
THE LAW OF SUCCESS

Revised and Updated

Volume IV

NAPOLEON HILL

and the Napoleon Hill Foundation

Edited by

Ann Hartley

Bill Hartley



The four volumes comprising *The Law of Success* . . .

Volume I: *The Principles of Self-Mastery*

Volume II: *The Principles of Personal Power*

Volume III: *The Principles of Self-Creation*

Volume IV: *The Principles of Personal Integrity*

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PRINCIPLES OF PERSONAL INTEGRITY

Cooperation

Profiting by Failure

Tolerance

The Golden Rule

The Universal Law of Cosmic Habitforce

DEDICATED TO

ANDREW CARNEGIE

who suggested the writing of the course, and to

HENRY FORD

whose astounding achievements form the foundation
for practically all of the lessons of the course, and to

EDWIN C. BARNES

a business associate of Thomas A. Edison,
whose close personal friendship over a period
of more than fifteen years served to help me carry on
in the face of a great variety of adversities
and much temporary defeat met with in organizing the course.

TRIBUTES TO “LAW OF SUCCESS”

From Great American Leaders

The publishers feel that you will realize more keenly the enormous value of these lessons if you first read a few tributes from great leaders in finance, science, invention, and political life.

Supreme Court of the United States Washington, D.C.

MY DEAR MR. HILL: I have now had an opportunity to finish reading your *Law of Success* textbooks, and I wish to express my appreciation of the splendid work you have done in this philosophy. It would be helpful if every politician in the country would assimilate and apply the 15 principles upon which the *Law of Success* is based. It contains some very fine material which every leader in every walk of life should understand.

WILLIAM H. TAFT

(Former President of the United States and Chief Justice)

Laboratory of Thomas A. Edison

MY DEAR MR. HILL: Allow me to express my appreciation of the compliment you have paid me in sending me the original manuscript of *Law of Success*. I can see you have spent a great deal of time and thought in its preparation. Your philosophy is sound and you are to be congratulated for sticking to your work over so long a period of years. Your students . . . will be amply rewarded for their labor.

THOMAS A. EDISON

PUBLIC LEDGER

Philadelphia

DEAR MR. HILL: Thank you for your *Law of Success*. It is great stuff; I shall finish reading it. I would like to reprint that story "What I Would Do if I Had a Million Dollars" in the Business Section of the *Public Ledger*.

CYRUS H. K. CURTIS

(Publisher of *Saturday Evening Post*, *Ladies Home Journal*)

King of the 5 and 10 Cent Stores

By applying many of the 15 fundamentals of the *Law of Success* philosophy we have built a great chain of successful stores. I presume it would be no exaggeration of fact if I said that the Woolworth Building might properly be called a monument to the soundness of these principles.

F. W. WOOLWORTH

Historic American Labor Leader

Mastery of the *Law of Success* philosophy is the equivalent of an insurance policy against failure.

SAMUEL GOMPERS

A Former President

May I congratulate you on your persistence. Any man who devotes that much time . . . must of necessity make discoveries of great value to others. I am deeply impressed by your interpretation of the "Master Mind" principles which you have so clearly described.

WOODROW WILSON

A Department Store Founder

I know that your 15 fundamentals of success are sound because I have been applying them in my business for more than 30 years.

JOHN WANAMAKER

From the Founder of Kodak

I know that you are doing a world of good with your *Law of Success*. I would not care to set a monetary value on this training because it brings to the student qualities which cannot be measured by money alone.

GEORGE EASTMAN

A Food and Candy Chief

Whatever success I may have attained I owe, entirely, to the application of your 15 fundamental principles of the *Law of Success*. I believe I have the honor of being your first student.

WILLIAM WRIGLEY, JR.

**At the time these Tributes were written, The Law of Success had been based on fifteen principles.*

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EDITORS' NOTE

THE LAW OF SUCCESS IS COMPRISED OF THE KEY PRINCIPLES that form the foundation of Napoleon Hill's philosophy of personal achievement. This newly revised and updated edition, the first to include all seventeen principles, is published in four separate volumes, each volume devoted to a specific set of those principles.

In its first edition *The Law of Success* presented fifteen principles. In later editions the number was expanded to sixteen as Hill came to believe that The Master Mind, which had been part of the introduction to the first edition, was in fact a separate principle unto itself. Later still, he concluded that there was another key principle that in effect unified the others. This newly recognized principle he termed Cosmic Habitforce, which, when he began working with W. Clement Stone, was also referred to as the Universal Law.

The genesis of the five principles explored in this fourth volume, and the other principles that complete the Law of Success, date from the day in 1908 when Napoleon Hill was assigned to write a magazine profile on steel baron and philanthropist Andrew Carnegie. During their interview Carnegie became so impressed with the young writer that what was to have been a brief interview stretched into a three-day marathon. It concluded with Carnegie offering to introduce Napoleon Hill to the most powerful men of the day in order that Hill could learn from each of them the secrets

of their success. It was Carnegie's vision that, in so doing, Hill could formulate a philosophy that could be used by anyone to help themselves create their own success and realize their dreams.

As Napoleon Hill pursued his mission, the material he was gathering and the lessons he was learning truly became his life's Definite Chief Aim. He wrote thousands of articles and profiles, launched his own magazines, developed home-study courses, started training centers, and opened a business college—all inspired by his evolving philosophy. And he created a lecture series that brought him wide recognition as an inspiring public speaker on the subject of success and personal achievement. Through it all, Napoleon Hill was constantly testing and modifying his theories until they became refined into a set of specific principles that together formed the cohesive philosophy Andrew Carnegie had envisioned.

In 1928, drawing upon the interviews and research he had compiled and the materials he had written during his twenty-year quest, Napoleon Hill finally assembled what would become the first edition of *The Law of Success*. Then, in what proved to be a brilliant marketing concept, his publisher chose to release it not as a single book but as a set of eight volumes. The entire collection was an immediate and astounding success, as were later editions that presented all of the principles in one volume. Over the years there have been at least five authorized editions that revised or added material, and in its various forms it has been reprinted more than fifty times.

In preparing this revised and updated edition of *The Law of Success*, the editors have attempted to allow Hill to be as modern an author as if he were still among us, and we have treated the text as we would the text of a living author. When we encountered what modern grammarians would consider run-on sentences, outdated punctuation, or other matters of form, we opted for contemporary usage. If something was obscure or misleading because the author's language was idiosyncratic or archaic, or when it might be construed as out of step with modern thinking, minor alterations were made.

A more challenging issue was the question of how to update the actual content of the book. In carefully reviewing the original text, it became clear that the answer was not to simply replace the examples cited by Hill with similar stories about contemporary people. The anecdotes and examples

used by Napoleon Hill were so integral to the point being made or the principle being discussed that to replace them just for the sake of having a more contemporary name would do nothing to make it better. The editors concluded that the best course was to instead augment with additional stories that would serve as confirmation that the Law of Success is a living philosophy. The additional examples have been judiciously inserted as reminders that the principles upon which the Law of Success is based were relevant in 1928, they were still applicable seventy-five years later in 2003, and they will no doubt continue to be relevant and applicable for at least the next seventy-five years.

In addition to the contemporary examples, where the editors felt it would be of interest to the reader, we have also included marginal notes that provide background information, historical context, and, where applicable, we have suggested books that complement various aspects of Napoleon Hill's philosophy. All marginal commentary in these volumes is set off in a different font and style. You will also notice that sometimes the Law of Success is italicized in the text and at other times it is not. The italicized usage is in reference to the book; unitalicized, it is a general reference to the concept and its principles.

Throughout the preparation of this most recent revised and updated edition, the editors have enjoyed the complete cooperation of the Napoleon Hill Foundation and the Napoleon Hill World Learning Center. With their assistance we have drawn upon the previous editions of the work, as well as on other books and materials written by Napoleon Hill, in order to incorporate the final evolution of his philosophy and thereby present the most comprehensive edition of *The Law of Success*.

—Ann Hartley
Bill Hartley

THE AUTHOR'S ACKNOWLEDGMENT OF HELP RENDERED HIM IN THE WRITING OF THIS COURSE

THIS COURSE IS THE RESULT OF CAREFUL ANALYSIS OF THE lifework of over one hundred men and women who have achieved unusual success in their respective callings.

I have spent more than twenty years in gathering, classifying, testing, and organizing the lessons upon which the course is based. In this labor I have received valuable assistance either in person or by studying the lifework of the following:

Henry Ford
Thomas A. Edison
Harvey S. Firestone
John D. Rockefeller
Charles M. Schwab
Woodrow Wilson
Darwin P. Kingsley
William Wrigley, Jr.
A. D. Lasker
E. A. Filene
James J. Hill
Edward Bok
Cyrus H. K. Curtis
George W. Perkins

Henry L. Doherty
George S. Parker
Dr. C. O. Henry
General Rufus A. Ayers
Judge Elbert H. Gary
William Howard Taft
Dr. Elmer Gates
John W. Davis
Captain George M. Alexander
(to whom I was formerly
an assistant)
Hugh Chalmers
Dr. E. W. Strickler
Edwin C. Barnes

Robert L. Taylor (Fiddling Bob)	Elbert Hubbard
George Eastman	Luther Burbank
E. M. Statler	O. H. Harriman
Andrew Carnegie	John Burroughs
John Wanamaker	E. H. Harriman
Marshall Field	Charles P. Steinmetz
Samuel Gompers	Frank Vanderlip
F. W. Woolworth	Theodore Roosevelt
Judge Daniel T. Wright (one of my law instructors)	William H. French
	Dr. Alexander Graham Bell (to whom I owe credit for most of lesson one)

Of the people named, perhaps Henry Ford and Andrew Carnegie should be acknowledged as having contributed most toward the building of this course, for the reason that it was Andrew Carnegie who first suggested the writing of the course and Henry Ford whose lifework supplied much of the material out of which the course was developed.

I have studied the majority of these people at close range, in person. With many of them I enjoy, or did enjoy before their death, the privilege of close personal friendship which enabled me to gather from their philosophy facts that would not have been available under other conditions.

I am grateful for having enjoyed the privilege of enlisting the services of the most powerful human beings on earth, in the building of the Law of Success course. That privilege has been remuneration enough for the work done, if nothing more were ever received for it. They have been the backbone and the foundation and the skeleton of American business, finance, industry, and statesmanship.

The Law of Success course epitomizes the philosophy and the rules of procedure which made each of these men a great power in his chosen field of endeavor. It has been my intention to present the course in the plainest and most simple terms available, so that it could also be mastered by very young men and young women of high school age.

With the exception of the psychological law referred to in Lesson One [*Volume I*] as the Master Mind, I do not claim to have created anything basically new in this course. What I have done, however, has been to organize old truths and known laws into practical, usable form.

Commenting on the Law of Success, Judge Elbert H. Gary said: "Two outstanding features connected with the philosophy impress me most. One is the simplicity with which it has been presented, and the other is the fact that its soundness is so obvious to all that it will be immediately accepted."

The student of this course is warned against passing judgment upon it before having read *all* of the lessons. The reader who takes up this course with an open mind, and sees to it that his or her mind remains open until the last lesson is finished, will be richly rewarded with a broader and more accurate view of life as a whole.

A PERSONAL STATEMENT BY NAPOLEON HILL

from the 1928 edition

SOME THIRTY YEARS AGO A YOUNG CLERGYMAN BY THE NAME of Gunsaulus announced in the newspapers of Chicago that he would preach a sermon the following Sunday morning entitled "What I Would Do if I Had a Million Dollars!"

The announcement caught the eye of Philip D. Armour, the wealthy packing-house king, who decided to hear the sermon.

In his sermon Dr. Gunsaulus pictured a great school of technology where young men and young women could be taught how to succeed in life by developing the ability to think in practical rather than in theoretical terms; where they would be taught to "learn by doing." "If I had a million dollars," said the young preacher, "I would start such a school."

After the sermon was over, Mr. Armour walked down the aisle to the pulpit, introduced himself, and said, "Young man, I believe you could do all you said you could, and if you will come down to my office tomorrow morning I will give you the million dollars you need." There is always plenty of capital for those who can create practical plans for using it.

That was the beginning of the Armour Institute of Technology, one of the very practical schools of the country. The school was born in the imagination of a young man who never would have been heard of outside of the community in which he preached had it not been for the imagination, plus the capital, of Philip D. Armour.

COMMENTARY

The Armour Institute of Technology opened in 1893, offering courses in engineering, chemistry, architecture, and library science, and in 1940 became the Illinois Institute of Technology when the Armour Institute merged with the Lewis Institute, a Chicago college that had opened in 1895 and offered liberal arts as well as science and engineering courses. In 1949 the Institute of Design, founded in 1937, also merged with IIT, followed in 1969 by the Chicago-Kent College of Law and the Stuart School of Business, and in 1986 by the Midwest College of Engineering. Today there are several campuses in downtown Chicago. IIT has been called the alma mater of accomplishments.

Every great railroad and every outstanding financial institution and every mammoth business enterprise and every great invention began in the imagination of some one person.

F. W. Woolworth created the Five and Ten Cent Stores plan in his imagination before it became a reality and made him a multimillionaire.

Thomas A. Edison created sound recorders, movies, the electric light bulb, and scores of other useful inventions, in his own imagination, before they became a reality.

After the Chicago fire, scores of merchants whose stores went up in smoke stood near the smoldering embers of their former places of business, grieving over their loss. Many of them decided to go away into other cities and start over again. In the group was Marshall Field, who saw, in his own imagination, the world's greatest retail store, standing on the same spot where his former store had stood, which was then but a ruined mass of smoking timbers. That store became a reality.

Fortunate is the young man or young woman who learns, early in life, to use imagination, and doubly so in this age of greater opportunity.

Imagination is a faculty of the mind that can be cultivated, developed, extended, and broadened by use. If this were not true, this course on the laws of success never would have been created, because it was first conceived in my imagination, from the mere seed of an idea which was sown by a chance remark of the late Andrew Carnegie.

Wherever you are, whoever you are, whatever you may be following as an occupation, there is room for you to make yourself more useful, and in that manner more productive, by developing and using your imagination.

Success in this world is always a matter of individual effort, yet you will only be deceiving yourself if you believe that you can succeed without the cooperation of other people. Success is a matter of individual effort only to the extent that each person must decide, in his or her own mind, what is wanted. This involves the use of imagination. From this point on, achieving success is a matter of skillfully and tactfully inducing others to cooperate.

Before you can secure cooperation from others, before you have the right to ask for or expect cooperation from other people, you must first show a willingness to cooperate with them. For this reason the ninth lesson of this course, the Habit of Doing More Than Paid For, is one that should have your serious and thoughtful attention. The law upon which this lesson is based would, of itself, practically ensure success to all who practice it in all they do.

Following, you will find a Personal Analysis Chart in which nine well-known people have been analyzed for your study and comparison. Observe this chart carefully and note the danger points which mean failure to those who do not observe these signals. Of the nine people analyzed seven are known to be successful, while two may be considered failures. Study, carefully, the reasons why these two men failed.

Then, study yourself. In the two columns which have been left blank for that purpose, give yourself a rating on each of the laws of success at the beginning of this course; at the end of the course rate yourself again and observe the improvements you have made.

The purpose of the Law of Success course is to enable you to find out how you may become more capable in your chosen field of work. To this end you will be analyzed and all of your qualities classified so you may organize them and make the best possible use of them.

You may not like the work in which you are now engaged. There are two ways of getting out of that work. One way is to take little interest in it and do just enough to get by. Very soon you will find a way out, because the demand for your services will cease.

The other and better way is by making yourself so useful and efficient in what you are now doing that you will attract the favorable attention of those who have the power to promote you into more responsible work that is more to your liking.

It is your privilege to take your choice as to which way you will proceed.

Thousands of people walked over the great Calumet Copper Mine without discovering it. Just one lone man used his imagination, dug down into the ground a few feet, investigated, and discovered the richest copper deposit on earth.

You and every other person walk, at one time or another, over your "Calumet mine." Discovery is a matter of investigation and use of imagination. This course on the laws of success may lead the way to your "Calumet," and you may be surprised when you discover that you were standing right over this rich mine, in the work in which you are now engaged. In his lecture "Acres of Diamonds," Russell Conwell tells us that we need not seek opportunity in the distance; that we may find it right where we stand. *This is a truth well worth remembering!*



ALL YOU ARE
OR EVER SHALL BECOME
IS THE RESULT OF
THE USE TO WHICH
YOU PUT YOUR MIND.

—Napoleon Hill

AN EXERCISE IN COMPARISON					
The Seventeen Laws of Success	Henry Ford	Benjamin Franklin	George Washington	Abraham Lincoln	
1. The Master Mind**	100	100	100	100	
2. Definite Chief Aim	100	100	100	100	
3. Self-Confidence	100	90	80	75	
4. Habit of Saving	100	100	75	20	
5. Initiative & Leadership	100	60	100	60	
6. Imagination	90	90	80	70	
7. Enthusiasm	75	80	90	60	
8. Self-Control	100	90	50	95	
9. Habit of Doing More Than Paid For	100	100	100	100	
10. Pleasing Personality	50	90	80	80	
11. Accurate Thinking	90	80	75	90	
12. Concentration	100	100	100	100	
13. Cooperation	75	100	100	90	
14. Profiting by Failure	100	90	75	80	
15. Tolerance	90	100	80	100	
16. Practicing the Golden Rule	100	100	100	100	
17. Universal Law**	70	100	100	100	
Average	91	92	86	84	

The nine people who have been analyzed above are all well known. Seven of them are commonly considered to be successful. Two are generally regarded as failures, but of very different sorts. Napoleon had success within his grasp but squandered it. Jesse James gained notoriety and some cash but little else except a very short life. Observe where they each attained a zero and you will see why they failed. A grade of zero in any one of the Laws of Success is sufficient to cause failure, no matter how high any other grade may be.

Notice that all the successful figures grade 100 percent on a Definite Chief Aim. This is a prerequisite to success, in all cases, without exception. If you wish to conduct an interesting experiment, replace the

Study this chart carefully and compare the ratings of these nine people before grading yourself, at the start and end of this course, in the two columns to the right.

	Napoleon Bonaparte	Helen Keller*	Eleanor Roosevelt*	Bill Gates*	Jesse James	Yourself Before	Yourself After
	100	100	80	100	100		
	100	100	100	100	0		
	100	90	80	80	75		
	40	75	80	100	0		
	100	90	90	90	90		
	90	70	80	80	60		
	80	70	70	60	80		
	40	85	90	100	50		
	100	100	100	100	0		
	100	95	80	70	50		
	90	75	80	100	20		
	100	100	80	100	75		
	50	100	90	100	50		
	40	100	90	90	0		
	10	100	100	90	0		
	0	100	100	75	0		
	0	100	100	75	0		
	67	91	88	89	38		

above names with the names of nine people whom you know, half of whom are successful and half of whom are failures, and grade each of them. When you are through, grade yourself, taking care to see that you really know what are your weaknesses.

* Helen Keller, Eleanor Roosevelt, and Bill Gates replace Theodore Roosevelt, William Howard Taft, Woodrow Wilson, and Calvin Coolidge in Hill's original chart.

** These more recently defined Laws were added to the original chart and scored by the editor.

— Lesson Thirteen —

Cooperation

THE WORLD BASICALLY AND
FUNDAMENTALLY IS CONSTITUTED
ON THE BASIS OF HARMONY.
EVERYTHING WORKS IN COOPERATION
WITH SOMETHING ELSE.

—Preston Bradley

Lesson Thirteen

COOPERATION

“You Can Do It if You Believe You Can!”

COOPERATION IS THE BEGINNING OF ALL *organized effort*. As has already been stated, particularly in Lesson Two of this course, Andrew Carnegie accumulated a gigantic fortune through the *cooperative efforts* of a small group of men numbering not more than twenty. You, too, can learn how to use this principle.

There are two forms of Cooperation that will be discussed in this lesson.

The first form is the Cooperation between people who group themselves together or form alliances for the purpose of attaining a given end, under the principles described throughout this course as the law of the Master Mind.

The second is the Cooperation between the conscious and the subconscious minds, which is the basis upon which I have built my hypothesis that we can develop the ability to contact, communicate with, and draw upon *infinite intelligence*.

Although the foregoing hypothesis may seem unreasonable to you at this point, study the facts upon which the hypothesis is based, and then draw your own conclusions.

Let us begin with a brief review of the physical construction of the body.

COMMENTARY

In the material that follows, Napoleon Hill quotes from The Edinburgh Lectures on Mental Science by Judge Thomas Troward. The book was first published in 1909 and most recently reprinted in 1989 in paperback. The reviews on Amazon.com are relatively current and generally favorable despite new theories having been developed since it was first written and despite some of the rather archaic writing.

A review posted in 2002 says that it's very easy to understand and calls it "a classic by one of the pioneers of New Thought." That reviewer also recommends Troward's "masterpiece," The Creative Process in the Individual. A 2000 review calls it "half philosophy, half science," saying "the premise, condensed down to three words, is 'faith changes reality.'" And a 1998 review also recommends Your Invisible Power by Genevieve Behrend, Troward's student, saying that her book outlining the same principles is more basic.

We know that the whole body is traversed by a network of nerves that serve as the channels of communication between the indwelling spiritual ego, which we call mind, and the functions of the external organism.

This nervous system is dual. One system, known as the sympathetic, is the channel for all those activities which are not consciously directed by our volition, such as the operation of the digestive organs, the repair of the daily wear and tear of the tissues, and the like.

