain and secure that you can stand upon it with confidence. Then you will realize what Frederick W. Robertson means when he says:

“'To live on your own convictions against the world is to overcome the world—to believe that what is truest in you is true for all: to abide by that, and not to be over-anxious to be heard or understood, or sympathized with, certain that at last all must acknowledge the same, and that, while you stand firm, the world will come round to you—that is independence.'”
Why You Should Keep a Diary

I earnestly advise you to keep a diary of your principal daily activities. After they are noted in writing, think over each one and determine how far you thought and acted independently, and how far you were influenced by others. When you have fully considered each matter, ask yourself if you would act in exactly the same way again. As you write out the various happenings, you will recall your conversation with others, and you should note carefully where you accepted their ideas and opinions without thinking them out for yourself and even without realizing that you were not doing your own thinking.

This regular practice will well repay you for the slight time it will require, because it will prove to you just how much you have been allowing yourself to drift along, accepting the thoughts and decisions of other people. You can not succeed in finding the truth, and in making your life one of successful achievement, if you merely reflect the thoughts of other people. If, however, you have fallen into this habit to any extent, your frank recognition of this fault will be your first real step in your advancement toward original and satisfactory thinking.
EXERCISES IN
THE STUDY OF TRUTH

Important: Do these exercises with care. Then turn to the key and compare your answers with mine.

(L. 19.)
M O N D A Y

Carefully consider the following important questions, as preliminary to your search for truth:

1. What is the practical value of truth to me?

2. Am I inclined always to want the truth, even tho it destroys my cherished opinions?

3. Is my reading of a kind to furnish my mind with truth?

4. In what specific ways can I secure the most valuable and essential truth?

The chief purpose of these questions is to disclose to yourself the real attitude of your mind toward truth. You must be a diligent truth-seeker if you would develop the highest mental power.
TUESDAY

Consider carefully the following questions. Seek the spiritual truths and laws which constitute the underlying basic reasons:

1. What appear to be the causes for the advances of socialism?

2. What relationship is there between lack of religious faith and appeals to bitter class hatred?

3. What connection appears to exist between decadence in religious faith and the oppressive use of financial power? And class agitation?
WEDNESDAY

Classify the following, as to whether you know their truth by means of Divine Revelation (or Intuition), Demonstration, or Reason:

1. I am.
2. The whole is greater than a part.
3. Three times three is nine.
4. Character is greater than riches.
5. Two halves make a whole.
6. The human mind is highly susceptible to development.
THURSDAY

Carefully consider the following questions, and answer them according to your own best judgment and knowledge:

1. In what way does religious faith affect the basic conditions of civilization?

2. To what extent, if any, is the present apparent lack of faith in the future life responsible for the social unrest and commercial phenomena of modern times?

3. Is the present falling off in church attendance, the general abandonment of family worship, and the pursuits of amusements on Sunday, an indication of the decay of religious faith, or a change in religious belief?

Your own understanding and growth in truth and spiritual power will be rapidly increased by your earnest study of such subjects as the above.


FRIDAY

1. Make as long a list as possible of books you like to read, persons you like to be with, and places you enjoy visiting—which, either directly or indirectly, can be of some assistance to you in the cultivation of truth and the higher side of yourself.

2. Make a very special effort to-day to put some newly acquired truths into full expression, through words or acts.

3. Make a list of things which you now firmly resolve that you will forswear because of their more or less injurious influence upon your search for truth and the development of your better self.
SATURDAY

Examine to-day your own present spiritual condition. The following and similar searching questions will greatly aid you in your earnest work of developing in yourself the highest degree of spiritual power. Be absolutely honest, but also quite fair, with yourself, in your mental answers.

1. Is your spiritual nature greatly lacking in expression?

2. Have you been inclined, to some extent, to keep that side of your nature separate and apart from the affairs of your daily life?

3. Do you see clearly the necessary and vital connection between your spiritual development and your daily thought and actions?
Twentieth Lesson

HOW TO DEVELOP BREADTH OF MIND
Twentieth Lesson

HOW TO DEVELOP BREADTH OF MIND

Breadth of view means the ability to see distinctions, to be tolerant of viewpoints other than your own, to look at life with steadiness of mind, to see the true value of things in themselves and not to be controlled simply by what men and books say of them.

The search for truth is like the search for gold. In the process of digging and searching there is usually much rubbish and dross to be uncovered before the pure metal is secured.

The great value to you of possessing breadth of view is that it acts as a safeguard against much common fallacy. Broad-mindedness clears the way to you for truth and the real facts. Its benefits are practical, deep, and permanent. It gives the full view necessary to secure a comprehensive and correct grasp of any subject.

It will help you to acquire greater breadth and liberality of view if you keep in mind that some things which are quite clear to you may not be so to other men, or, if known to them, may not be regarded by them as being unquestionably true.

In like manner, your own mind and understanding will be broadened by the realization that there are truths of which you have never possessed even the faintest conception.
The men who refused even to listen to the claim that the earth was not flat, were lacking in breadth of view. The men who, before the success of the aeroplane, ridiculed the notion that men ever could navigate the air, were to that extent, at least, lacking in real breadth of view, for they did not understand that because a thing has not yet been done is no reason for supposing that it never can be done.

In this day of many and marvelous discoveries and inventions it is particularly desirable that you should hold your preconceived opinions and hasty or incompetent judgments in close check. This, indeed, is a time when all the forces and conditions about us, things heretofore unknown and undreamed of, are proving to men that the human mind needs to keep well clear of deep grooves of opinions and narrow confines of thought.

**Breadth of Mind Is Power**

You can acquire, with comparative ease, a breadth of mind that will be to you a source of great understanding and power. Possibly in no other way is the line of mental superiority drawn so clearly and openly between different minds than in this single respect of large mindedness or breadth of view.

Breadth of view enables you to generalize with greater accuracy than ever before. Where before you were led, for instance, to say that “X” is always right or always wrong, or that such and such a plan which you have not studied carefully, is entirely worthless or of extreme value—you come to think and to speak according to your larger wisdom, which says
that "X—seems to me—always to be right in his judgment," and "This plan—so far as I can judge now—is a good one."

It is a primitive mental attitude to see all things from the narrow viewpoint of self only, to think that all other men must think, feel, and act as you yourself do, that their viewpoint must necessarily be the same as yours, that what holds here and now must always have been and must always continue to be.

The first effect which a broadening of your mental view will have is to make you realize that each person's position toward life is different, that each one thinks and sees differently, and that each has some part of truth but that no one can have the whole of it.

Broad tolerance toward all things is a vital characteristic of breadth of mind. Broader experience teaches you to realize more and more fully that you have no right to pass final judgment in all circumstances, simply according to your own condition and circumstances.

As you acquire the habit of open-mindedness you will receive truth in constantly increasing measure. Hence the spirit in which you study any subject is vital to your best progress.

Think for yourself. Follow your own reason to its natural conclusions. Courageously pursue bold, vigorous, independent trains of thought.

In studying a special subject, converse with many men and read many books upon that subject, in order to give yourself increased largeness of view. Be eager to know all that you can know about the subject under investigation.
Logical, consistent pursuit of truth for its own sake will demand exceptional fearlessness on your part. Be constantly on guard in your search of truth, lest you be unduly influenced by public opinion, personal motive, or other form of prejudice. Keep your mind progressive so as to see changes in customs, tendencies, and general affairs of the day.

**Advantages of Keeping an Open Mind**

Give your mind the fullest and freest possible scope in its quest for the truth. In your attempt to get a large view of a subject, bear in mind that since all men see differently, you will probably gain from each man with whom you confer, something which will contribute to your grasp of the subject as a whole.

It is a natural tendency to judge all of a subject by the part which comes within the boundaries of your own experience, however small a part it may be. Many a man is naturally inclined to follow out one path of thought or reasoning to unusual lengths. If he decides that a certain course of action for himself is wrong, he believes it must be wrong for every other person. If he takes pleasure in a certain thing, he insists that every one else should find equal enjoyment in the same thing.

Your undirected thought follows the line of least resistance. You naturally think much of things which concern your personal interests. Hence to broaden your interests is to that extent to broaden your thinking habits. The constant succession of your thoughts is the very process of living. To change the character of
this ever-flowing stream of thought, you must change
the animating purposes and principles of your life.

Desire the truth whether it conforms to your present or preconceived views or not. Be willing to be convinced. Keep the doors of your mind wide open to the free reception of truth. Be intellectually candid and honest. Cultivate patience in listening to others.

While aiming at a wide view toward all possible knowledge, in whatever guise, or from whatever direction it may come, there is the danger of outrunning the facts and evidence at hand. It is, of course, much easier for you to accept or reject a statement without giving much thought to it, than it is to admit that there may be truth in it which at present you are unable to comprehend.

Necessity for Self-Examination

An important step toward broad-mindedness is to be fearless in your self-examination. Be impartial and honest about it. Do not deal too gently with your faults as you discover them, and at the same time avoid the other extreme of being too severe with yourself. Try to be as candid in determining your own shortcomings as you would be regarding those of another person.

In the work of uncovering any latent weaknesses, put such questions to yourself as these:

"Have I any strong bias, prejudice, or superstition?"

"Am I inclined to pay too much deference to authority, unsupported opinions, or the wishes of others?"

"Do I listen freely to views opposed to my own?"
"Am I inclined to be stubborn or set in my opinions?"

"Do I err on the side of accepting anything whatever as the truth, imagining such a procedure to show broad-mindedness?"

Put these and similar questions to yourself. Most men possess many personal faults which act as obstacles in their work of cultivating breadth of view, and it is probable that you will find you are not an exception to this general rule.

Common sense is the basis of proof in any matter. A conclusion which violates common sense stands in need of revision. Nevertheless, what was a matter of common sense yesterday may not be so to-day, and what your common sense tells you to-day to be right, it may deny to-morrow. The decisions of common sense change constantly, with additional knowledge, increased reasoning powers, or growth in intuition.

The expression "natural" or "natural-born" common sense indicates something of the real nature of common sense—that it is a very intimate possession. Yet it must be admitted that natural common sense must be aided by life experience and knowledge.

Your common sense depends to a large extent on the development of your general mental powers. Study, meditation, and a judicious use of your reasoning powers are therefore of the greatest value to you in your work of cultivating good sense. Good sense and intuition often go together. The laws which intuition obeys are the laws which govern common sense.

Sometimes after you have reasoned at length regarding some perplexing matter, and find yourself in
the midst of a mass of facts and proofs, with no conclusion in sight, you will find that you can probably arrive at the truth in the matter by submitting it to your best intuitive knowledge.

**How to Develop Common Sense**

Note very carefully the following important suggestions, which will be of great practical value to you in developing common sense:

1. *Cultivate your own thoughts.*—Apply your mind to any particular question before you and think it out in thorough fashion. This habit of thoroughly thinking out a matter will rapidly develop your mental power.

Bring before your mind each day one solid truth. Dwell upon it and fix it in your mind as something definitely founded. Then proceed to deduce from it other truths. Do this deliberately and cautiously. Use no books in this connection, but think for yourself.

Consult your own mind first; look to other sources for help afterward. Give your own mind the first chance to express itself, to tell what it knows. Trust yourself. Follow your own nature. Look within yourself for ideas. Cultivate self-grown opinions and judgments. Be true to yourself.

Bear in mind that learning has not yet reached perfection. You may discover new and superior ways to acquire real knowledge. The marvelous powers of your own mind will be more and more demonstrated as you develop them through actual use.

2. *Distinguish between essentials and non-essentials.*—Your development of common sense will be
greatly assisted by the formation of a regular habit of discriminating between that which is really essential and that which is not, both in intellectual matters and in the material things of life. This will quickly impart to your mind clearness of discernment, deep insight, and more complete understanding, and thus give you a broad, solid foundation for sensible judgments.

3. **Judge things upon their own merits.**—Consider the leading questions of the day, and note on how few of them you have formed your own clear opinion or any final and accurate conviction. Indeed, there are so many “ready-made” judgments upon political, commercial, scientific, ethical, and religious matters, that you have probably felt, like most other men, it was unnecessary for you to do otherwise than to accept them as a matter of course.

The occasions for deep and independent thinking and judging are rare with most men. Natural indolence is another destructive agency against profound thinking and investigation. Knowing, then, that independent thinking is difficult, you should realize how essential it is to your highest development and welfare that you be serious, earnest, and stedfast in its cultivation.

4. **Cultivate constructive thinking.**—You can best develop constructive power by forming a habit of looking at things from the point of view of their practical usefulness. For example, take the instance of a rapid river which runs close to a village. The constructive attitude of mind may see its value as a source of power for turning machinery, or it may think of it as a waste piece of marshy ground which might be reclaimed by
turning the course of the stream. This practical way of looking at things is one of the best ways of developing constructive thinking.

5. Give full expression to your best thoughts and feelings.—I do not, of course, mean that you should become a plaything of every fleeting idea, fancy, or emotion, but that when you have a valuable thought, you should put it into immediate practical use. When you experience a feeling that naturally would seek an outlet in constructive effort, set it to work.

When a difficult problem confronts you, it will encourage you to bear in mind that similarly difficult problems have been solved by patient effort. A task which at first seems difficult, becomes easy and natural through sufficient practise. The study of music or mathematics affords an example of how progress is made by gradual steps from the simple to the complex.

6. Conserve your mental vitality.—I strongly advise that you frequently examine the processes of your own mind. After you have been thinking upon a certain subject in which you are particularly interested, you will do well patiently to traverse the mental ground over which you have passed and observe just how you have linked one thought to another. Note where your thought was either concentrated or scattered. Examine its quality. Was it deep or shallow, clear or hazy, logical or disconnected direct or aimless, productive or otherwise?

