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CHAPTER VIII**Will Power**

“**WELL** for him whose Will is strong!” writes Tennyson, and the poets of all nations and times have sung the same song. Tennyson well voices this human regard and admiration for the power of the Will. He tells us again: “O living Will, thou shalt endure, when all that seems shall suffer shock.”

The Will of man is a strange, subtle, intangible, and yet very real thing, that is closely connected with the inmost essence of his “I.” When the “I” acts, it acts through the Will. The Will is the immediate expression of the Ego, or “I” in Man, which rests at the very seat of his being. This Ego, or “I” within each of us—that inmost self of each one of us—expresses itself in two ways. It first asserts “*I Am*,” by which it expresses its existence and reality; then it asserts “*I Will*,” by which it expresses its desire to act, and its determination to do so. The “*I Will*” comes right from the center of your being, and is the strongest expression of the Great Life Force within you. And in the degree that you cultivate and express it, is the degree of positivity that you manifest. The person of weak Will is a negative, cringing weakling, while he of strong Will is the positive, courageous, masterful individual in whom Nature delights and whom she rewards.

The human Will is an actual living force. It is

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just as much an active force of Nature as is Electricity, Magnetism, or any other form of natural force. Will is as real an Energy as is gravitation. From atom to man, desire and Will are in evidence—first comes the desire to do a thing, and then comes the Will that does it. It is an invariable law pervading all natural forms, shapes, degrees of things—animate and inanimate.

Nothing is impossible to the man who can Will—providing he can Will sufficiently strong. And as Will depends so very much upon one's belief in his ability, it may be said that all action depends upon belief. One does not Will unless he believes that he has a Will. And many a man of inherent strong Will does not express it or exert it, simply because he does not realize that he possesses it. It is only when the necessity arises from some new unexpected demand for the exercise of the Will, that many men realize that they really possess such a Will. To many, alas, such a necessity never comes.

In speaking about the Will, I do not mean stubbornness. You will find plenty of people who are as stubborn as mules and their friends and neighbors will say that "they are strong-willed," meaning by this that when they decide a thing "is so, it's so, and you can't make me believe it isn't." This is the mulish attitude of mind coming from prejudice or ignorance and has nothing to do with the Will. The man with the strong Will knows when to recede from his position as well as when to go forward; he never stands still. When the occasion warrants it, he steps back,

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but only for the purpose of getting a better start, for he always has a definite goal in view. When the command from within calls him to go forward, he drives right ahead like the mighty ocean steamer, majestic in his power and stopping for nothing. This frame of mind is best illustrated by the following quotation written of Howard the philanthropist:

"The energy of his determination was so great, that if instead of being habitual, it had been shown only for a short time on particular occasions, it would have appeared a vehement impetuosity; but, by being unintermitted, it had an equability of manner which scarcely appeared to exceed the tone of a calm constancy, it was so totally the reverse of anything like turbulence or agitation. It was the calmness of an intensity, kept uniform by the nature of the human mind forbidding it to be more, and by the character of the individual forbidding it to be less."

The subject of the development of the Will is too large for a single chapter of any book. It is the study of a lifetime. Several fine books have been written covering the subject fairly well, but the best so far, are two recent books by Haddock, "Power of Will" and "Power for Success" which contain the essence of about everything ever written on the subject that is of value to one who desires development along these lines. Buy and study these books by all means.

The writer believes that the basis of all personal power resides in the Will and that if one intends to accomplish anything in this world he must acquire a powerful Will. The best way to do this is to first

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recognize your lack, and then by constant affirmations of "I can and I will accomplish this thing," and by the repetition of selections on the Will, taken from the best literature, build up within yourself, little by little, an invincible power and energy that will overcome every temptation to side-track you from your life purpose. At the end of this chapter I have appended some excellent selections and others you will find scattered throughout the book. These selections can be memorized and then repeated in times of trial and discouragement and they will prove invigorating tonic for the depressed mind.

The proper attitude of the student of the Law of Financial Success is that mental attitude which may best be expressed as the "I CAN AND I WILL" state of mind. In this mental attitude there are combined the two primary elements of the accomplishment of things. First there comes that belief in one's ability, powers, and force which begets confidence, and which causes one to make a clear mental channel over which the Will flows. Then, second, comes the assertion of the Will itself—the "I WILL" part of it. When a man says "I WILL" with all the force and energy and determination of his character being poured into it, then does his Will become a very Dynamic Force which sweeps away obstacles before it in its mighty onrush.

Not only does this expression of the Will stir into activity the latent powers and dormant energies of the man's mind, bringing to the accomplishment of the task all his reserve force, power and strength, but it

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does much more. It impresses those around him with a mighty psychical power which compels attention to his words and demands recognition for himself. In all conflicts between men, the strongest Will wins the day. The struggle may be short, or it may be long, but the end is the same always—the man of the strongest Will wins.

And not only does the awakened Will do this, but it also acts in the direction of affecting those at a distance from the person. It sets in motion certain natural laws which tend to compel things toward the center occupied by a mighty Will. Look around you, and you will see that the men of giant Wills set up a strong center of influence, which extends on all sides in all directions, affecting this one and that one, and drawing and compelling others to fall in with the movements instigated by that Will. There are men who set up great whirlpools or whirlwinds of Will, which are felt by persons far and near. And, in fact all persons who exert Will at all, do this to a greater or lesser extent, depending upon the degree of Will expressed.

Read, study, and absorb the following selections:

“The education of the Will is the object of our existence.”

* * *

“They can who think they can. Character is a perfectly educated Will.”

* * *

“Nothing can resist the Will of a man who knows what is true and wills what is good.”

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"To will evil is to will death. A perverse Will is the beginning of suicide."

* * *

"In all difficulties advance and Will, for within you is a Power, a living Force which, the more you trust and learn to use, will annihilate the opposition of matter."

* * *

"The star of the unconquered Will,
He rises in my breast,
Serene and resolute and still,
And calm and self-possessed."

* * *

"So nigh is grandeur to our dust,
So near is God to man,
When Duty whispers low, "Thou must!"
The youth replies, "I can."

* * *

"I will to will with energy and decision! I will to persist in willing! I will to will intelligently and for a goal! I will to exercise the will in accordance with the dictates of reason and of morals."

* * *

"The human will, that force unseen,
The offspring of a deathless soul,
Can hew a way to any goal
Though walls of granite intervene.

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"You will be what you will to be,
Let failure find its false content
In that poor word environment,
But spirit scorns it and is free.

* * *

"It masters time, it conquers space,
It cows that boastful trickster, chance,
And bids the tyrant circumstance
Uncrown and fill a servant's place."

* * *

"There is no chance, no destiny, no fate,
Can circumvent, or hinder, or control
The firm resolve of a determined soul.
Gifts count for nothing, will alone is great;
All things give way before it soon or late.
What obstacle can stay the mighty force
Of the sea-seeking river in its course,
Or cause the ascending orb of day to wait?
Each well-born soul must win what it deserves,
Let the fools prate of luck. The fortunate
he whose earnest purpose never swerves,
Whose slightest action, or inaction
Serves the one great aim. Why, even Death itself
Stands still and waits an hour sometimes
For such a will."