The other system, known as the voluntary or cerebro-spinal system, is the channel through which we receive conscious perception from the physical senses and exercise control over the movements of the body. This system has its center in the brain, while the other has its center in the ganglionic mass at the back of the stomach known as the solar plexus, and sometimes spoken of as the abdominal brain. The cerebro-spinal system is the channel of our volitional or conscious mental action, and the sympathetic system is the channel of that mental action which unconsciously supports the vital functions of the body.

Thus the cerebro-spinal system is the organ of the conscious mind and the sympathetic is that of the subconscious mind.

But the interaction of conscious and subconscious minds requires a similar interaction between the corresponding systems of nerves, and one conspicuous connection by which this is provided is the "vagus" nerve. This nerve passes out of the cerebral region as a portion of the voluntary system, and through it we control the vocal organs; then it passes onward to the thorax, sending out branches to the heart and lungs; and finally, passing through the diaphragm, it loses the outer coating which distinguishes the nerves of the voluntary system and becomes identified with those of the sympathetic system, *so forming a connecting link* between the two and making the man physically a single entity.

Similarly different areas of the brain indicate their connection with the objective and subjective activities of the mind

SOMETIMES THE SUBCONSCIOUS MIND
MANIFESTS A WISDOM
SEVERAL STEPS OR EVEN YEARS AHEAD
OF THE CONSCIOUS MIND,
AND HAS ITS OWN WAY OF
LEADING US TOWARD OUR DESTINY.

—Nathaniel Branden

respectively, and, speaking in a general way, we may assign the frontal portion of the brain to the former, and the posterior portion to the latter, while the intermediate portion partakes of the character of both.

The intuitional faculty has its correspondence in the upper area of the brain, situated between the frontal and the posterior portions, and, physiologically speaking, it is here that intuitive ideas find entrance. These, at first, are more or less unformed and generalized in character but are, nevertheless, perceived by the conscious mind; otherwise, we should not be aware of them at all. Then the effort of Nature is to bring these ideas into more definite and usable shape, so the conscious mind lays hold on them and induces a corresponding vibratory current in the voluntary system of nerves, and this in turn induces a similar current in the involuntary system, *thus handing the idea over to the subjective mind*. The vibratory current which had first descended from the apex of the brain to the frontal brain and thus through the voluntary system to the solar plexus is now reversed and ascends from the solar plexus through the sympathetic system to the posterior brain, this return current indicating the action of the subjective mind.

If we were to remove the surface portion of the apex of the brain we should find immediately below it the shining belt of brain substance called the "corpus callosum." *This is the point of union between the subjective and objective*, and, as the current returns from the solar plexus to this point, it is restored to the objective portion of the brain in a fresh form *which it has acquired by the silent alchemy of the subjective mind*. Thus the conception which was at first only vaguely recognized is restored to the objective mind in a definite and workable form, and then the objective mind, acting through

the frontal brain—the area of comparison and analysis—proceeds to work upon a clearly perceived idea and to bring out the potentialities that are latent in it.

The term “subjective mind” is the same as the term “subconscious mind,” and the term “objective mind” is the same as the term “conscious mind.”

Please understand these different terms.

By studying this *dual system* through which the body transmits energy, we discover the exact points at which the two systems are connected, and the manner in which we may transmit a *thought* from the conscious to the subconscious mind.

This cooperative dual nervous system is the most important form of Cooperation known to man, for it is through the aid of this system that the principle of evolution carries on its work of developing Accurate Thinking, as described in Lesson Eleven.

When you impress any idea on your subconscious mind, through the principle of autosuggestion, you do so with the aid of this dual nervous system, and when your subconscious mind works out a definite plan of any desire with which you impress it, the plan is delivered back to your conscious mind through this same dual nervous system.

This cooperative system of nerves literally constitutes a direct line of communication between your ordinary conscious mind and *infinite intelligence*.

COMMENTARY

Napoleon Hill discusses infinite intelligence at length in Lesson Eleven, as well as in *Think and Grow Rich*. While the term itself is used only twice in this lesson, the concept is frequently applicable. Therefore, for the benefit of readers who may be not be reading these lessons consecutively, we provide a brief explanation based on Hill's other writings.

As he says here, the subconscious mind is the connecting link, or intermediary, between the conscious mind and infinite intelligence. In Think and Grow Rich, Hill describes infinite intelligence as a power "which permeates every atom of matter, and embraces every unit of energy perceptible to man . . . converts acorns into oak trees, causes water to flow downhill in response to the law of gravity, follows night with day, and winter with summer, each maintaining its proper place and relationship to the other. This intelligence may, through the principles of this philosophy, be induced to aid in transmuting desires into concrete, or material, form." This concept will be better understood after reading the last lesson in this volume.

Hill at times refers to infinite intelligence as "spirit," and also describes it as the "receiving set" through which thoughts, ideas, hunches, and inspirations flash into the mind. He says it is also through infinite intelligence that one may "tune in" or communicate with the subconscious minds of others.

However, he stresses that it is only through faith—by which Hill means conviction or belief, not necessarily religious faith—that the force of infinite intelligence can be accessed and applied.

In Think and Grow Rich Hill writes: "If you pray for a thing, but have fear as you pray that you may not receive it, or that your prayer will not be acted upon by infinite intelligence, your prayer will have been in vain."

Knowing, from my own previous experience as a beginner in the study of this subject, how difficult it is to accept this hypothesis, I will illustrate the soundness of the hypothesis in a simple way that you can both understand and demonstrate for yourself.

Before going to sleep at night impress upon your mind the desire to arise the next morning at a given hour, say 4:00 A.M., and if your impression is accompanied by *positive determination* to arise at that hour, your subconscious will register the impression and awaken you at precisely that time.

THERE IS NO SUCH THING
AS A SELF-MADE MAN.
YOU WILL REACH YOUR GOALS
ONLY WITH THE HELP OF OTHERS.

—George Shinn

Now, the question might well be asked: "If I can impress my subconscious mind with the desire to arise at a specified time and it will awaken me at that time, why do I not form the habit of impressing it with other and more important desires?"

If you will ask yourself this question, and insist on an answer, you will find yourself on the pathway that leads to the secret door to knowledge, as described in Lesson Eleven.

THE POWER OF COOPERATIVE ORGANIZED EFFORT

We will now take up the subject of Cooperation between those who unite, or group themselves together, for the purpose of attaining a given end.

In Lesson Two I referred to this sort of Cooperation as *organized effort*. This course touches on some phase of Cooperation in practically every lesson. This was inevitable because one object of the course is to help the student develop *power*, and power is developed only through *organized effort*.

The three most important factors that enter into the process of organizing effort are Concentration, Cooperation, and coordination.

We are living in an age of *cooperative effort*. Nearly all successful businesses are conducted under some form of Cooperation. The same is true in the field of industry and finance, as well as in the professional field.

Doctors and lawyers have their alliances for mutual aid and protection in the form of bar associations and medical associations. Bankers have both local and national associations for their mutual aid and advancement. Retail merchants have their associations for the same purpose. Automobile owners have grouped themselves into clubs and associations. Printers have their associations and plumbers have theirs.

Cooperation is the object of all these associations. The laborers have unions, and those who supply the working capital and supervise the efforts of laborers have their alliances, under various names.

It is slowly becoming obvious that those who most efficiently apply the principle of *cooperative effort* survive longest, and that this principle applies from the lowest form of animal life to the highest form of human endeavor.

Mr. Carnegie and Mr. Rockefeller, and Mr. Ford have taught the businessman the value of *cooperative effort*. That is, they have taught all who cared to observe, the principle through which they themselves accumulated vast fortunes.

Cooperation is the very foundation of all successful Leadership. Henry Ford's most tangible asset is the well-organized network of car dealerships that he has established. This organization not only provides him with an outlet for all the automobiles he can manufacture, but, of greater importance still, it provides him with financial power sufficient to meet any emergency that may arise.

As a result of his understanding of the value of the cooperative principle, Ford has removed himself from the usual position of dependence upon financial institutions and at the same time provided himself with more commercial power than he can possibly use.

The chain-store systems constitute another form of commercial Cooperation that provides advantage through both the purchasing and the distributing end of the business.

The modern department store, which is the equivalent of a group of small stores operating under one roof, one management, and one overhead expense, is another illustration of the advantage of *cooperative effort* in the commercial field.

In Lesson Fifteen you will observe the possibilities of *cooperative effort* in its highest form and at the same time you will see the important part that it plays in the development of power.

Personal power is developed by organizing and coordinating the faculties of the mind. This may be accomplished by mastering and applying the seventeen major principles upon which this course is founded. The necessary procedure through which these principles may be mastered is thoroughly described in the sixteenth lesson.

The development of personal power is just the first step to be taken in the development of the potential power that is available to you through the medium of allied effort, or Cooperation, which may be called group power.

It is a well-known fact that all who have amassed large fortunes have been known as able “organizers.” This means that they had the ability to enlist the *cooperative efforts* of others who supplied talent and ability which they themselves did not possess.

One of the chief objects of this course is to present the principles of *organized* and *cooperative* or allied effort so that you will comprehend their significance and make them the basis of your own philosophy.

Take, as an example, any business or profession that you choose and you will observe, by analysis, that it is limited only by a lack of application of *organized* and *cooperative effort*. As an illustration, consider the legal profession.

If a law firm consists of only one type of mind it will be greatly handicapped, even though it may be made up of a dozen able people of this particular type. The complicated legal system calls for a greater variety of talent than any one type of mind could possibly provide.

It is evident, therefore, that mere *organized effort* is not sufficient to ensure outstanding success. The organization must also consist of individuals who each supply some specialized talent that the other members of the organization do not have.

A well-organized law firm would include talent that was specialized in the preparation of cases; people of vision and Imagination who understood how to harmonize the law and the evidence of a case

THE MAN WHO GETS
THE MOST SATISFACTORY RESULTS
IS NOT ALWAYS THE MAN WITH
THE MOST BRILLIANT SINGLE MIND,
BUT RATHER THE MAN WHO
CAN BEST COORDINATE THE BRAINS
AND TALENTS OF HIS ASSOCIATES.

—W. Alton Jones

under a sound plan. But those who have such ability do not always have the ability to try a case in court. Therefore, people who are proficient in court procedure must also be available.

Carrying this analysis a step further, it will be seen that there are many different types of cases that call for people of various specialized abilities in both the preparation and trial of these cases. A lawyer who was a specialist in corporate law might be wholly unprepared to handle a case in criminal procedure.

In forming a law partnership, the person who understood the principles of *organized, cooperative effort* would surround himself with talent that was specialized in every branch of law and legal procedure in which they intended to practice. The person who had no concept of the potential power of these principles would probably select their associates by the usual hit-or-miss method, basing their selections more on personality or acquaintanceship than on consideration of the particular type of legal talent that each possessed.

The subject of *organized effort* has been covered in the preceding lessons of this course, but it is again brought up in connection with this lesson for the purpose of indicating the necessity of forming alliances or organizations consisting of individuals who supply *all* of the necessary talent that may be needed for the attainment of the object in mind.

In nearly all commercial undertakings, there is a need for at least three kinds of talent: buyers, salespeople, and those who are familiar with finance. It will be readily seen that when these three organize and coordinate their efforts they avail themselves, through this form of Cooperation, of a power that no single individual of the group has.

Many a business fails because all of the people behind it are salespeople, or financial people, or buyers. By nature, the most able salespeople are optimistic, enthusiastic, and emotional, while able financial people, as a rule, are unemotional, deliberate, and conser-

vative. Both types are essential to the success of a commercial enterprise, but either will prove too much of a burden for any business, without the modifying influence of the other.

It is generally conceded that James J. Hill was the most efficient railroad builder that America ever produced, but it is equally well known that he was not a civil engineer or a bridge builder or a locomotive engineer or a mechanical engineer or a chemist, although these highly specialized talents are all essential in the building of railroads. Mr. Hill understood the principles of *organized effort* and Cooperation. Therefore, he surrounded himself with men who possessed all the necessary ability which he lacked.

Analyze power, no matter where or in what form it may be found, and you will find organization and Cooperation as the chief factors behind it. You will find these two principles in evidence in the lowest form of vegetation no less than in the highest form of animal, which is man.

Off the coast of Norway is the most famous and irresistible maelstrom in the world. This great whirlpool of ceaseless motion has never been known to give up any victim who was caught in its circling embrace of foaming water.

No less sure of destruction are those unfortunate souls who are caught in the great maelstrom of life toward which all who do not understand the principle of *organized, cooperative effort* are traveling. We are living in a world in which the law of the survival of the fittest is everywhere in evidence. Those who are "fit" are those who have power, and power is *organized effort*.

Unfortunate is the person who, either through ignorance or because of egotism, imagines that they can sail this sea of life on independence. Such a person will discover that there are maelstroms more dangerous than any mere whirlpool of unfriendly waters. All natural laws and all of Nature's plans are based upon harmonious

cooperative effort, as all who have attained high places in the world have discovered.

Wherever people are engaged in unfriendly combat, no matter what may be its nature or its cause, one may observe the nearness of one of these maelstroms that awaits the combatants.

Success in life cannot be attained except through peaceful, harmonious *cooperative effort*. Nor can success be attained single-handedly or independently. Even a person who lives as a hermit in the wilderness, far from all signs of civilization, is nevertheless dependent on forces outside of himself for an existence. The more one becomes a part of civilization, the more dependent on *cooperative effort* they become. Whether they earn their living by working, or from the interest on the fortune they have amassed, they will earn it with less opposition through friendly Cooperation with others. Moreover, the person whose philosophy is based on Cooperation instead of competition will not only acquire the necessities and the luxuries of life with less effort, but they will also enjoy an extra reward in happiness such as others will never feel.

Fortunes that are acquired through *cooperative effort* inflict no scars on the hearts of their owners, which is more than can be said of fortunes that are acquired through conflict and competitive methods that border on extortion.

The accumulation of material wealth, whether the object is that of bare existence or of luxury, consumes most of the time that we put into this earthly struggle. If we cannot change this materialistic tendency of human nature, we can, at least, change the method of pursuing it by adopting Cooperation as the basis of the pursuit.

Cooperation offers the twofold reward of providing one with both the necessities and the luxuries of life and the peace of mind that the greedy never know. The avaricious and covetous person may amass a great fortune in material wealth, there is no denying this, but they will have sold their soul in the bargain.

I DO NOT BELIEVE IN
A FATE THAT FALLS ON MEN
HOWEVER THEY ACT;
BUT I DO BELIEVE IN
A FATE THAT FALLS ON THEM
UNLESS THEY ACT.

—Gilbert K. Chesterton

SUCCESS DEMANDS ACTION

All success is based on power, and power grows out of knowledge that has been organized and expressed in terms of *action*. The world pays for but one kind of knowledge—the kind that is expressed in constructive service.

In addressing the graduating class of a business college, one of the best-known bankers in America said:

“You ought to feel proud of your diplomas, because they are evidence that you have been preparing yourselves for action in the great field of business.

“One of the advantages of a business-college training is that it prepares you for action! Not to belittle other methods of education, but to exalt the modern business-college method, I am reminded to say that there are some colleges in which the majority of the students are preparing for practically everything else *except* action.

“You came to this college with but one object in view, and that object is to learn to render service and earn a living. The latest style of clothing has been of little interest to you because you have been preparing yourself for work in which clothes of the latest style will play no important part. You did not come here to learn how to pour tea at an afternoon party nor to become masters at affecting friendliness while inwardly feeling envy for those who wear finer gowns and drive costly motor cars. You came here to learn how to work!”

In the graduating class before which this man spoke were thirteen boys, all of whom were so poor that they had barely enough money with which to pay their way, and some were having to work before and after school hours.

That was twenty-five years ago. Last summer I met the president of the business college that these boys attended and he gave me the history of each one of them, from the time they graduated until the time I talked with him. One of them is president of one of the big wholesale drug companies, and a wealthy man; one is a successful

lawyer; two men own large business colleges of their own; one man is a professor in the department of economics at one of the largest universities in America; one is president of one of the large automobile manufacturing companies; two are presidents of banks, and wealthy men; one man is the owner of a large department store; one is vice president of one of the great railway systems of this country; one is a well-established certified public accountant; one is dead; and the thirteenth is myself.

Eleven successes out of a class of thirteen boys is not a bad record, thanks to the spirit of action developed through the training from that business college.

It is not the schooling you have had that counts; it is the extent to which you express that which you learned from your schooling, through well-organized and intelligently directed action.

By no means would I belittle higher education, but I would offer hope and encouragement to those who have had no such education, provided that they express what they do know, no matter how little, in intensive action along constructive lines.

Abraham Lincoln, one of the greatest presidents who ever occupied the White House, had little schooling. But he did such a good job of expressing what knowledge he acquired by that little schooling, through properly directed action, that his name has been inseparably woven into the history of the United States.

Every city, town, and hamlet has its population of ne'er-do-wells, and if you will analyze these unfortunate people, you will observe that one of their most notable characteristics is *procrastination*.

Lack of action has caused them to slip backward into a rut, where they will remain unless they are unexpectedly forced out and unusual action becomes necessary. Don't let yourself get into that situation.

Every office and every shop and every bank and every store and every other place of employment has its outstanding victims of procrastination who are marching down the dusty road of failure because

they have not developed the habit of expressing themselves through action.

You can pick out these unfortunates if you will begin to analyze those with whom you come in contact each day. If you will talk with them you will observe that they have built up a false philosophy, such as, "I am doing all I am paid to do, and I am getting by."

Yes, they are "getting by," but that is all they are getting.

Some years ago, at a time when labor was scarce and wages were unusually high, I observed scores of able-bodied men lying about in the parks of Chicago, doing nothing. I became curious to know what sort of an explanation they would offer for their conduct, so I went out one afternoon and interviewed seven of them.

With the aid of a generous supply of cigars and cigarettes and a little loose change, I bought myself into the confidence of those whom I interviewed and thereby gained a rather intimate view of their philosophy. All gave exactly the same reason for being there, unemployed, saying, "The world will not give me a chance."

Think of it—the world would not "give them a chance."

Of course the world wouldn't *give* them a chance. It never *gives* anyone a chance. Anyone who wants a chance may create it through action, but if they wait for someone to hand it to them on a silver platter, they will meet with disappointment.

I fear the excuse that the world does not *give* someone a chance is quite prevalent, and I strongly suspect that it is one of the commonest causes of poverty and failure.

The seventh man that I interviewed on that well-spent afternoon was an unusually fine-looking specimen, physically. He was lying on the ground asleep, with a newspaper over his face. When I lifted the paper, he reached up, took it out of my hands, put it back over his face, and went right on sleeping.

Then I used a little strategy by removing the paper from his face and placing it behind me, where he could not get it. He then sat up

AS I GROW OLDER
I PAY LESS ATTENTION TO
WHAT MEN SAY.
I JUST WATCH WHAT THEY DO.

—Andrew Carnegie

on the ground and I interviewed him. That fellow was a graduate from two of the great universities in the East, with a master's degree from one and a Ph.D. from the other.

His story was pathetic.

He had held job after job, but always his employer or his fellow employee "had it in for him." He hadn't been able to make them see the value of his college training. They wouldn't "give him a chance."

Here was a man who might have been at the head of some great business or an outstanding figure in one of the professions, had he not chosen to *procrastinate* and hold on to the false belief that the world should pay him for *what he knew*.

Fortunately, most college graduates do not opt for such choices, because no college can bring success to one who tries to collect for what they *know* instead of what they can *do* with what they know.

The man to whom I referred was from one of the best-known families of Virginia. He traced his ancestry back to the landing of the Mayflower. He threw back his shoulders, pounded himself on the chest with his fist, and said, "Just think of it, sir! I am a son of one of the first families of old Virginia!"

My observations led me to believe that being the son of a "first family" is not always fortunate for either the son or the family. Too often these sons of first families try to slide home from third base on their family names. This may be only a peculiar notion of mine, but I have observed that the men and women who are doing the world's work have but little time, and less inclination, to brag about their ancestry.

Not long ago I took a trip back to southwest Virginia, where I was born. It was the first time I had been there in over twenty years. It was a sad sight to compare the sons of some of those who were known as "first families" twenty years ago, with the sons of those who were but plain folk who made it their business to express themselves in action of the most intensive nature.

The comparison reflected no credit on the “first family” boys. It is with no feeling of exaltation that I express my gratitude for not having been brought into the world by parents from a “first family.” That, of course, had not been a matter of choice, and if it had been perhaps I, too, would have selected parents of the “first family” type.

Not long ago I had been invited to deliver an address in Boston, Massachusetts. After my work was finished, a reception committee volunteered to show me the sights, including a trip to Cambridge, where we visited Harvard University. While there, I observed many sons of “first families,” some of whom had Packard cars. Twenty years ago I would have felt proud to be a student at Harvard, with a Packard, but the illuminating effect of my more mature years has led me to conclude that had I had the privilege of going to Harvard I might have done just as well without the aid of a Packard.

COMMENTARY

For any readers unfamiliar with the Packard, they were expensive grand luxury cars known for their quality construction, extreme durability, and classic styling, the latter no doubt being why they showed up at Harvard.