7. Allow your whole intellectual machinery to run free.—Tenseness, narrowness, lack of self-confidence—all these and similar conditions, will restrict your development of a high degree of common sense. Too
much intensity is injurious rather than beneficial. Pursue without hurry or anxiety the study of developing your power of common sense. To be an efficient worker you must do your work in a relaxed way, that is, without strained effort.

Take a middle course in your effort to improve your mental faculties. While you should not attempt too difficult problems at first, lest you become discouraged or overtax your strength, you should avoid the other extreme of contenting yourself with a superficial study of a subject. Reasonable difficulties should be met, and an earnest effort made to solve them. Real study implies patience and persevering work.

Make use of your common sense to develop personal, creative power. The knowledge and instruction which you acquire from men and books are valuable as material, but actual mental building must be done by yourself. Acquisition and creation are two distinct things. Having acquired certain knowledge, you learn first to analyze, combine, and compare various ideas. You advance gradually from simple to abstract truth. Ultimately you become conscious of possessing a self-active, independent power which enables you to create something of your own.

In the secluded sphere of your spiritual nature you find the widest freedom for the exercise of this creative power. Here arises what is called "a creative first cause," and it is the recognition and use of this very power which will give increased scope and accuracy to your intellectual ability.

Thought is so rapid and miraculous that it is often best in original thinking simply to sit still and keep
your mind open in the direction of the dawning thought. Knitted brows are not necessarily associated with the deepest thoughts. You will find that some of your best ideas will come when you hold yourself in a passive, receptive, yet wide-awake mental attitude. Right thinking, reading, studying, meditating, and philosophizing should be part of your daily program.

**Hints for Use in Argument**

Here are a few practical hints which will help you in the matter of verbal argumentation:

Resolutely avoid too positive statements. A modest manner in presenting the truth to others is often a strong recommendation in itself. Be particularly careful about using such words as “certainly,” “unquestionably,” “absolutely,” “undoubtedly,” and similar terms of extreme positiveness. Dogmatism easily creates opposition. Be sincere at all times, but never try to give the impression of infallibility.

Make due allowance for the fact that different persons think and act differently under the same circumstances. One mind moves impulsively and fearfully, another deliberately and confidently, while still another is shocked and helpless—all under the same circumstances.

In considering, or dealing with, the opinions of other persons, it is well to remember that people do not always speak as they believe. Indeed, many are not fully aware of what it is they really do believe.

Aristotle gives the following excellent rules in matters of argumentation, which you will do well to follow:
1. Cherish the truth.

2. Dispute only with those whom you know to possess sufficient intelligence and self-respect not to advance absurdities.

3. Listen to reason and yield to it.

4. Be willing to accept reason even from an opponent.

5. Appeal to reason and not to authority.

6. Be just enough to bear being proved to be in the wrong.

Establish your thought upon a firm basis. Not only should you know, but know why you know. A man who knows only his own side of a subject is necessarily limited. There is great advantage in knowing both sides of a subject, and, as a rule, there is much to know on each side of any important matter. To know what other people think, even tho you differ from them, helps to strengthen your position if you are in the right.

The surest way for you to arrive at the truth is to assume an attitude of indifference as to which side is right, and try to examine with impartiality all arguments, pro and con. Sometimes it is well to put the reasons into writing. Study all the aspects of a case, examine into all its details, irrespective of your preconceived opinions.

A good plan is to place yourself in the position of an opponent to your own views or arguments, and then to summon all the possible objections to them. This will tend to uncover weaknesses or errors where you are wrong, and to strengthen your ideas where they are right.
WHERE THERE IS POSSIBILITY OF A DIFFERENCE OF OPINION ON A GIVEN SUBJECT, A BALANCE MUST BE STRUCK BETWEEN THE CONFLICTING REASONS IN ORDER TO REACH THE TRUTH.

FACTS SHOULD BE CLEARLY DISTINGUISHED FROM INFERENCES DRAWN FROM THOSE FACTS. REMEMBER THAT IT IS COMPARATIVELY EASY IN MOST CASES TO PRESENT FACTS IN SUPPORT OF INCORRECT OPINIONS.

CONTEND FOR THE TRUTH RATHER THAN FOR YOUR PROPOSITION. THAT MANY MEN IMPOSE UPON THEMSELVES BY CLINGING TO OPINIONS SHOWN TO BE ENTIRELY ERRONEOUS, IS CONSPICUOUSLY EVIDENT IN PARTY POLITICS. HERE MEN WILL SOMETIMES ARGUE AND DISPUTE OVER OBVIOUSLY RIDICULOUS OPINIONS. BLINDED BY PREJUDICE, TEMPERAMENT, PERSONAL EXPERIENCE, OR OTHER INFLUENCE, THEY REFUSE TO YIELD TO THE TRUTH EVEN WHEN IT IS PRESENTED WITH CRYSTAL CLEARNESS.

RESOLVE THAT YOU WILL BE A Diligent AND CONSCIENTIOUS SEEKER OF THE TRUTH.
MISCELLANEOUS
MENTAL EXERCISES

Important: Do these exercises with care. Then turn to the key and compare your answers with mine.

(L. 20.)
M O N D A Y

1. To be properly enjoyed, a walking tour should be gone upon alone. You must be open to all impressions and let your thoughts take color from what you see. There should be no cackle of voices at your elbow to jar on the meditative silence of the morning.

2. The true charm of pedestrianism does not lie in the walking, or in the scenery, but in the talking. The walking is good to time the movement of the tongue by, and to keep the blood and the brain stirred up and active; the scenery and the woodsy smells are good to bear in upon a man an unconscious and unobtrusive charm and solace to eye and soul and sense; but the supreme pleasure comes from the talk.

How would you reconcile the above contradictory opinions?
TUESDAY

1. Tactics and strategy.
2. Coincide and concur.
3. Meditate and contemplate.
4. Inherent and imminent.
5. Apprehend and comprehend.

Carefully consider the difference of meaning between the above sets of words. Do not consult a dictionary until you have written your answers in your note-book.
If matter consists ultimately of atoms, these atoms must be either extended or not. If they are extended, they must be infinitely divisible or not. If they are infinitely divisible, they are not atoms; if they are not infinitely divisible, then we must ask whether they are knowable as atoms or not. If they are knowable atoms, each part of the knowledge of them in order to refer to matter must be sensible knowledge. Atoms are thus either non-existent if they be incapable of infinite division (which is inconceivable), or they are phenomena, and our problem is still unsolved. If they are not extended they must be either knowable or unknowable. But if they are not extended their being is inconceivable, and hence it can not be said that they are known or unknown.

Study this subject carefully and write your conclusions in your note-book.
THURSDAY

1. Everything must have a cause, for if anything wanted a cause it would produce itself, that is, exist before it existed, which is impossible.

2. Only ignorant people hold such opinions.
   Brown holds no such opinions.
   Therefore Brown is not ignorant.

3. The wise are good.
   Some ignorant people are good.
   Therefore some ignorant people are wise.

Write down your conclusions in your note-book.
Friday

Men can not be happy by the pursuit of mere self, but must give way to their benevolent impulses as well, all under the guidance of conscience. Virtue is happiness, even in this world; and, if there be any exception to the rule, it will be rectified in another world. Men should not pursue happiness. That would be to fall into the narrow rut of self-love, and would be a failure. They should pursue virtue, including the good of others, and the greatest happiness will ensue to each.

Carefully consider this theory of happiness, and write your conclusions in your note-book.
SATURDAY

If the soul is, it is either mortal or immortal. If it is mortal, then it is not dependent on the body, for the body after death is changed. If the soul is immortal, that immortality must be either known or unknown. If it is unknown, there is no proposition which is proven which asserts that the soul survives the body. If it is known, it must be known either directly or indirectly. If it is known directly, there must be a statement from the souls which survive the death of the body that they still survive. If no such statement is forthcoming, it must be concluded that there is no direct knowledge of the immortality of the soul. If it is known indirectly, it must be by inference. Inference to be valid must be drawn from known facts.

What conclusion do you draw from the foregoing as to the immortality of the soul? Write your answer in your note-book.
Twenty-first Lesson

SPIRITUAL CULTURE
Twenty-first Lesson

SPIRITUAL CULTURE

I have shown in the preceding lessons how to develop a high degree of mental efficiency. To make your mind free and open; to cultivate it so that it will be able to command, control, and utilize its own knowledge, and possess a mastery over every one of its own faculties—is a purpose worthy of your highest endeavors. But your fullest and best development must embrace moral and spiritual culture, as well as intellectual power.

A story is told that during a period of business depression a man was approached by a laborer with a request for work.

The man said to the laborer: “See that boulder over there on the hillside? Roll it down the hill and up again; there’s work for you.”

“You don’t understand,” said the laborer, “I want money.”

“Well, here is a five-dollar bill for you, if you will promise me not to spend it.”

“But my family is in want; I need it for food and clothes and fuel.”

“Very well, then, spend it for that, if you will promise not to eat the food, burn the fuel, or wear the clothes.”

“Oh, no,” said the laborer wearily, “it is not food
I want and it is not the clothes; it's comfort and happiness and peace."

What the laborer found true in his case, you will find applies equally to yourself. Worldly possessions alone can not satisfy you. It is well known that riches and bitter discontent often go together. Material things can often smooth out your pathway and contribute, to a certain extent, to the great inner sense of peace and happiness which is the highest desire of your mind. But the point I wish to emphasize is that possessions, in themselves, never bring complete happiness. Something more is essential.

**Paramount Claim of the Spiritual Life**

There is something which more directly and powerfully affects your happiness than can any worldly possessions, and which even alone, without exterior aids, can and does produce the highest degree of content and happiness. It is spiritual culture, the subject of this closing lesson in your course.

In your own experience you will ultimately come to realize, if you do not already do so, that the development of your spiritual life is the great desideratum. Right knowledge implies culture, and the highest and truest culture means the development of heart and conscience, of those qualities which constitute greatness of life and character, of spiritual worth.

To develop your spiritual insight you should diligently study spiritual truth. "Ye shall know the Truth and the Truth shall make you free,"—free from error and everything unlike truth. Where does this truth come from? From God. Where does it come to?
To your consciousness. Therefore it is your own realization of the divine truth in your consciousness which will make you free from everything that is not true.

**How to Know God**

I suggest that you begin your special work in spiritual culture by a study of God. How are you to know God? Before you can answer this question intelligently, you must be reasonably certain of who and what God is.

God is Spirit. There is the highest possible authority for this, as you will see from the following Bible passages:

“God is a Spirit: and they that worship him must worship him in spirit and in truth.” (John 4:24.)

“God is light.” (1 John 1:5.)

“God is love.” (1 John 4:8.)

“The Spirit itself beareth witness with our spirit, that we are the children of God.” (Rom. 8:16.)

“The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith.” (Gal. 5:22.)

“The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.” (1 Cor. 2:14.)

God is Spirit, and the only way in which we can contemplate and know Him is spiritually. We are made in His image. What part of us? Not the material, surely, for God is wholly spiritual. It is, then, our spiritual self which is made in God’s image.

All good is of God, because God is all good. Truth
is good, and all truth is of God, because God is all truth. Love is of God, for God is love. Hence when you think good and truth and love, you are reflecting the eternal Mind of God.

I ask that you first think of God as Infinite Mind, All-Knowing, All-Seeing, All-Inclusive, as embracing all truth, love, goodness, purity, intelligence, and everlastingness. Then think of your mind as made in the image of God's Mind—the likeness of His Mind—having in lesser degree the same attributes of love, truth, goodness, purity, intelligence, and everlastingness.

As you dwell upon this relationship between the Mind of God and your own mind, you will become more deeply conscious of your great spiritual reality and power, and the wonderful spiritual heritage which is yours for the realization. If you were the rightful owner of a kingdom, but did not know it, of what value would that kingdom be to you? So it is with your inner possessions, your vast spiritual resources. They are valuable to you only in the degree that they enrich your life through self-realization.

**How to Know Man**

One of your chief means of attaining spiritual culture, next to knowing God, is to know Man, and you can best come to know Man through broad, unstinted human sympathy. The highest and purest human sympathy is not sentimentality, but understanding. Real sympathy does not condone, excuse, apologize for, or deny faults or errors. It is not blind sentiment nor is it self-deception. It is seeing from the viewpoint of
another person rather than from your own. Every person looks at the world and its affairs from a different angle, so that each sees differently.

You should, therefore, try to put yourself in another's situation, circumstances, and conditions, and try to see from his viewpoint, as nearly as you can. The better you can do this, the better will you understand humanity. When you know mankind, you know just so much more even of God Himself.

Spiritual culture should be given full expression. In other words, one of your best means for attaining spiritual culture is through practise. When you do good to others, you are hastening your own spiritual progress. This is because spirituality is a growth, and it is developed by being put into action and use, in just the same manner that your personal faculties are developed by exercise. When you do something for another person, you are often receiving even greater benefit yourself, in the way of personal development.

**Being and Doing**

Spiritual culture is *being*—but it is more than that. It is both *being* and *doing*. I trust that you fully realize the importance of closely joining your spiritual resources with action. Spiritual culture bestows upon you the power to render service in some personal form, and if you neglect this essential expression, or function, of your spiritual nature, you are limiting your own development.

If, therefore, you realize fully the desirability of cultivating in yourself high spiritual powers, and consequently are sincere and earnestly eager in your de-
sire for its possession, you must both Be and Do. You must not only have the highest possible degree of truth, goodness, and similar qualities, but also put them into actual use. You should so closely unite the two that the doing will be practically simultaneous with the being. Doing, let me say again, is not merely the fruit of spiritual culture, but is one of the chief means of its development and ultimate completeness.