CHAPTER IX

Auto-Suggestion

YOU will have noticed that in the preceding chapters I have begun a serious campaign in the direction of having you "make yourself over" mentally, in order to bring you under the operation of the Law of Financial Success. You will remember that first I tried to get you to regard Money in a new light—as a natural supply akin to the nourishment of the plant, and coming under the same general law of Natural Supply and Demand.

Second—I urged upon you to build up the proper Mental Attitude, showing you how by so doing you would cultivate in yourself the faculties, qualities and powers conducive to success; the qualities likely to attract and influence people with whom you come in contact; and the mental state which would set into operation the beneficent phases of the Law of Attraction.

Third—I proceeded to get Fear and Worry out of your mental system.

Fourth—I went on to cultivate the quality of Faith in you.

Fifth—came the consideration of the Latent Powers and the rules for their unfoldment.

Sixth—came the explanation of the nature of Ambition, and the urge to cultivate and develop it.

Seventh—came the explanation of the wonderful

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effect and office of Desire, and the advice to cultivate Desire as a means of cultivating Will.

Eighth—I gave you instruction for the development of a powerful Will, the acquirement of which means so much to you.

Now, if you will stop a moment, you will see that the practical application of the instruction given and the precepts laid down for your guidance require a certain "making over" of yourself, on your part.

This being so the question arises: "How may I best accomplish the 'making-over' process?" And to answer this question, I shall now devote several chapters, for in the answering lies much of the essence of this instruction that I am desirous of imparting to you. And so this is the reason that we now take up the subject of "Auto-Suggestion," a subject of the greatest importance to you, and which has engaged the minds of scientific men for the past few years. Let us hasten to a consideration of the subject.

In the first place the term "Suggestion," as used by psychologists means "an *impression* made upon the mind of another." And an "auto-suggestion" is an *impression* made upon one's own mind in a manner similar to that used in impressing the mind of another. You will see this a little clearer in a moment. The whole essence of Suggestion lies in the idea of "*impression*." Think of the mind as a wax substance, and the Suggestion as a die making an *impression* on the wax, and there you have it.

If you can manage to get in a strong Suggestion on the mind of a person, you really *impress* your

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notion or idea upon his mental wax, so to speak. Suggestion is *not of matter of argumentative effort*, but a process of saying a thing so positively, earnestly and convincingly that the other person takes up the idea *without argument*. We may be impressed by a man's earnestness, his manner, his attitude, his dress, and in many other ways, but the principle is the same—if we are *impressed* by something about him, we have taken the Suggestion. Do you see what I mean?

Well, one may turn this Suggestive die upon the wax of his own mind and by repeated *impressions* may fix certain ideas, qualities, and characteristics upon it so that he will have really made himself over to that extent. It is a case of "sez I to myself, sez I"—often repeated until "I" believes what "I sez." You know how a man may get to actually believe some old lie that he has been telling for some time. A man may act out a certain assumed character, until he actually becomes like the character. There are plenty of old chaps strutting around to-day with these assumed characters, which not only fool the people with whom they come in contact, but also actually fool the men themselves. Now if this be true about things of this kind, how important does the principle become when applied to the creation of new characteristics and qualities in oneself that are conducive to success. You all know just about the ones you need, and now here is the way to go about getting them.

To many people Auto-Suggestion means simply the repeating of certain words to themselves, like "I am Energetic—I am Ambitious," etc.. etc. Now this

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plan is all very well, for a constant impression of this kind will undoubtedly tend to develop the suggested qualities in one. But there is a far more scientific plan known to psychologists, and that is the one I am going to urge upon your consideration. It is that not only should one "say" things to himself, but that he should also create Mental Images of the desired thing, and should also act out the part he wishes to play, in a sort of extended preliminary rehearsal.

All this may seem odd to you unless you have studied the psychological principles underlying it, which I have not time to go into here. The thing to remember is that constant thinking of a desired quality of mind, accompanied with the indulgence in the Mental Picture of yourself as actually possessed of the quality itself, and also accompanied by an "acting out" of the part you would like to play, will in due time so impress and mould your mind that you will *actually possess* the quality itself. Here is a great psychological law I have expressed. Read it again, study it, and make it your own.

For instance let us suppose that you lack Ambition. Well, the first thing is to rouse the Desire to become Ambitious. Then start in the plan of "sez I to myself, sez I," and make constant affirmation of the fact that: "I am *Ambitious—very Ambitious—my Ambition grows every day,*" and so on. Then picture yourself in your imagination as being Ambitious—see yourself as moving around in the world possessed of an insatiable Ambition which is leading you to strenuous action and wonderful accomplishments. Then begin

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to act out the part of the Ambitious man—study some Ambitious man until you catch his feelings and then begin to *look* Ambitious; *talk* in the tones of a man possessing Ambition; walk like an Ambitious man—in short act out the part to the smallest details. Now remember I do not mean to copy the mannerisms of the man you have taken for your model—this is not the thing at all. Simply study him until you can get his *feelings*—until you can recognize the Ambitious emotion and Mental Attitude animating him, and then go to work to *feel* the same inward feeling yourself, and to act out the feeling. If you can once get the *feeling*, then all you've got to do is to act it out right.

You will find that this plan of mental discipline and exercise may be used for the acquirement of any and every one of the positive qualities you may desire to acquire and possess. This is no mere theory, but is a scientific fact known to and taught by some of the leading authorities on the subject in the world. It has been the basis of the making over of thousands of people, some of whom have paid enormous fees to teachers for just this plain advice, elaborated and padded out into long series of personal lectures and lessons. I offer you something here that is well "worth while." Now it is for you to take it and use it.

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CHAPTER X**Harmony**

ALL through Nature, and Nature's manifestations, there exists rhythm and Harmony. Everything in the Universe is in unceasing action. There is a universal vibratory movement apparent everywhere. From the atoms, and the particles composing the atoms, up through all the material combinations and groupings there is constant, incessant vibration and motion. And from this constant motion, and running through its entire manifestation, there is apparent a constant and invariable law of rhythm. Just as there is a rhythm apparent in all that we call music, so is there a rhythm in the music of Nature. And from that rhythm proceeds that which we call Harmony.

The planets as they swing in regular orbits around the sun—yes, the suns as they swing around still greater suns—and so on until the mind fails to grasp the wonder of it all—all manifest rhythm. The sea in its manifestation of the rise and fall of the tides, exhibits rhythm. The heart of man breathes in rhythmic measure. In the great waves of light traveling to us from the sun and stars, millions upon millions of miles away, there exists a rhythmic measure registered upon the delicate instruments of science.