The first Packard automobile was produced in 1899 in Warren, Ohio, at the Packard Electric Company's subsidiary plant, the New York and Ohio Company. The Packard division began as the Ohio Automobile Company and became the Packard Motor Car Company in 1902. Production ceased in 1958, but today there are still Packard car clubs, a museum, and The Packard Motor Car Foundation, a nonprofit educational organization dedicated to the preservation of the products and history of The Packard Motor Car Company.

I noticed some Harvard boys who had no Packards. They were working as waiters in a restaurant where I ate, and as far as I could see they were missing nothing of value by not owning a Packard; nor

did they seem to be suffering by comparison with those who could boast of “first family” parents.

All of which is no reflection upon Harvard University—one of the great universities of the world—nor upon the “first families” who send boys to Harvard. To the contrary, it is intended as a bit of encouragement to those unfortunates who, like myself, have but little and know but little, but express what little they know in terms of constructive, useful action.

The psychology of *inaction* is one of the chief reasons why some towns and cities are dying. In one city in Maine, for example, laws have closed up all the restaurants on Sunday. Railroad trains must slow down to twelve miles an hour while passing through the city. There are “keep off the grass” signs prominently displayed in the parks. Unfavorable city ordinances of one sort or another have driven the best industries to other cities. Evidence of restraint can be seen everywhere. The people on the streets show signs of restraint in their faces and in their manner and in their walk.

The mass psychology of the city is negative. The moment one gets off the train at the depot, this negative atmosphere becomes depressingly obvious and makes one want to take the next train out again. The place reminds one of a graveyard and the people resemble walking ghosts. They register no signs of action!

The financial statements of the banking institutions reflect this negative, inactive state of mind. The stores reflect it in their show windows and in the faces of their salespeople. I went into one of the stores to buy a pair of socks. A young woman with bobbed hair, who would have been a “flapper” if she hadn’t been too lazy, threw a box of socks on the counter. When I picked up the box, looked at the socks, and registered a look of disapproval on my face, she languidly yawned, “They’re the best you can get in this dump.”

She must have been a mind reader, for *dump* was the word in my mind before she spoke. The store reminded me of a rubbish dump;

THE MOST OMINOUS OF FALLACIES:
THE BELIEF THAT THINGS CAN BE
KEPT STATIC BY INACTION.

—Freyda Stark

the city reminded me of the same. I felt the stuff getting into my blood. The negative psychology of the people was actually reaching out and gathering me in.

Maine is not the only state that is afflicted with a city such as the one I have described. I could name others, but I might wish to go into politics someday; therefore, I will leave it to you to do your own analyzing and comparing of cities that are alive with action and those that are slowly dying from inaction.

I know of some business concerns that are in this same state of inaction, but I will omit their names. You probably know some too.

Many years ago Frank A. Vanderlip, who is one of the best-known and most capable bankers in America, went to work for the National City Bank of New York City. His salary was above average from the start, because he was capable and had a record of successful achievement that made him a valuable man.

He was assigned to a private office that was equipped with a fine mahogany desk. On the desk was an electric push button connected to a secretary's desk outside.

The first day went by without any work coming to his desk. The second and third and fourth days went by without any work. No one came in or said anything to him. He was feeling very uneasy. Men of action always feel uneasy when there is no work in sight.

So Mr. Vanderlip went into the president's office and said, "Look here, you are paying me a big salary and giving me nothing to do and it is grating on my nerves."

The president looked up with a lively twinkle in his keen eyes.

"I have been thinking," Mr. Vanderlip continued, "while sitting in there with nothing to do, of a plan for increasing the business of this bank."

The president assured him that both "thinking" and "plans" were valuable and asked him to continue. "I have thought of a plan," Mr.

Vanderlip went on, "that will give the bank the benefit of my experience in the bond business. I propose to create a bond department for this bank and advertise it as a feature of our business."

"What! This bank advertise?" queried the president. "Why, we have never advertised since we began business, and we have managed to get along without it."

"Well, this is where you are going to begin advertising," said Mr. Vanderlip, "and the first thing you are going to advertise is this new bond department that I have planned."

Mr. Vanderlip won. Men of action usually win—that is one of their distinctive characteristics. The National City Bank also won, because that conversation was the beginning of one of the most progressive and profitable advertising campaigns ever carried on by any bank, with the result that the National City Bank became one of the most powerful financial institutions of America.

There were other results too. Mr. Vanderlip grew with the bank, as men of action usually grow in whatever they help to build, until finally he became the president of that great banking house.

COOPERATION OF MIND AND BODY

In the lesson on Imagination you learned how to recombine old ideas into new plans. But no matter how practical your plans may be, they will be useless if they are not expressed in action. To dream dreams and see visions of the person you would like to be or the station in life you would like to attain are admirable, provided you transform your dreams and visions into reality through intensive action.

There are some people who dream but do nothing more. There are others who take the visions of the dreamers and translate them into stone, and marble, and music, and good books, and railroads, and steamships. There are still others who both dream and transform their dreams into reality. They are the dreamer-doer types.

There is a psychological as well as an economic reason why you should form the habit of intensive action. Your body is made up of billions of tiny cells that are highly sensitive and amenable to the influence of your mind. If your mind is lethargic and inactive, the cells of your body become lazy and inactive also. If you doubt this, the next time you feel lazy think about an activity of which you are fond and notice how quickly the cells of your body will respond to your Enthusiasm and your lazy feeling will disappear.

The cells of the human body respond to a person's state of mind in exactly the same manner that the people of a city respond to the mass psychology that dominates the city. If a group of leaders engages in sufficient action to give a city the reputation of being an "alive" city, this action influences all who live there. The same principle applies to the relationship between the mind and the body. An active, dynamic mind keeps the cells of the body in a constant state of activity.

The amount of work that I perform every day and still keep in good physical condition is a source of wonderment and mystery to those who know me well, yet there is no mystery to it, and the system I follow does not cost anything.

First, I drink a cup of hot water when I get up in the morning, before I have breakfast. My breakfast consists of rolls made of whole wheat and bran, breakfast cereal, fruit, soft-boiled eggs once in a while, and a cup of coffee. For lunch I eat vegetables (most any kind), whole-wheat bread, and drink a glass of buttermilk. And for supper, a well-cooked steak once or twice a week, vegetables (especially lettuce), and coffee.

I walk an average of ten miles a day, five miles into the country and five miles back, using this period for meditation and thought. Perhaps the thinking is as valuable to my health as the walk.

You cannot be a person of action if you overeat and underexercise. Neither can you be a person of action if you run to the pill bottle

THE OLDER I GET,
THE MORE I REALIZE THE
IMPORTANCE OF EXERCISING
THE VARIOUS DIMENSIONS OF MY
BODY, SOUL, MIND, AND HEART.
. . . INTELLECTUAL, EMOTIONAL,
AND PHYSICAL ACTIVITY ARE NOT
SEPARATE ENTITIES. RATHER,
THEY ARE DIMENSIONS OF
THE SAME HUMAN BEING.

—Robert Fulghum

every time you have, or imagine you have, an ache or a pain. I have not touched a drug in more than five years, and I have not been either sick or ailing during that time, in spite of the fact that I perform more work each day than most men of my profession. I have Enthusiasm, endurance, and action because I eat the simple foods that contain the body-building elements that I require.

There is another enemy you must conquer before you can become a person of action, and that is the *worry* habit.

Worry, envy, jealousy, hatred, doubt, and fear are all states of mind that are fatal to action. These negative states of mind destroy the most essential factor in the achievement of success—the *desire* to achieve.

In A Definite Chief Aim, the second lesson of this course, you learned that your chief aim in life should be supported by a burning desire for its realization. You can have no burning desire for achievement when you are in a negative state of mind, no matter what the cause may be.

I have discovered a very effective way to keep myself in a positive frame of mind. When I feel out of sorts or inclined to argue with somebody over something that is not worthy of discussion, I get away to where I will disturb no one and I have a good hearty laugh. If I can find nothing really funny to laugh about, I simply have a forced laugh. The effect is the same in both cases. Five minutes of this sort of mental and physical exercise—for it is both—will stimulate action that is free from negativity. Do not just take my word for this. Try it!

Not long ago I heard a record entitled, as I recall, “The Laughing Fool.” It was all that its name implies. The record was made by a man and a woman; the man was trying to play a cornet and the woman was laughing at him. She laughed so effectively that she finally made the man laugh, and the suggestion was so pronounced that all who heard it usually joined in, whether they felt like it or not.

COMMENTARY

Many of Napoleon Hill's beliefs about the power of the mind that were considered unconventional in his time became part of mainstream medical and psychological practice by the latter years of the twentieth century.

*A number of seminal books on what is now commonly referred to as "the body-mind connection" were published in the 1970s and 1980s. One such book is *Anatomy of an Illness*, in which author Norman Cousins documents his use of laughter to help heal a painful and near-fatal illness. Other books that speak to the power of laughter are *The Laughter Prescription* by Dr. Laurence J. Peter, *The Healing Power of Humor* by Allen Klein, and *Laughter: The Best Medicine* by Robert Holden.*

"As a man thinketh in his heart, so is he."

You cannot think fear and act courageously. You cannot think hatred and act in a kindly manner toward others. And the dominating thoughts of your mind—meaning the strongest, deepest, and most frequent of your thoughts—influence the physical action of your body.

Every thought put into action by your brain reaches and influences every cell in your body. When you think fear, your mind will telegraph this thought to the cells that form the muscles of your legs and tell those muscles to get into action and carry you away as rapidly as they can. A person who is afraid runs away because their legs carry them, and they carry them because the fear thought in the person's mind instructed them to do so, even though the instructions were given unconsciously.

In Lesson One of this course you learned how thought travels from one mind to another, through the principle of telepathy. In this lesson you should go a step further and learn that your thoughts not only register themselves in the minds of other people through the principle of telepathy, but what is a million times more important for you to understand is that they register themselves on the cells

of your own body and affect those cells in a manner that harmonizes with the nature of the thoughts.

Action, in the sense the term is used in this lesson, is of two forms. One is physical and the other is mental. You can be very active with your mind while your body is entirely inactive. Or you can be very active with both body and mind.

INSPIRE COOPERATIVE AND PERSONAL ACTION

There are essentially two kinds of people of action. One might be called the caretaker type and the other the promoter or salesperson type. Both types are essential in business, industry, and finance. One of them is known as a dynamo while the other is often referred to as a balance wheel.

Once in a great while you find someone who is both a dynamo and a balance wheel, but such a personality combination is rare. Most successful business organizations are made up of both types.

The balance-wheel type who does nothing but compile facts and figures and statistics is just as much a person of action as the one who gets on a stage and sells an idea to a thousand people by the sheer power of their *active* personality. To determine whether or not someone is a person of action, it is necessary to analyze both their mental and their physical habits.

Earlier in this lesson I said that the world pays you for what you do and not for what you know. That statement might easily be misconstrued. What the world really pays you for is what *you* do or what you can get *others* to do.

A person who can induce others to cooperate and do effective teamwork, or inspire others so that they become more active, is no less a person of action than the one who renders effective service in a more direct manner.

In the field of industry and business there are people who have the ability to so inspire and direct the efforts of others that all under

LEADERSHIP:
THE ART OF GETTING
SOMEONE ELSE TO DO
SOMETHING YOU WANT DONE
BECAUSE HE WANTS TO DO IT.

—Dwight D. Eisenhower

their direction accomplish more than they could without this directing influence. Andrew Carnegie so ably directed the efforts of those who constituted his personal staff that he made many wealthy men of those who would never have become wealthy without the directing genius of his mind. The same may be said of practically all the great leaders in the field of industry and business—the gain is not all on the side of the leaders. Those under their direction often profit most by their Leadership.

In the first lesson of this course the value of allied effort was particularly emphasized for the reason that some people have the vision to plan, while others, although they do not have the Imagination or the vision to create the plans, have the ability to carry those plans into action.

It was his understanding of this principle of allied effort that enabled Andrew Carnegie to surround himself with a group of men which was made up of those who could plan and those who could execute. Carnegie had in his group of assistants some of the most efficient salesmen in the world, but if his entire staff had been made up of men who could do nothing but sell, he could never have accumulated the fortune that he did. Action, in the sense that it is used in this lesson, must be intelligently guided.

One of the best-known law firms in America is made up of two lawyers, one of whom never appears in court. He prepares the firm's cases for trial and the other member of the firm goes to court and tries them. Both are men of intense action, but they express it in different ways.

In most undertakings, there can be as much action in the preparation as in the execution.

In finding your own place in the world, you should analyze yourself to find out whether you are a dynamo or a balance wheel, then select a Definite Chief Aim that harmonizes with your native ability. If you are in business with others, you should analyze them as well as

yourself, and endeavor to see that each person takes the part for which their temperament and native ability best fit.

The dynamo, or promoter type, makes an able salesperson and organizer. The balance wheel, or caretaker type, makes an excellent conservator of assets after they have been accumulated.

Place the caretaker type in charge of a set of books and they are happy, but place them on the outside selling and they are unhappy and will be a failure at their job. Place the promoter type in charge of a set of books and they will be miserable. Their nature demands more intense action. Action of the passive type will not satisfy their ambitions, and if they are kept at work that does not give them the action that their nature demands, they will be a failure. It very frequently turns out that people who embezzle funds in their charge are of the promoter type and they would not have yielded to that temptation had their efforts been confined to the work for which they are best suited.

Give a person the sort of work that harmonizes with their nature, and the best there is in them will exert itself. One of the tragedies of the world is that most people never find the work for which they are best suited by nature.

Too often the mistake is made, in the selection of a life's work, of engaging only in the work that seems to be the most monetarily profitable. If money alone brought success, this procedure would be all right, but success in its highest and noblest form calls for peace of mind and enjoyment and happiness which come only to the person who has found the work that they like best.

An important purpose of this Law of Success course is to help you analyze yourself to determine what your native ability best fits you to do. You should make this analysis by carefully studying the comparison chart at the beginning of this book before selecting your Definite Chief Aim.

We come now to the discussion of the principle through which action may be developed. Understanding how to become active requires understanding how not to procrastinate. I offer these suggestions:

1. Form the habit of each day doing the most distasteful tasks first. This procedure will be difficult in the beginning, but after you have formed the habit you will take pride in first dealing with the hardest and most undesirable part of your work.
2. Place this sign in front of you where you can see it daily while you work, and put a copy where you can see it before you go to sleep and when you arise: "Do not tell them what you can do—show them!"
3. Repeat the following words, aloud, twelve times each night just before you go to sleep: "Tomorrow I will do everything that should be done, when it should be done, and as it should be done. I will perform the most difficult tasks first because this will destroy the habit of procrastination and develop the habit of action in its place."
4. Carry out these instructions with faith in their soundness and with belief that they will develop action, in body and in mind, sufficient to enable you to realize your Definite Chief Aim.

I would like to refer back to what I said about the value of a hearty laugh as a healthful stimulant to action, and add that singing produces the same effect and in some cases is far preferable to laughing.

Billy Sunday is one of the most dynamic and active preachers in the world, yet it has been said that his sermons would lose much of their effectiveness if it were not for the psychological effect of his song services.

I LOVE TO HEAR A CHOIR.

I LOVE THE HUMANITY, TO SEE THE
FACES OF REAL PEOPLE DEVOTING
THEMSELVES TO A PIECE OF MUSIC.

I LIKE THE TEAMWORK.

IT MAKES ME FEEL OPTIMISTIC
ABOUT THE HUMAN RACE WHEN I
SEE THEM COOPERATING LIKE THAT.

—Paul McCartney

COMMENTARY

William Ashley (Billy) Sunday, born in 1868 in Ames, Iowa, grew up in an orphanage, worked as a janitor while in high school, and in 1883 became a professional baseball player with the Chicago White Sox.

In 1886 it was through "the psychological effect of the song service" at the Pacific Garden Mission in Chicago that Sunday became a born-again Christian. He later declined a \$400 monthly baseball contract in favor of becoming a YMCA secretary, eventually accepted an assistant ministry position paying \$84 a month, and in 1896 became an evangelical preacher himself.

In his twenty years of preaching throughout America, Sunday's following was in the millions, with hundreds of thousands of converts, and at his Detroit revival there were five thousand singers in the choir.

Billy Sunday was not only active but virtually acrobatic in his fire-and-brimstone preachings. His moralistic revival meetings condemned, among other "sins," birth control and liquor, and Sunday campaigned passionately for the passage of prohibition laws. Henry Ford is said to have told him that if the law were enacted in Michigan, the breweries could be converted to produce denatured alcohol as fuel for Ford's automobiles.

By the time prohibition ended in 1934, Sunday's following had declined dramatically. Billy Sunday died in 1936.

If church attendance had nothing else to recommend it except the psychological effect of the song service, that would be sufficient, for no one can join in the singing of a beautiful hymn without feeling better for it.

For many years I have observed that I could write more effectively after having participated in a song service. Prove my statement to your own satisfaction by going to church and participating in the song service with all the Enthusiasm at your command.

During the war I helped to devise ways and means of speeding production in industrial plants that were engaged in manufacturing

war supplies. By actual test, in a plant employing three thousand men and women, the production was increased 45 percent in less than thirty days after we had organized the workers into singing groups and installed orchestras and bands that played at ten-minute intervals such stirring songs as “Over There” and “Dixie” and “There’ll Be a Hot Time in the Old Town Tonight.” The workers caught the rhythm of the music and speeded up their work accordingly.

Properly selected music would stimulate any group of workers to greater action, a fact which does not seem to be understood by all who direct the efforts of large numbers of people.

In all of my travels I have found only one business firm whose managers made use of music as a stimulant for their workers. This was the Filene Department Store in Boston, Massachusetts. During the summer months this store provides an orchestra that plays the latest dance music for half an hour in the morning before opening time. The salespeople use the aisles of the store for dancing and by the time the store opens they are in an active state of mind and body that carries them through the entire day.

Incidentally, I have also never seen more courteous or efficient salespeople than those employed by the Filene store. One of the department managers told me that every person in his department performed more service, and with less real effort, as a result of the morning music program.

There is a book entitled *Singing Through Life with God* by George Wharton James, which I recommend to all who are interested in the psychology of song.

COMMENTARY

It is interesting that the majority of books Napoleon Hill recommended in 1927 are still available today, although this one is among the harder to come by. It is out of print but available through used-book dealers.

The three copies listed in Barnes & Noble's out-of-print books ranged in price from \$47 to \$101.

Needless to say, in the time since Hill reported that he could find only one business that used music to stimulate workers, it is now hard to find a retail store that doesn't have music playing from the time they open 'til they close at the end of the day. The major departure from Hill's theory is that today music is used to influence the customers as much as to stimulate employees. The companies that specialize in providing piped-in music conduct research into everything from musical theory to traffic-flow patterns and changing blood-sugar levels in order to program the right kind of music for the right customer demographics and the right time of day.

Although the contemporary use of music in American retail stores became a modification of Napoleon Hill's idea, others took the suggestion literally. One of the most talked-about examples of the effectiveness of music to stimulate employees comes from modern industrial Japan. During the 1970s, as the large Japanese automobile and electronics manufacturers were rising to world prominence, much attention was focused on the way the Japanese managers motivated their workers. The stories and pictures that appeared in business magazines startled their American counterparts. What the pictures showed was exactly what Hill had in mind—whole Japanese workforces gathering, before the workday began, to exercise together and sing what amounted to corporate team songs or cheers.

Any form of group effort, where two or more people form a cooperative alliance for the purpose of accomplishing a *definite purpose*, becomes more powerful than mere individual effort.

A football team may win consistently, by well-coordinated teamwork, even though the members of the team may be unfriendly and out of harmony in many ways outside of their work on the field.

THE GREATEST LEADER
IS NOT NECESSARILY THE ONE
WHO DOES THE GREATEST THINGS,
BUT THE ONE WHO GETS THE PEOPLE
TO DO THE GREATEST THINGS.

—Ronald Reagan

A group composing a board of directors may disagree with one another, they may be unfriendly and in no way in sympathy with one another, and still carry on a business that appears to be very successful.

A husband and wife may live together, raise a family, and accumulate a fair-sized or even a great fortune, without having the bond of harmony that is essential for the development of a Master Mind.

But all these alliances might be made more powerful and effective if based upon a foundation of perfect harmony, thus permitting the development of the supplemental power of the Master Mind.

All *cooperative effort* produces power, there can be no doubt about this, but *cooperative effort* that is based upon complete harmony of purpose develops superpower.

Let every member of any cooperative group set their hearts on the achievement of the same definite end, in a spirit of perfect harmony, and the way has been paved for the development of a Master Mind—providing all members of the group willingly subordinate their own personal interests for the attainment of the objective for which the group is aiming.

These United States were born as the result of one of the most powerful Master Minds ever created. The members of this Master Mind were the signers of the Declaration of Independence. The men who signed that document either consciously or unconsciously put into operation the power known as the Master Mind, and that power was sufficient to enable them to defeat all soldiers who were sent into the field against them. The men who fought to make the Declaration of Independence endure did not fight for money alone; they fought for a principle—the principle of freedom, which is the highest-known motivating force.

A great leader, whether in business, finance, industry, or statesmanship, is one who understands how to create a motivating objective that will be accepted with Enthusiasm by every member of their group of followers.

THE IMPORTANT THING TO RECOGNIZE
IS THAT IT TAKES A TEAM, AND
THE TEAM OUGHT TO GET CREDIT
FOR THE WINS AND THE LOSSES.
SUCCESES HAVE MANY FATHERS,
FAILURES HAVE NONE.