In proportion as you demonstrate spiritual truth for yourself, error will be destroyed. Right substitution, even as light dissipates darkness, is the remedy for all the mistakes and discords of human thought. Right thinking is indeed one of the most powerful aids of spiritual culture. Let me illustrate this for you:

At one time the world looks very cold and cheerless to you. Men seem ugly and selfish, the air is filled with harsh and disturbing noise, and poverty, crime, and discord appear on all sides. You think it a hard, cruel world in which you are compelled to work out your unhappy existence.

At another time the world looks very beautiful to you. Men seem very kind and friendly, and you feel insensibly drawn toward them. There is an intimation of plenty and prosperity everywhere. You think it a beautiful, charitable, good world in which to live. You rejoice in the thought that your life has fallen in pleasant places.

Now what has caused this wide difference? The world is practically the same world in both instances. It is you who have changed. You have thought differently. You have, consciously or unconsciously, substituted right thought for wrong thought.
Good and Evil Contrasted

Contrast for yourself the difference between good and evil in the thought of men:

Good is constructive; evil is destructive.

Good is the power which makes for progress and improvement in the world; evil limits, hinders, and destroys human effort.

Good elevates, purifies, encourages, sustains, and sanctifies; evil discourages, saddens, enslaves, and at last kills.

Good has built all the churches, hospitals, monuments, cathedrals; evil has set up all the saloons, gambling-houses, and haunts of sin.

Good has painted the greatest pictures, carved the noblest statues, designed the grandest architecture; evil has darkened and blasted men's lives.

Good has produced the greatest statesmen, prophets, preachers, writers, artists, and poets; evil has produced all the drunkards, liars, thieves, murderers, and social degenerates.

Good produces every act of mercy, courage, and charity; evil is responsible for every act of cowardice, meanness, and brutality.

Good inspires in men the sterling qualities of faith, integrity, love, truth, and righteousness; evil produces hate, suspicion, dishonesty, falsehood, and revenge.

Good climbs a burning building and saves a woman and child from impending death; evil gives a false cry of "fire!" at a children's festival and human lives are lost in the panic which follows.

Good radiates light, love, knowledge, charity, and
cheerfulness; evil enshrouds in darkness, ignorance, despair, hate, and selfishness.

Reflect for a moment on this sharp contrast between good thought and evil thought, as revealed by their actual, definite, and inevitable effects. Does it not make you realize more fully than before how decided and far-reaching the results of right thinking will be in your own life? This subject is not one of remote, uncertain, and abstract significance. It is practical, and it bears directly upon your own success and well-being. Right thinking will mean a happier home, a more prosperous business, larger hope for the future, and an inner sense of content and peace. Its effect on your spiritual culture will be both direct and immediate.

There is a moral and spiritual process running through all your life—a discipline at work in your daily experience. But as one has well said:

“What we need is to see and to feel that discipline now. Our lives will depend upon whether we catch glimpses along the way of that moral and spiritual process which includes every one. Take that leisure to-day. Pause for a time and study the plan of life. Sit down with the facts. Unravel them. See how faith, hope, and love are shot through them all. See how all the world bends us and shapes us. Measure the influence of even the toil and the tears and the losses which harden the fiber and sweeten the temper of those who are wise. Thus in our quiet hours we shall come to understand the ministry of every fact and experience along the way, and on the morrow we shall return to our task with higher hopes and greater consecration.”
How to Realize Yourself Spiritually

The supreme question of your life is how to realize, develop, and use here and now the powers of your spiritual selfhood. You may well ask yourself, therefore, what proportion of your thought and time you now give to spiritual development.

If I ask you whether you wish to know the truth about yourself and your future, you assuredly will answer in the affirmative. You would not be willing, if you knew it, to base your work and life upon falsehood, or misconception. You want to know that what you believe is true, and if it is not true, you desire to exchange your erroneous belief for the truth, as soon as it is made clear to you.

You would not, if you are in business, care to conduct that business with counterfeit money, after you had discovered that it was counterfeit, even tho you believed that your customers would not detect the counterfeit. You could not and would not conduct your business in that way, once you knew that your money was not genuine.

Possibly you have had the experience of receiving a counterfeit coin in change. If so, you will remember that when you discovered the counterfeit, your first thought possibly was divided between the two alternatives of passing the coin off again or destroying it. You reasoned that inasmuch as you had innocently taken it, you had a perfect right to pass it off upon some one else, and furthermore that if each person would simply pass it on to the next person, there would be no wrong done and that after all it would
really serve quite as well the purposes of a genuine coin.

But as long as you carried that coin in your pocket, your mind was uneasy about it. Each time you had occasion to take change from your pocket to make a payment, your first thought was about that one counterfeit coin, which looked so genuine that you could hardly distinguish it from the others. There was something, however, branded upon it that made it stand out prominetly in your mind every time you thought of the possibility of passing it off, and each time your conscience told you that you must not pass it off because it was counterfeit.

It is perfectly clear, then, that you really prefer what is genuine to what is counterfeit: you prefer truth to falsity. So does every man when he thinks right. And away down deep in the human consciousness is the subtle power of distinguishing between right and wrong.

You would not like to think that through past years you have been thinking not truths but fallacies about your real self and your future. Yet if this has actually happened, you desire to learn just what the truth is. When it has been pointed out, positively demonstrated, and proved to your own complete satisfaction, so that you know it to be the truth, you will no longer be willing to stagger blindly on through life, letting come what may. You will be not only ready, but eager, to accept the truth and apply it.
Spiritual Growth Comes with the Desire for It

Your progress in spiritual culture will commence the instant you form a genuine, strong desire for it. God is both within and without. Your spiritual nature, that which connects you with God, and makes you more than animal, is to be cultivated both from within and from without. Thus meditation and thought alone, without outside impressions, will not produce the well-rounded spirituality that should be your ideal. When you earnestly seek spiritual development, you will receive spiritual training from the impressions you gain from the lives of other people, as well as from your reading and study.

Nobility, beauty, and utility, in human conduct, art, and nature, will all contribute to the building of your spiritual nature, just as soon as you truly desire higher spirituality. The story of spiritual truth may be learned not only from your own heart and conscience, but also from every part of nature about you. Your desire itself will open your eyes and enable you to discern the spiritual lesson that all things reveal to him who sincerely wishes to see.

I therefore recommend that you devote a portion of each day to the subject of spiritual truth and the culture of your higher self. Make a special study of such large and vital subjects as truth, faith, love, prayer, life, service, justice, Christ, heaven, compassion, piety, humility, self-denial, sympathy, integrity, reverence, purity, temperance, unselfishness, nobility, tolerance, courage, patience, and righteousness.
Earnestly study the accompanying "Self-Appraisement Chart in Spiritual Qualities,” carefully estimate your present percentage in each of the qualities, and determine to develop those in which you are now most deficient.

As morality is founded on truth, you study one when you study the other. There is no higher purpose to which you can devote your time and ability than to search for an understanding of spiritual truth, since all that is best and worth while rests upon it.

**Choice of Friends and Associates**

In your choice of associates, studies, reading, and pursuits, always bear in mind their probable effect upon your disposition and lifework. These are the principal sources from which you draw your materials of thought.

Many men intellectually and morally strong have weakened and dwarfed their powers by choosing associates inferior to themselves. You should choose, when possible, the companionship of those greater than yourself, that you may be influenced by them toward higher and better thinking.

The right kind of acquaintanceship will make for development in truth, generosity, and freedom. It will give a fuller and deeper realization of yourself. It will constantly give you new knowledge and insight.

Prudent choice of studies, reading, and other pursuits, will steadily enrich your mental life, so that you will be conscious at the close of each day of having made progress toward definite achievement.

The formation of habit is of the utmost importance.
Habit digs a deep-cut channel in the mind. Habits are formed so easily and unconsciously that you must be constantly alert to form only desirable ones.

**Living Up to Your Ideals**

Having decided upon your standards of life and conduct, the next step is to take effective measures to live up to them. Do everything possible to reinforce your new-formed resolutions.

It will be well for you to have clear and valid reasons for your resolutions. You choose a certain way of thinking and doing because you believe that way will best serve some great purpose in your life.

The three best ways of impressing a new resolution upon your mind are: By concentration, iteration, and assertion.

To concentrate deeply upon a new resolution, seek a quiet place where you can give all the thought necessary to the subject before you without probability of distracting influence. Put the resolution in writing and underline important words or phrases. Read it aloud, with emphasis and feeling. Commit it to memory.

Frequently repeat the words of your new resolution. Do this several times a day. Even a momentary repetition will have its effect upon the final result. Keep enthusiastically at it.

Assert your new resolution aloud in vigorous voice. Have confidence that you will do what you have determined to do. Persistently assert, in positive tones of the voice, and with firm conviction, your new-made
## SELF-APPRAISAL

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*Indicate with a cross, after each subject, your approximate percentage in that quality.*
**IN SPIRITUAL QUALITIES**

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*Daily seek to develop in yourself the qualities in which you are deficient.*
resolution. Be particularly persevering in making a success of these first tests.

As you study and practically apply the suggestions of this lesson, you will find your life being conformed to a higher standard of personal conduct, and your ambition set toward a loftier and nobler purpose.

Your spiritual power, like physical and mental power, will grow through regular, judicious exercise. Use of such power as you now have is the only way in which you can develop still greater power. In your work of spiritual development, withdraw at regular periods from the practical affairs of your daily life and meditate upon those things which are real and eternal. Follow the wise counsel of St. Paul when he says, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."
KEYS TO THE EXERCISES
KEY TO EXERCISES OF THIRD LESSON
KEY TO EXERCISES OF THIRD LESSON

M O N D A Y

The most essential qualities in the cultivation of English style are:

1. Clearness       5. Simplicity
2. Directness      6. Smoothness
3. Euphony         7. Vigor
4. Flexibility     8. Vividness

Note.—In your own interest, do not consult this key until you have carefully done, to the best of your ability, the exercises of the Third Lesson.

T U E S D A Y

Eight of the foremost orators of the world are:

1. Bright       5. Gladstone
2. Chatham      6. O’Connell
4. Demosthenes  8. Webster

W E D N E S D A Y

 Twelve principal faculties of the mind are:

1. Comparison  7. Judgment
2. Conception  8. Meditation
3. Conscience  9. Memory
4. Imagination 10. Observation
5. Instinct    11. Reflection
6. Intuition   12. Will
THURSDAY

The following are twelve British and American poets of the first rank, distinguished for their universal appeal:

1. Browning
2. Burns
3. Byron
4. Keats
5. Longfellow
6. Milton
7. Poe
8. Shakespeare
9. Shelley
10. Tennyson
11. Whittier
12. Wordsworth

FRIDAY

The following are the names of ten great novelists, and what is generally considered the best novel of each:

1. Austen, "Pride and Prejudice."
2. Brontë, "Jane Eyre."
3. Dickens, "David Copperfield."
4. Eliot, "Adam Bede."
5. Hawthorne, "Scarlet Letter."
7. Lytton, "Last Days of Pompeii."
8. Scott, "Ivanhoe."
9. Stowe, "Uncle Tom’s Cabin."
10. Thackeray, "Vanity Fair."

SATURDAY

Ten spiritual qualities of personal character are:

1. Faith
2. Humility
3. Integrity
4. Justice
5. Love
6. Loyalty
7. Purity
8. Reverence
9. Righteousness
10. Sympathy
KEY TO EXERCISES OF FOURTH LESSON
KEY TO EXERCISES OF FOURTH LESSON

M O N D A Y

The following are seven synonyms and seven antonyms of the word "Concise":

<table>
<thead>
<tr>
<th>Synonyms</th>
<th>Antonyms</th>
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<tbody>
<tr>
<td>1. Brief</td>
<td>1. Prolix</td>
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<td>2. Compact</td>
<td>2. Diffuse</td>
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<td>3. Restrainted</td>
<td>3. Wordy</td>
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<td>4. Condensed</td>
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<td>5. Concentrated</td>
<td>5. Detailed</td>
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<td>6. Terse</td>
<td>6. Comprehensive</td>
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<td>7. Direct</td>
<td>7. Verbose</td>
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Note.—In your own interest, do not consult this key until you have carefully done, to the best of your ability, the exercises of the Fourth Lesson.

T U E S D A Y

Explanation of the difference of meaning between the following words:

1. *Able* means talented, clever, competent.
   *Sagacious* means practically wise, acute-minded, shrewd.
2. *Confuse* means to perplex.
   *Confound* means to defeat.
   *Arrogance* means overbearing, presumptuous.
4. *Think* means to believe.
   *Guess* means to conjecture.
5. *Humane* means kind in feeling and action.
   *Polite* means civil or polished in manners.
**WEDNESDAY**

Following are ten synonyms of the word “Candid”:

1. Fair
2. Frank
3. Genuine
4. Guileless
5. Honest
6. Impartial
7. Simple
8. Sincere
9. Straightforward
10. Unfeigned

**THURSDAY**

Corrected passage:

Young writers may learn something of the **secrets** of Economy by careful **revision** of their own compositions, and by careful **dissection** of passages selected both from good and bad writers. They have simply to **strike** out every word, every clause, and every sentence, the **removal** of which will not carry away any of the **constituent** elements of the thought. Having done this, let them **compare** the revised passages, and see where the **excision** has improved, and where it has **injured**, the effect.

**FRIDAY**

Explanation of the difference of meaning between the following words:

1. **Name** means a term by which a thing is known.
   