You have heard of the wonderful force latent in the rhythmic measure of music. You have read of instances in which mighty bridges have been shattered

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by the note of the violin constantly sounded in an uninterrupted rhythm. It seems almost incredible, but it is true that the soft note of a tiny violin, constantly sounded in regular rhythm can become powerful enough to make the bridge first tremble, and then shudder, and then sway to and fro until it finally collapses. Science teaches us that even the mighty steel skyscrapers of our great cities could be brought to the ground in a mass of twisted steel rods, if one were but to ascertain the keynote of the entire building, and then manage to start into motion the vibrations of a strong musical instrument, constantly sounding that one keynote, over and over again, for hour after hour, until the great giant structure would "catch the motion" and begin to tremble.

"To catch the motion," that is it. If we could but "catch the motion" of Nature's great rhythmic harmony we could accomplish anything. And this is not such a wild dream as might be supposed at first glance. There is a great rhythmic harmony inherent in the mind of man. Just as the bridge has its keynote, so has the mind of each man, and the great mind of the race of men. And if we will but withdraw ourselves from the incidents and distractions of the outer life and retire for a moment or so within the inner regions of ourselves, we may catch the faint echo of that great Universal Harmony of the mind, sounding clear and well defined. If we can do this, we have but to take up the mental keynote and sound it until we make our influence felt.

Men of the busy world—the "practical" men of

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our day—are beginning to realize this fact, and we hear strange stories of such men closing their private office doors for a few moments during the day, and communing with themselves, withdrawing their attention from the distracting thoughts and scenes of the outside world. This is no mere transcendental idea, but a fact that many shrewd business men of the day are turning to good account.

Remember, that "in quietness there is strength." Every person who is ambitious and has a definite objekt in life should take a few minutes off each day, and sit alone, giving himself a chance to think, meditate, and allow the great rhythmic harmony of Nature to flow through his cleared mind, and thus gain renewed strength and energy. It is in these quiet moments, when the outer mind is relaxed and resting, that the inner mind flashes to us that which is best for us to do. We should cultivate this habit in moments of meditation, when we may escape from the people and crowd, and thus be able to listen to the voice that sounds from within. By doing this we place ourselves in harmony with the great Universal Power from which all original ideas spring into our mental organism ready for use a few moments later when we re-emerge into the world of action and of men.

Here are a few directions for entering into harmony with the Universal Rhythm of Nature: First, your mental attitude must be right. You must have gained control of your thoughts and words, so that your mind is open and receptive to the great good of the world. There must be no hate there, no discouragement, no

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pessimism, no negative, cringing, worm-of-the-dust or poverty thought—your frame of mind must be that of good-will, encouragement, optimism, with positive thoughts expectant of wealth, prosperity, and all the good things that man, heir of the universe, is entitled to by right of his sonship. This latter mental attitude will surround you with a personal thought atmosphere which repels from you the negative or evil things and attracts to you the positive or good things of life.

When you are satisfied that your personal atmosphere is right, then each day, preferably between twelve and one o'clock, or if that time is not convenient, early in the morning just after your bath, close the doors of your room, shutting out everybody and everything for a few moments. Take precautions that you shall not be disturbed, and then put away from your mind the fear of interruption and disturbance. Take a position of restful and peaceful calm. Relax every muscle, and take the tension off of every nerve. Take a few deep restful breaths, which will seem like great sighs, and will tend to relax your body and mind. Then detach your thoughts from the outer world, and things, and turn the mind inward upon yourself. Shut out all the material cares, worries and problems of the day and sink into a mental state of peaceful calm. Think "*I open myself to the inflow of the Universal Rhythmic Harmony,*" and you will soon begin to feel a sense of relationship with that Harmony coming into you, filling your mind and body with a feeling of rest and peace, and latent power. Then shortly after will come to you a sense

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of new strength and energy, and a desire to once more emerge upon the scene of your duties. This is the time for you to close the meditation. Do not seek to prolong it, but go forth with your new energy, filled with the vibrations of the Universal, and you will see how refreshed and vigorous you are, and how your mind leaps eagerly and enthusiastically to the tasks before it.

Oh yes! all this does belong to the subject of Financial Success as you will find out if you will practice a little and discover the secret of the silence as given above. If you doubt it and smile with a quizzical, know-it-all smile then you are the one who needs it most. Just remember that this is not written by some wild theorist soaring in the clouds of hazy metaphysics, but by a business man—part of it during business hours amidst the cares, duties, and exactions of a strenuous business life—who has applied these principles and knows whereof he speaks.

I shall now tell you a secret known only to a few. From this time on it is yours. See that you use it. Here it is: A few moments spent with your inner self and the Great Universal Power each day, as described above, if practiced assiduously, will establish within you the Creative Mind—that wonderful thing which marks the difference between the Italian ditch digger, who plods along from day to day with never a new idea for his own or humanity's betterment, and the man "at the top" who "does things"; the constructive man who builds railroads, steamships, large mercantile establishments, and who furnishes

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funds to carry the great work of the world along. Both of these men are needed, but it feels better to be near the top. The more you practice, the more you will open up that great subconscious reservoir of yours which is overflowing with original ideas. In time you will gain the power to get in touch with your inner self and tap that reservoir wherever you may be—in the street car—out for a walk—while you are shaving—and there will flash through to your conscious mind, in vivid outlines, ideas that when worked out will mean for you Money and Financial Independence.

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CHAPTER XI**Creation**

THE title of this chapter may appear strange to some of those who find it in a book entitled "The Law of Financial Success," and such people may wonder what in the world "Creation" has to do with the subject of Financial Success. I ask such persons to wait patiently until the chapter is finished, and I promise to do my best to convince these doubters that Creation has *very much* to do with the attainment of Financial Success, and that, in fact, there can be little or no Financial Success without the operation of the creative energy of the mind.

Did you ever stop to think that in the case of some of the mighty bridges spanning the rivers surrounding New York City, each span, each strand of steel, each support, each bit of construction—and the whole bridge in its entirety—existed and was created in the mind of the designer before it was manifested or materialized?

Did you ever think that the great buildings which rear their imposing forms and shapes along our business streets were created in the minds of their architects, and actually existed in their minds before the buildings could be erected?

Did you ever think that the delicate mechanism of the watch you are carrying in your pocket existed in the mind of its designer long before the material

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watch was evolved from the parts? The watch would not be, and could not be, unless the designer had seen it all in his mind's eye, down to the smallest detail, before he materialized it.

The above statements are more or less commonplace, but the majority of people overlook these important facts in the contemplation of material things. They ignore the fact that anything and everything that has ever been created in material form must of necessity have been created in mental form previously. There is no exception to this rule. Every thing that is materialized must have existed previously in the mind of the person creating it. The house, the bridge, the watch, the suit of clothes, the hat, the pen-knife, the shoes, the buttons on the clothes—everything that you can see, or think of, *that has been made*, has first been created mentally, in its every part and as a whole.