—Philip Caldwell

In politics a “live issue” is everything. A live issue is some popular objective which the majority of the voters can be rallied toward the attainment of. These “issues” are generally broadcast in the form of snappy slogans, such as “Keep Cool with Coolidge,” which suggested to the minds of the voters that to keep Coolidge was the equivalent of keeping prosperity. And it worked.

During Lincoln’s election campaign the cry was “Stand back of Lincoln and preserve the Union.” It worked.

Woodrow Wilson’s campaign managers, during his second campaign, coined the slogan “He kept us out of war.” It worked too.

The degree of power created by the *cooperative effort* of any group of people is measured, always, by the nature of the motive that the group is laboring to attain. This may be profitably kept in mind by all who organize group efforts for any purpose whatsoever. Find a motive around which people may be induced to rally in a highly emotionalized, enthusiastic spirit of perfect harmony and you have found the starting point for the creation of a Master Mind.

Most people will work harder for the attainment of an ideal than they will for mere money. In searching for a “motive” as the basis for developing cooperative group effort, it will be profitable to bear this in mind. Give someone a sufficiently vitalized motive and even the person of average ability, under ordinary circumstances, will suddenly develop superpower.

What a man can and will accomplish to please the woman of his choice has ever been a source of wonderment to students of the human mind.

There are three major motivating forces to which man responds in practically all of his efforts:

1. The motive of self-preservation
2. The motive of sexual contact
3. The motive of financial and social power

WE CANNOT BE
SEPARATED IN INTEREST OR
DIVIDED IN PURPOSE.
WE STAND TOGETHER
UNTIL THE END.

—Woodrow Wilson

Leaders who are seeking a motivating force out of which to secure action may find it under one or more of those three classifications.

The three major motivating forces have been noted here for the guidance of the leader who wishes the Cooperation of followers who will throw themselves into carrying out his or her plans in a spirit of unselfishness and perfect harmony. We do well that which we love to do, and fortunate is the leader who has the good judgment to assign all of their followers the roles that harmonize with this law.

Regardless of who you are, or what your Definite Chief Aim may be, if you plan to attain the object of your chief aim through the *cooperative efforts* of others, you must set up in the minds of those whose Cooperation you seek a motive strong enough to ensure their full, undivided, unselfish Cooperation. When you do, you will be empowering your plans with the law of the Master Mind.

As you will have observed, this lesson is very closely related to Lesson One and Lesson Two which cover the law of the Master Mind. It is possible for groups to function cooperatively without creating a Master Mind, such as when people cooperate merely out of necessity and without the spirit of harmony as the basis of their efforts. This sort of Cooperation may produce considerable power, but it doesn't compare with what is possible when every person in an alliance subordinates their own individual interests.

The extent to which people may be induced to cooperate, in harmony, depends on the motivating force that impels them to action. The perfect harmony essential for creating a Master Mind develops only when the motivating force of a group is sufficient to cause each member of the group to completely forget his or her own personal interests and work for the good of the group, or for the sake of attaining some idealistic, charitable, or philanthropic objective.

You are now ready for Lesson Fourteen, which will teach you how to make working capital out of all mistakes, errors, and failures that

you have experienced, and also how to profit by the mistakes and failures of others.

The president of one of the great railway systems of the United States said, after reading the next lesson, that "this lesson carries a suggestion which, if heeded and understood, will enable any person to become a master in their chosen life's work."

For reasons that will be clear after you have read it, Profiting by Failure is my favorite lesson of this course.

INDECISION—

AN AFTER-THE-LESSON VISIT WITH THE AUTHOR

Procrastination robs you of opportunity. It is a significant fact that no great leader was ever known to procrastinate. You are fortunate if ambition drives you into action, never permitting you to falter or turn back once you have rendered a decision to go forward.

You may be shocked if you kept accurate account of the time you waste in a single day. Second by second, as the clock ticks off the distance, time is running a race with *you*. Delay means defeat, because no one may ever make up a second of lost time. Wasted time is one of the chief causes of failure.

Time is also, however, a master worker that heals the wounds of failure and disappointment, and rights all wrongs and turns all mistakes into capital. But it favors only those who kill off procrastination and remain in *action* when there are decisions to be made.

Life is a great checkerboard. The player opposite you is Time. If you hesitate you will be wiped off the board. If you keep moving you may win. The only real capital is time, but it is capital only when used.

The other player is Mr. Average Man; let us call him you. Move by move, Time has wiped off Mr. Average Man's men until he is finally cornered where Time will get him no matter which way he moves. Indecision has driven him into that corner.

Ask any well-informed salesperson and they will tell you that indecision is the outstanding weakness of the majority of people. Every salesperson is familiar with that old excuse "I will think it over," which is the last line of defense of those who do not have the courage to say either yes or no. While they can't decide which way to move, Time forces them into a corner where they can't move.

The great leaders of the world were people of quick decision.

General Grant had but little to commend him as an able general except the quality of firm decision, but this was sufficient to offset all of his weaknesses. The whole story of his military success may be gathered from his reply to his critics when he said, "We will fight it out along these lines if it takes all summer."

When Napoleon Bonaparte reached a decision to move his armies in a given direction, he permitted nothing to cause him to change that decision. If his line of march brought his soldiers to a ditch dug by his opponents to stop him, he would give the order to charge the ditch until it had been filled with dead men and horses sufficient to bridge it.

The suspense of indecision drives millions of people to failure. A condemned man once said that the thought of his approaching execution was not so terrifying once he had reached the decision in his own mind to accept the inevitable.

The lack of decision is the chief stumbling block of all revival-meeting workers. Their entire work is to get men and women to reach a decision in their own minds to accept a given religious tenet. Billy Sunday once said, "Indecision is the devil's favorite tool."

Andrew Carnegie visualized a great steel industry, but that industry would not be what it is today had he not reached a *decision* in his own mind to transform his vision into reality.

James J. Hill saw, in his mind's eye, a great transcontinental railway system, but that railroad never would have become a reality had he not reached a *decision* to start the project.

IN ANY MOMENT OF DECISION
THE BEST THING YOU CAN DO
IS THE RIGHT THING,
THE NEXT BEST THING
IS THE WRONG THING, AND
THE WORST THING YOU CAN DO
IS NOTHING.

—Theodore Roosevelt

Imagination alone is not enough to ensure success. Millions of people have Imagination and build plans that would easily bring them both fame and fortune, but those plans never reach the *decision* stage.

Demosthenes was a poor Greek lad who had a strong desire to be a great public speaker. Nothing unusual about that; others have “desired” this and similar ability without living to see their desires realized. But Demosthenes added *decision* to desire, and, despite the fact that he was a stammerer, he mastered this handicap and made himself one of the great orators of the world.

Samuel Insul was an ordinary stenographer, in the employ of Thomas A. Edison. Through the aid of his Imagination he saw the great commercial possibilities of electricity. But he did more than see the possibilities—he reached a decision to transform the mere possibilities into realities, and today he is a multimillionaire electric-light-plant operator.

Edwin C. Barnes reached a *decision* in his own mind to become the partner of Thomas Edison. Handicapped by lack of schooling, without money to pay his railroad fare, and with no influential friends to introduce him to Mr. Edison, young Barnes made his way to West Orange on a freight car and so thoroughly sold himself to Mr. Edison that he got his opportunity which led to a partnership. Today, just twenty years since that decision was reached, Edwin Barnes lives at Bradenton, Florida, retired, with all the money he needs.

William Wrigley Jr. reached a *decision* to devote his entire business career to the manufacture and sale of a five-cent package of chewing gum. He has made that decision bring him financial returns running into millions of dollars a year.

Henry Ford reached a *decision* to manufacture and sell a popular-priced automobile that would be within the means of all who wished to own it. That decision has brought enormous power to Ford, and has brought travel opportunity to millions of people.

OCCASIONS ARE RARE;
AND THOSE WHO KNOW
HOW TO SEIZE UPON THEM
ARE RARER.

—Josh Billings

All these men had two outstanding qualities: a *definite purpose* and a firm decision to transform that purpose into reality.

The person of decision gets what he or she goes after, no matter how long it takes or how difficult the task.

An able salesman had wanted to meet a Cleveland banker but the banker would not see him. One morning this salesman waited near the banker's house until he saw him get into his car and head downtown. Watching his opportunity, the salesman drove his own car into the banker's, causing slight damage to the car. The salesman got out of his car, handed his card to the banker, expressed regret about the damage done, and promised the banker a new car exactly like the one he had damaged. That afternoon a new car was delivered to the banker and out of that transaction grew a friendship that developed into a business partnership that still exists.

The person of decision cannot be stopped. The person of indecision cannot be started. Make your own choice.

*Behind him lay the gray Azores,
Behind the Gates of Hercules;
Before him not the ghosts of shores;
Before him only shoreless seas.
The good mate said: "Now must we pray,
For lo! the very stars are gone.
Brave Adm'r'l, speak; what shall I say?"
"Why, say: 'Sail on and on!'"*

—JOAQUIN MILLER

When Columbus began his famous voyage, he made one of the most far-reaching decisions in the history of mankind. Had he not

PROCRASTINATION IS SUICIDE
ON THE INSTALLMENT PLAN.

—Anon.

remained firm on that decision, the freedom of America as we know it today would never have been realized.

Take notice of those about you and observe this significant fact: The successful men and women are those who reach decisions quickly and then stand firmly by those decisions after they are made.

If you are one of those who make up their minds today and then change them again tomorrow, you are doomed to failure. If you are not sure which way to move, it is better to shut your eyes and move in the dark than to remain still and make no move at all.

The world will forgive you if you make mistakes, but it will never forgive you if you make no decisions, because it will never hear of you outside the community in which you live.

No matter who you are or what may be your life's work, you are playing checkers with Time! It is always your next move. Move with quick decision, and Time will favor you. Stand still and Time will wipe you off the board.

You cannot always make the right move, but if you make enough moves you may take advantage of the law of averages and pile up a creditable score before the great game of life is ended.

— Lesson Fourteen —

Profiting by Failure

DEFEAT, LIKE A HEADACHE,
WARNS US THAT SOMETHING
HAS GONE WRONG.
IF WE ARE INTELLIGENT
WE LOOK FOR THE CAUSE
AND PROFIT BY THE EXPERIENCE.

—Napoleon Hill

Lesson Fourteen

PROFITING BY FAILURE

“You Can Do It if You Believe You Can!”

ORDINARILY *FAILURE* IS A NEGATIVE TERM. But in this lesson the word will be given a new meaning, because it has been a very much misused word and for that reason has brought unnecessary grief and hardship to millions of people.

I will distinguish here between *failure* and *defeat*, and you will see if what is so often looked upon as failure is not, in reality, just temporary defeat. Moreover, you will see if this temporary defeat is not usually a blessing in disguise. You will also learn that sound character is often the product of reversals and setbacks.

Neither temporary defeat nor adversity amounts to failure in the mind of the person who looks upon it as a teacher of some needed

lesson. There is a great and lasting lesson in every reversal and in every defeat, and usually it is a lesson that could be learned in no other way.

Defeat often talks to us in a language that we do not understand. If this were not true, we would not make the same mistakes over and over again without profiting by the lessons that they might teach us. If it were not true, we would observe more closely the mistakes that other people make and we would profit by them also.

SEVEN TURNING POINTS

Perhaps I can best help you to interpret the meaning of defeat by taking you back over some of my own experiences covering a period of approximately thirty years. Seven different times within this period I have come to the turning point that the uninformed call failure. At each one of these seven turning points I thought I had been a dismal failure, but now I know that what looked to be a failure was nothing more than a kindly, unseen hand that halted me in my chosen course and with great wisdom forced me to redirect my efforts along more advantageous pathways.

I realized this, however, only after I had taken a retrospective view of my experiences and had analyzed them in the light of many years of meditative thought.

First Turning Point

After finishing a course at a business college, I took a job as a stenographer and bookkeeper—a position that I held for the next five years. As a result of having practiced the habit of performing more work and better work than that for which I was paid, as described in Lesson Nine, I advanced rapidly until I was assuming responsibilities and receiving a salary far out of proportion to my age. I saved my money, and my bank account amounted to several thousand dollars. My reputation spread rapidly and found competitive bidders for

my services. To meet these offers from competitors, my employer advanced me to the position of general manager of the mines where I was employed. I was quickly getting on top of the world, and I knew it.

Ah, but that was the sad part—I *knew it!*

Then Fate reached out and gave me a gentle nudge. My employer lost his fortune and I lost my position. This was my first real defeat, and even though it came about as a result of causes beyond my control, I didn't learn a lesson from it until many years later.

Second Turning Point

My next position was that of sales manager for a large lumber manufacturer in the South. I knew nothing about lumber, and little about sales management, but I had learned that it was beneficial to render more service than that for which I was paid. I had also learned that it paid to take the Initiative and find out what needed to be done without someone telling me to do it. A good-sized bank account, as well as a record of steady advancement in my previous position, gave me all the Self-Confidence I needed, with perhaps some to spare.

My advancement was rapid, my salary having been increased twice during the first year. I did so well in the management of sales that my employer took me into partnership with him. We began to make money and I began to see myself on top of the world again.

To stand "on top of the world" is a wonderful feeling, but it is a very dangerous place to stand unless one stands very firmly, because the fall is so long and hard if one should stumble.

But I was succeeding by leaps and bounds!

Up to that time it had never occurred to me that success could be measured in terms other than money and authority. Perhaps this was due to the fact that I had more money than I needed and more authority than I could manage safely at that age.

DO NOT LOOK WHERE YOU FELL,
BUT WHERE YOU SLIPPED.

—African proverb

Not only was I “succeeding”—from my viewpoint of success—but I knew I was working in the one and only business suited to my temperament. Nothing could have induced me to change into another line of endeavor. Nothing, that is, except what happened which forced me to change.

I strutted around under the influence of my own vanity until I began to feel my importance. In the light of my more mature years, I now wonder if that Unseen Hand does not purposely permit us foolish human beings to parade ourselves before our own mirrors of vanity until we come to see how vulgarly we are acting and we become ashamed of ourselves. At any rate, I seemed to have a clear track ahead of me. There was plenty of coal in the bunker, there was water in the tank, and my hand was on the throttle. I opened it wide and sped along at a rapid pace.

Alas, Fate awaited me just around the corner, with a stuffed club that was not stuffed with cotton. Of course, I did not see the impending crash until it came. Mine was a sad story—but not unlike that which many others might tell if they would be frank with themselves.

Like a stroke of lightning out of a clear sky, the 1907 panic swept down, and overnight it rendered me an enduring service by destroying our business and relieving me of every dollar that I had.

This was my first serious *defeat*. I mistook it, then, for failure. But it was not, and before I complete this lesson I will tell you why it was not.

COMMENTARY

The panic referred to by Napoleon Hill began in the summer of 1907 when a number of banks and stock brokerages declared bankruptcy. Nervous investors began selling shares, which caused stock prices to drop even further. Investors withdrew money from their banks to cover their losses, but only the largest banks had enough cash reserves to

cover the demand. Smaller banks that didn't have enough cash in their vaults had to turn away customers.

As word spread to the general public it created a "run" on the banks as depositors lined up to demand they be given the money they had on deposit. Banks called in loans to meet the demand for cash. When the borrowers couldn't pay, the banks foreclosed on the businesses, homes, or whatever else had been put up as collateral.

America was caught in a downward spiral that was reversed only when the major Wall Street bankers and financial executives, who were themselves in danger of losing their businesses, stepped in to shore up troubled banks. In addition to arranging foreign loans, they themselves bought stocks as a show of faith in the market.

It was in large part because of the bank panic of 1907 that legislation was enacted in 1913 to create the Federal Reserve System.

Third Turning Point

It required the 1907 panic, and the defeat that it brought me, to divert and redirect my efforts from the lumber business to the study of law. Nothing on earth, except defeat, could have brought about this result. Thus, the third turning point of my life began in what most people would call failure, which reminds me to state again that every defeat teaches a needed lesson to those who are ready and willing to be taught.

When I entered law school it was with the firm belief that I would emerge doubly prepared to catch up with the end of the rainbow and claim my pot of gold, for I still had no other concept of success except that of money and power.

I attended law school at night and worked as an automobile salesman during the day. My sales experience in the lumber business was turned to good advantage. I prospered rapidly, doing so well—still performing more service and better service than that for which I

was paid—that the opportunity came to enter the automobile manufacturing business. I saw the need for trained automobile mechanics, therefore I opened an educational department in the manufacturing plant and began to train ordinary machinists in automobile assembly and repair work. The school prospered, paying me over a thousand dollars a month in net profits.

Again I was beginning to near the rainbow's end. Again I knew I had at last found my niche and that nothing could swerve me from my course or divert my attention, this time from the automobile business.

My banker knew that I was prospering, therefore he loaned me money with which to expand. A peculiar trait of bankers, a trait which may be more or less developed in the rest of us too, is that they will loan us money without any hesitation when we are prosperous.

My banker loaned me money until I was hopelessly in his debt, then he took over my business as calmly as if it had belonged to him. Which it did.

From the station of a man of affairs who enjoyed an income of more than a thousand dollars a month, I was suddenly reduced to poverty.

COMMENTARY

As was noted previously, according to one calculation source the value of one dollar at the beginning of the twentieth century was the equivalent of almost twenty dollars at the beginning of the twenty-first century. Using that comparison, the thousand dollars Hill's business was earning then would be worth close to twenty thousand dollars a month today. But, as was also noted previously, there are many factors and variables in making direct dollar comparisons when it comes to salaries, and the conversion figures also vary among sources.

According to the Bureau of Labor Statistics it took \$17.89 in 2002 to buy what \$1.00 bought in 1913. If the \$17.89 figure were used relative

AN OPTIMIST SEES AN OPPORTUNITY
IN EVERY CALAMITY;
A PESSIMIST SEES A CALAMITY
IN EVERY OPPORTUNITY.

—Winston Churchill

to salaries, that would translate to Hill's annual income being the equivalent of \$214,680.

That calculation, however, is based on all goods and services purchased by urban households, and as we've seen during recessions, the fact that consumers spend less freely doesn't mean salaries are suddenly decreased accordingly. And nor do salaries increase to match the freer spending in a particularly good economic climate.

Now, twenty years later, I thank the hand of Fate for this forced change. But at that time I looked upon the change as nothing but failure.

The rainbow's end had disappeared, and with it that proverbial pot of gold. It was many years later that I learned the truth—that this temporary defeat was probably the greatest single blessing that ever came my way, because it forced me out of a business that in no way helped me to develop knowledge of self or of others, and it steered my efforts in a direction that brought me the rich experience I needed.

For the first time, I began to ask myself if it were not possible for one to find something of value other than money and power at the rainbow's end. This temporary questioning did not amount to open rebellion, mind you, nor did I follow it far enough to get the answer. It came merely as a fleeting thought, as do so many other thoughts to which we pay no attention, and then passed out of my mind.

Had I known as much then as I know now about the law of compensation, and had I been able to interpret experiences as I can now interpret them, I would have recognized that event as a gentle nudge from the hand of Fate. But after putting up the hardest fight of my life, up to that time, I accepted my temporary defeat as failure and thus was ushered into my next and fourth turning point. It gave me an opportunity to put into use the knowledge of law that I had acquired.

Fourth Turning Point

Because my wife's family had influence, I secured the appointment as assistant to the chief counsel for one of the largest coal companies in the world. My salary was greatly out of proportion to what was usually paid to beginners, and still further out of proportion to what I was worth, but pull was pull and I was there just the same. It happened that what I lacked in legal skill I more than made up by performing more service than that for which I was paid, and by taking the Initiative and doing what needed to be done without being told to do it.

I was holding my position without difficulty. I practically had a soft berth for life had I cared to keep it. Then without consultation with my friends, and without warning, I resigned.

This was the first turning point that was of my own selection. It was not forced upon me. I saw the old man Fate coming and beat him to the door. When pressed for a reason for resigning, I gave what seemed to me to be a very sound one, but I had trouble convincing the family circle that I had acted wisely.

I quit that position because the work was too easy and I was performing it with too little effort. I saw myself drifting into the habit of inertia. I felt myself becoming accustomed to taking life easy and I knew the next step would be retrogression. I had so many friends at court that there was no particular motivation for me to keep moving. I was among friends and relatives, and I had a position I could keep for as long as I wished, without exerting myself. I received an income that provided me with all the necessities and some of the luxuries, including a car and enough gasoline to keep it running.

What more did I need? Nothing, I was beginning to say to myself.

This was the attitude toward which I felt myself slipping. It was an attitude that, for some reason still unknown to me, startled me so sharply that I made what many believed to be an irrational move by resigning. However ignorant I might have been in other matters at the

time, I have felt thankful ever since for having had sense enough to realize that strength and growth come only through continuous effort and struggle; that disuse brings atrophy and decay.

This move proved to be the next most important turning point of my life, although it was followed by ten years of effort that brought almost every conceivable grief the human heart can experience. I quit my job in the legal field, where I was getting along well, living among friends and relatives, and where I had what they believed to be an unusually bright and promising future ahead of me. I am frank to admit that it has been an ever-increasing source of wonderment to me as to why and how I gathered the courage to make the move that I did. As far as I am able to interpret it, I arrived at my decision to resign more because of a “hunch”—or a sort of “prompting,” which I did not understand at the time—than by logical reasoning.