   **Epithet** means an attribute or an assumed characteristic—usually bad.

2. **Pity** means feeling of sorrow for another’s distress.
   
   **Sympathy** means sharing, in feeling, another’s distress.

3. **Preclude** means to render impossible by antecedent measures.
   
   **Obviate** means to meet in such a way as to remove or destroy.
4. Captious means addicted to fault-finding about trifles. Censorious means addicted to bestowing censure or blame.

5. Induction means reasoning from a part to a whole, from particulars to the general. Deduction means reasoning from principles or laws to particular facts.

SATURDAY

Corrected passage:

What is the secret of the weird-like power of De Quincey? Is it not that, of all late English writers, he has the most imperial dominion over the resources of expression; that he has weighed, as in a hair-balance, the precise significance of every word he uses; that he has conquered so completely the stubbornness of our vernacular as to render it a willing slave to all the whims and caprices, the ever-shifting, kaleidoscopic variations of his thought? Turn to whatever page you will of his writings, and it is not the thorough grasp of his subject, the enormous erudition, the extraordinary breadth and piercing acuteness of intellect which he displays, that excite your greatest surprize; but you feel that here is a man who has gaged the potentiality of every word he uses, who has analysed the simples of his every compound phrase.
KEY TO EXERCISES OF FIFTH LESSON
KEY TO EXERCISES OF FIFTH LESSON

MONDAY

The Aims of a University Training

A university training should fit a man for the world; but not merely for the narrow world of practical affairs, nor chiefly for that. From the knowledge he has acquired, the university-bred man should know how to view individual problems in their relation to larger issues; but his education has failed in its highest purpose if it has not also thrilled him with the beauty of the world, if it has not touched the springs of wonder, worship, love, and service. The great aim of a university training is the development of personal character. The young mind is a growing vine, which will attain its proper development only as the skilled hands of the gardener direct its growth, and rear proper trellises for its support. In the university those skilled hands are the learned preceptors, and the trellises are the fields of knowledge which they judiciously lay bare as the need and the desire are made manifest. The personality developed under this expert guidance should be one in which altruism, poetry, broad tolerance, and practical sagacity are blended in fine proportion, and the man himself inspired with a desire for large human service.

Note.—In your own interest, do not consult this key until you have carefully done, to the best of your ability, the exercises of the Fifth Lesson.

TUESDAY

The statement in the first sentence at once challenges criticism. "Imperfect health" is a vague term, since all men are more or less in imperfect health. As a general thing, however, it may be said that the poorer the health of a man is, the poorer his work is likely to be.

It is true that men who are most highly developed phy-
sically are seldom distinguished for intellectual power. It is noteworthy that among college students, those who are exceptionally brilliant in mental attainments are not conspicuous for physical prowess, and have only ordinary good health.

As to the comparative health of various classes of men, it is true that country clergymen generally enjoy good health. Army men are usually healthy, due more particularly to the rigid physical requirements for admission to the army. It may be said that medical men are in remarkably good health, considering the dangers to which many of them are exposed and the excessive demands made upon them by irregular hours.

As to the last statement in the extract, such men as Herrick, Crabbe, Sterne, Kingsley, and others, can be cited as instances of clergymen whose intellectual vigor and productiveness favorably compare with other classes of professional men.

WEDNESDAY

1. This statement should be taken largely in a figurative sense, since extreme haste is speed in itself. The practical maxim would be: Such haste as is inconsistent with thoroughness will hinder your progress rather than advance it.

2. This is true in the sense of a man having a free will. But a man can not always make of himself what he desires, for circumstances, disease, or death, may intervene to prevent it.

3. This is a misleading half-truth. A little learning is better than none. It is only when its possessor abuses it, by presuming to act as tho he had much instead of little knowledge, that it becomes dangerous.

4. The truth of this is demonstrated in every-day business life. The dishonest man may have temporary success, but he loses ultimately. Honesty should be a principle, not a policy.

5. A rule of general or sweeping nature is likely to have exceptions, but a rule might be framed so circumscribed in its application that it would include all known members of its class and be applicable to all alike.
6. This applies only to involuntary ignorance. An engineer who does not thoroughly learn the meaning of the signals might because of such ignorance cause a train wreck and consequent loss of life. His ignorance would make him culpable.

7. This maxim is true to common experience. No real sense of success or achievement can come to a man without toil and times of discouragement.

8. This statement is true. The consciousness of doing right brings with it a sense of satisfaction and self-approval which may properly be regarded as a sufficient reward for doing right.

9. This maxim expresses figuratively a noble truth. A life of stagnation and a life of activity both lead to death; but the first is unproductive and disappointing, while the second suggests possible achievement and happiness.

10. This is true in the sense that most people do not value advice which is too freely given.

**THURSDAY**

It is inadequate to say that style in writing is the dress of thoughts, the physiognomy of the mind, a thinking out into language, the order and movement one gives to one's thoughts, proper words in proper places, or character and individuality in language. It is all of these, to be sure, but a comprehensive definition should include the qualities possesst by the writer and reflected in his writing. The widely accepted definition of English style given by Buffon, that "Style is the man," is very suggestive, tho highly figurative. The characteristics of a man will doubtless be exprest in his literary style. But this definition is insufficient because it does not bring out the essentially formal nature of style, nor anything peculiar to a man's method of expressing himself in words. Style is a writer's individual mode of thinking as well as his individual mode of expressing his thoughts, and in this sense style is an expression of the character and life of the man.
FRIDAY

The style of this extract is poor. Confusion arises from overuse of dependent clauses. There is much ambiguity here because of wrong choice of words. The writer appears to have been attracted more by sound than sense, as instanced in “rhythmic throbings of the heart-pulse,” and the use of such words as “outspeak” and “outact.” Words and phrases are used here which add nothing to the meaning, as “in their truest sense.” Instead of using one term of a definite nature to express his meaning, the writer twice employs two weak words linked by the alternative conjunction “or,” thus, “visible embodiments or incarnations,” and “crusht or paralyzed.” The extract has an air of ambling indirection, and should be a warning against loose and ambiguous composition.

SATURDAY

One of the gravest problems confronting the cross-examiner is the confusion which often exists in a witness’s mind between what he saw and the inferences he has drawn therefrom. The more ignorant the witness, the more hopeless this confusion is likely to be. To the untrained mind, the relative value of fact and surmise is seldom evident; and the witness in a murder trial, who saw a defendant enter the house of the deceased, heard pistol shots, and then saw the defendant emerge from the building with his face blackened with powder, is but too likely to fill in the gaps between the facts to which he can really testify and the conclusions which he has drawn for himself. Extravagant fables often come from weakness of the untrained human mind. Two or three happenings suggest a long line of wonders that might have happened, and in an incredibly short time the man who imagined the whole affair believes it implicitly.
KEY TO EXERCISES OF SIXTH LESSON
KEY TO EXERCISES OF SIXTH LESSON

MONDAY

Definition of words:
1. Fact, that which is actually true; truth, reality.
2. Opinion, that which one believes or supposes to be true; a judgment falling short of positive knowledge; personal belief or surmise.
3. Evidence, the material facts which tend to prove or deny a proposition; explanatory circumstances; the mass of oral, written, and circumstantial proof of a theory.
4. Authority, legal power or right; power derived from office or character; weight of testimony.
5. Proof, facts tending to establish the truth of a theory; any process to discover or establish a truth.
6. Fallacy, a deceptive error; a faulty deduction; an apparently genuine but really illogical argument.
7. Truth, that which is in fact so; agreement with reality; a true state of things, or facts.

Note.—In your own interest, do not consult this key until you have carefully done, to the best of your ability, the exercises of the Sixth Lesson.

TUESDAY

1. The second part of the proposition begs the question. The fact that you advise a man to do what he does not mean to do does not necessarily imply that the advice is ineffective. He may change his mind and follow your advice instead of doing what he intended to do in the first place. Nor is advice necessarily superfluous because the person advised already intended to do the thing advised; since it may have the effect of strengthening a resolution already formed and increasing the effectiveness of the thing done.
2. The rule-maker here is between the horns of a dilemma. If his rule prove to have no exceptions, then his sweeping statement that "No rule is without an exception" is disproved; but if it have an exception, matters are no better, for that exception must be some rule which does not have exceptions, and that also impeaches the truth of the statement. The difficulty seems to be that in the reasoning the entire statement is treated as one of its own terms.

3. A law may be useful and at the same time harmless. Thus, a law permitting all persons to witness the coronation of the king of England does not do anybody harm, yet it may be useful as tending to promote loyalty among British subjects. But were the statement true, it would not follow that all law ought to be abolished; for a law may cause harm to some person, and yet be desirable because it accomplishes good for the majority.

WEDNESDAY

It is well never to get into an argument, if you can possibly avoid it. The chances are overwhelmingly against your convincing your opponent. You may, at most, get him to admit that there are two sides to the question, and cause him to be a little less positive that he is right. This meager result, however, can be reached only by the use of great tact. You should advance your arguments with care and precision, and suggest to your opponent that he has simply overlooked something rather than to say he is positively wrong. Some such strategic methods should be used, or you may find yourself in the position of one who has silenced his opponent in argument, but has lost a friend.

THURSDAY

1. Christ is the greatest man in all history. His influence upon the lives of countless millions places him incomparably beyond all other men.
KEY TO EXERCISES OF SIXTH LESSON

2. Success begets success. The man who is eminently successful in one thing, sees the way made clear to success in other things. Moreover, the impression made by him upon his fellow men causes them, perhaps unconsciously, to help him advance toward greater success.

3. The world is growing better, because individual character and worth are growing better. Men are aspiring as never before to higher standards of life and conduct. The world is constantly growing in nobility and spirituality, because men are more and more diligently searching out the deep things of God.

4. Your favorite author may be the latest great book you have read. If you make a favorite of such authors as Cardinal Newman, Robert Louis Stevenson, John Ruskin, Matthew Arnold, Victor Hugo, Nathaniel Hawthorne, or Washington Irving, you can not go far astray.

5. A complete catalog of essentials to a successful life should prominently include ability, ambition, and industry.

6. A liberal construction should be placed upon the expression, "The survival of the fittest." It is a law of nature that the unfit should be eliminated, that those not equipped to meet the difficulties and dangers of life should die. But as civilization becomes more enlightened, an increasing number of the so-called unfit may be saved through the humane efforts of others, and thus the unfit made to survive.

FRIDAY

1. This is an excellent maxim, rather than a definition. Prejudice is here exposed as an essentially unintelligent sentiment.

2. This statement has no particular meaning other than a form of emphasis.

3. The meaning here is that at certain critical times it is the part of wisdom to be silent rather than to speak. Most men will substantiate this epigram from their own experience.
4. This is a simple and dignified statement of the determination to stand by an opinion already formed and expressed. Clearly the man who speaks these words is no longer open to conviction; he is satisfied with the work of his own intellect, and is courageous enough to say so.

5. Error often persists, and in some cases forces truth out of the field. For example, there are things recorded in history which are inaccurate and yet these things are generally accepted as true. But a thing may persist for a time, and not endure. It would be more correct to say that truth is everlasting.

6. There is a half-truth in this statement. Pain which we conquer, by a great exertion of our mental powers over the physical, is nevertheless pain, which we have to combat and which meanwhile is a drain upon our vitality.

7. One may exaggerate a thing and strengthen it immediately for a special purpose. Exaggeration which makes a thing more vivid may increase its effect instead of weakening it.

SATURDAY

The writer here makes too much of the mere right to vote, and so-called political equality. Participation in political affairs is not essential to our intellectual and moral salvation, as the writer appears to think. A life may be full and useful and broad without ever entering the field of politics, just as the lives of unfranchised women are. It is obviously unsound to say that "Political equality follows from the same ultimate ideas that justify equality before the Law." Equality before the Law rests on grounds of justice, while political equality is a matter of expediency. A foreigner, an infant, has a right to claim equality before the law with a citizen, but he has no right to claim political equality with a citizen. The right to vote is a privilege and a duty, not a matter of abstract moral right.
KEY TO EXERCISES OF SEVENTH LESSON
KEY TO EXERCISES OF SEVENTH LESSON

MONDAY

1. The meaning of this sentence is obscured by poor wording. What the writer probably meant and should have said, was “Each of these boxes weighs five pounds.” As it stands, it means that “all the boxes together weigh five pounds,” which probably was not what the writer intended to say.

2. To begin with, this sentence is ambiguous. The phrase “is not supposed to” is extremely vague; does it mean that most people think that the study of logic does not teach one useful facts, or that the study of logic is not intended by those who advocate it to accomplish that end? As stated, it may be interpreted either way. The writer might have said: “The purpose of the study of logic is not to inculcate facts, but to train the mind.” That was probably what he meant. But as the sentence stands, it is inaccurate and misleading.

3. Here we have a sort of syllogism, but it is unsound. The trouble is that the writer has taken the first statement to mean more than it does. What it clearly does mean is that “you eat the things you buy in the market”; but it does not necessarily follow from this fact that you eat them in the same form in which you buy them. Yet the writer assumes this fact in his conclusion, and hence arrives at a result which is inadequate tho partially true; for we do eat the raw meat which we buy in the market, tho not till we have changed it from raw to cooked meat.

4. The writer begins by drawing a parallel between two very different things. It is a very pretty figure of speech to begin with, and probably the pen and the walking-stick are enough alike in the one respect first mentioned to justify the comparison at first. But then he goes on to develop the figure, and drawing on the first shadowy resemblance comes to the conclusion that something else with regard to the pen is true
because it happens to be true of the stick. This leads him at once into difficulties, and his conclusion is manifestly false in fact as well as not a just deduction from the premises.