When we materialize a thing by creating or building it, we simply build the material around the mental picture of the thing that we have first created. *The primal building is in the mind.* And this is true of Financial Success just as it is true of everything else. Some build little by little, seeing only just a little in advance of their building, and thus do their mental creation by piece-meal. Others see the whole thing in general outlines and then fill in the details as they go along. The principle is the same in both cases.

It is told of Thomas Lawson, of Boston—he of “Frenzied Finance” fame—that when he was a youth he painted a mental picture of a large estate on which

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there was the finest breed of horses, and the choicest cattle in the world; a beautiful home furnished and filled with objects of artistic value; and everything else necessary for the completion of his conception of an ideal home. He has said that his successive steps toward the acquirement of that home—the gaining of the wealth necessary for its purchase, was like the filling in of the details of the picture, the image of which never faded away from his mind.

And so it is with Financial Success. You must form a mental picture of what you want, and then bend every effort to fill in the picture. Every person should have a purpose in life. To win anything one should have a definite goal for which to strive. We should have a picture in our mind of what we want to own or attain. If we want money, we should create a mental picture of money—see ourselves using it, handling it, spending it, acquiring more, and in short going through all the motions of the man of money. One should paint a great mental picture of wealth, and then start to work to fill in the picture, and to materialize it.

What do you suppose would happen if the architect of the bridge, or building, or the designer of the watch should fail to see in his mind that which he was about to create? Can you not see that there would be no building worth while, and that the result of the attempt to build watch, bridge, or skyscraper in this way would result in a mere throwing together of material, without regard to beauty, stability or proper use?

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And so it is with the majority of people—they sit down and say “Oh, I want money—I want money,” and that is all there is to it. They do not use their imaginations sufficiently to *mentally create money*, and then proceed to materialize it. They are like a man who would sit down crying out: “Oh, I want a wood-pile, high and big with good wood.” The man who gets the wood-pile, glances around the place where he wants the pile, and then he forms a mental picture of how that wood-pile will look when completed—just about how high and broad it should be, and then he starts to work to fill in the picture with the wood, working away sawing and piling until at last his picture is materialized.

Oh, I tell you friends, you must first *know just what you want*, before you will be able to materialize it. Unless you *know what you want*, you will never get anything. The great successful men of the world have used their imaginations, instead of despising them. They *think ahead* and create their mental picture, and then go to work materializing that picture in all its details, filling in here, adding a little there, altering this a bit and that a bit, but steadily building—steadily building.

If you would attain Financial Success, you must become a mental creator and designer of that which you long for as well as a material builder. The two go hand in hand and work for Financial Success.

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CHAPTER XII**Concentration**

EVERY person who reads this chapter has heard the word "Concentration" used frequently; has seen it in print often; and has used it repeatedly in conversation. But how few really know just what it means—or are able to form a mental picture of Concentration. Let us consider the term a moment, for until you are able to form a clear mental picture of it, you will not be able to apply it advantageously.

What is "Concentration"? Well, the dictionaries tell us that the word means the act or process of bringing or directing things toward a common center, and thereby condensing and intensifying the force of the thing. And that is the key-note of the word—that is the mental picture of it—this *bringing forces to a common center*.

One can best form a mental picture of the idea expressed in the word by thinking of a sun-glass which so concentrates the rays of the sun to a focus, or common center, that their powers are intensified upon the spot so that they easily burn a hole through anything placed on the spot.

We can never expect to win out in anything unless we firmly concentrate our minds upon the thing we seek. We have got to make our mental picture of what we want, and then start in to desire it as hard as we are able to, and by so doing we will concen-

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trate our attention and will upon that thing until "something happens." We must learn to concentrate our powers and will upon the desired object, just as the sun-glass concentrates the rays of the sun upon the common focus. We must learn to focus our energies upon the thing we want, and then to keep the focus steady from day to day, never allowing ourselves to be side-tracked or swerved from our main object of desire, interest and will.

The majority of people have little or no concentration, and they resemble the puppy-dog whose attention is attracted by first one thing and then another, and who runs from this thing to that, to and fro, not knowing what he wants long enough to get it, but continually wasting his energy in chasing things that have attracted the attention of the moment.

One should begin by practicing concentration on little things, until he masters them, and then he may move on to the consideration and contemplation of larger things. It is quite an art to be able to do one thing at a time, to the exclusion of distracting thoughts and objects. The best workmen along any line of human effort are those who are able to concentrate on their work, and practically lose themselves in their tasks for the time being.

The first step in acquiring Concentration begins, of course, in the control of the attention. Master the attention and you have acquired the art of Concentration. By holding your attention upon a thing, you direct to it your mental forces, and new ideas, plans and combinations spring into your mind and fly to a

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common center. Besides this you put into operation the Law of Attraction and direct its forces to that same common center. Without concentrated attention you scatter and dissipate your mental forces and accomplish nothing at all.

I urge upon all who read this book the importance of beginning to cultivate concentration. Begin by acquiring the habit of attending to one thing at a time, concentrating the attention upon it, and then completing it and passing on to another thing. Avoid the baneful practice of thinking of one thing while doing another. Think of and work upon the thing before you, and hold your attention there until it is completed. The thinking and action should pull together, instead of in opposite directions.

An eminent authority tells us that: "It is a matter of no small importance that we acquire the habit of doing only one thing at a time, by which I mean that while attending to any one object, our thoughts ought not to wander to another." Another authority adds: "A frequent cause of failure in the faculty of attention, is striving to think of more than one thing at a time." Another says: "She did things easily because she attended to them in the doing. When she made bread, she thought of bread, and not of the fashion of her next dress, or of her partner at the last dance." The celebrated Lord Chesterfield said: "There is time enough for everything in the course of a day, if you do but one thing at a time; but there is not time enough in a year if you try to do two things at a time."

CONCENTRATION

If there is any secret of concentration, it is contained in the following sentence: *You can concentrate on anything you are intensely interested in, or dearly love.* For instance, if you are a young man engaged to a beautiful young lady, the ideal woman to make your life complete, you have no trouble in thinking about her and how happy you will be after the knot is tied. In fact, most of your time—when you are not thinking of your work—is given over to thoughts of *that girl*, and your future together. Sometimes even her face pops up before you and you think of her when you should be devoting your time and thought to the work you are paid for. If you are the proud father of a new baby girl or boy you have no trouble in thinking about that dear little bit of humanity. If you are a mother whose son is forging to the front in business or one of the professions, your thought goes as naturally to that boy as a duck takes to water. And so we might go down the whole gamut of humanity and find some one thing which each person is *interested in* or *loves*, and we would soon see that it is not a hard task for a person to think about or concentrate on that which is most dear to him or her.

Just at the present time the thing closest to your heart, next, of course, to that which you actually love, is or should be Financial Independence. For with money at your disposal you can give that girl everything she needs to make her happy; you can insure that child's future and make sure that it has the education which it deserves; you can establish that boy

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in business and give him a chance to express his full ability; you can complete those plans you have had in mind so long and you can do many things which are now impossible.