I selected Chicago as my new field of endeavor. I did this because I believed Chicago to be a place where one might find out if they had those sterner qualities that are so essential for survival in a world of keen competition. I made up my mind that if I could gain recognition in Chicago, in any honorable sort of work, it would prove that I had something that might be developed into real ability.

That was an odd process of reasoning. At least it was an unusual process for me to indulge in at that time, which reminds me to say that we human beings often give ourselves credit to which we are not entitled. I fear we too often assume credit for wisdom and for results that accrue from causes over which we have absolutely no control.

I do not mean to convey the impression that I believe all of our acts to be controlled by causes beyond our power to direct, but I strongly urge you to study and correctly interpret those causes that mark the most vital turning points of your life—the points at which your efforts are diverted, from the old into new channels, in spite of what you might do. At least refrain from accepting any defeat as failure until you have had time to analyze the final result.

ONLY THOSE WHO
DARE TO FAIL GREATLY
CAN EVER ACHIEVE GREATLY.

—Robert Francis Kennedy

My first position in Chicago was that of advertising manager for a large correspondence school. I knew little about advertising, but my previous experience as a salesman, plus the advantage gained by rendering more service than that for which I was paid, enabled me to do particularly well.

The first year I earned \$5,200. I was coming back by leaps and bounds, and gradually I again began to see the shining pot of gold almost within my reach. History is full of evidence that a feast usually precedes a famine. I was enjoying a feast but did not anticipate the famine that was to follow. I was getting along so well that I thoroughly approved of myself.

Self-approval is a dangerous state of mind.

This is a great truth that many people do not learn for the better part of a lifetime. Some never do learn it. But those who do are those who finally begin to understand the strange language of defeat.

I am convinced that we have few, if any, more dangerous enemies to combat than that of self-approval. Personally I fear it more than I fear defeat.

This brings me to my fifth turning point, which was also of my own choice.

Fifth Turning Point

I had done so well as advertising manager of the correspondence school that the president of the school induced me to resign and go into the candy manufacturing business with him. We organized the Betsy Ross Candy Company and I became its first president.

The business grew rapidly, and soon we had a chain of stores in eighteen different cities. Again I saw my rainbow's end almost within reach, and again I believed I had at last found the business in which I wished to remain for life. The candy business was profitable, and because I looked upon money as being the only evidence of success, I naturally believed I was about to corner that success.

THE PROBLEMS OF VICTORY ARE MORE
AGREEABLE THAN THOSE OF DEFEAT,
BUT THEY ARE NO LESS DIFFICULT.

—Winston Churchill

Everything went smoothly until my business associate and a third man, whom we had taken into the business, took a notion to gain control of my interest in the business without paying for it.

Their plan was successful, in a way, although I resisted more than they had anticipated I would. Therefore, for the purpose of “gentle persuasion,” they proceeded to have me arrested on a false charge and then offered to withdraw the charge on condition that I turn over to them my interest in the business.

I began to learn, for the first time, that there was much cruelty and injustice and dishonesty in the hearts of men.

When the time for a preliminary hearing came, the complaining witnesses were nowhere to be found. But I had them brought to the courtroom and forced them to go on the witness stand to tell their stories. This resulted in my vindication, and a damage suit against the perpetrators of the injustice.

The incident brought about an irreparable breach between my business associates and myself, which finally cost me my interest in the business. But that was slight when compared with what it cost my associates, for they are still paying, and no doubt will continue to pay as long as they live.

My damage suit was brought under what is known as a tort action, through which damages were claimed for malicious damage to character. In Illinois, where the case was filed, judgment under a tort action gives the one in favor of whom the judgment is rendered the right to have the person against whom it is obtained placed in jail until the amount of the judgment has been paid.

In due time I got a heavy judgment against my former business associates, and could then have had both of them placed behind bars.

For the first time in my life I was brought face to face with the opportunity to strike back at my enemies in a manner that would hurt. I had in my possession a weapon with “teeth” in it—a weapon placed there by the enemies themselves.

A strange feeling swept over me. Would I have my enemies jailed, or would I take advantage of this opportunity to extend them mercy, thereby proving myself to be made of different material?

Then and there was laid, in my heart, the foundation upon which the sixteenth lesson of this course is built, for I made up my mind to permit my enemies to go free—as free as they could be made by my having extended them mercy and forgiveness.

But long before my decision had been reached, the hand of Fate had begun to deal roughly with these misguided men who had tried, in vain, to destroy me. Time, the master worker to which we must all submit sooner or later, had already been at work on my former associates and it had dealt with them less mercifully than I had done. One of them was later sentenced to a long term in the penitentiary, for another crime that he had committed against some other person, and the other one had meanwhile been reduced to poverty.

We can circumvent the laws in the statute books, but we can never circumvent the law of compensation.

The judgment that I obtained against these men stands on the records of the Superior Court of Chicago as silent evidence of vindication of my character. But it serves me in a more important way than that—it serves as a reminder that I could forgive enemies who had tried to destroy me, and for this reason, instead of destroying my character, I suspect that the incident served to strengthen it.

Being arrested seemed, at the time, a terrible disgrace, even though the charge was false. It was not a pleasant experience, and I would not wish to go through a similar experience again, but I must admit that it was worth all the grief it cost me, because it gave me the opportunity to find out that revenge was not a part of my makeup.

If you carefully analyze the events described in this lesson, you can see how this entire course has been evolved from these experiences. Each temporary defeat left its mark on my heart and provided some part of the material of which this course has been built.

We would not fear or run from trying experiences if we observed, from the biographies of the men of destiny, that nearly every one of them was sorely put through the mill of merciless experience before he "arrived." This leads me to wonder if the hand of Fate does not test our fortitude in various and sundry ways before placing great responsibilities on our shoulders.

It is significant to note that each turning point carried me nearer and nearer my rainbow's end and brought me some useful knowledge that would later become a permanent part of my philosophy of life.

Sixth Turning Point

This one is the turning point that probably brought me nearer that rainbow's end than any of the others had, because it brought me to where I found it necessary to use all the knowledge I had acquired to that time, about practically every subject with which I was acquainted, and it gave me an opportunity for self-expression and development that rarely comes to a person so early in life.

This turning point came shortly after my dreams of success in the candy business had been shattered, when I turned my efforts to teaching advertising and salesmanship as a department of one of the colleges in the Midwest.

Some wise philosopher has said that we never learn very much about a given subject until we begin teaching it to others. My first experience as a teacher proved this to be true. My school prospered from the very beginning. I had a resident class and also a correspondence school through which I was teaching students in nearly every English-speaking country. Despite the ravages of war, this school was growing rapidly and I once again saw the end of the rainbow within sight.

Then came the second military draft and it practically destroyed my school, as it caught most of those who were enrolled as students.

THERE IS SOMETHING GOOD
IN ALL SEEMING FAILURES.
YOU ARE NOT TO SEE THAT NOW.
TIME WILL REVEAL IT.
BE PATIENT.

—Sri Swami Sivananda

At one stroke I charged off more than \$75,000 in tuition fees and at the same time contributed my own service to my country.

Once more I was penniless! Unfortunate is the person who has never had the thrill of being penniless at one time or another, for as Edward Bok has truthfully stated, poverty is the richest experience that can come to a person—an experience which, however, he advises one to get away from as quickly as possible.

COMMENTARY

Napoleon Hill knew something of the “value” of poverty from his own modest upbringing in the backwoods of Virginia. Edward Bok, whose writing on the subject is excerpted in Lesson Eight, Self-Control, also wrote from personal experience. And this same sentiment was expressed to Hill by Andrew Carnegie at their first meeting in 1908.

In telling Hill that his own humble beginnings had been his inspiration to reach seemingly impossible goals, Carnegie had also said, “The richest heritage a young man can have is to be born into poverty.”

This story is told in greater detail in the book A Lifetime of Riches: The Biography of Napoleon Hill by Michael J. Ritt Jr. and Kirk Landers. Ritt worked as Hill’s assistant for ten years and was the first employee of the Napoleon Hill Foundation, where he served as executive director, secretary, and treasurer. The material in Ritt’s book comes from his own personal knowledge of Hill as well as from Hill’s unpublished autobiography.

Again I was forced to redirect my efforts. But before I proceed to describe the next and last important turning point, I should mention that no single event described up to this point is, in itself, of any practical significance. The six turning points I have briefly described meant nothing to me taken singly, and they will mean nothing to you if analyzed singly. But take these events collectively and they form a very significant foundation for the next turning point. They

constitute reliable evidence that we human beings are constantly undergoing evolutionary changes as a result of the experiences of our lives, even though no single experience seems to necessarily convey a definite, usable lesson.

I must make this clear here, because my story has now reached the point at which people either go down in permanent defeat or they rise, with renewed energies, to heights of attainment of stupendous proportions—according to the way in which they interpret their past experiences and use those experiences as the basis of future plans. If my story stopped here it would be of no value to you, but there is another and more significant passage yet to be written.

It must have been obvious to you, all through my description of the six turning points already outlined, that I had not really found my place in the world. It must have been obvious too that most, if not all, of my temporary defeats were due mainly to the fact that I had not yet truly discovered the work into which I could throw my heart and soul. Finding the work that one likes best and for which one is best suited is also very much like finding the person whom one loves best.

There is no rule by which to make this search, but when the right niche is found, one immediately recognizes it.

Seventh Turning Point

To describe the seventh turning point of my life, I must go back to November 11, 1918—Armistice Day, the end of the world war. The war had left me without a penny, as I have already said, but I was happy to know that the slaughter had ceased and reason was about to reclaim civilization.

As I stood in front of my office window and looked out at the howling mob that was celebrating the end of the war, my mind went back to my yesterdays, especially to the day when that kindly gentleman had laid his hand on my shoulder and told me that if I

would acquire an education I could make my mark in the world. I had been acquiring that education without knowing it.

Over a period of more than twenty years I had been going to school at the University of Hard Knocks, as you must have observed from my description of my various turning points. As I stood in front of that window my entire past, with its bitter and its sweet, its ups and its downs, passed before me in review.

The time had come for another turning point!

I sat down at my typewriter and, to my astonishment, my hands began to play a tune on the keyboard. I had never written so rapidly or so easily before. I did not plan or think about what I was writing—I just wrote whatever came into my mind.

Unconsciously, I was laying the foundation for the most important turning point of my life, for when I finished I had prepared a document through which I would finance a national magazine that would give me contact with people throughout the English-speaking world.

So greatly did that document influence my own career, and the lives of tens of thousands of other people, that I believe it will be of interest to the students of this course. Therefore, I am reproducing it just as it appeared in *Hill's Golden Rule* magazine, where it was first published:

A PERSONAL VISIT WITH YOUR EDITOR

I am writing on Monday, November eleventh, 1918. Today will go down in history as the greatest holiday.

On the street, just outside my office window, the surging crowds of people are celebrating the downfall of an influence that has menaced civilization for the past four years.

The war is over. Soon our boys will be coming back home from the battlefields of France. The lord and master of brute force is nothing but a shadowy ghost of the past!

TELL EVERYONE
WHAT YOU WANT TO DO
AND SOMEONE WILL
WANT TO HELP YOU DO IT.

—W. Clement Stone

Two thousand years ago the son of man was an outcast, with no place of abode. Now the situation has been reversed and the devil has no place to lay his head.

Let each of us take unto himself the great lesson that this world war has taught: namely, only that which is based upon justice and mercy toward all—the weak and the strong, the rich and the poor, alike—can survive. All else must pass on.

Out of this war will come a new idealism—an idealism that will be based on the Golden Rule philosophy; an idealism that will guide us, not to see how much we can “do our fellow man for,” but how much we can do *for* him that will ameliorate his hardships and make him happier as he tarries by the wayside of life.

Emerson embodied this idealism in his great essay, *Compensation*. Another great philosopher embodied it in these words, “Whatsoever a man soweth, that shall he also reap.”

The time for practicing the Golden Rule philosophy is upon us. In business as well as in social relationships, he who neglects or refuses to use this philosophy as the basis of his dealings will but hasten the time of his failure.

And while I am intoxicated with the glorious news of the war’s ending, is it not fitting that I should attempt to do something to help preserve for the generations yet to come, one of the great lessons to be learned from William Hohenzollern’s effort to rule the earth by force?

I can best do this by going back twenty-two years for my beginning. Come with me, won’t you?

It was a bleak November morning, probably not far from the eleventh of the month, that I got my first job as a laborer in the coal mine regions of Virginia, at wages of a dollar a day. A dollar a day was a big sum in those days; especially to a boy of my age. Of this, I paid fifty cents a day for my room and board.

Shortly after I began work, the miners became dissatisfied and commenced talking about striking. I listened eagerly to all that was said. I was especially interested in the organizer who had organized the union. He was one of the smoothest speakers I had ever heard, and his words fascinated me. He said one thing, in particular, that I have never forgotten; and, if I knew where to find him, I would look him up today and thank him warmly for saying it. The philosophy which I gathered from his words has had a most profound and enduring influence upon me.

Perhaps you will say that most labor agitators are not very sound philosophers; and I would agree with you if you said so. Maybe this one was not a sound philosopher, but surely the philosophy he expounded on this occasion was sound.

Standing on a dry goods box, in the corner of an old shop where he was holding a meeting, he said:

“Men, we are talking about striking. Before you vote, I wish to call your attention to something that will benefit you if you will heed what I say.

“You want more money for your work, and I wish to see you get it, because I believe you deserve it. May I not tell you how to get more money and still retain the goodwill of the owner of this mine?

“We can call a strike and probably force them to pay more money, but we cannot force them to do this and like it. Before we call a strike, let us be fair with the owner of the mine and with ourselves; let us go to the owner and ask him if he will divide the profits of his mine with us fairly.

“If he says yes, as he probably will, then let us ask him how much he made last month and if he will divide among us a fair proportion of any additional profits he may make if we all jump in and help him earn more next month.

“He, being human like each of us, will no doubt say, ‘Why, certainly boys, go to it and I’ll divide with you.’ It is but natural that he would say that.

“After he agrees to the plan, as I believe he will if we make him see that we are in earnest, I want every one of you to come to work with a smile on your face for the next thirty days. I want to hear you whistling a tune as you go into the mines. I want you to go at your work with the feeling that you are one of the partners in this business.

“Without hurting yourself you can do almost twice as much work as you are doing, and if you do more work, you are sure to help the owner of this mine make more money. And if he makes more money he will be glad to divide a part of it with you. He will do this for sound business reasons if not out of a spirit of fair play.

“If he doesn’t, I’ll be personally responsible to you, and if you say so I’ll help blow this mine into smithereens! That’s how much I think of the plan, boys! Are you with me?”

They were, to the man!

The following month every man in the mines received a bonus of twenty percent of his month’s earnings. Every month thereafter each man received a bright red envelope with his part of the extra earnings in it. On the outside of the envelope were these printed words: *Your part of the profits from the work which you did that you were not paid to do.*

I have gone through some pretty tough experiences since those days of twenty-odd years ago, but I have always come out on top—a little wiser, a little happier, and a little better prepared to be of service to my fellow men, owing to my having applied the principle of performing more work than I was actually paid to perform.

THERE ARE TWELVE
GOOD REASONS FOR FAILURE.
THE FIRST ONE IS THE AVOWED
INTENTION OF DOING NO MORE
THAN ONE IS PAID TO DO, AND
THE PERSON WHO MAKES THIS AVOWAL
MAY SEE THE OTHER ELEVEN BY
STEPPING BEFORE A LOOKING-GLASS.

—Napoleon Hill

It may be of interest to you to know that the last position I held in the coal business was that of assistant to the chief counsel for one of the largest companies in the world. It is a considerable jump from the position of common laborer in the coal mines to that of assistant to the chief counsel—a jump that I never could have made without the aid of this principle of performing more work than I was paid to perform.

I wish I had the space in which to tell you of the scores of times that this idea of performing more work than I was paid to perform has helped me over rough spots.

Many have been the times that I have placed an employer so deeply in my debt, through the aid of this principle, that I got whatever I asked for, without hesitation or quibbling, without complaint or hard feelings, and what is more important, without the feeling that I was taking unfair advantage of my employer.

I believe most earnestly that anything a man acquires from his fellow man, without the full consent of the person from whom it is acquired, will eventually burn a hole in his pocket, or blister the palms of his hands, to say nothing of gnawing at his conscience until his heart aches with regret.

As I said in the beginning, I am writing on the morning of the eleventh of November, while the crowds are celebrating the great victory. Therefore, it is but natural that I should turn to the silence of my heart for some thought to pass on to the world today—some thought that will help keep alive in the minds of Americans the spirit of idealism for which they have fought and in which they entered the world war.

I find nothing more appropriate than the philosophy which I have related. To get this philosophy into the hearts of those who need it, I shall publish a magazine to be called *Hill's Golden Rule*.

It takes money to publish a national magazine, and I haven't very much of it at this writing. But before another month shall have passed, through the aid of the philosophy that I have tried to emphasize here, I shall find someone who will supply the necessary money and make it possible for me to pass on to the world the simple philosophy that lifted me out of the dirty coal mines and gave me a place where I can be of service to humanity. The philosophy which will raise you, my dear reader, whoever you may be and whatever you may be doing, into whatever position in life you may make up your mind to attain.

Every person has, or ought to have, the inherent desire to own something of monetary value. In at least a vague sort of way, every person who works for others (and this includes practically all of us) looks forward to the time when he will have some sort of a business or a profession of his own.

The best way to realize that ambition is to perform more work than you are paid to perform. You can get along with but little schooling; you can get along with but little capital; you can overcome almost any obstacle with which you are confronted, if you are honestly and earnestly willing to do the best work of which you are capable, regardless of the amount of money you receive for it.

It was in this somewhat dramatic manner that a desire which had lain dormant in my mind for nearly twenty years became translated into reality. During all that time I had wanted to become editor of a newspaper. Back more than thirty years ago, when I was a very small boy, I used to "kick" the press for my father when he was publishing a small weekly newspaper, and I grew to love the smell of printer's ink.

Perhaps this desire was subconsciously gaining momentum during all those years that I was going through the experiences outlined in

these turning points of my life, until it finally burst forth in terms of action. Or it may be that there was another plan, over which I had no control, that urged me on and on, never giving me any rest in any other line of work, until I began the publication of my first magazine. But the important thing is that I found my proper niche.

COMMENTARY

Referring once again to Michael Ritt's A Lifetime of Riches: The Biography of Napoleon Hill, and as we also noted in Lesson Nine, Hill took the foregoing postwar essay to George B. Williams, a Chicago printer he had met while working at the White House, and by early January of 1919 Hill's Golden Rule magazine was on the newsstands.

The first issue was forty-eight pages. In the beginning, with no money to pay anyone else, Hill wrote and edited every word himself, changing his writing style for each article as well as using a variety of pen names. Additional staff was hired later, which soon led to problems on the inside and on the outside, and Williams attempted to buy out Hill's share of the business. But when Hill realized that one stipulation of the buyout prevented him from any involvement in a competing publication, in October of 1920 he simply left.

By April of 1921 Hill had raised the money for a new publication, Napoleon Hill's Magazine, the foundation of which was again the Golden Rule, but it also expanded into presenting many of the principles of success that would become the basis of his later books. The magazine's acceptance and success also led to Hill's success as a speaker and motivator, which led to even greater success for the magazine.

At the same time, Napoleon Hill was working with one of the inmates of a penitentiary to develop a correspondence course which he took to the prisons to encourage prisoner rehabilitation. Most everything Hill did during this time was successful, and the success of the prison program was significant. But the greed of two members of the board of directors,

PROSPERITY IS ONLY
AN INSTRUMENT TO BE USED,
NOT A DEITY TO BE WORSHIPPED.

—Calvin Coolidge

one of whom was the prison chaplain, eventually led in 1923 to the demise of not only the educational rehabilitation programs but also the magazine and numerous other successful offshoot ventures.

"The bleak irony," as Michael Ritt notes, was that "few enterprises in the 1920s could have been more idealistic or humanitarian in concept . . . yet in seeking to stir goodness in men's souls these enterprises had stirred mean-spirited men to a blood lust that destroyed everything."

As devastated as he was, Hill blamed himself and his own poor judgment of the character of others.

Strangely enough, I entered into this work with never a thought of looking for either the end of the rainbow or the proverbial pot of gold. For the first time in my life I seemed to realize, without a doubt, that there was something else to be sought in life that was worth more than gold. I went at my editorial work with but one main thought in mind—to render the world the best service of which I was capable, whether my efforts brought me a penny in return or not.

The publication of *Hill's Golden Rule* magazine brought me in contact with thinking people all over the country. It was my big chance to be heard. My message of optimism and goodwill toward others became so popular that I was invited to go on a countrywide speaking tour during the early part of 1920, during which I had the privilege of meeting and talking with some of the most progressive thinkers of this generation. Contact with these people went a very long way toward giving me the courage to keep on doing the good work that I had started. This tour was a liberal education in itself, because it brought me in exceedingly close contact with people in practically all walks of life.

One day during my speaking tour I was sitting in a restaurant in Dallas, Texas, watching the hardest downpour of rain that I have ever seen. The water was pouring down over the plate-glass window in two great streams, and playing backward and forward from one of

the streams to the other were little streams, creating what resembled a great ladder of water.

As I looked at this unusual scene, the thought flashed into my mind that I would have a splendid lecture if I organized all that I had learned from the seven turning points of my life, and all I had learned from studying the lives of successful men, and offered it under the title “The Magic Ladder to Success.”