Note.—In your own interest, do not consult this key until you have carefully done, to the best of your ability, the exercises of the Seventh Lesson.

TUESDAY

The writer states that "particular analogies do most sensibly show us" something, and then does not call our attention to the analogies—a very feeble kind of exposition. The fact that we are now living beings has no probative value in establishing our immortality; when we crush an insect on the garden path, we are quite reconciled to the utter extinction of its life, and convinced that such has occurred. The mere fact that we possess life, then, is no guaranty of an indefinite prolongation of the same state.

The last suggestion has more weight. Our gross bodies are not ourselves, unless our perceptions are utterly at fault; for character, imagination, and reason, can not be considered physical attributes. Nevertheless, it is not a violation of rational thinking to postulate that the soul is so co-existent with the body, that the spirit inhabits the physical form as the nautilus does its shell, and the same blow that shatters the frail tenement brings to a close the precarious existence of the fairy-like inmate.

WEDNESDAY

1. Of course this is not true. The writer has fallen into a very common blunder, however, in taking a man at his own valuation. Tho we can not but smile at the simplicity that accepts braggadocio as evidence of success, we may learn a valuable lesson from it; that to stand well in the eyes of our fellow men it is often necessary to make our self-confidence palpable.

2. The mere possession of a soporific quality does not im-
ply the power to produce sleep. A drug might be well calculated to make one drowsy, even half-insensible, without ever inducing real slumber.

3. The connection in thought between the sentences in this extract is not very evident at first reading; so the passage as a whole lacks clearness. The writer's theory, as one learns after careful re-reading, is that vice and virtue are pretty evenly distributed among all classes of men; the learned and the ignorant, the rich and the poor, being moral equals. However consoling this may be to the under-dog, it does not offer much encouragement to the advocates of education. If instruction merely changes our taste in vice, it may well be asked why men make such earnest efforts to advance the cause of universal education. This indictment, however, is not supported by the evidence; despite backsliders and degenerates, the educated class is on a higher moral plane than the ignorant one.

**THURSDAY**

1. If by “remedy” we understand that which removes the cause and the effects of the disease, and re-establishes normal conditions, this epigram is false. But the word is used here in the colloquial sense of the entire complicated process which finite minds have conceived to counteract the ravages of a malady, and which is full of imperfections in method and execution. With the word thus employed, the statement would be true, both in its literal and figurative sense.

2. This saying expresses forcefully and vividly a truth which we see illustrated almost every day. It must not be taken literally, of course; for, like poetry, epigrams taken literally sometimes make nonsense.

3. Here we have a terrible tangle. The conclusion is not so bad, tho open to criticism; but the process by which the writer has reached it is simply by juggling with the word “nothing.” The reasoning in the very first sentence is faulty: for if a thing produced “without a cause” is produced “by nothing,” it is a contradiction in terms to conclude in the next
breath that "nothing" is the cause of the thing already stated to be without any cause. Yet, having already made himself responsible for the proposition that "nothing" can be the cause of a thing without a cause, the writer proceeds again to contradict himself by stating that "nothing can never be a cause." The conclusion reached is not a deduction from any premises; and of itself opens a new question, vis., "What was the cause of the ultimate cause of everything?" For a philosophy which demands that everything have a cause can not consistently refuse to go back of recorded history in the quest of truth.

4. The writer here wholly overlooks the matter of natural abilities. The three admirable qualities which he names do not make up the whole man, and, despite the possession of them, an individual better equipped in other ways may forge ahead of the man who sticks at tenth place. This is no reflection on the qualities, however, which are admirable in themselves; and the chances are that the first nine possess them in some degree, in addition to their other natural abilities.

FRIDAY

1. This is not true. Ability is largely a natural gift, which may be exercised or allowed to stagnate. "Achievement and indolence” would come closer to being true.

2. Tho not very gracefully exprest, this sentence expresses a canny maxim. There are different reasons, of course, for not “worrying about” the two things; we should not worry about what we can help, because it is in our power to improve matters, and we should exercise that power promptly and without fretting; and there is no use in worrying about things we can not help, because we are making ourselves miserable unnecessarily, and without doing anybody the slightest good.

3. This passage amounts to this: "Be hypocritical and insincere in order to induce forgiveness in yourself.” This is not sound advice. If you wish to exercise the Christian virtue, begin by developing the inclination within yourself, not by putting on the mere outward semblance of it.
4. This is saying in other words that "all worth is comparative." This is not necessarily true, tho there is generally enough that is inferior and unworthy with which to compare what is excellent. Worth is relative; books, statues, speeches, even people, are worthy in proportion to human powers of appreciation. There might very well be a land where perceptions were highly trained, and all the art, literature, and character was good, and worthy of the appreciation it received. The existence of the inferior is not necessary to that of the excellent, tho the two do happen to exist side by side.

SATURDAY

1. Power rests on superior mind. Man long ago abandoned the primitive method of opposing brute strength to brute strength, and developed cunning to enable him to continue to exist in the midst of strong and hostile forces. At first this cunning was probably little more than dexterity; then reason developed; and since reason requires materials to work with, it became evident that he reached the best results who had the most useful facts at his command. Hence knowledge became the corner-stone on which the temple of power was erected.

2. This is just a bit of pleasantry, and requires no particular comment. The lines must look very extraordinary to a foreigner who takes words in their literal meaning, for the idiom "no matter" and the noun "matter" preceded by the qualifying "no," mean two utterly different things.

3. The writer makes two violent assumptions; first, that language is what he states, rather than the communication of thought by spoken words, as commonly understood; and, secondly, that a dog wagging his tail communicates information. Both of his assumptions are incorrect.

4. Doubtless this pompous paragraph expresses a truth, or what history would lead us to believe a truth. The biological conclusion, that "everything that grows must also decay," is also very likely true.
KEY TO EXERCISES OF EIGHTH LESSON
MONDAY

1. The conclusion reached here is erroneous because based on a misconception of the second statement, which is mistaken for an equation. It is true as a general proposition that "All Africans are men," but it does not follow that the classes of "Africans" and "Men" are mutually inclusive. All the statement means is that the smaller class (Africans) is included within the larger class (men). And unless the term "All men" is an exact equivalent of the term "All Africans," there is no justification for substituting the former for the latter in the first statement, and reaching the conclusion given here.

2. The conclusion here is erroneous because it is not a fair deduction from the premises. The latter deal with the interrelation of three things: haste, waste, and want. Delay is not an element of either statement, nor is it logically connected with either of them; so the situation of the reasoner here is like that of a man who compares the size, appearance and taste of an apple and a peach, and draws a conclusion therefrom respecting an alligator. The effect of haste and the effect of delay are two distinct phenomena; and observation with regard to one would not, of itself, justify a conclusion with regard to the other.

3. This is a mistaken conclusion due to treating a large and a smaller class as if they were mutually inclusive. While it may be true that "all valid syllogisms" are "syllogisms with three terms," it does not follow that all syllogisms with three terms are valid syllogisms; for all the sentence means is that all of the class of valid syllogisms are included within the class of syllogisms having three terms. The presumption is that the second class, which includes the first, also includes others,
in the absence of evidence to the contrary. So by showing that the specimen described as "This syllogism" is included within the (presumably) larger class, we do not show that it is necessarily included within the class of "valid syllogisms," with respect to which we only know that it, too, is included within the same presumably larger class.

**Note.**—*In your own interest, do not consult this key until you have carefully done, to the best of your ability, the exercises of the Eighth Lesson.*

**Tuesday**

1. This is an example of two classes not mutually inclusive. "Gold, silver and copper" are shown to be included in the group "metals"; but as they are not shown to be the only metals, it is wrong to conclude that the property of melting peculiar to them is also characteristic of the larger group.

2. The defect in the conclusion here is that it fails to take into account the two senses in which "mouse" is used. In the first statement the word "mouse" is referred to; in the second animal "mouse" is meant. So the two sentences do not have any element in common, but are wholly unrelated. Consequently, a comparison of the two does not furnish any basis for a conclusion, as they are not enough alike to be compared.

3. The reasoner here evidently thought that a liking for books and a taste for literature were the same thing, and so concluded he had a common element here as a basis for comparison between the two statements. But as they are by no means necessarily the same thing, and as many men like books who have no taste for literature, in the accepted sense of that term, the common element is lacking, and the conclusion unjustified.
WEDNESDAY

1. The stumbling-block here is the use of the word "nothing" in one place in its ordinary meaning of the "absence of anything," and in another place in an idiomatic expression in which that ordinary meaning is lost. If the first statement were taken absolutely literally, without taking into account the idiom, as a foreigner might conceivably construe it, the conclusion would be correct. But when we say "nothing is better than" a thing or quality, we mean that that thing or quality is better than any other thing or quality of the same class. Perhaps the idiom expresses the original meaning of the word, as shown by its derivation from "no thing," better than the ordinary meaning of "the absence of anything"; but it is used in two such different senses in the two statements given that they lack the necessary common element which would justify the conclusion.

2. The reasoner here has taken for granted two things: (1) that a man should not be punished for anything but a crime; (2) that Smith's offense, if any, was only ignorance. The premises do not justify these assumptions, however; and they are clearly contrary to fact. Men are punished by the law for private torts which have never been denominated crimes; and it is clear from the second statement that Smith did something positive, tho he did it ignorantly. The premises do not even support the conclusion that Smith should not be punished for ignorance; and as it is not shown that ignorance is an excuse for a crime, but merely that ignorance is no crime in itself, it could be maintained that Smith should be punished (for his positive act, tho it were done ignorantly) without doing violence to the premises.

3. The first statement is vague, but it is clear that it can not be taken in its broadest possible construction, viz., that "You" and "I" are not like each other in any essential particular; for in that case we would not resemble each other to the extent of both being persons, and that assumption is
contradicted by the use of the personal pronouns. The meaning must be that we are unlike in *one* essential particular; and as there is nothing to show what that is, it is unreasonable to assume that that particular is sex, and that since I am a man you can not be.

**THURSDAY**

1. The class of "men I don't like" is shown to include the "man I don't know"; but it is not shown that the members of the latter group are the *only* members of the former. So the mere fact that "I know this man" is not enough necessarily to exclude him from the class of "men I don't like." It is as if the terms were circles: I show that one large circle includes the whole of a smaller circle; but showing that a given point does not lie in the smaller circle does not establish that it is not in the larger one; for, after the smaller circle is defined, there is still some space left within the larger circle which the smaller does not include, and the point in question might be in that.

2. "End" is used in the first sentence in the sense of "completion," in the second with the meaning of "termination." So the sentences lack the common element justifying a comparison; and the conclusion is unwarranted.

3. This syllogism is sound. The circle of questions is shown to include nothing which affirms or denies; the circle of judgments is shown to include only what affirms or denies. They are therefore mutually exclusive; and as the conclusion is only a statement of that result, it is a correct deduction from the premises.
FRIDAY

1. This is the fallacy of mistaking classes of different sizes for those mutually exclusive; the group of clever men is a small one, the group of men with large heads a large one; merely showing that tho John belongs to the larger group it does not prove him a member of the smaller group included therein.

2. "Aristotle," the supposed common element here, is used in one sentence to denote the man, in the other to denote his philosophy. Hence the conclusion, based on a misunderstanding of this fact, is erroneous.

3. What is laid down in the premises here is simply that Peter belongs to the group of friends of Paul; and that Paul belongs to the group of friends of John. It is true that, by almost necessary inference, John is also made to be included within the group of friends of Paul. This proving them to be the same group, however, does not warrant the conclusion reached here. All that their being in the same group signifies is that they bear the same relation to Paul; while the reasoner has concluded that they also bear the same relation to each other.

SATURDAY

1. The deduction which the reasoner has made here is not an unavoidable one, unless a special significance is given to the word "ultimately." It is conceivable that the fundamental medium might undergo expansion in part to compensate its compression in another part. If by "ultimately incompressible," however, is meant that the whole of such medium shall be incapable of compression, there is a decided logical fallacy; for space is conceived of as infinite, and the assumption that the whole of the medium filling it might be subjected to the test of compressibility assumes that that medium can be meas-
ured. The entire argument is a contradiction; for the reasoner is dealing with infinity, yet conceives of that space filled with a substance which is comprest, leaving spaces to fill. He treats space as a receptacle, which could not be filled with other than an incompressible substance, for if it were, on compression the receptacle would no longer be full. Yet the very words “all space” imply that which is without boundaries, incapable of measurement—in short, infinity.

2. The use of “like” and “unlike” has evidently confused this suffragist. Saying that woman is like man does not mean that she resembles him in every particular; that would be contrary to common sense. She is very much like man in many particulars; but she is just as indisputably unlike him in others. And unless she resembles him in these respects which qualify him for the ballot, her mere resemblance to him in other particulars does not give her an equal right to demand the suffrage. As to the assertion that man can never truly represent woman if he is unlike her—it is a mere assertion, and the conclusion does not follow as a matter of logic. Children of five years of age are unlike men in more important particulars than women are; yet no one would question the fact that those children’s fathers are far more capable of representing them politically than they are themselves.
KEY TO EXERCISES OF NINTH LESSON
KEY TO EXERCISES OF NINTH LESSON

MONDAY

The first sentence is probably unimpeachable as it stands; in so far as alcohol furnishes an innocent gratification to hard-working men, it is useful. Where the gratification is innocent, it seems unfair to forbid it. This is one of the greatest problems prohibition has to face.

As to shirking responsibility, there is no moral duty imposed upon man to take alcohol just to prove that it can not master him. The fact that the liquor industry employs many men and produces a great revenue, is not a conclusive argument against prohibition. In all great reforms claims of the few should be subordinated to the welfare of the many.