It certainly ought not to be hard for you to concentrate on Financial Independence when it means so much to you, ought it? Well, go to work now, and when your mind is not occupied with your regular duties, when your thought is roaming around here and there accomplishing nothing, when you find yourself thinking of something foolish or vicious, exert your will, draw back your thought, use your imagination to picture an ideal of what Financial Independence will mean to you, and then concentrate your whole thought on that ideal to bring it into materialization. Now is the time to begin, friend; do not leave it until to-morrow.

CHAPTER XIII

Persistence

IN the last chapter we considered the subject of "Concentration," and I tried to show you what an important part it played in the workings of the Law of Financial Success. But, if you concentrate on one thing this minute, and another thing the next moment, and so on, flitting from one flower to another like the butterfly, you will accomplish very little. What is needed is a steady, determined, persistent application to the one object upon which you have set your mind. Having found the object of your desire and knowing how to concentrate upon it, you should then learn how to be Persistent in your concentration, aim, and purpose.

There is nothing like sticking to a thing. Many men are brilliant, resourceful, and industrious, but they fail to reach the goal by reason of their lack of "stick-to-it-iveness." One should acquire the tenacity of the bulldog, and refuse to be shaken off of a thing once he has fixed his attention and desire upon it. You remember the old Western hunter who when once he had gazed upon an animal and said "You're my meat," would never leave the trail or pursuit of that animal if he had to track it for weeks, losing his meat in the meantime. Such a man would in time acquire such a faculty of Persistence that the animals

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would feel like Davy Crockett's coon who cried out, "Don't shoot, mister, I'll come down without it."

You know the dogged persistence inherent in some men that strikes us as an irresistible force when we meet them and come into conflict with their persistent determination. We are apt to call this the "Will," but it is our old friend Persistence—that faculty of holding the Will firmly up against objects, just as the workman holds the chisel against the object on the wheel, never taking off the pressure of the tool until the desired result is obtained.

No matter how strong a Will a man may have, if he has not learned the art of persistent application of it he fails to obtain the best results. One must learn to acquire that constant, unvarying, unrelenting application to the object of his Desire that will enable him to hold his Will firmly against the object until it is shaped according to his wishes. Not only to-day and to-morrow, but every day until the end.

Buxton has said: "The longer I live, the more certain I am that the great difference between men, between the feeble and the powerful, the great and the insignificant, is Energy—Invincible Determination—a purpose once fixed, and then Death or Victory. That quality will do anything that can be done in this world—and no talents, no circumstances, no opportunities, will make a two-legged creature a man without it."

Donald G. Mitchell said: "Resolve is what makes a man manifest; not puny resolve; not crude determinations; not errant purpose—but that strong and indefatigable Will which treads down difficulties and

PERSISTENCE

danger, as a boy treads down the heaving frost-lands of winter, which kindles his eye and brain with a proud pulse-beat toward the unattainable. Will makes men giants."

Disraeli said: "I have brought myself by long meditation to the conviction that a human being with a settled purpose must accomplish it, and that nothing can resist a Will which will stake even existence upon its fulfillment."

Sir John Simpson said: "A passionate desire, and an unwearied Will can perform impossibilities, or what may seem to be such to the cold and feeble."

And John Foster adds his testimony, when he says: "It is wonderful how even the casualties of life seem to bow to a spirit that will not bow to them, and yield to subserve a design which they may, in their first apparent tendency, threaten to frustrate. When a firm decisive spirit is recognized, it is curious to see how the space clears around a man and leaves him room and freedom."

Abraham Lincoln said of General Grant: "The great thing about him is cool persistency of purpose. He is not easily excited, and he has got the grip of a bull-dog. When he once gets his teeth in, nothing can shake him off."

Now, you may object that the above quotations relate to the Will, rather than to Persistence. But if you stop to consider a moment you will see that they relate to the PERSISTENT Will, and that the Will without Persistence could accomplish none of these things claimed for it. The Will is the hard

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chisel, but Persistence is the mechanism that holds the chisel in its place, firmly pressing it up against the object to be shaped, and keeping it from slipping or relaxing its pressure. You cannot closely read the above quotations from these great authorities without feeling a tightness of your lips, and a setting of your jaw, the outward marks of the Persistent Dogged Will.

If you lack Persistence, you should begin to train yourself in the direction of acquiring the habit of sticking to things. This practice will establish a new habit of the mind, and will also tend to cause the appropriate brain-cells to develop and thus give to you as a permanent characteristic the desired quality that you are seeking to develop. Fix your mind upon your daily tasks, studies, occupation or hobbies, and hold your attention firmly upon them by Concentration, until you find yourself getting into the habit of resisting "side-tracking" or distracting influences. It is all a matter of practice and habit. Carry in your mind the idea of the chisel held firmly against the object it is shaping, as given in this chapter—it will help you very much. And read this chapter over and over again, every day or so, until your mind will take up the idea and make it its own. By so doing you will tend to arouse the desire for Persistence and the rest will follow naturally, as the fruit follows the budding and flowering of the tree.

HABIT

CHAPTER XIV**Habit**

HABIT is a force which is generally recognized by the average thinking person, but which is commonly viewed in its adverse aspect to the exclusion of its favorable phase. It has been well said that all men are "The creatures of habit," and that "Habit is a cable; we weave a thread of it each day, and it becomes so strong that we cannot break it." But the above quotations only serve to emphasize that side of the question in which men are shown as the slaves of habit, suffering from its confining bonds. There is another side to the question, and that side shall be considered in this chapter.

If it be true that Habit becomes a cruel tyrant ruling and compelling men against their will, desire, and inclination—and this is true in many cases, the question naturally arises in the thinking mind whether this mighty force cannot be harnessed and controlled in the service of man, just as have other forces of Nature. If this result can be accomplished, the man may master Habit and set it to work, instead of being a slave to it and serving it faithfully though complainingly. And the modern psychologists tell us in no uncertain tones that Habit may certainly be thus mastered, harnessed and set to work, instead of being allowed to dominate one's actions and character. And thousands of people have applied this new knowl-

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* edge and have turned the force of Habit into new channels, and have compelled it to work their machinery of action, instead of being allowed to run to waste, or else permitted to sweep away the structures that men have erected with care, and expense, or to destroy fertile mental fields.

A habit is a "mental path" over which our actions have traveled for some time, each passing making the path a little deeper and a little wider. If you have to walk over a field or through a forest, you know how natural it is for you to choose the clearest path in preference to the less worn ones, and greatly in preference to stepping out across the field or through the woods and making a new path. And the line of mental action is precisely the same. It is movement along the lines of the least resistance—passage over the well-worn path. Habits are created by repetition and are formed in accordance to a natural law, observable in all animate things and some would say in inanimate things as well. As an instance of the latter, it is pointed out that a piece of paper once folded in a certain manner will fold along the same lines the next time. And all users of sewing machines, or other delicate pieces of mechanism, know that as a machine or instrument is once "broken in" so will it tend to run thereafter. The same law is also observable in the case of musical instruments. Clothing or gloves form into creases according to the person using them, and these creases once formed will always be in effect, notwithstanding repeated pressings. Rivers and streams of water cut their

HABIT

courses through the land, and thereafter flow along the habit-course. The law is in operation everywhere.