COMMENTARY

For anyone who may be reading this lesson before reading all of the previous lessons, or who may not have read the Editors' Note at the beginning of this book, we will repeat an explanatory portion of a commentary from Lesson Nine so that you will better understand what Napoleon Hill means by “studying the lives of successful men.” The source of this information is again A Lifetime of Riches.

In 1908, during a particularly down time in the U.S. economy and with no money and no work, Hill took a job with Bob Taylor's Magazine. Although it would not provide much in the way of income, it would provide the opportunity to meet and profile the giants of industry and business—the first of whom was the creator of America's steel industry, multimillionaire Andrew Carnegie, who was to become Hill's mentor.

Carnegie was so impressed by Hill's perceptive mind that following their three-hour interview he invited Hill to spend the weekend at his estate. After two more days of conversation, Carnegie told Hill that he believed any person could achieve greatness if they understood the philosophy of success and the steps required to achieve it, and that this knowledge could be gained by interviewing those who had achieved greatness and then compiling the information and research into a comprehensive set of principles. He believed it would take at least twenty years, and offered Hill the challenge—for no more compensation than that Carnegie would make the necessary introductions and cover travel expenses.

It took Hill twenty-nine seconds to accept Carnegie's proposal. Carnegie told him afterward that had it taken him more than sixty seconds to make the decision he would have withdrawn the offer, for "a man who cannot reach a decision promptly, once he has all the necessary facts, cannot be depended upon to carry through any decision he may make."

It was through Napoleon Hill's unwavering dedication that this book and his others were eventually written. Hill's conversations with Andrew Carnegie during their first meeting would later also become the basis for Think and Grow Rich.

On the back of an envelope I outlined the fifteen points out of which this lecture would be built, and I later worked these points into a lecture that was literally built from the temporary defeats described in the seven turning points of my life. The material out of which my knowledge was gathered is nothing more nor less than the knowledge that was forced upon me through experiences that have undoubtedly been considered by some to be failures.

This course is but the sum total of what I have gathered through these "failures." If the information in the course proves to be of value to you, as I hope it will, you may give credit to the "failures" described in this lesson.

Perhaps you will want to know what material, monetary benefits I have gained from these turning points. All right, I'll tell you. To begin with, the estimated income from the sale of this course is all that I need, despite the fact that I have insisted my publishers apply the Ford philosophy and sell the course at a price that is within the reach of all who want it.

In addition to the income from the sale of the course, I am at this time engaged in writing a series of illustrated editorials that is to be syndicated and published in newspapers across the country. These editorials are based on the same fifteen principles of achievement as outlined in this course.

SUCCESS IS GOING FROM
FAILURE TO FAILURE
WITHOUT LOSING
YOUR ENTHUSIASM.

—Winston Churchill

COMMENTARY

Again for readers who may have missed the note at the beginning of this book, originally the Law of Success was indeed based on fifteen laws. The Master Mind was initially considered to be just an introductory lesson, then later became the first law and all the others moved down one. Later still, the Universal Law of Cosmic Habitforce was added, for a total of seventeen laws or principles.

The estimated net income from the sale of the editorials is more than enough to care for my needs.

I am now also working in collaboration with a group of scientists, psychologists, and businessmen in writing a postgraduate course that will soon be available to all students who have mastered this more elementary Law of Success course, covering not only the fifteen laws here outlined from a more advanced viewpoint, but also including still other laws which have but recently been discovered.

COMMENTARY

In the latter part of 1929, as a result of the October 29 stock market crash, book sales of Law of Success declined dramatically.

Napoleon Hill, ever the optimist, did not take the crash as seriously as others did. He thought that the economy would recover quickly, and he went to work turning his Magic Ladder to Success lecture series into another book. He also organized the lectures to become a class.

But in 1930 when The Magic Ladder to Success was published, books were not a "luxury" that many people could afford, and few had any immediate hope for the opportunities the book proposed. With the book failing to sell, Hill realized that reports of the severe economic conditions had not been greatly exaggerated at all. At this same time, many of the newspapers that had been expected to become part of Hill's syndication deal were having their own financial difficulties and there was little to be made from this once-promising venture either.

I include this information only because I know how common it is for all of us to measure success in terms of dollars and to refuse as unsound all philosophy that does not effect a good bank balance.

For most of my life I have been poor—exceedingly poor—as far as bank balances were concerned. This has been very largely a matter of choice, because I have been putting the best of my time into the toilsome job of gathering some much needed knowledge of life.

From the experiences described in my seven turning points, I have gathered a few golden threads of knowledge that I could have gained in no other way than through defeat. My own experiences have led me to believe that the language of defeat is the plainest and most effective language in the world, once one begins to understand it. I am almost tempted to say that I believe it to be the language in which Nature cries out to us when we will listen to no other language.

I am glad that I have experienced much defeat. It has had the effect of tempering me with the courage to undertake tasks that I would never have begun had I been surrounded by protecting influences. Defeat is a destructive force only when it is accepted as failure. When accepted as teaching some needed lesson it is always a blessing.

COMMENTARY

A defeat to which Napoleon Hill does not refer in this book, but which Michael Ritt mentions in A Lifetime of Riches, was another shocking loss that he suffered in 1923.

Returning to Chicago after the significant loss of his first magazine and subsequent businesses, Hill found that the building in which he kept some of his most treasured documents had been completely destroyed by a fire. Among the losses were numerous letters from Woodrow Wilson as well as an endorsement of Hill's proposal that Wilson had used to sell war bonds, and a letter from President Taft endorsing Hill to potential employers.

But most stunning was the loss of Napoleon Hill's entire collection of confidential questionnaires that had been completed by the most

successful people of the day—the people he met through the introductions made by Andrew Carnegie. Those questionnaires had represented Hill's fifteen years of research, to that time, on the philosophy of success.

As with all of his adversities and defeats, Napoleon recovered and carried on, proving once again and without question that his lessons to readers are truly based on experience.

BLESSINGS IN DISGUISE

I used to hate my enemies. But that was before I learned how well they were serving me by keeping me everlastingly on the alert lest some weak spot in my character provide an opening through which they might damage me.

In view of what I have learned of the value of enemies, if I had none I would feel it my duty to create a few. They would discover my defects and point them out to me, whereas my friends, if they saw my weaknesses at all, would say nothing about them.

Of all Joaquin Miller's poems, none expressed a nobler thought than did this one:

*"All honor to him who shall win a prize,"
The world has cried for a thousand years;
But to him who tries, and who fails, and dies,
I give great honor, and glory, and tears.*

*Give glory and honor and pitiful tears
To all who fail in their deeds sublime;
Their ghosts are many in the van of years,
They were born with Time, in advance of Time.*

*Oh, great is the hero who wins a name;
But greater many, and many a time,
Some pale-faced fellow who dies in shame
And lets God finish the thought sublime.*

ACCEPT FAILURE AS A
NORMAL PART OF LIVING.
VIEW IT AS PART OF THE PROCESS
OF EXPLORING YOUR WORLD;
MAKE A NOTE OF ITS LESSONS
AND MOVE ON.

—Tom Hobson

*And great is the man with a sword undrawn,
And good is the man who refrains from wine;
But the man who fails and yet still fights on,
Lo, he is the twin-brother of mine.*

There can be no failure for the person who “still fights on.” No one has ever failed until they accept temporary defeat as failure. And there is a wide difference between the two—a difference I have tried to emphasize throughout this lesson.

I am convinced that failure is Nature’s plan through which she hurdlejumps those of destiny and prepares them to do their work. Failure is Nature’s great crucible in which she burns the dross from the human heart and so purifies the mettle of the person that it can stand the test of hard usage.

I have found evidence to support this theory in the study of the records of scores of great men, from Socrates and Christ on down the centuries to the well-known men of achievement of our times. The success of each seemed to be in almost exact ratio to the extent of the obstacles and difficulties he had to surmount.

No one ever arose from the knockout blow of defeat without being stronger and wiser for the experience. Of course one must have considerable courage to look upon defeat as a blessing in disguise, but the attainment of any position in life that is worth having requires a lot of “sand.” This brings to mind a poem that harmonizes with the philosophy of this lesson:

*I observed a locomotive in the railroad yards
one day,
It was waiting in the roundhouse where the
locomotives stay;
It was panting for the journey, it was coaled
and fully manned,
And it had a box the fireman was filling full
of sand.*

*It appears that locomotives cannot always
get a grip
On their slender iron pavement, 'cause the wheels
are apt to slip;
And when they reach a slippery spot, their tactics
they command,
And to get a grip upon the rail, they sprinkle it
with sand.
It's about the way with travel along life's
slippery track—
If your load is rather heavy, you're always
slipping back;
So, if a common locomotive you
completely understand,
You'll provide yourself in starting with a good
supply of sand.*

*If your track is steep and hilly and you have a
heavy grade,
If those who've gone before you have the rails
quite slippery made,
If you ever reach the summit of the
upper tableland,
You'll find you'll have to do it with a liberal
use of sand.*

*If you strike some frigid weather and discover
to your cost,
That you're liable to slip upon a heavy coat
of frost,
Then some prompt decided action will be called
into demand,
And you'll slip 'way to the bottom if you haven't
any sand.*

*You can get to any station that is on life's
schedule seen,
If there's fire beneath the boiler of ambition's
strong machine,
And you'll reach a place called Flushtown at a
rate of speed that's grand,
If for all the slippery places you've a good supply
of sand.*

It can do you no harm to memorize the poems quoted in this lesson and make the philosophy upon which they are based a part of your own.

There is a bit of philosophy taken from the works of the great Shakespeare that I wish to challenge as I believe it to be unsound. It is stated in the following quotation:

*There is a tide in the affairs of men
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows, and in miseries.
On such a full sea are we now afloat;
And we must take the current when it serves,
Or lose our ventures.*

Fear and admission of failure are the ties that cause us to be "bound in shallows, and in miseries." We can break these ties, turn them to advantage, and make them serve as a towline with which to pull ourselves ashore if we observe and profit by the lessons they teach.

*Who ne'er has suffered, he has lived but half,
Who never failed, he never strove or sought,
Who never wept is stranger to a laugh,
And he who never doubted never thought.*

SOMETIMES A NOBLE FAILURE
SERVES THE WORLD AS FAITHFULLY
AS A DISTINGUISHED SUCCESS.

—Edward Dowden

GREAT FAILURES

As I near the end of this, my favorite lesson of this course, I close my eyes for a moment and see before me a great army of men and women whose faces show the lines of care and despair. Some are in rags, having reached the last stage of that long, long trail which some call failure.

Others are in better circumstances, but the fear of starvation shows plainly on their faces. The smile of courage has left their lips and they, too, seem to have given up the battle.

The scene shifts. I look again and I am carried backward into the history of man's struggle for a place in the sun. There I also see the "failures" of the past—failures that have meant more to the human race than all the so-called successes recorded in the history of the world.

I see the homely face of Socrates as he stood at the very end of that trail called failure, waiting, with upturned eyes, through those moments that must have seemed like an eternity, just before he drank the cup of hemlock that was forced upon him by his tormentors.

I see Christopher Columbus, a prisoner in chains, which was the tribute paid him for his sacrifice in having set sail on an unknown and uncharted sea to discover an unknown continent.

I see the face of Thomas Paine, the man whom the English sought to capture and put to death as the real instigator of the American Revolution. I see him lying in a filthy prison in France as he waited calmly, under the shadow of the guillotine, for the death he expected would be meted out to him for his part on behalf of humanity.

And I see the face of the Man of Galilee, as he suffered on the cross of Calvary—the reward he received for his efforts on behalf of suffering humanity.

"Failures" all.

Oh, to be such a failure. Oh, to go down in history, as these men did, as one who was brave enough to place humanity above the individual and principle above pecuniary gain. On such "failures" rest the hopes of the world.

*Oh, men, who are labeled "failures"—
up, rise up! again and do!
Somewhere in the world of action is room;
there is room for you.
No failure was e'er recorded,
in the annals of truthful men,
Except of the craven-hearted who fails,
nor attempts again.
The glory is in the doing,
and not in the trophy won;
The walls that are laid in darkness
may laugh to the kiss of the sun.
Oh, weary and worn and stricken,
oh, child of fate's cruel gales!
I sing—that it haply may cheer him—
I sing to the man who fails.*

Be thankful for the defeat that many call failure, because if you can survive it and keep on trying, it gives you a chance to prove your ability to rise to the heights of achievement in your chosen field of endeavor.

No one has the right to brand you as a failure except yourself.

If, in a moment of despair, you should feel inclined to brand yourself as a failure, just remember those words of the wealthy philosopher Croesus, adviser to Cyrus, king of the Persians:

"I am reminded, O king, and take this lesson to heart, that there is a wheel on which the affairs of men revolve and its mechanism is such that it prevents any man from being *always* fortunate."

What a wonderful lesson is wrapped up in those words—a lesson of hope and courage and promise.

Who of us has not seen “off” days, when everything seemed to go wrong? These are the days when we see only the flat side of the great wheel of life.

Let us remember that the wheel is always turning. If it brings us sorrow today, it will bring us joy tomorrow. Life is a cycle of varying events—fortunes and misfortunes.

We cannot stop this wheel of fate from turning, but we can modify the misfortune it brings by remembering that good fortune will follow, just as surely as night follows day, if we maintain faith in ourselves and earnestly and honestly do our best.

In his greatest hours of trial the immortal Lincoln was often heard to say, “And this, too, will soon pass.”

If you are hurting from the effects of some temporary defeat that you find hard to forget, let me recommend the poem “Opportunity” by Walter Malone:

*They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door,
And bid you wake, and rise to fight and win.*

*Wail not for precious chances passed away;
Weep not for golden ages on the wane;
Each night I burn the records of the day;
At sunrise every soul is born again.*

*Laugh like a boy at splendors that have sped,
To vanished joys be blind and deaf and dumb;
My judgments seal the dead past with its dead,
But never bind a moment yet to come.*

*Though deep in mire wring not your hands and weep,
I lend my arm to all who say “I can!”
No shamefaced outcast ever sank so deep
But yet might rise and be again a man!*

THE MAJORITY OF PEOPLE
MEET WITH FAILURE BECAUSE OF
THEIR LACK OF PERSISTENCE IN
CREATING NEW PLANS TO TAKE
THE PLACE OF THOSE WHICH FAIL.

—Napoleon Hill

*Dost thou behold thy lost youth all aghast?
Dost reel from righteous retribution's blow?
Then turn from blotted archives of the past
And find the future's pages white as snow.*

*Art thou a mourner? Rouse thee from thy spell;
Art thou a sinner? Sin may be forgiven;
Each morning gives thee wings to flee from hell,
Each night a star to guide thy feet to heaven.*

FAILURE—

AN AFTER-THE-LESSON VISIT WITH THE AUTHOR

An all-wise Providence has arranged the affairs of mankind so that every person who comes into the age of reason must bear the cross of failure in one form or another.

The heaviest and most cruel of all the crosses is poverty.

Hundreds of millions of people living on this earth today find it necessary to struggle under the burden of this cross in order to enjoy the three bare necessities of life: a place to sleep, something to eat, and clothes to wear.

Carrying the cross of poverty is no joke, but it seems significant that some of the greatest and most successful men and women who ever lived found it necessary to carry this cross before they "arrived."

Failure is generally accepted as a curse. But few people ever understand that failure is a curse only when it is accepted as such, and few ever learn the truth that failure is seldom permanent.

Go back over your own experiences for a few years and you will see that your failures generally turned out to be blessings in disguise. Failure teaches people lessons that they would never learn without it. Among the great lessons taught by failure is that of humility.

No one may become great without feeling themselves humble and insignificant when compared with the world around them, the stars above them, and the harmony with which Nature does her work.

For every rich man's child who becomes a useful, constructive worker on behalf of humanity, there are ninety-nine others rendering useful service who come up through poverty and misery. This seems more than a coincidence.

Most people who believe themselves to be failures are not failures at all. Most conditions that people look upon as failure are nothing more than temporary defeat.

Careful analysis of one hundred men and women whom the world accepts as being "great" shows that they were compelled to undergo hardship and temporary defeat and failure such as you probably have never known and never will know.

Lincoln died without ever knowing that his "failure" gave sound foundation to the greatest nation on this earth.

Columbus died without knowing that his "failure" meant the discovery of the great nation that Lincoln helped to preserve with his "failure."

Do not use the word *failure* carelessly.

Remember, carrying a burdensome cross temporarily is not failure. If you have the real seed of success within you, a little adversity and temporary defeat will only serve to nurture that seed and cause it to burst forth into maturity.

When Divine Intelligence wants a great man or woman to render some needed service in the world, the fortunate one is tested through some form of failure. If you are undergoing what you believe to be failure, have patience; you may be passing through your testing time.

No capable executive would ever select as their lieutenants those whom they had not tested for reliability, loyalty, perseverance, and other essential qualities. Responsibility, and all that goes with it in

the way of remuneration, always gravitates to the person who will not accept temporary defeat as permanent failure.

*The test of a man is the fight he makes,
The grit that he daily shows;
The way he stands on his feet and takes
Fate's numerous bumps and blows.
A coward can smile when there's naught to fear,
When nothing his progress bars;
But it takes a man to stand up and cheer
While some other fellow stars.*

*It isn't the victory, after all,
But the fight that a brother makes;
The man who, driven against the wall,
Still stands up erect and takes
The blows of fate with his head held high:
Bleeding, and bruised, and pale,
Is the man who'll win in the by and by,
For he isn't afraid to fail.*

*It's the bumps you get, and the jolts you get,
And the shocks that your courage stands,
The hours of sorrow and vain regret,
The prize that escapes your hands,
That test your mettle and prove your worth;
It isn't the blows you deal,
But the blows you take on the good old earth,
That show if your stuff is real.*

Failure often places one in a position where unusual effort must be forthcoming. Many have wrung victory from defeat, fighting with their back to the wall, where they could not retreat.

I DON'T MEASURE A MAN'S SUCCESS
BY HOW HIGH HE CLIMBS
BUT HOW HIGH HE BOUNCES
WHEN HE HITS BOTTOM.

—George S. Patton

Caesar had long wished to conquer the British. He quietly sailed his soldier-laden ships to the British island, unloaded his troops and supplies, then gave the order to burn all the ships. Calling his soldiers about him, he said, “Now it is win or perish. We have no choice.”

And they won. People will usually win when they make up their minds to do so.

Burn your bridges behind you and observe how well you work when you know that you have no retreat.

A streetcar conductor got a leave of absence while he tried out a position in a great commercial business. “If I do not succeed in holding my new position,” he remarked to a friend, “I can always come back to the old job.” At the end of the month he was back, completely cured of all ambition to do anything except work on a streetcar. Had he resigned instead of asking for a leave of absence he might have made good in the new job.

Observe that everyone who travels the road of life carries a cross. Remember, as you take inventory of your own burdens, that Nature’s richest gifts will go to those who meet failure without flinching or whining.

Nature’s ways are not easily understood. If they were, no one could be tested for great responsibility—through failure.

In her poem entitled “When Nature Wants a Man,” Angela Morgan expressed a great truth in support of the theory set out in this lesson on Profiting by Failure: that adversity and defeat are generally blessings in disguise.

COMMENTARY

American journalist, author, poet, and lecturer Angela Morgan was born in Yazoo County, Mississippi, in what she claimed was 1883 but biographers think was likely closer to 1875.

I HAVE NOT FAILED.
I'VE JUST FOUND 10,000 WAYS
THAT WON'T WORK.

—Thomas Edison

Prior to the First World War, Morgan worked as a reporter and feature writer for the Chicago Daily American, the New York American, and the Boston American. In 1915 she was assigned to interview a prominent New York preacher. After he read her poem "God's Man" to his congregation, it was published in Collier's Weekly.

Mrs. John Henry Hammond soon became aware of her work, and Morgan became a full-time poet under the patronage of Mrs. Hammond and later Mrs. Andrew Carnegie (which may explain why Napoleon Hill has given her so many pages in this book). It was Mrs. Carnegie who had Morgan's poem "Battle Cry of the Mothers" printed in booklet form. In April of 1915, as a delegate to the International Congress of Women at The Hague, Holland, Morgan recited the poem and it became a feminist anthem for pacifism.

She later wrote under contract with the International Feature's Syndicate, as well as for most major magazines of the time, and in 1936 was named poet laureate of the National Federation of Women's Clubs. Morgan wrote more than fourteen books of poems, one novel, and a book of short stories. Angela Morgan died in 1957.

The following poem was published in 1918 in her book Forward March!