The statements as to the physical effects of alcohol are positive, but not supported by evidence. Many authorities claim that liquor even in moderation is harmful.

That prohibition would be a gross infringement of the liberty of the subjects depends for its force wholly on the truth of the allegations of fact which the writer has made. The writer ignores, however, the principal argument advanced for the prohibition of the manufacture and sale of spirituous liquor, which to many men seems inclusive, namely that intemperance is a prolific cause of pauperism and crime.

Note.—In your own interest, do not consult this key until you have carefully done the exercises of the Ninth Lesson.

TUESDAY

1. The violent and highly colored language which is used here to describe Gladstone is quite obviously less in the nature of a description than of an epithet. The character and fame of this great man are too well known to be impaired by any such extravagant statement.

2. The note of prejudice is strong here. When a man describes another as a very complete rascal, with a sort of gusto and smacking of the lips as he enunciates choice morsels of
opprobrium, we suspect at once that his opinion of the subject's character is not the result of weighing carefully the various qualities he possesses, but rather of the bitterness of personal hatred. The use of the word "Jacobite" here in connection with the uncomplimentary adjectives "arrogant, overbearing, ungrateful," etc., gives a hint of the unfair spirit with which the writer has approached his task. A Jacobite is evidently an object of abhorrence to him, so the very fact of Johnson's championing that particular political creed is enough to set him against the lexicographer.

WEDNESDAY

The point here about the "sanctity of human life" is perhaps made too much of; under such a system of public executions as long existed on Tyburn Hill. It is true that capital punishment may have had a degrading and brutalizing influence on the people, but as administered to-day, too few see the dying agonies of the convicted man for any such result to take place. But the other arguments—that capital punishment does not act as a sensible deterrent of crime, since crimes are due to passions over which a reflection on the exact penalty to be meted out for indulgence would have slight influence, and that the irrevocability of execution prevents reparation in case of unjust conviction,—I thoroughly concur in. Certainly the idea of vindictive punishment is a barbaric one; unless it can be shown that its infliction is a deterrent on further crime, or helps to reform the criminal, it is inexcusable.

THURSDAY

1. This writer lacks the intelligent perseverance which makes for success in the use of books. He knows that Carlyle is read and admired by many, yet merely because a few isolated passages failed to attract him, he has altogether abandoned his attempts to study the author. He overlooks two things: first, that the selections he has read may be very poor specimens of Carlyle's work, which might contain passages in
which he would take delight; secondly, that many authors require careful and concentrated reading before the full significance of the thoughts they contain is manifest to the reader.

2. Here is a harsh criticism of the author of the essay on "Self-Reliance." So cavalier a treatment of a serious thinker always makes one suspect shallowness in the critic. That the writer could ever have read, with any studious intent at least, the essay which I have mentioned, seems incredible. If Emerson is merely a clever gossip, how is it that he can write pages so full of meaning that after a dozen re-readings there are yet new meanings to be gleaned? The slurring comment on his egoism is petty and ill-considered; Emerson is an egoist as all truly great men are egoists, in that he delves into the depths of his own nature for his inspiration.

3. This is too sweeping; no human being was ever so thoroughly depraved as to warrant this denunciation. Yet some study of Disraeli's career leads to a belief in the fundamental selfishness and egoism of the man. His own career was the darling of his heart; and to the perfection of that ideal he applied himself with a singleness of purpose that is almost without parallel. Political issue after political issue he championed because it offered an opportunity for his own advancement. His attachment to the Tory party could hardly have been the result of conviction; a Jew, with no aristocratic connections, no sympathy with the historical background of English Toryism, he unquestionably looked on the party merely as the most convenient avenue to place and power. The Conservatives lacked a man of ingenuity and resource, as conservatives generally do; and Disraeli offered himself with something approaching eagerness. The history of his adoption of the issue of Imperialism, with which his name is so closely associated, is in itself a comment on his methods. Gladstone had risen to power, and in order to cope successfully with this formidable rival, Disraeli felt he must have an issue. There is plenty of evidence to show that he was not very particular as to what issue to adopt, provided it served his political ends; and as Imperialism seemed the most adapted to those purposes, Disraeli became an Imperialist.
FRIDAY

The international rivalry which is mentioned need not take the form of war; it may, as it has often done, consist in commercial competition. If there were no armaments except an international police, the spirit of emulation that has led the great nations of Europe to add battleships to their navies and regiments to their armies might conceivably exercise itself in nobler ways; in efforts to excel in science, in philanthropy, in numerous other ways. As to the effect of national armaments, it is a provocation to war. Of course, a certain military strength is necessary so long as other nations arm, but this defensive equipment should be kept at the minimum compatible with safety.

SATURDAY

The first sentence standing alone is unexceptionable; but it does not follow from the fact that other elements than surroundings and education enter into what the writer vaguely calls "social differences," that intellectual caliber is the sole or even the chief element in social distinctions. Birth and breeding may outweigh mind in the eyes of most of the world; and it is the reverence of the common masses that creates the oligarchy.

It is true, however, that social ambition may be an incentive to intellectual endeavor; also that respect for intellect is elevating. Why the two ideas should be crammed into a single sentence is a question that the writer himself must solve for us.

Whether the respect shown to intellectual work has always been so great as the writer optimistically indicates, may be doubted. But that it is mind that distinguishes man from the beasts is a proposition that will probably go uncontroverted.

Specialization is necessary to success, doubtless; tho a man may easily diminish his mental potency by too narrow a field of study. It is very true, also, that to be practical, we must deal with society as it really is.
KEY TO EXERCISES OF ELEVENTH LESSON
KEY TO EXERCISES OF ELEVENTH LESSON

MONDAY

The evidence suggested in this passage does not warrant the assumption of guilt of the suspected man. These very facts are consistent with quite another supposition; namely, that the suspect was with the deceased at the time of the latter’s death, that a third party attacked and wounded the deceased, the blood from the wound being spattered over the clothes of the suspect, who tried to support his wounded companion; that the suspect drew his weapon to protect his friend and himself, but on discovering that the murderers were so well-armed or in such force as to render resistance foolhardy, fled precipitately, dropping his weapon in his haste.

It will be seen that the very evidence which would convince a simple-minded juryman of the guilt of the accused, is quite as well-fitted to a state of facts in which the accused played the part of virtue and loyalty. This illustrates the dangers of “jumping at conclusions,” and also suggests one of the chief faults in the system of trial by jury—viz., the tendency of common minds to accept the most obvious solution of a problem without first applying severe tests of logic to it.

Note.—In your own interest, do not consult this key until you have carefully done, to the best of your ability, the exercises of the Eleventh Lesson.

TUESDAY

1. This is not necessarily true. A man may be brimming over with information, and yet be essentially futile and weak. In knowledge lie the possibilities of attaining power; but unless a man possesses those traits of character which will enable
him to make practical use of the knowledge he has, it will never raise him to a pinnacle of worldly or spiritual success.

2. This statement is rather dogmatic and arbitrary. Daily exercise is doubtless necessary to physical well-being; but to omit a day occasionally might not cause any serious results. "Exercise" and "deteriorate" are terms which need some standard of comparison to make their meaning clear. It is not clear whether the writer means violent or light exercise; or whether he is referring to serious or slight deterioration.

3. This is an irrational assumption. For example, a college dunce may study for hours, and then flunk miserably in class. The dunce's study does not result in as much knowledge as the clever man's hasty perusal.

4. Ambition and perseverance are excellent qualities, and invaluable to the successful man; but alone they will not bring success in any real sense. Long for success as you will, strive for it with greatest perseverance, and you will yet fail to attain it if you have no innate ability. This is a harsh rule of nature, perhaps, but an inexorable one. However, one may have only a little ability and yet outshine more clever men, if he has exceptional ambition and perseverance.

5. This is a common fallacy. Experience may be a great teacher, but there are times when the products of her training lead us to doubt it. A man whose external adventures have been few, but who has been an acute and persistent reasoner and observer, is generally a safer guide than one who has thoughtlessly run the gamut of emotions and experiences. It is well to have had a broad experience; but experience alone will not make one wise.

6. It is a mistake to conclude that because an ideal man is healthy both in body and mind, a healthy body always contains a healthy mind. There have been college athletes who were remarkable specimens of healthy men, but of inferior moral and mental standards.

7. Conditions of great poverty often do produce intemperance and immorality, for people who are clinging to the ragged edge of existence are not likely to develop the precise, conserva-
tive conscience of well-fed men. But even poverty will not undermine some sturdy characters. The peasants of County Kerry, in the west of Ireland, are among the poorest in the world; yet they are moral to a high degree. George Borrow says of the gypsies, than whom no people have lived for a longer period in wretchedness and filth, that their personal chastity is beyond reproach. Nor is intemperance by any means a vice inevitably associated with poverty. There are many cases where even a long series of misfortunes and frequent periods of near-starvation have failed to drive men to drown their sorrows in drink.

**WEDNESDAY**

1. The conclusion may possibly be that the deceased died of fright.

2. This is contrary to common experience. A story seldom "goes the rounds" but that it receives embellishments and corrections enough to make it pass for an entirely different story, even among truthful people. This is in part due to the inaccuracy of memory which is so common; in part to the desire to make a story "sound well" which is nearly as common.

**THURSDAY**

1. Yes; no matter how we define *truth*. If by truth we mean something which actually is, regardless of man's power to perceive it, then clearly a truth can exist tho there is nothing to prove its existence to finite minds. If, on the other hand, we understand by *truth* something which is so far as the individual is concerned, it can exist without proof also; for a *belief* in a thing would make it a truth to that individual whether he could prove its existence or not.

2. This depends on the definition of *sound*. The accepted
answer to this question is that since sound is the effect produced in the ear by certain vibrations, it can not exist unless there is an ear to hear it. But if sound is considered as the vibrations themselves, it would exist regardless of whether it was heard or not.

3. The matter is one not susceptible of proof, for if we accept the fatalist’s viewpoint, we can always say: "You think you can do otherwise than you do, but in reality what you actually do is what you are destined to do, and you are only deceived by the appearance of choice." But in practical life we assume that we can choose; and this is the best answer to the fatalists. One may say: "I am predestined to do what I shall do, and nothing I will can make any difference," yet he will find himself unconsciously selecting his course at every turn.

4. Infinity no one can conceive, any more than one can conceive of a disembodied spirit. But if we accept infinity as an intellectual proposition, we will be forced to admit that an infinite series can have no event in time for its cause; for time is finite, and infinity can have no temporal limitations.

5. No. Responsibility is complete in its sphere. A man with limited opportunities is yet bound to use the highest degree of care and accept the gravest responsibilities with respect to all that is within his grasp.

FRIDAY

1. This leads us into the delightful lawyers' tangle of proximate cause. Of course the slipping was in a sense the cause of the accident; but a number of other things are in the direct chain of causation. For example, the workman's carelessness, or some grease on the ladder-rung was the cause of the slipping, perhaps; and of course, the fall caused by the slipping was nearer in the chain of causation to the fatality than was the slipping. Lawyers seeking to fix the liability for an accident, look to the proximate efficient cause—that is, a
cause near enough in the chain not to be too speculative, and such as could fairly be said to set the whole train of results in motion. But the whole matter is one of comparison, and a satisfactory result is difficult to reach.

2. There are many stories of death from fright, as where a man being lowered by a rope from a high building was bumped against the side, so that a bottle of coffee in his pocket was broken; and he, feeling the coffee trickling down his body, thought he was bleeding to death and was actually dead of the mental shock when he reached the ground. This story might be true, but could not be corroborated, since no one could tell what the man dreamed.

SATURDAY

1. Very decidedly, yes; otherwise the future of the human race would be very discouraging indeed. Unquestionably there are hereditary inclinations which are very powerful and hard to curb; but that they can be curbed to a considerable extent, except in rare cases, by judicious training, is borne out by experience.

2. Some environments may; for example, if a man is born in Armenia of native stock at the present time, his environment would very distinctly circumscribe his freedom. But the average man is not put in such an extreme duress by his environment, and should be able to exercise a very high degree of personal liberty. Of course, in certain respects one is always limited by his environment; for example, Mr. Average Man, in a middle-class family, can not ride in private cars and live at expensive hotels until and unless he has the means to do so.

3. No. The mere fact of coming before a thing does not make a cause; there is no causal relation between night, due to the absence of the sun’s light, and day, due to its presence, tho they are mutually affected by the sun. We recall the old saw,
that merely because I precede Bill, I am not the cause of Bill. Precedence is mere temporal relation to something which comes after; while causation implies a closer relation.

4. If a suggestion is really good, in the fullest sense of the word, it must be practicable. If it can not be utilized, it can not be good.

5. There is no such thing as conclusive proof of freedom of the will. One believes in it or not according to the premises one sees fit to adopt. But, taking what may be called a “common sense” view, that is one which presumes that sensations are real and that reasoning is possible, the affirmation of consciousness at the moment of deliberate decision would be very strong proof of the freedom of the will.
KEY TO EXERCISES OF TWELFTH LESSON
KEY TO EXERCISES OF TWELFTH LESSON

MONDAY

1. Education should teach us to think for ourselves.
2. The mind should be trained gradually for difficult tasks.

Note.—In your own interest, do not consult this key until you have carefully done, to the best of your ability, the exercises of the Twelfth Lesson.

TUESDAY

1. Your sentences should be complete, embodying one proposition. An involved sentence usually comes from confused thought, hence you will be required to clarify your thought and set your ideas in order and in distinct sentences. Practise in this gives skill in both writing and thinking. You will be surprised to find how often your thoughts are not clear and distinct.