The above illustrations will help you to form the idea of the nature of habit, and will aid you in forming new mental paths—new mental creases. And, remember this always—the best (and one might say the only) way in which old habits may be removed is to *form new habits* to counteract and replace the old undesirable ones. Form new mental paths over which to travel, and the old ones will soon become less distinct and in time will practically fill up from disuse. Every time you travel over the path of the desirable mental habit, you make the path deeper and wider, and make it so much easier to travel it thereafter. This mental path-making is a very important thing, and I cannot urge upon you too strongly the injunction to start to work making the desirable mental paths over which you wish to travel. Practice, practice, practice—be a good path-maker.

The following rules will help you in your work in forming new habits:

1. At the beginning of the formation of a new habit, put *force* into your expression of the action, thought, or characteristic. Remember that you are taking the first steps toward making the new mental path, and it is much harder at the first than it will be afterwards. Make the path as clear and deep as you can, at the start, so that you can see it readily the next time you wish to travel it.

2. Keep your attention firmly concentrated on

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the new path building, and keep your eyes and thoughts away from the old paths, lest you incline toward them. Forget all about the old paths, and concern yourself only with the new one that you are building.

3. Travel over your newly made path as often as possible. Make opportunities for doing so, without waiting for them to arise. The oftener you go over the new path, the sooner will it become an old, well-worn, easily traveled one. Think out plans for passing over it and using it, at the start.

4. Resist the temptation to travel over the older easier paths that you have been using in the past. Every time you resist a temptation, the stronger do you become, and the easier will it be for you to do so the next time. But every time you yield to the temptation, the easier does it become to yield again, and the more difficult does it become to resist the next time. You will have a fight on at the start, and this is the critical time. Prove your determination, persistency, and Will power now, right here at the start.

5. Be sure that you have mapped out the proper path—plan it out well, and see where it will lead you to—then go ahead without fear and without allowing yourself to doubt. "Place your hand upon the plow, and look not backward." Your goal is Financial Success—then make a good, deep, wide mental path leading straight to it.

CHAPTER XV

Claiming Your Own

THERE has grown up in the minds of many people the delusion that there is some real merit in taking the mental position that desirable things are "too good for me," and denying that they have any merit whatsoever in them. So prevalent has become this idea that it has developed a race of hypocrites and pharisees, who go about proclaiming their humble goodness, and their meek humility, until one gets tired of hearing their talk—and *talk* is all there is to it, for these same people slyly manage to reach out for the good things in sight, even while decrying the value of the aforesaid good things, and denying their worthiness to receive anything at all.

I take quite the other position. I believe that there is nothing too good for the men and women who assert their right to live and to partake of the good things of earth. I am reminded of the French soldier who carried a dispatch to Napoleon, and whose horse dropped dead from fatigue as he sprang from it and handed the Emperor the dispatch which he had carried from miles away. Napoleon wrote an answer, and dismounting from his horse handed the bridle to the soldier, saying "Take this horse and ride back, comrade." "Nay," cried the soldier as he gazed at the blooded horse and his trappings, "it is too magnificent and grand for me, a common

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soldier." "Take it!" cried Napoleon, "*there is nothing too grand and magnificent for a soldier of France!*" And these words, rapidly repeated through the ranks and columns of his army, gave to his tired troops a new and fresh inspiration and energy. "Nothing too grand and magnificent for a soldier of France," they said, and the thought that they were such worthy individuals inspired them to the almost miraculous deeds that followed.

Napoleon understood human nature, and the laws of psychology. Tell a man that he is a worm of the dust, and deserving of nothing but kicks and punishment, and if he believes you he will sink to the mental level of the worm and will cringe and crawl and eat dirt. But let him know that he has within him the divine spark, and that there is nothing too good for him; nothing that he has not a right to aspire to; no heights which are not his own if he but climb to them—tell him these things, I say, and he will become a transfigured creature, ready and willing to attempt great things, and do mighty deeds. "As a man thinketh in his heart, so is he."

And that is why I am trying to tell you that you have a right to all the good things there are—that you are a worthy human being and not a crawling thing of the dust. That is why I tell you to raise up your head and look the world in the eyes, affirming your relationship with the Divine Cause that brought you into being, and asserting your right to partake of your heritage from that Power.

Does not all Nature seem to come to the aid and

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assistance of the strong individuals who assert their right to live, and prosper? Does not Nature seem to try in every way to build up strong, confident, self-reliant, self-respecting individuals? Does it not seem to reserve the prizes of life for the strong hand that has courage to reach out and take them, instead of to those cringing, shrinking personalities that cower and shiver back in the corner, afraid to call their souls their own? There is nothing in Nature that gives any encouragement whatsoever to this false teaching of mock humility, and self-abasement of which we hear so much. The very persons who hold up this weak, negative ideal to their followers, are not especially noted for their meekness or humility—they are apt to be arrogant, selfish and grasping all the good things in sight, even while decrying and denying them. They are all words, words, words, with their cant phrases and negative admonitions. Away with such destructive and hurtful teachings. Make way for the new teaching that the good things of earth have been placed here for man's use, and for his development and happiness. There is nothing too good for Men or Women, for they are the rightful inheritors and heirs of their Divine Causer.

Does not Nature seem to strive to produce strong plants, strong animals, strong individuals? Does she not seem to delight in producing an individual, in either of the great kingdoms of life, who has the desire, energy, ambition and power to draw to itself the nourishment and nutriment which will enable it to express its life fully—which will enable it to become a

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proper, efficient and worthy channel through which may flow the great Stream of Life that has its source in the Divine Cause which is behind and back of all things? Is life but an effort to produce weak, miserable, unhappy beings—or is it an urge that seeks to develop strong, happy, noble individual forms? And how can one be happy, strong, and noble if the source of supply is denied him? What would the plant become if its nourishment were withdrawn?

And yet in spite of all these apparent facts of Nature, there are those who would have us refuse the full supply which the Divine Power has placed at our hand and bidden us partake thereof. These people would even deny the supply. Oh, I say to you, friends, the Power that called us into being has placed in this world of ours all that is necessary to our well-being, and has implanted in our breasts the natural hunger for nourishment, physical, mental and spiritual. This very hunger is Nature's promise that there exists that which is intended to satisfy it. And then, what folly to decry the hunger, or to deny the supply. That which you need and for which you are hungry, exists for you. It is yours, and you are not robbing others when you seek for it and draw it to you.

Claim Your Own, friends, Claim Your Own! Deny it not—decry it not—but cry aloud "It is Mine Own—I Demand It—I attract it to Me!" Claim Your Own!