*When Nature wants to drill a man,
And thrill a man,
And skill a man;
When Nature wants to mold a man
To play the noblest part;
When she yearns with all her heart
To create so great and bold a man
That all the world shall praise—
Watch her method, watch her ways!
How she ruthlessly perfects
Whom she royally elects;
How she hammers him and hurts him,*

*And with mighty blows converts him
Into trial shapes of clay which only
Nature understands—
While his tortured heart is crying and he lifts
beseeching hands!—
How she bends, but never breaks,
When his good she undertakes . . .
How she uses whom she chooses
And with every purpose fuses him,
By every art induces him
To try his splendor out—
Nature knows what she's about.*

*When Nature wants to take a man,
And shake a man,
And wake a man;
When Nature wants to make a man
To do the Future's will;
When she tries with all her skill
And she yearns with all her soul
To create him large and whole . . .
With what cunning she prepares him!
How she goads and never spares him,
How she whets him, and she frets him,
And in poverty begets him . . .
How she often disappoints
Whom she sacredly anoints,
With what wisdom she will hide him,
Never minding what betide him
Though his genius sob with slighting and his
pride may not forget!
Bids him struggle harder yet.*

*Makes him lonely
So that only
God's high messages shall reach him,
So that she may surely teach him
What the Hierarchy planned.
Though he may not understand,
Gives him passions to command.
How remorselessly she spurs him
With terrific ardor stirs him
When she poignantly prefers him!*

*When Nature wants to name a man
And fame a man
And tame a man;
When Nature wants to shame a man
To do his heavenly best . . .
When she tries the highest test
That she reckoning may bring—
When she wants a god or king!
How she reins him and restrains him
So his body scarce contains him
While she fires him
And inspires him!
Keeps him yearning, ever burning for a
 tantalizing goal—
Lures and lacerates his soul.
Sets a challenge for his spirit,
Draws it higher when he's near it—
Makes a jungle, that he clear it;
Makes a desert that he fear it
And subdue it if he can—
So doth Nature make a man.*

ULTIMATELY, NOTHING MUCH

MATTERS VERY MUCH.

THE DEFEAT THAT SEEMS TO BREAK
YOUR HEART TODAY WILL BE BUT
A RIPPLE AMONG THE WAVES OF OTHER
EXPERIENCES IN THE OCEAN
OF YOUR LIFE FURTHER AHEAD.

—Napoleon Hill

*Then, to test his spirit's wrath
Hurls a mountain in his path—
Puts a bitter choice before him
And relentlessly stands o'er him.
"Climb, or perish!" so she says . . .
Watch her purpose, watch her ways!*

*Nature's plan is wondrous kind
Could we understand her mind . . .
Fools are they who call her blind.
When his feet are torn and bleeding
Yet his spirit mounts unheeding,
All his higher powers speeding,
Blazing newer paths and fine;
When the force that is divine
Leaps to challenge every failure and his ardor
 still is sweet
And love and hope are burning in the presence
 of defeat . . .
Lo, the crisis! Lo, the shout
That must call the leader out.
When the people need salvation
Doth he come to lead the nation . . .
Then doth Nature show her plan
When the world has found—a man!*

There is no failure. What appears to be failure is usually nothing but temporary defeat. Make sure that you do not accept it as permanent!

—— Lesson Fifteen ——

Tolerance

WE ALL NEED TO LEARN A LESSON
FROM CRAYONS. SOME ARE SHARP,
SOME HAVE WEIRD NAMES, AND
THEY ARE ALL KINDS OF COLORS.
BUT IN THE END, THEY ALL HAVE TO
LEARN TO LIVE IN THE SAME BOX.

—Nick Meno

Lesson Fifteen

TOLERANCE

“You Can Do It if You Believe You Can!”

I WILL BEGIN THIS LESSON ABOUT TOLERANCE by pointing out the two significant features of *intolerance*.

The first is that intolerance is a form of ignorance which must be mastered before any form of enduring success can be attained. It makes enemies in business and in the professions. It disintegrates the organized forces of society in a thousand forms. It is the chief cause of all wars and a barrier to the abolition of war. It dethrones reason and substitutes mob psychology in its place.

The second is that intolerance is the chief disintegrating force in the organized religions of the world, where it plays havoc with the greatest power for good by breaking up that power into small sects

and denominations that spend as much effort opposing each other as they do in destroying the evils of the world.

But this indictment against intolerance is general. Let us look at how it affects you, the individual. It is, of course, obvious that anything which impedes the progress of civilization also stands as a barrier to each individual. Stating it conversely, anything that clouds the mind of the individual and retards mental, moral, and spiritual development, also retards the progress of civilization.

All of this is an abstract statement of a great truth. And inasmuch as abstract statements are neither interesting nor informative, let me more concretely illustrate the damaging effects of intolerance.

INTOLERANCE

I will start by describing an incident that I have mentioned quite freely in practically every public address I have delivered within the past five years. But because the cold printed page has a modifying effect that makes it possible to misinterpret the incident described, I caution you not to read into it a meaning that I had not intended. You will do yourself an injustice if you neglect to study this illustration in the exact words and with the exact meaning that I have intended those words to convey.

As you read, place yourself in my position and see if you have not had a parallel experience. And if so, what lesson did it teach you?

One day I was introduced to a young man of unusually fine appearance. His clear eyes, his warm hand-clasp, the tone of his voice, and the splendid taste with which he was groomed marked him as a young man of high intellect, the typical young American college student type. As I looked him over, hurriedly studying his personality, as one will naturally do under such circumstances, I observed a Knights of Columbus pin on his vest.

Instantly, I released his hand as if it were a piece of ice!

This was done so quickly that it surprised both him and me. As I excused myself and started to walk away, I glanced down at the Masonic pin that I wore on my own vest, then took another look at his Knights of Columbus pin, and wondered why a couple of trinkets such as these could dig such a deep chasm between men who knew nothing of each other.

COMMENTARY

Although most readers today will have some familiarity with Masonic Lodges and the Knights of Columbus, their role in American society has changed considerably in the time since Napoleon Hill wrote this anecdote. A brief overview of the two organizations will help to put his story into perspective.

The Masons are a fraternal organization (some say a secret society) that began in Europe and adopted the name and tools of ancient architects and builders as symbolic of their beliefs. Although the exact date of origin of Freemasonry is unknown, the significant time as it pertains to Hill's story dates to the eighteenth-century Age of Enlightenment. While its membership was Catholic in the beginning, by the late 1600s Masonry required of its members only that they believe in a Supreme Being, to be worshiped as the individual saw fit. They also embraced public education; the separation of church and state; equality of all men, including the clergy, under the law; and other goals of the Enlightenment. These ideas were in direct opposition to the beliefs of the Roman Catholic Church of the day. Further, the Craft, as Freemasonry is also called, had secret vows and rituals, a practice that was forbidden by the Church because of the belief that nothing could be held secret from the confessional. Between 1738 and 1902 there were twenty-one papal bulls condemning Freemasonry.

By the time Hill was writing his story, Masonic Lodges in America were largely perceived as strongholds of pro-American Protestantism. In many cases this equated with anti-Catholicism, and it was believed by



MINDS ARE LIKE PARACHUTES;
THEY WORK BEST WHEN OPEN.

—Lord Thomas Dewar



some that Catholicism was irreconcilable with American citizenship. They pointed to the fact that the Vatican had issued encyclicals against freedom of speech, the press, and religion, and that the pope had proclaimed against the separation of church and state. They claimed that true Catholics subject to papal decree were not free, but were in fact under the control of a foreign power.

The Knights of Columbus is a fraternal organization (again, some say a secret society) that was originated by an Irish Catholic priest, Father Michael J. McGivney, in 1881 in New Haven, Connecticut. It was founded as a temperance society that also embraced the goal of providing insurance for widows and orphans. At the time, American insurance societies required secrecy from their members, so the organization devised secret rituals and rites that blended Catholic symbolism with American patriotism, and named itself in honor of Christopher Columbus. The Knights of Columbus were in the forefront of those Catholics referred to as Americanists, who proclaimed that in their view there was no conflict between Catholic faith and American freedom. The organization flourished and by the early twentieth century there were more than 300,000 members.

During the election year of 1912 there was a resurgence of anti-Catholicism in America and much of it was directed at the Knights of Columbus. It was claimed by some, and believed by many Freemasons, that the Knights of Columbus was a sham organization whose real goal was to undermine American institutions and that they were secretly acting on the orders of the pope.

Such was the political and religious climate of the America in which Napoleon Hill was raised.

All the remainder of that day I kept thinking of the incident, because it bothered me. I had always taken considerable pride in the thought that I was tolerant with everyone, but here was a spontaneous outburst of intolerance that proved there was something in my subconscious mind that was creating narrow-mindedness.

This discovery so shocked me that I began a systematic process of self-analysis through which I searched into the very depths of my soul for the cause of my rudeness. I asked myself over and over again why I had so abruptly released that young man's hand and turned away from him, when I knew nothing about him.

Of course the answer always led me back to that Knights of Columbus pin he wore, but that was not a real answer and therefore it did not satisfy me.

Then I began to do some research work in the field of religion. I began to study both Catholicism and Protestantism until I had traced both back to their beginnings, a process that I must confess brought me more understanding of the problems of life than I had gathered from all other sources. For one thing, it disclosed that Catholicism and Protestantism differ more in *form* than they do in *effect*; that both are founded on exactly the same *cause*, which is Christianity.

But this was by no means all, nor was it the most important of my discoveries, for my research led, of necessity, in many directions and forced me into the field of biology where I learned much that I needed to know about life in general and the human being in particular. My research also led to the study of Darwin's hypothesis of evolution, as outlined in his *The Origin of Species*, and this, in turn, led to a much wider analysis of the subject of psychology than any I had previously made.

As I reached out for knowledge, my mind began to unfold and broaden with such alarming rapidity that I almost found it necessary to wipe the slate of what I believed to have been my previously gathered knowledge, and to unlearn much of what I had until then believed to be truth.

Comprehend the meaning of what I have just said. Imagine yourself suddenly discovering that most of your philosophy of life had been built of bias and prejudice, making it necessary for you to acknowledge that, far from being a finished scholar, you were barely qualified to become an intelligent student!

That was exactly the position in which I had found myself, with respect to many of what I believed to be sound fundamentals of life. But of all the discoveries to which this research led, none was more important than that of the relative importance of physical and social heredity, for it was through this discovery that I came to understand the cause for my action when I turned away from a man I did not know.

It was this discovery that disclosed to me how and where I had acquired my views of religion, politics, economics, and of many other equally important subjects. I both regret and rejoice to say that I found most of my views on these subjects without support by even a reasonable hypothesis, much less sound facts or reason.

I then recalled a conversation between the late Senator Robert L. Taylor and myself, in which we were discussing the subject of politics. It was a friendly discussion, as we were of the same political faith, but the senator had asked me a question for which I never forgave him until I began this research.

"I see that you are a very staunch Democrat," he said, "and I wonder if you know why you are?"

I thought about the question for a few seconds, then blurted out this reply:

"I am a Democrat because my father was one, of course!"

With a broad grin on his face the senator then nailed me with this response:

"Just as I thought! Now wouldn't you be in a bad fix if your father had been a horse thief?"

It was many years later, after I began the research work I have mentioned, that I understood the real meaning of Senator Taylor's response. Too often we hold opinions that are based on no sounder a foundation than it being what someone else believes.

To better illustrate the far-reaching effects of one of the important principles uncovered by the incident to which I have referred—and that you may learn how and where you acquired your philosophy of

NEVER EXPRESS YOURSELF
MORE CLEARLY
THAN YOU THINK.

—Niels Bohr

life in general; that you may trace your prejudices and your biases to their original source; and that you may discover, as I discovered, how largely you are the result of the training you received before you reached the age of fifteen years—I will now quote from a plan that I submitted to Mr. Edward Bok's committee, The American Peace Award, for the abolition of war.

This plan covers not only the most important of the principles, but it also shows how the principle of *organized effort* may be applied to one of the most important of the world's problems. At the same time, it gives you a more comprehensive idea of how to apply this principle in the attainment of your Definite Chief Aim.

HOW TO ABOLISH WAR: THE BACKGROUND

There are two important factors that constitute the chief controlling forces of civilization. One is *physical heredity* and the other is *social heredity*.

The size and form of the body, the texture of the skin, the color of the eyes, and the functioning power of the vital organs are all the result of physical heredity; they are static and fixed and cannot be changed, for they are the result of a million years of evolution. But by far the most important part of what we are is the result of social heredity, which is effected through our environment and our early training.

Our conception of religion, politics, economics, philosophy, and other subjects of a similar nature, including war, is entirely the result of those dominating forces of our environment and training.

The Catholic is a Catholic because of their early training, and the Protestant is a Protestant for the same reason. But this is hardly stating the truth with sufficient emphasis, for it might be properly said that

the Catholic is a Catholic and the Protestant is a Protestant because they cannot help it! With few exceptions, the religion of the adult is the result of their religious training during the years between four and fourteen, when their religion was forced on them by their parents or those who had control of their schooling.

A prominent clergyman once indicated how well he understood the principle of social heredity when he said, "Give me the control of the child until it is twelve years old and after that time you can teach it any religion you may please. But I will have planted my own religion so deeply in its mind that no power on earth could undo my work."

The outstanding and most prominent of a person's beliefs are those that were forced upon them or that they absorbed of their own volition, under highly emotionalized conditions, when his or her mind was receptive. Under such conditions the evangelist can plant the idea of religion more deeply and permanently during an hour's revival service than he could through years of training under ordinary conditions when the mind was not in an emotionalized state.

The people of the United States have immortalized Washington and Lincoln because they were the leaders of the nation during times when the minds of the people were highly emotionalized, as the result of calamities that shook the very foundation of our country and vitally affected the interests of all the people. Through the principle of social heredity, operating through the schools as in the teaching of American history and through other forms of impressive teaching, the immortality of Washington and Lincoln is planted in the minds of the young and in that way kept alive.

The three great organized forces through which social heredity operates are the schools, the churches, and the press. Any ideal that has the active Cooperation of these three forces may, during the brief period of one generation, be forced upon the minds of the young so effectively that they cannot resist it.

COMMENTARY

The Great War that had ended just ten years previously had a profound effect on Napoleon Hill. At the time many people, Hill included, felt that after such widespread devastation the world had finally realized the futility of war. It was with that spirit of idealism that Hill included in this lesson an extensive dissertation in which he proposed a plan that he believed would ensure world peace. In retrospect it is apparent that Hill was too idealistic and naïve in his worldview. Events were already under way that within a dozen years would find the world torn apart by a second world war.

As it appeared in the original edition, Hill's peace plan made numerous references to people and events whose relevance has long since faded into history and would mean little to the modern reader. The edited version that follows presents the basic principles behind Hill's vision which pertain directly to the subject of this lesson.

However, before you read on, the editors would like to point out that although Napoleon Hill was overly optimistic about the world's desire for peace, he was not unaware that the key to his solution was actually a double-edged sword. As you read his observations about Germany, Japan, and Russia, Hill is once again proved prescient.

In 1914 the world awoke one morning to find itself aflame with warfare on a scale previously unheard of, and the outstanding feature of importance of that worldwide calamity was the highly organized German armies. For more than three years, these armies gained ground so rapidly that world domination by Germany seemed certain. The German military machine operated with efficiency such as had never before been demonstrated in warfare. With “*Kultur*” as her avowed ideal, Germany swept the opposing armies before her as though they were leaderless, despite the fact that the allied forces outnumbered her own on every front.

The capacity for sacrifice in the German soldiers, in support of *Kultur*, was the outstanding surprise of the war, and that capacity

POWER LASTS TEN YEARS;
INFLUENCE NOT MORE
THAN A HUNDRED.

—Korean proverb

was largely the result of the work of two men. Through the German educational system, which they controlled, the psychology that carried the world into war in 1914 was created in the definite form of *Kultur*. These men were Adalbert Falk, Prussian minister of education until 1879, and the German Emperor William II.

COMMENTARY

Kultur as it is spelled and used here by Napoleon Hill was in common usage at the time to refer to those characteristics that distinguished the German nation in the late nineteenth and early twentieth century: a sense of national pride and a belief in Germany's natural superiority over other nations and peoples, a policy of militant expansionism, a highly systemized social order, and the belief in the subordination of the individual to the good of the state.

The agency through which these men produced this result was social heredity—the imposing of an ideal on the minds of the young, under highly emotionalized conditions.

The teachers and professors were forced to implant the national ideal of *Kultur* in the minds of the young of Germany, beginning first in the elementary schools and extending on up through the high schools and universities, and out of this teaching, in a single generation, grew a capacity for sacrifice of the individual for the interest of the nation that surprised the modern world.

As author Benjamin Kidd so well stated it: “The aim of the state of Germany was everywhere to orientate public opinion through the heads of both its spiritual and temporal departments, through the bureaucracy, through the officers of the army, through the State direction of the press; and, last of all, through the State direction of the entire trade and industry of the nation, so as to bring the idealism of the whole people to a conception of and to a support of the national policy of modern Germany.”

Germany controlled the press, the clergy, and the schools. Therefore, is it any wonder that she grew an army of soldiers, during one generation, that represented to a man her ideal of *Kultur*? Is it any wonder that the German soldiers faced certain death with fearless impunity, when one stops to consider that they had been taught, from early childhood, that this sacrifice was a rare privilege?

Turn now from this brief description of the *modus operandi* through which Germany prepared her people for war, to Japan. No western nation, with the one exception of Germany, has so clearly manifested its understanding of the far-reaching influence of social heredity, as has Japan. Within a single generation Japan has advanced to the ranks of nations that are the recognized powers of the civilized world. Study Japan and you will find that she forces upon the minds of her young, through exactly the same agencies employed by Germany, the ideal of subordination of individual rights for the sake of accumulation of power by the nation.

In all of her controversies with China, competent observers have seen that behind the apparent causes of the controversies was Japan's stealthy attempt to control the minds of the young by controlling the schools. If Japan could control the minds of the young of China, she could dominate that gigantic nation within one generation.

To study the effect of social heredity as it is being used for the development of a national ideal by still another nation, observe what has been going on in Russia since the ascendancy to power of the soviet government, which is now patterning the minds of the young to conform with a national ideal. That ideal, when fully developed during the maturity of the present generation, will represent exactly what the soviet government wishes it to represent.

Of all the flood of propaganda concerning the soviet government of Russia that has been poured into this country through the tens of thousands of columns of newspaper space devoted to it since the close of the war, the following brief dispatch is by far the most significant:

RUSS REDS ORDER BOOKS

Contracts being let in Germany for 20,000,000 volumes.

Educational propaganda is aimed chiefly at children.

BY GEORGE WITTS

Special Cable to the Chicago Daily News Foreign Service.

Berlin, Germany, November 9th, 1920

Contracts for printing 20,000,000 books *in the Russian language*, chiefly for children, are being placed in Germany on behalf of the soviet government by Grschebin, a well-known Petrograd publisher and a friend of Maxim Gorky.

Far from being shocked by this significant press dispatch, the majority of the newspapers in America did not publish it, and those that did give it space placed it in an obscure part of the paper, in small type. Its real significance will become more apparent some twenty-odd years from now, when the soviet government of Russia will have grown an army of soldiers who will support, to the man, whatever national ideal the soviet government sets up.

COMMENTARY

At the time, the Russian Revolution of 1917 in which the Czarist monarchy was overthrown was still much in the news. The future implications of such a massive Communist regime were not yet clear, but obviously Hill was concerned by the potential. As the world was to learn over the next seventy years, some of Hill's worst fears were realized.

The possibility of war exists as a stern reality today solely because the principle of social heredity has not only been used as a sanctioning force in support of war, but it has actually been used as a chief agency through which the minds of men have been deliberately prepared for war. For evidence with which to support this statement, examine any

WE ARE A NATION OF
MANY NATIONALITIES, MANY RACES,
MANY RELIGIONS—BOUND TOGETHER
BY A SINGLE UNITY, THE UNITY OF
FREEDOM AND EQUALITY.

WHOEVER SEEKS TO SET
ONE NATIONALITY AGAINST ANOTHER,
SEEKS TO DEGRADE ALL NATIONALITIES.

—Franklin Delano Roosevelt

national or world history and observe how tactfully and effectively war has been glorified and so described that it not only did not shock the mind of the student, but it actually established a plausible justification of war.

HOW TO ABOLISH WAR: THE PLAN

War grows out of the desire of the individual to gain advantage at the expense of his fellow men, and the smoldering embers of this desire are fanned into a flame through the grouping of these individuals who place the interests of the group above those of other groups.

War cannot be stopped suddenly. It can be eliminated only by education, through the aid of the principle of subordination of individual interests to the broader interests of the human race as a whole.

Man's tendencies and activities, as I have already stated, grow out of the two great forces of physical heredity and social heredity. It is through physical heredity that man inherits these early tendencies to destroy his fellow men out of self-protection. This practice is a holdover from the age when the struggle for existence was so great that only the physically strong could survive.

Gradually man began to learn that the individual could survive under more favorable circumstances by allying himself with others, and out of that discovery grew our modern society through which groups of people have formed states, and these groups in turn have formed nations. There is but little tendency toward warfare between the individuals of a particular group or nation, for they have learned, through the principle of social heredity, that they can best survive by subordinating the interest of the individual to that of the group.

Now the problem is to extend this principle of grouping so that the nations of the world will subordinate their individual interests to those of the human race as a whole.

PEACE CANNOT BE
ACHIEVED THROUGH VIOLENCE,
IT CAN ONLY BE ATTAINED
THROUGH UNDERSTANDING.

—Ralph Waldo Emerson

This can be brought about only through the principle of social heredity, by forcing upon the minds of the young of all races the fact that war is horrible and does not serve either the interest of the individual engaging in it or the group to which the individual belongs.

The question then arises, how can this be done? Before I answer this question, let me again define the term *social heredity* and find out what its possibilities are.

Social heredity is the principle through which the young of the race absorb from their environment, and particularly from their earlier training by parents, teachers, and religious leaders, the beliefs and tendencies of the adults who dominate them.