WEDNESDAY

1. Freedom grows with successful human experience.
2. Use direct and positive language if you would be forceful.

THURSDAY

1. Express your real opinions fearlessly.
2. Many men do not practise what they preach.
FRIDAY

1. Be cautious of drawing too large a conclusion from too few indications.

SATURDAY

Right decision under effort is the supreme test of personal power.
KEY TO EXERCISES OF FOURTEENTH LESSON
KEY TO EXERCISES OF FOURTEENTH LESSON

MONDAY

The first statement expresses the belief of many enlightened minds of to-day. There is a growing conviction that universal peace is not only desirable for the highest development and welfare of mankind, but that it is a possibility. War displays certain spectacular virtues, such as physical courage and loyalty, but it does not create them nor develop them to a higher degree than peace can do.

The evils of war are manifestly beyond computation. Its cost in blood and treasure is immense, and it inflicts untold miseries. Peace, as an end, is a nobler aim than destructive war, and even those virtues which we are accustomed to associate with war are most highly developed when applied to the search for truth and righteousness.

Note.—In your own interest, do not consult this key until you have carefully done, to the best of your ability, the exercises of the Fourteenth Lesson.

TUESDAY

The question of Sabbath observance itself is not involved in this extract. Men are practically agreed that rest one day in seven is beneficial to the nation. Moreover, there is the divine injunction against working on the Sabbath day.

But the writer of this passage has allowed his enthusiasm to carry him away. The Sabbath does not “elevate the poor from want,” tho it may make them temporarily forget their troubles. When the Sabbath is observed as a true “holy-day,” it undoubtedly produces many good results, but the picture drawn here is rather highly colored. Unfortunately, as it seems to some persons, Sabbath observance has declined so that to many it is a day of recreation rather than a day of worship.
WEDNESDAY

It is indisputable that if Christian nations become truly Christian, it will promote a higher culture and civilization throughout the world.

Many profound thinkers believe that the religion of Christ offers the only practical and permanent solution to war, and that just as it educates Christian men to practise the golden rule and other precepts in their individual lives, so it will eventually lead nations to settle their differences by means of arbitration.

The essential unity of mankind has been maintained by many theologians, scientists, and philosophers, and judging from what the religion of Christ has already done in the world, it seems reasonable to say that a still higher ideal and more earnest application of Christianity would usher in the long-desired era of universal love and peace.

THURSDAY

This is certainly an ingenious argument. Its weakest point is where the writer infers that the capability for the acquisition of endless knowledge, requiring endless time, necessarily implies immortality. This is almost a play on words. The soul may be capable of a thing and yet be mortal; the attainment of the end depends on continued existence, for the soul's capability ceases when it ceases to exist. So with the capability for increasing good and happiness; immortality may be required for the full expansion of the soul along these lines, but to say that this proves immortality is as absurd as saying that because an ant is capable of carrying thirty grains of sand to a given place, he must necessarily live to complete his task.

If the subject of immortality be considered as a matter of logic, the rational arguments adduced in its support may seem to make it no more than probable. Immortality must be a fact
of the future. Reasoning of itself can, at the best, but make a future fact probable. Revelation must give a certain knowledge of it; of which rational argument, coinciding with it, may be confirmatory.

**FRIDAY**

The writer here deals with comparative things as tho they were absolute. To begin with, the various sorts of liberty are not natural rights, except in a state where individualism is given complete rein—in other words, anarchy. Liberty of opinion can not ever be checked; that, perhaps, is a natural right, tho more correctly speaking it is a natural condition. The liberty of the press is not complete in any civilized country; indecent matter, libels, etc., must be excluded. The writer confuses liberty with license; he forgets that tongues and newspapers require some bridling, in the interests of justice itself. Only his general proposition—that liberty of opinion, speech, and the press, should be enjoyed in a free country—is true; his subsequent words cloud the issue by going too far in their enthusiasm. To preserve so great a power from abuse, some control of it is wholesome and essential.

**SATURDAY**

This is a convincing explanation of the well-known fact that man can not visualize infinity. Infinity as an abstract conception man has grasped, by what means it would be difficult to say; but the instant he tries to conceive of a concrete illustration of infinity, he becomes involved in difficulties such as these. We measure everything in practical life; so in dealing with infinity we apply our measurements to what in its nature is measureless.
KEY TO EXERCISES OF SEVENTEENTH LESSON
KEY TO EXERCISES, SEVENTEENTH LESSON

MONDAY

Faith means belief in and an unflattering trust, especially in the Deity; intellectual conviction.

Integrity means scrupulous honesty; unshakable rectitude; uprightness of character.

Justice means fairness in thought and action; adherence to truth or fact; impartiality.

Love means intense affection or tenderness; preeminent kindness; benevolence; reverential regard.

Nobility means the state of being imbued with high ideals; natural loftiness of character; dignity; excellence.

Purity means unsullied virtue; cleanliness; chastity; sincerity; freedom from sin or defilement.

Righteousness means strict adherence to the principles of morality; purity of life; conformity to a right standard; holiness.

The development of these lofty qualities is a matter of every-day, conscientious endeavor. The first requisite is to work out a scheme of personal conduct which you believe is in harmony with the highest dictates of your conscience, and then to apply such plan assiduously in your daily life.

Note.—In your own interest, do not consult this key until you have carefully done, to the best of your ability, the exercises of the Seventeenth Lesson.

TUESDAY

The argument, as stated, does not give any explanation of how conscience is produced within us. We know, however, that men develop from helplessness and dependence of infancy into moral agents. They gradually come to recognize that conscience is not only a judge, but a spring of action, prompting them, if they would obey it, to seek certain ends, and to
avoid others. One of the peculiarities of our moral nature is that it lays upon us a conviction of obligation. Conscience is supreme among our other powers, giving us a sense of merit or of guilt. Conscience points to an authority above itself. Moral convictions alone do not necessarily compel us to believe in the existence of God, but when we combine intuition and the obvious facts of experience, the mind feels its obligation to a higher law than ourselves. We are living persons, moral agents, and we look up to a Supreme Ruler. We are conscious of our dependence and obligation. We observe, too, that when the thought of God enters the mind, the feelings of self-approbation or self-reproach spring into new life and power. We desire the sanction of the Higher Power. Religion is one of our intuitions and is one of the great characteristics of man. There can be no true manhood or womanhood without religion. Man's religious history proves his religious nature; his religious nature proves his moral nature, the efficient reality of conscience within him, and conscience affords the assurance of a personal God.

**WEDNESDAY**

It will be generally conceded that spiritual intelligence is an active force in the universe, but some thinkers will not agree that it is the only one. The wind blows, volcanoes are in eruption, the tide ebbs and flows, and yet no spiritual intelligence that we can definitely trace or identify controls the elements. The statement that "The vital activity is a living spiritual essence," would seem to be disproved in the case of a hopeless idiot with an otherwise healthy body. His body exhibits vital activity because of the biological vigor of its cells; yet those cells are as mechanical and unspiritual as the molecules of a chemical compound which bubble and boil on mere contact with one another. It is true that "By right processes of thought, man gets an understanding of principles above sensations"; but that is true regardless of the question whether spiritual activity is the one force of the universe.
THURSDAY

This is a very elevated conception of personal conduct. What other men think of us undoubtedly occupies in our thoughts a position wholly disproportionate to its real significance. The writer says that the vital thing is what God thinks of us. This is certainly true if we admit that all the affairs of men are governed by a personal Deity, who sets the seal of his approbation on our good actions, and punishes us for our transgressions save where we successfully invoke his mercy and forgiveness. If, however, we are men of high moral susceptibilities, what we think of ourselves is also of great importance. In a sense, it is immaterial what the world thinks of what we do, however much the world’s opinion may annoy or flatter us, but the essential thing is the approval of our own conscience. A properly developed conscience would not be influenced so much by fear of incurring God’s displeasure as by an intelligent desire and determination to do what is right.

FRIDAY

This argument is far from convincing. The only conclusion which the writer draws here is that which might be found in a dictionary. Nothing is to be gained by defining Right as that which is meritorious, and Wrong as that which is ill-deserving; assuming these things to be true, we are still unconvinced that men always know Right and Wrong when they see them. The “logic” of this passage hardly deserves the name of sophistry. So far is it from being clear even in its absurdity that a single reading leaves one in a hopelessly confused state of mind.
SATURDAY

This is a very able and just definition. A man's conscience can not be any more highly developed than his moral judgment; and the extent and accuracy of his moral judgment is in turn affected by his education, his innate qualities, and the character of his faith. Certainly one's conscience might not prick him for doing something which would cause another person feelings of remorse; and the defect, if any, would not be in the conscience, but in the moral judgment whose mandates conscience merely carries out.
KEY TO EXERCISES OF EIGHTEENTH LESSON
KEY TO EXERCISES OF EIGHTEENTH LESSON

MONDAY

1. Intuition is immediate knowledge, involving no reasoning process.

2. Strictly speaking, intuitive knowledge can not be accompanied by any doubt. Knowledge means clear and certain apprehension of the truth. Intuitive knowledge means immediate or instinctive knowledge or feeling. If we know a thing, whether by intuition, the senses, or experience, our assurance is not from belief but from knowledge. Intuition is another name for consciousness, or immediate knowledge, and philosophers take pains to point out that consciousness always affirms the exact truth and is therefore infallible.

3. The extent of our intuitive knowledge is largely determined by the delicacy of our native perceptions; and where the latter are not highly developed, the border-line between intuition and guesswork is not clearly defined. What we learn by practical demonstration or proof, we can keep testing and re-testing by the same standards till it has reached a degree of certainty which is not likely to be had through intuition.

4. Intuition is a spiritual quality, consisting of an instinctive knowledge or feeling of truth apart from results of weighing mere evidences of the senses; judgment is a mental quality, involving comparison and discrimination, by which opinions are formed as to the values and relations of things.

Note.—In your own interest, do not consult this key until you have carefully done, to the best of your ability, the exercises of the Eighteenth Lesson.
Tuesday

Certainly intuition does not account for these human beliefs. Man has no natural aversion to stealing, for example; he takes what he wants, and does not stop to inquire into the ethical aspects of self-gratification. But when punishment is visited upon him, and his property taken, he begins to see the iniquity of the practise. In the course of time, his reason brings him to the conclusion that stealing in the long run doesn't pay; and so with other crimes. Detestation of crime and admiration of virtue are developed in the human race by the interaction of reason and experience; in the individual they are instilled as precepts, but carry weight only as his reason and experience demonstrates their advisability.

Wednesday

1. Belief does not require much mental exertion, and too often denotes intellectual sluggishness. It is the mere passive acceptance of a proposition as true, and that is always easier than testing its validity. To know a thing, on the other hand, is to observe for oneself, and then to examine the data prepared by the senses with much care, until observation is strengthened into certainty.

2. There are things about which we can never be certain, since they are incapable of proof. For example, we never know by the senses that there is such a thing as a spiritual presence in the world; for that which is essentially spiritual will not make its existence known by physical demonstrations. Yet intuition leads us to accept the spiritual influences as very real. It is in order fully to appreciate the world that lies outside of the narrow sphere of logic, the world of spirit, of imagination, of inborn convictions, that it is worth while to study intuitive truths.
3. Yes. What we know as common sense is practical sagacity of the worldly wise, and that may often be opposed to the revelations of the mysterious spiritual consciousness which we call intuition. Common sense is allied to reason; intuition is a kind of inspiration. The former is more safe as a practical guide; but the latter leads us to the heights.

4. The antidote for doubt or uncertainty is truth. To dispel doubt you must be a diligent student of truth for its own sake. It is surprising how the most formidable doubts can be overcome by patient study, observation, and investigation.

5. The idea of personal identity is intuitive. I feel that I am tho I can not prove that what I please to call my identity is not a mere phase of a universal personality. Whether the idea of personal identity is an illusion or a truth, I do not know; but I feel that it is a truth.

**THURSDAY**

This passage expresses indisputably high ethical ideas. The test of whether a thing is right or wrong is its influence on the welfare of the community, the race, and the individuals who compose it. If happiness were the ultimate good, then selfish pleasure-seeking, regardless of the rights and feelings of others, would be justifiable. But our common humanity imposes on us a duty to help each other; and that which will secure the best interests of our fellow men should be the goal of our endeavors.

**FRIDAY**

"Highest happiness" is a vague term; and if it be taken to mean that deep moral satisfaction that comes from having done that which is most helpful to our fellow beings, the conclusions are correct. But if the meaning of this passage is that the happiness of the individual, and that individual's welfare,
is set up as the sole criterion of morality, regardless of the good of the bulk of humanity, objection may be raised. A man may, in doing what he conceives to be right, plunge himself into the deepest misery and personal suffering. There is a higher incentive to endeavor than hope of happiness; it is the desire to help others. The moral quality of an action depends on the degree of altruism by which it is dictated.

SATURDAY

It is greatly to be questioned whether such an absolute standard of truth as this exists. What is truth to one man may not be truth to another; what is truth for me may never be for you. To the phrase “self-evident truths” exception can be taken. What is self-evident to you or to me may be quite inconceivable to Jones; and when Jones complacently tells us that the sun goes around the earth once a day, he doubtless thinks that he is voicing a self-evident truth. What I perceive by “an original intuition” may not be a reality at all to any other individual. My perceptions may be at fault; there may be a leak in my spiritual telephone wires. It is a mistake to approach a philosophic discussion in such a positive frame of mind as disclosed in the passage under examination.
KEY TO EXERCISES OF NINETEENTH LESSON
KEY TO EXERCISES OF NINETEENTH LESSON

MONDAY

The purpose of the questions here is, as stated, to disclose to yourself the real attitude of your mind toward truth.