MAKING MONEY

CHAPTER XVI

Making Money

"The possession of money gives confidence, the lack of it self-consciousness."

IN the preceding chapters of this book we have discussed "The Law of Financial Success," and suggested methods and given instruction for the development of the various positive qualities necessary to the one who desires to get into harmony with the LAW.

But our exposition of the LAW is not yet complete. Like everything else in Nature, it has two sides: for instance, we have male and female, heat and cold, light and darkness, sunshine and rain, and one is just as necessary to the whole as is the other.

We have said very little as to the handling of money. What has gone before was extremely practical and all very necessary, because we must "know" before we "do"—we must "possess" before we "use." If you have read carefully and studied with a purpose that which has preceded, and have decided to take advantage of the suggestions given, you are now ready for this final chapter, "Making Money," toward which all the others have been leading you.

A person might possess every one of the positive qualities, but if he were in the back woods or the Desert of Sahara, where there is no money in circulation, he never could become financially independent,

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for the second part of the LAW could not be brought into action. And again, on the other hand, a person might be left a mint of money and if he did not know how to take care of it, or if he did not possess the necessary positive qualities by means of which he might make more money, he would lose it all in a few years, and he himself become a tramp of the worst type. This is not an uncommon occurrence, and may be verified at any shelter house or Salvation Army Barracks in our larger cities.

An illustration from real life, showing how the LAW worked in one instance will here be given. The writer is acquainted with a gentleman of middle age now occupying an enviable position in financial circles, and who, because of the development of the positive qualities, will before he dies become much more prominent and leave his mark on the world. This man was born "with a gold spoon in his mouth," and all during his youthful days had everything and anything a young man could want, as well as many things he did not need. In time reverses came, and these, combined with extravagance, swept away the fortune that had been bequeathed to him. Here was a young man about twenty years of age left without a dollar, and with absolutely no training in the direction of earning a living. After a few years of the hardest kind of knocks, he made his way to the far West. There he obtained an inside position where he worked for a time, until it began to tell on his health. One day while at work in the office, and wondering what was going to become of him, a great

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truth dawned on his mind. It was this: *I can never amount to anything or become very wealthy like my father by merely working with my hands. The only way to make money is to compel money to work for me.*

With a definite object in view, he gave up his inside "position" and took a "job" on the railroad grade as a teamster. In less than six months, by depriving himself of every luxury, he had accumulated enough money to partly pay for one pair of mules. These he hired out, acting himself as driver. After a while he bought a second pair on credit, giving a mortgage on both pairs for payment, and hired a man to drive the second pair. When that pair was paid for he bought two more pairs, again mortgaging all he had to pay for the second two pairs. When they were paid for he bought four more pairs, and then he went to work, not as a hired man, but as a contractor on his own account in a small way, and thus made money. The capital invested in these mules worked for him, and step by step in a few years he was in a position of affluence and power.

This man, just like every other man, had the germs of the positive qualities in him. All they needed was developing. This development was obtained by the knocks he received, both before and after that great truth dawned upon him.

Let me again express that truth in a little different language so that it may be impressed upon the mind of every one of my readers: *No man ever became very wealthy working with his hands alone; this*

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applies to the brain worker also. The only way to obtain much money is to make money work for you.

Jay Gould, the noted financier, once said: "One hundred dollars invested in the right place at the right time will earn as much as one man steadily employed." This is a great truth too, in financial matters, that we must let sink deeply into our consciousness.

But the question right now with many is, "How shall we acquire the first one hundred dollars so as to invest it?" And the only answer is, by saving it. There is no person, who, if he can earn wages, but can in time, by sacrificing some luxury, or by rigid economy, lay aside one, two or three hundred dollars. And the best way to do this is by putting in some good savings bank a stated sum each week, no matter how small that sum may be. One of the best aids to this is the metal bank in which you can drop your odd change, such as are loaned to their customers by up-to-date savings institutions. If you keep this up long enough, you are bound to acquire your first hundred dollars. By doing this you have acquired at the same time two valuable habits—economy and patience.

It is now necessary to place or invest this money, and more to be obtained in like manner, where it will bring back to you the largest possible returns and yet be perfectly safe. And the question comes to one at this point, "Shall I go into business for myself, as the young man did, or shall I work for another and invest my savings and watch them grow?"

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That depends. If you have developed the qualities of courage, initiative, self-confidence and grit to a remarkable degree, and the opportunity presents itself, go into business for yourself and you will win. If not, hold onto your present position, but be always on the lookout to better yourself, and increase your salary, and in the meantime invest your surplus money in some good security.

When making an investment do not be blinded either by your own prejudice or the prejudice or craftiness of some stock, bond, mortgage or banking house salesman. Remember this—and in doing so realize that it is a frailty of human nature and the instinct of self-preservation that makes it so—that whatever a man or firm is offering for sale at the time you approach them is the best thing for you to buy. Other investments offered by other firms *may be good*—but, this is best for you. Realize this frailty, use your own judgment, don't knock the other fellow, and invest in what seems best to you after hearing the stories of all of them.

The writer can command no language strong enough in which to express his contempt for the social parasite who obtains the money of people under false pretenses or by making glittering promises of great wealth on short notice without ever intending or expecting to make any returns. It matters not whether he be an absconding cashier or president of a bank, the president or representative of a noted stock or bond house, who has knowingly sold the stocks or bonds of a corporation that is watered beyond all

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limits, or a "fake" mining promoter. These men all belong in the same class, they are rascals and their place is behind the prison bars.

I shall now present, as concisely as possible, the various methods of investing money, and in an unprejudiced manner give the advantages and disadvantages of each.

At the head of all investments, as regards safety of capital, stand government bonds. They are in no way attractive to the small investor, because of the low rate of interest. Their principal demand is by National Banks, which are compelled to buy and deposit these bonds with the United States Treasurer, to protect their issue of bank bills. State bonds are considered almost as safe as government bonds (though some states have repudiated their obligations), but also pay a low rate of interest.

Savings banks pay their depositors three and sometimes four per cent. Placing money in a savings bank may be regarded as an investment, since the depositor loans his money to the banker, and he in turn uses that money to earn money for the stockholders of the bank. It would take a great many years for a man to acquire a competence or to become financially independent by merely keeping his money in a savings bank.

Municipal bonds, including county, city, town, school, water, city hall, sewer and special assessment bonds pay from four to five per cent. The best ones are, in large demand, at these low rates of interest, by large estates and trustees for the investment of trust

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funds, the investing of which is restricted by law to securities of this character. Some municipal bonds are safer than others, depending upon the standing and character of the municipality issuing them. All depend upon some form of taxation for the payment of interest, as well as principal. The best way to purchase municipal bonds is to get in touch with some reputable bond house making a specialty of them, and buy under the instruction of some man whom you can trust to tell the truth.

Steam and electric railway bonds and public service corporation bonds may all be classed together for convenience sake. They pay from four to seven per cent. In buying them it is best to consult an authority, as some are very much safer than others.

Real estate mortgages pay from four to eight per cent, depending upon locality and the character of security, and are in large demand by a class of investors who have sums varying from \$ 5,000 and upwards, and who depend upon this class of investment for an income. In buying real estate mortgages, know the people who are placing the mortgages—their ability to make the interest payments, and whether there is any chance of default. There is a moral as well as a financial obligation involved here.

Real estate pays anywhere from five to ten per cent, depending upon its location. While there are opportunities for large profits in the appreciation of real estate in some localities, there is always the risk of great depreciation. One thing should be remembered in buying real estate for a permanent investment

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and that is the danger of booms, with their enthusiasm, lack of judgment, inflated prices and general lack of conservatism. Remember that the yield should be adequate to the risk—see to it that the uncertainty of an income is reduced to a minimum.

Industrial stocks pay from five to twenty per cent, and are dependent largely upon the commercial conditions of the country, the nature of the business, the amount of competition, and the character of the management. The utmost caution should be exercised in investing your savings in stocks of this character, and you must know absolutely that you are dealing with reliable, capable and honest people.

The stocks of legitimate mining companies pay from six to many hundred per cent on the par value, and are dependent upon the character and location of the property, and the reliability of the men in control. There is always great danger to the small investor in putting his money into mining stocks, as he is not in a position to determine, as a rule, the intrinsic value of same. He must depend wholly upon the character and reliability of the men who are responsible for the intelligent and conscientious use of his money in the operation of a mining property. More fortunes have been made in mining than in any other of the many industries in the United States. There have also been many a poor man's and woman's hard earned savings lost by turning over their little all to some glib-tongued promoter while there was not at any time even a remote possibility of ever getting any returns.

The all-important question, when investing your

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money, is to know those with whom you are doing business. There are many meritorious propositions being handled by honest, capable men, which offer great opportunities to the small investor, and if he can but use careful judgment and discretion in determining the right persons to do business with, there is no reason why the most humble cannot acquire a competency by careful and intelligent investing.

The reader may know of or learn about lots of other ways of investing money, besides those presented above. If so, and they "look good to you" after putting the facts in each case through the mill of Reason and Judgment, take advantage of the opportunity. If you lose, do not be a "namby-pamby" and cry over spilt milk; "get busy" and begin again.

And even if great reverses come and everything you possess is swept away, don't sink back in despair and give up the ship. Rest a while and then go at it again harder than ever, but this time follow the LAW. It is no sin to go broke or even to be bankrupt. The dishonor lies in remaining so. As Josh Billings said: "Sukces don't konsiet in never makin' mistakes, but in never makin' the same one twict." And Ella Wheeler Wilcox writes:

"'Tis easy enough to be pleasant
When life flows by like a song,
But the man worth while
Is the man with a smile
When everything goes dead wrong."

In judging any investment it is always wise to know a few inside facts in regard to the proposition

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offered. The only way to find out anything is by asking questions either of yourself, while you are reading the "prospectus," or else of the officers of the company, if you do not find these questions answered somewhere in the literature.

The following "*Investors' Questions*" are taken from a book called "Financing an Enterprise" by Francis Cooper, published by the Ronald Press, and will bring out the truth in regard to an investment, if anything will. Don't hesitate to ask them of anyone who wants you to invest your money with him.

I. NATURE OF ENTERPRISE.

1. Is the basis of the enterprise sound?
2. Is the business or undertaking profitable elsewhere?
3. What competition or opposition will be met?
4. What peculiar advantages does it enjoy over these others?
5. Can it be conducted profitably under existing conditions?

II. PLAN OF ORGANIZATION.

1. In what state organized?
2. What is the capitalization?
3. Is the capitalization reasonable?
4. Has the stock been issued in whole or in part and if so, for what?
5. Is the stock offered for sale full-paid and non-assessable?
6. Has any of the stock preferences?
7. Is any stock unissued or held in the treasury?
8. Who has stock control?
9. Are the rights of smaller stockholders protected?
10. Are there any unusual features in charter or by-laws?

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III. PRESENT CONDITION OF ENTERPRISE

As to property.

1. What properties or rights are controlled?
2. What is their value and how estimated?
3. Are these properties or rights owned, or held under lease, license, grant, option or otherwise?
4. If owned, are titles perfect?
5. Are there any incumbrances on the properties or rights?
6. If not owned, are the holding papers in due form?
7. If not owned, are the terms of holding reasonable, satisfactory and safe?
8. In event of liquidation, what would be worth of property?

As to Operation.

1. What operations have been or are now carried on?
2. What have been the results?
3. What difficulties, if any, have been encountered?
4. What is demand for the product or operation of the enterprise?
What is present status of the enterprise?
Are proper books kept?

As to Finance.

1. What are the present assets and their actual value?
2. What debts, claims, fees, rents, royalties or other payments or obligations are now due or are to be met and carried?
3. From what resources are these to be met?
4. Who handles the moneys and under what safeguards?
5. What are or will be the running expenses, salaries, etc.?

IV. MANAGEMENT.

Directors.

1. How many members in the board?
2. Who are these members?

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3. What is their past record and present business status?
4. Who are the active members of the board?
5. Who, if any, are inactive?
6. Are meetings regularly held and attended?
7. Who compose the executive committee, if any, and what are its powers?
8. Are the directors stockholders to a material amount?

Officers.

1. Who are the officers?
2. What are their previous records?
3. What are their special present qualifications?
4. Are they able to work together without friction?
5. What compensation do they receive or are they to receive?
6. Are they interested in the enterprise beyond their salaries?

V. PLAN OF OPERATION.

1. What is the general plan of operation?
2. What special reasons, if any, led to its adoption?

VI. THE PROPOSITION.

1. Is the general proposition a fair one?
2. Is the price of stock or bonds reasonable?
3. How do these prices compare with any former prices?
4. If common stock is offered, do preferred stock, bonds or other profit-sharing obligations take precedence and to what amount?
5. What reserve of profits will be retained before dividends are to be declared?
6. If preferred stock is offered, is it cumulative, does it vote, when is it redeemable and at what price, what sinking fund provision is made for redemption and are any peculiar provisions attached? Do

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any bonds or other obligations take precedence of the preferred stock?

7. If bonds are offered, what interest is paid, and when and where; upon what property are they secured, and when and how paid; is the trustee or trust company of repute; under what conditions are the bonds foreclosable; when and how are they or may they be redeemed; are there any other securities taking precedence, and are there any peculiar provisions in deed of trust?

VII. GENERAL.

1. What is the previous history of the enterprise or the property or undertaking on which it is based?
2. If inventions enter prominently, what is the previous record of the inventor?
3. By whom are the statements made, and is the party making them reliable?
4. Are there any contracts or obligations, not now effective, by which the enterprise will subsequently be affected?