If you are to build an enduring success, you must have a foundation of truth. Until you have studied a few fundamental truths and made them your own, the gates of knowledge will be practically closed to you, for you will not have the pass-key to the wider learning which presupposes those basic truths. Truth is essential to congenial social intercourse. In countless ways, truth is an urgent necessity to one who would live a life of practical utility and happiness.

Earnest study, constant reflection, and keen observation of life and affairs are essential to securing valuable truth. Keep your senses wide awake that they may collect for you the truths which are to be had for the plucking, and let your reason utilize the more obvious truths as stepping-stones to higher truth. Study with ardor, but with discrimination, remembering always that the dignity of your work depends upon the dignity of your aims.

Note.—In your own interest, do not consult this key until you have carefully done, to the best of your ability, the exercises of the Nineteenth Lesson.

TUESDAY

1. The chief cause of the advance of socialism is the awakening of the community spirit. The socialist's ideal is not individual happiness, but community welfare; and that is becoming the ideal of an increasing number of men. There are incidental causes: the capitalistic system of production
which has arisen since the introduction of modern machinery has proven unsatisfactory in many respects; there is a rapidly growing sentiment against the inheritance of immense fortunes; workmen are eager to get what they consider their just share of the wealth they produce; but behind all this runs the same spirit that leads men to put the ultimate good of the many ahead of the satisfaction of the few who are "on top."

2. Lack of religious faith does not always lead to indifference to law, but it is very likely to. Most men require the imaginative stimulus of belief in a Deity who rewards and punishes to keep their consciences awake. It is unquestionably true that many men follow the straight and narrow path merely because they believe that such a course will save them from hell and may lead them to heaven. To do right because it is right, to obey laws because such obedience is best for the mass of our fellow beings, is a high ethical ideal; but it is too exalted for many men, who plunge into self-indulgence when the restraint of their religious faith is removed.

3. It is reasonable to suppose that there should be a connection between decadence in religious faith and the oppressive use of financial power, because wealthy men who are not restrained by fear of God and who have no high ethical principles to fall back on, are more likely to use their power unscrupulously than those who believe that such a course of action will bring them to eternal damnation.

Lack of religious faith is likely to stimulate class agitation because religion is one of the chief solaces of the man who has not been able to "rise in the world." Such men, so long as they can say "It is God's will," and look forward to greater happiness in another life than they can know in this, are not likely to take a very active part in class feuds; but when deprived of this hope, and convinced that there is no life but the present, they may well become feverishly eager to better their worldly circumstances in the only life they are ever to know.
WEDNESDAY

1. I assume the fact of my own existence. The fact (if it be a fact) that "I am" is one of the premises with which my reason starts. So I know the truth of the proposition "I am" by Intuition, and by that means alone.

2. This truth is capable of Demonstration. We may do as they do in the school-room: show the class a whole apple, cut it up into pieces of various sizes, and prove by the fact that the part is included in the whole, that the whole is greater than the part.

3. This truth is also capable of Demonstration. Take three sets of three matches each, put them together and count them. The result will be nine. The inevitability with which this result is reached every time we experiment with it, leads us eventually to believe in its truth.

4. This vague proposition is incapable of proof by any means until its terms are more clearly defined. If the sentence means that character is inherently superior to wealth, as a personal asset, the truth of the assertion could be known only by Intuition. If it means that character gives one greater consideration among men than riches, perhaps the truth or falsity of it could be demonstrated, in a rough way, by concrete illustrations. As it stands, the sentence conveys no intelligible meaning, for character and wealth are things of so different a nature that they are incapable of comparison.

5. Demonstration is what lies at the root of our knowledge of this truth. When an apple is divided into equal sections, we see that the two together make up the whole apple.

6. Probably Reason is the best guide here. Of course, we draw upon what we intuitively know about ourselves, and what we have learned by observation of others; but the data alone are dead, and need the electric current of reason to stir them into vitality. From the facts before us, the many instances
in which human minds have responded to intellectual stimuli, and grown in power and profundity, we deduce the general proposition that the human mind as a type is capable of high development.

THURSDAY

1. Civilization rests primarily on cooperation. Men come to learn that their own ultimate interests are best served by subordinating their immediate desires to the dictates of a broad public policy; and when the mass of mankind has grasped this broad truth, the stragglers, the individualists, are forced to conform.

But civilization does not remain on a wholly utilitarian basis. As the cooperative plan unfolds in all its beautiful simplicity, supermen here and there fall in love with the fair ideal, and conform no longer because they have to, but because the interests of the majority are best served by cooperation and they are unselfish enough to place the interests of the majority above their own in thought as well as in deed.

Unfortunately, however, supermen are rare; and it is apparent that if cooperation is to rest on a more satisfactory basis than coercion, some substitute for these high ethical principles must be found. Such a substitute, for development, if you will, is formal religion. The ideal, the principle of unselfish cooperation, is transformed into a god or many gods; and rules of conduct, which should be mutable and easily adaptable to whatever ultimate justice demands, are crystallized into iron-clad precepts to be mandates of the Deity.

Once a religious system is established it will, if it is a wise one, be invaluable in maintaining the cooperative relation on which civilization is founded. Religious faith—desire to please the Deity—furnishes a motive for observing those moral laws which must be obeyed in a civilized state. The basic conditions of civilization might be maintained, if men were sufficiently unselfish, without any artificial stimulus; but under
conditions as they are, some such stimulus is probably necessary.

2. When faith vanishes, and there is nothing to replace it, social unrest is sure to occur. Religious belief exercises a salutary restraint on self-indulgence; and in an age of skepticism, when men's beliefs are abruptly shattered, and there has not yet been time or opportunity to develop principles of unselfish service independent of a creed, there is likely to be a painful period of readjustment. During this time of change, there will be orgies of sin, suicide, reckless speculation, swindling, shining examples of unselfish devotion to public welfare, and other phenomena representing the effects on different types of minds of removing the prop of faith which had long sustained them.

3. These things indicate a decay of religious faith, or indifference to religion, which is the same thing. Of course, a man might decide seriously to abandon family worship, never to go to church, and to take his recreation on Sunday, and yet be more deeply religious than others who observed all the forms. None of these things are essential even to strong faith of the older type; but they were its usual accompaniments, so that when they disappear one not unreasonably assumes that faith is disappearing too.

**FRIDAY**

The purpose here is to have you indicate a few books which you feel you should read, and to apply to yourself the other questions designed for your further self-development.

Having made such a list of books, you should proceed to get one at a time and to study it along the lines laid down in various lessons of this course. To master one book at a time brings a deep sense of pleasure and satisfaction.
SATURDAY

The questions submitted to you here were of a very personal nature, and particularly designed to help you in further developing and applying spiritual power.

Doubtless many men lack freedom and confidence in giving expression to their spiritual natures. They fear ridicule and criticism. They think of spiritual matters as too sacred for ordinary discussion or expression.

Most men acquire a few practical maxims for every-day use, but think of spiritual culture only at rare moments of introspection. To cultivate the spiritual side of one's nature should be the supreme purpose of life. A man might well put to himself this problem: "What is the best thing for me to intend and drive at in all my actions? What shall I do to make the most of my life? What ways shall I wish that I had taken, when I am leaving the world?"
KEY TO EXERCISES OF TWENTIETH LESSON
KEY TO EXERCISES OF TWENTIETH LESSON

MONDAY

Though the respective authors of these two selections came to different conclusions, it is not impossible to reconcile their opinions. The writer of Extract No. 1 objects to a "cackle of voices" at his elbow—in other words, he is opposed to inappropriate and tactless talking rather than to talking itself. In Extract No. 2 the virtue of the impressions received from the "scenery and the woodsy smells" is admitted, but it is contended that one can enjoy these in company with another who is a good—that is, a tactful—talker. There are times during a walk when no lover of nature wants to be disturbed in his rapt contemplation of her beauties. Evidently the author of Extract No. 1 would be satisfied with the right kind of talking companion; one who can and will be silent when it is meet that scenery and fresh air, bird songs and meadow scents, should have first claim, yet who knows how to fill in the gaps, when the cloyed senses cease to find pleasure in the surroundings, with well-chosen conversation.

Note.—In your own interest, do not consult this key until you have carefully done, to the best of your ability, the exercises of the Twentieth Lesson.

TUESDAY

1. Tactics is a word of rather narrow signification, used to describe the particular moves or methods used to achieve success, especially in a military campaign. Strategy is a broad word descriptive of the mental manufacture of such expedients, and the general plan of action of which they are a part.
2. *Coincide* means being exactly the same in every particular; for instance, our views coincide if we both have precisely the same opinion of the matter in question. *Concur* means to agree in substance, tho not necessarily in all details; thus, I may concur in your argument because I think on the whole your reasoning is sound and that you have reached the correct result, yet I do not necessarily approve of the exact form in which you have cast it, or all the methods you have employed.

3. *Meditate* means to turn things over in one’s mind in rather a tranquil way; to reflect. But *contemplate* is a word used to describe a kind of visual thought, as when one contemplates a certain outcome—that is, sees it in the mind’s eye and reflects upon its features. To be sunk in contemplation is to reflect about things which one pictures to oneself—in a word, to critically examine a mental photograph.

4. *Inherent* signifies that which is peculiar to a thing, as the inherent (*i.e.* peculiar) qualities of thought. *Imminent* means impending, threatening.

5. To *apprehend* is to foresee, or to have foreknowledge of; while to *comprehend* means to understand, or grasp. Thus, I apprehend (*i.e.* foresee) injury; but I comprehend (*i.e.* understand) the meaning of a maxim.

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**WEDNESDAY**

The reasoner here is confronted by an old difficulty, *vis*: the inability of the human mind to form a conception of infinity. His argument, following the ingenious method of *reductio ad absurdum*, is cogent enough and convincing enough until he comes to the question of capability of infinite division. In his premises he assumes that atoms, to be atoms, must be the ultimate division of matter and hence themselves indivisible; yet since we can not conceive of that which is indivisible, we can not know that indivisible atoms exist. The
whole argument goes to prove that atoms are not knowable, hence it is difficult to see how the writer can reach the conclusion he has here—namely, that it is impossible to say whether they are known or unknown.

THURSDAY

1. This comment would seem to be sound as applied to finite things, to everything whose history we can trace or reasonably conjecture about. But the limitations of the theory are apparent when we contemplate the infinite; and in infinity, tho it be incomprehensible, inconceivable, even irrational, we must and do believe. After all, finite things are only manifestations of infinity; and a logic which seeks the cause of things really only goes back to a prior manifestation of the same forces which, in a later stage of development, have brought about the result. The reductio ad absurdum of the reasoner—that nothing can be without a cause because that would involve producing itself, and hence existing before it existed—is a good practical guide to the seeker after proximate cause, but it does not help us in our quest of ultimate causes. No matter how long we argue, and how far back we trace the history of the world, we are invariably driven, by a view of that endless, indefinite vista of causes and their effects, to a belief in some force—God, or nature, or what we choose—which has always existed, and from whence all subsequent manifestations take their rise.

2. Using the circle illustration, a large circle represents ignorant people, and a smaller circle included within it contains those “holding such opinions.” Merely showing Brown not to be in the smaller circle does not prove him outside the larger one, of course.

3. The fault of reasoning here is that the writer has overlooked the fact that the class of “good” in the first sentence is larger than the class of “wise.” All the members of the class of wise people, according to sentence No. 1, are included in the
class of good people; but this does not mean that the converse of the proposition is necessarily true. The classes of good and wise are not mutually exclusive; the former class may be so large as to include the class of wise and also the class designated as "Some ignorant people" without the two latter classes coinciding. To use the conventional circle illustration: Wise is a small circle; some ignorant people is a small circle; good is a very large circle. All we know of the first two is that they lie within the third; but there may be room inside the big circle for both of them without their having a single point in common.

FRIDAY

This is a very high ideal of conduct, which, if universally followed, would make this world a very close approach to the perfection of the millenium. It is mere self-indulgence for a man to seek his own happiness solely; he should consider what good he can do to his comrades, and trust to the consciousness of virtue to bring him some incidental gratification. Of course, virtue does not always bring happiness, tho it is likely to create eventual content; but virtue is worth while for its own sake, and if there is another world, the virtuous man may be sure of collecting his arrears of happiness there.
SATURDAY

The first sentence seems to state a sound conclusion, if by the statement: "The soul is" is meant that it lives. For a living soul must either continue to live indefinitely—that is, be immortal, or at some future time cease living—in other words, be mortal.

As to the second proposition, the body after death is changed, but that does not mean it ceases to exist. In fact, reason and experience teach us that the matter of which the body is composed continues to exist, tho in another form. Assuming that an immortal soul is dependent on a body, why does the mere fact that body undergoes change create any difficulty? The soul might change, too, and continue to cling to the scattered elements of the mortal frame which is metamorphosed but not destroyed. If the writer had said that an immortal soul can not be dependent on the life of a mortal body, we must agree with him.

There is a borderland between the known and the unknown, and it is here that the immortality of the soul is likely to be found, rather than in either of the two positive categories. It is doubtless true that no proposition asserting that the soul survives the body has ever been proved; but just as truly, that assertion has never been satisfactorily disproved. We intuitively believe in the immortality of the soul.

Knowledge must be either direct or indirect; but that does not mean that the only way of coming to know of the soul’s immortality directly is through a statement by one of the surviving souls. Direct knowledge may be intuitive knowledge, resulting from inspiration, or, as the theologians say, divine revelation. How much confidence should be placed in knowledge gathered in this way is another matter; for inspirations can not be assayed and tested like metals.
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