Any plan to abolish war, to be successful, depends on the successful coordination of effort between all the churches and schools of the world for the avowed purpose of so implanting the minds of the young with the idea of abolishing war that the very word "war" will strike terror in their hearts.

There is no other way of abolishing war!

The next question that arises is how can the churches and schools of the world be organized with this high ideal as an objective? The answer is that not all of them can be induced to enter into such an alliance, at one time. But a sufficient number of the more influential ones can be induced and this, in time, will lead or *force* the remainder into the alliance—as rapidly as public opinion begins to demand it.

One other question remains. Who will start the machinery of the United States government into action to call this conference? And the answer is public opinion.

Universal peace between nations will grow out of a movement that will be begun and carried on, at first, by a comparatively small number of thinkers. Gradually this number will grow until it will be composed of the leading educators, clergymen, and publicists of the world, and these in turn will so deeply and permanently establish peace as a world ideal that it will become a reality.

This desirable end may be attained in a single generation under the right sort of Leadership. But, more likely, it will not be attained for many generations to come, because those who have the ability to assume this Leadership are too busy in their pursuit of worldly wealth to make the necessary sacrifice for the good of generations yet unborn.

War can be eliminated not by appeal to reason but by appeal to the emotional side of humanity. This appeal must be made by organizing and highly emotionalizing the people of the different nations of the world in support of a universal plan for peace, and this plan must be forced upon the minds of the oncoming generations with the same diligent care that we now force upon the minds of our young the ideal of our respective religions.

It is not stating the possibilities too strongly to say that the churches of the world could establish universal peace as an international ideal within one generation if they would apply just one-half of the effort that they now apply in opposing one another.

In brief, if the present organized forces of the world will not lend their support to establishing universal peace as an international ideal, then new organizations must be created that will do so.

It staggers the imagination what all the leading churches of all religions, and the leading schools, and the press of the world could accomplish, within a single generation, in forcing the ideal of universal peace upon both the adult and the child minds of the world.

The majority of the people of the world want peace, wherein lies the possibility of its attainment!

Those who do not want peace are the ones who profit by war. In numbers, this group constitutes but a fragment of the power of the world and could be swept aside as though it did not exist, if the multitude who do not want war were organized in their objective.

In closing, it seems appropriate to apologize for the unfinished state of this essay, but it may be pardonable to suggest that the

bricks and the mortar, and the foundation stones, and all the other necessary materials for the construction of the temple of universal peace have been here assembled, where they might be rearranged and transformed into this high ideal as a world reality.

ECONOMICS AND SOCIAL HEREDITY

Let us now apply the principle of social heredity to the subject of business economy, and ascertain whether or not it can be made of practical benefit in the attainment of material wealth.

If I were a banker I would obtain a list of all the births in the families within a given distance of my place of business, and every child would receive an appropriate letter, congratulating it on its arrival in the world at such an opportune time, in such a favorable community, and from that time on it would receive from my bank a birthday reminder of an appropriate nature. When the child was old enough to read, it would receive from my bank an interesting storybook in which the advantages of saving would be told in story form. If the child were a girl, she would receive, as a birthday gift, doll-cutout books, with the name of my bank on the back of each doll. If it were a boy, he would receive baseball bats. One of the most important floors (or even a whole nearby building) of my bank would be set aside as a children's playroom, and it would be equipped with merry-go-rounds, slides, seesaws, scooters, games, and sandboxes, with a competent supervisor in charge. I would let that playroom become the popular habitat of the children of the community, where mothers might leave their youngsters in safety while shopping or visiting.

I would entertain those youngsters so royally that when they grew up and became bank depositors whose accounts were worthwhile, they would be inseparably bound to my bank. And meanwhile, I would in no way be lessening my chances of making depositors of the fathers and mothers of those children.

CHILDREN ARE
POOR MEN'S RICHES.

—English proverb

If I were the owner of a business school, I would begin cultivating the boys and girls of my community from the time they reached the fifth grade, on up through high school, so that by the time they were through high school and ready to choose a vocation, I would have the name of my business school well fixed in their minds.

If I were a grocer, or a department-store owner, or a druggist, I would cultivate the children, thereby attracting both them and their parents to my place of business. If I were a department-store owner and took whole pages of newspaper ads, as most of them do, I would run a comic strip at the bottom of each page, illustrating it with scenes from my playroom, and in this way induce the children to read my advertisements.

If I were a national advertiser, or the owner of a mail-order house, I would find appropriate ways and means of establishing a point of contact with the children of the country, for, let me repeat, there is no better way of influencing the parent than through the child.

If I were a barber, I would have a room equipped exclusively for children, for this would also bring me the patronage of both the children and their parents.

In every city there is an opportunity for a flourishing business for someone who will operate a restaurant and serve quality home-cooked meals and cater to families who wish to bring the children. If I were operating it, I would have the place equipped with well-stocked fishing ponds, ponies, and all sorts of animals and birds, in order to induce the children to come out regularly and spend the entire day. Why speak of gold mines when opportunities such as this are abundant?

These are but a few of the ways in which the principle of social heredity might be used to advantage in business—attract the children and you attract the parents!

If the nations can build soldiers of war to order, by bending the minds of their young in the direction of war, businessmen can build customers to order through the same principle.

WE DO NOT EXIST FOR OURSELVES . . .

—Thomas Merton

ALLIANCES

We come now to another important feature of this lesson through which we may see, from another angle, how power may be accumulated by cooperative *organized effort*.

In the plan for the abolition of war, you observed how coordination of effort between three of the great organized powers of the world—the schools, the churches, and the press—might serve to force universal peace.

We learned many lessons of value from the world war, outrageous and destructive as it was, but none of greater importance than that of the effect of *organized effort*. The tide of war began to break in favor of the allied armies just after all armed forces were placed under the direction of General Foch, which brought about complete coordination of effort in the allied ranks.

Never before in the history of the world had so much power been concentrated in one group of men as that which was created through the *organized effort* of the allied armies. One of the most outstanding and significant facts to be found in the analysis of these armies is that they were made up of the most cosmopolitan group of soldiers ever assembled. Every race and religion was represented.

If they had any differences on account of race or creed, they laid them aside and subordinated them to the *cause* for which they were fighting. Under the stress of war, that great mass of humanity was reduced to a common level where they fought shoulder to shoulder, side by side, without asking any questions as to one another's racial or religious beliefs.

If they could lay aside intolerance long enough to fight for their lives over there, why can we not do the same while we fight for a higher standard of ethics in business and finance and industry over here? Is it only when civilized people are fighting for their lives that they have the foresight to put aside intolerance and cooperate in the furtherance of a common end?

If it were advantageous to the allied armies to think and act as one thoroughly coordinated body, would it be less advantageous for the people of a city or a community or an industry to do so?

If all the churches, schools, newspapers, clubs, and civic organizations of your city allied themselves for the furtherance of a common cause, do you not see how such an alliance would create sufficient power to ensure the success of that cause?

Bring the idea still nearer your own interests by imagining in your own city an alliance between all the employers and all the employees for the purpose of reducing friction and misunderstandings, thereby enabling them to render better service at a lower cost to the public and greater profit to themselves.

We learned from the world war that we cannot destroy a part without weakening the whole; that when one nation or group of people is reduced to poverty and want, the rest of the world suffers as well. As we also learned, Cooperation and Tolerance are the very foundation of enduring success.

Surely the more thoughtful and observant among us will not fail to profit, as individuals, by these great lessons.

I realize that you are probably studying this course for the purpose of profiting in every way possible, from a purely personal point of view, by the principles upon which it is founded. For this very reason, I have endeavored to apply these principles to as wide a range of subjects as possible.

In this lesson you have had an opportunity to consider the application of the principles of Tolerance, *organized effort*, and social heredity in ways that should have given you much to think about. I have endeavored to show you how these principles may be applied both in the furtherance of your own individual interests, in whatever you may be involved, and for the benefit of civilization as a whole.

Whether your calling is that of preaching sermons, selling goods or personal services, practicing law, directing the efforts of others, or

working as a day laborer, it seems not too much to hope that you will find in this lesson a stimulus to thought which may lead you to higher achievements. If you happen to be a writer of advertising copy, you will surely find in this lesson sufficient food for thought. If you offer personal services, it is not unreasonable to expect that this lesson will suggest ways and means of marketing those services to greater advantage.

In pointing out some of the sources from which intolerance can develop, this lesson should also lead you to the study of other thought-provoking subjects, which might easily mark a most profitable turning point in your life. Books and lessons in themselves are of but little value; their real value, if any, lies not in their printed pages but in the possible action they may arouse in the reader.

For example, when my proofreader had finished reading the manuscript of this lesson, she informed me that it had so impressed her and her husband that they intended to go into the advertising business and supply banks with an advertising service that would reach the parents through the children. She believes the plan is worth \$10,000 a year to her.

Frankly, her plan so appealed to me that I would estimate its value at a minimum of more than three times that amount, and I do not doubt that it would yield five times that amount if it were properly organized and marketed by a good salesperson.

That is not all this lesson has accomplished before passing from the manuscript stage. A prominent business-college owner to whom I showed the manuscript has already begun to put into effect the suggestion of applying the principle of social heredity as a means of "cultivating" students. He also believes that a plan similar to the one he intends using could be sold to the majority of the 1500 business colleges in the United States and Canada, and that it would yield the promoter of the plan a yearly income greater than the salary of the president of the United States.

I HAVE SEEN
GROSS INTOLERANCE
SHOWN IN SUPPORT
OF TOLERANCE.

—Samuel Taylor Coleridge

An important objective of this course, and particularly of this lesson, is to *educate* more than it is to inform. It should awaken the power within you that awaits some appropriate stimulus to arouse you to action.

In conclusion, I leave with you my personal sentiments on Tolerance, in the following essay which I wrote in the hour of my most trying experience, when an enemy was trying to ruin my reputation and destroy the results of a lifetime of honest effort to do some good in the world.

COMMENTARY

The Tolerance essay on the following page also appears in the regular text in the After-the-Lesson Visit with the Author at the end of Lesson Five. The slight variations in each of the two versions in this revised edition are the same as they were in the original edition of this book.

With the 1928 edition of the book, and with the course on which it was based, a wallhanger of this essay was sent to each person who returned the Personal Analysis Questionnaire referred to at the end of Lesson Seventeen. In the version on the following page we present the essay in a similar format.

IF WE COULD READ THE
SECRET HISTORY OF OUR ENEMIES,
WE SHOULD FIND IN EACH MAN'S LIFE
SORROW AND SUFFERING ENOUGH
TO DISARM ALL HOSTILITY.

—Henry Wadsworth Longfellow

Tolerance

When the dawn of Intelligence shall have spread its wings over the eastern horizon of progress, and ignorance and superstition shall have left their last footprints on the sands of time, it will be recorded in the book of man's crimes and mistakes that his most grievous sin was that of intolerance!

The bitterest intolerance grows out of racial and religious differences of opinion, as the result of early childhood training. How long, O Master of Human Destinies, until we poor mortals will understand the folly of trying to destroy one another because of dogmas and creeds and other superficial matters over which we do not agree?

Our allotted time on this earth is but a fleeting moment, at most! Like a candle, we are lighted, shine for a moment and flicker out! Why can we not so live during this short earthly sojourn that when the great caravan called Death draws up and announces this visit about finished we will be ready to fold our tents, and, like the Arabs of the desert, silently follow the caravan out into the darkness of the unknown without fear and trembling?

I am hoping that I will find no Jews or Gentiles, Catholics or Protestants, Germans or Englishmen, Frenchmen or Russians, Blacks or Whites, Reds or Yellows, when I shall have crossed the bar to the other side. I am hoping I will find there only human souls, brothers and sisters all, unmarked by race, creed, or color, for I shall want to be done with intolerance so I may lie down and rest an aeon or two, undisturbed by the strife, ignorance, superstition, and petty misunderstandings which mark with chaos and grief this earthly existence.

—— Lesson Sixteen ——

The Golden Rule

THERE IS A DESTINY THAT
MAKES US BROTHERS:
NONE GOES HIS WAY ALONE;
ALL THAT WE SEND
INTO THE LIVES OF OTHERS
COMES BACK ONTO OUR OWN.

—Edwin Markham

Lesson Sixteen

THE GOLDEN RULE

“You Can Do It if You Believe You Can!”

THIS LESSON IS THE GUIDING STAR THAT will enable you to profitably and *constructively* use the knowledge assembled in the preceding lessons.

For more than twenty-five years I have been observing the manner in which people with power behave, and I have come to the conclusion that the person who attains it in any way other than by the slow, step-by-step process is constantly in danger of destroying himself and all whom they influence.

This entire course can lead you to the attainment of power of proportions that may be made to perform the seemingly impossible. It becomes apparent, however, that this power can be attained only by the observance of many fundamental principles—all of which converge in

this lesson which is based on a law that both equals and transcends in importance every other law outlined in the preceding lessons.

That power can endure only by faithful observance of this law, wherein lies the “safety valve” that protects the careless student from the dangers of their own follies. It also protects those whom they might endanger by trying to circumvent the injunction laid down in this lesson.

To frivolously use the power that may be attained through the knowledge from the preceding lessons, without a full understanding and strict observance of the law presented in this lesson, is the equivalent of being reckless with a power that may destroy as well as create.

I am speaking now not of what I suspect to be true, but of what I *know* to be true. I have observed the unvarying application of this truth in everyday life over all these years and I have appropriated as much of it as, in the light of my own human frailties and weaknesses, I could make use of.

If you want positive proof of the soundness of the laws upon which this course in general—and this lesson in particular—is founded, I can offer it only through one witness, and that is *you*. You may have positive proof only by testing and applying these laws for yourself.

For more substantial and authoritative evidence than my own, I refer you to the teachings and philosophies of Christ, Plato, Socrates, Epictetus, Confucius, Emerson, and two of the more modern philosophers, James and Münsterberg, from whose works I have appropriated the more important fundamentals of this lesson, with the exception of what I have gathered from my own limited experience.

COMMENTARY

William James, psychologist and philosopher as well as physician, Harvard professor, artist, religious thinker, psychic researcher, drug experimenter, writer, and lecturer, was born in New York City in 1842 and is considered to be the father of modern American psychology. His first book, The Principles

of Psychology, *advanced the functionalism movement and launched psychology as a separate field. It was perhaps the focus in James' work on the mind and on thought, habit, memory, imagination, hypnotism, and free will that most appealed to Napoleon Hill. First published in 1890, this book is still available in paperback. (William James is the older brother of novelist Henry James.)*

It was at the urging of William James that idealist German psychologist and philosopher Hugo Münsterberg came to the U.S. as a professor of psychology at Harvard. Combining his career and outside interests, Münsterberg wrote several books on such varied subjects as social issues, film, the criminal justice system, and Asian art, and many of these books are also still available.

DO UNTO OTHERS . . .

For more than four thousand years, people have been preaching the Golden Rule as a suitable rule of conduct toward others. But while we have accepted the philosophy of it as a sound rule of ethical conduct, we have failed to understand the spirit of it or the law upon which it is based.

The Golden Rule essentially means to do unto others as you would wish them to do unto you if your positions were reversed.

There is an eternal law through the operation of which we reap what we sow. When you select the rule of conduct by which you guide yourself in your transactions with others, you will very likely be fair and just if you know that by your selection you are setting into motion a power that will run its course in the lives of others, returning finally to help or to hinder you, according to its nature.

If you fully understood the principles described in Lesson Eleven on Accurate Thinking—that one's thoughts are transformed into reality corresponding exactly to the *nature* of the thoughts—it will be quite easy for you to understand the law upon which the Golden Rule is based. You cannot divert or change the course of this law,

IT IS WELL TO THINK WELL;
IT IS DIVINE TO ACT WELL.

—Horace Mann

but you can adapt yourself to its nature and thereby use it as an irresistible power that will carry you to heights of achievement which could not be attained without its aid.

It is your privilege to deal unjustly with others, but if you understand this law, you must know that your unjust dealings will come home to roost. The law does not stop by merely flinging back upon you your *acts* of injustice and unkindness toward others; it goes further than this—much further—and returns to you the results of every *thought* that you release.

Therefore, it is not enough to “do unto others as you wish them to do unto you,” but you must also “think of others as you wish them to think of you.”

The law upon which the Golden Rule is based begins affecting you the moment you release a thought. It has amounted almost to a worldwide tragedy that people have not generally understood this. Despite the simplicity of this law, it is practically all there is to be learned that is of enduring value to man, for it is the medium through which we become the masters of our own destiny.

Understand this law and you understand *all* that the Bible has to unfold to you, for the Bible presents an unbroken chain of evidence in support of man being the maker of his own destiny, and his thoughts and acts being the tools with which he does the making.

During ages of less enlightenment and Tolerance than that of the present, some of the greatest thinkers the world has ever produced have paid with their lives for daring to uncover this law so that it might be understood by all. In light of the past history of the world, people are gradually throwing off the veil of ignorance and intolerance, and today I stand in no danger of bodily harm for writing what would have cost me my life a few centuries ago.

While this course deals with the highest laws of the universe that man is capable of interpreting, the aim nevertheless has been to show

how these laws may be used in the practical affairs of life. With this object of practical application in mind, let us now proceed to analyze the effect of the Golden Rule through the following illustration of the power of prayer:

“No,” said the lawyer, “I won’t press your claim against that man. You can get someone else to take the case.”

“Think there isn’t any money in it?”

“There probably would be a little money in it, but it would come from the sale of the little house that the man calls his home! But I don’t want to meddle with the matter, anyhow.”

“Got frightened out of it, eh?”

“Not at all.”

“I suppose the fellow begged hard to be let off?”

“Well, yes, he did.”

“And you caved in?”

“Yes.”

“What did you do?”

“I shed a few tears.”

“And the old fellow begged you hard, you say?”

“No, he didn’t speak a word to me.”

“Well, then, whom did he address in your hearing?”

“God Almighty.”

“He prayed to be let off?”

“Not for my benefit, in the least. You see, when I went to the house the front door was open. I knocked but nobody heard me, so I stepped into the little hall and saw through the crack of a door a cozy sitting room. There on the bed, with her silver head high on the pillows, was an old lady who looked for all the world just like my mother did the last time I ever saw her on earth. Down on his knees by her side was an old, white-haired man, and I couldn’t have knocked then, for the life of me.

“Then he began. First, he reminded God they were still His submissive children, and no matter what He saw fit to bring upon them they shouldn’t rebel at His will. Of course it was going to be very hard for them to go out homeless in their old age, especially with poor mother so sick and helpless, and oh how different it all might have been if only one of the boys had been spared. Then his voice kind of broke, and a white hand stole from under the covers and moved softly over his snowy hair. Then he went on to repeat that nothing could be so painful again as the parting with those three sons—unless mother and he should be separated.

“But, at last, he comforted himself with the fact that the dear Lord knew that it was through no fault of his own that mother and he were threatened with the loss of their dear little home. And then he quoted a multitude of promises concerning the safety of those who put their trust in the Lord. In fact, it was the most moving plea to which I ever listened. And last, he prayed for God’s blessing on those who were about to demand justice.”

The lawyer continued, more lowly than ever: “And, I believe, I’d rather go to the poorhouse myself tonight than to stain my heart and hands with such a prosecution as that.”

“Afraid to negate the old man’s prayer?”

“You couldn’t negate it!” said the lawyer. “He left it all to the will of God. He claimed that we were told to make known our desires unto God, and of all the pleadings I ever heard, that beat all. You see, I was taught that kind of thing myself in my childhood. Was I sent to hear that prayer? I am sure I don’t know, but I hand the case over.”

“I wish,” said the client, twisting uneasily, “you hadn’t told me about the old man’s prayer.”

“Why so?”

“Well, because I want the money the place would bring, and generally people’s personal prayers don’t enter into my business dealings, but I was taught the Bible when I was a youngster too.”

I FEEL THE CAPACITY TO CARE
IS THE THING WHICH GIVES LIFE
ITS DEEPEST SIGNIFICANCE.

—Pablo Casals

The lawyer smiled.

"Maybe that's why I overheard it. Maybe it was meant for both of us to hear. My mother used to sing about God's moving in a mysterious way, as I remember it."

"Well, my mother used to say it too," said the claimant, as he twisted the claim papers in his fingers. "You can call in the morning, if you like, and tell them the claim has been met."

"In a mysterious way," added the lawyer.

Neither this lesson nor any other part of this course is intended as an appeal to maudlin sentiment. But there can be no escape from the truth that success—in its highest and noblest form—brings one finally to view all human relationships with a feeling of deep emotion such as this lawyer felt when he overheard the old man's prayer.

It may be an old-fashioned idea, but somehow I also can't get away from the belief that no one can attain success in its highest form without the aid of earnest prayer. In this age of mundane affairs—when the uppermost thought of the majority of people is centered on either the accumulation of wealth or the struggle for a mere existence—it is both easy and natural for us to overlook the power of prayer.

I am not saying that you should resort to prayer as a means of solving the daily problems that require your immediate attention. No, I am not going that far in a course that will be studied largely by those who are seeking the road to success that is measured in dollars. But may I not modestly suggest that you at least give prayer a trial after everything else fails to bring you a satisfying success?

I have another, although very different, illustration of the effect of the Golden Rule and the power of prayer:

Thirty men, red-eyed and disheveled, lined up before a judge at the San Francisco police court. It was the regular morning company of drunks and disorderlies. Some were old and hardened; others hung their heads in shame. Just as the momentary disorder of the bringing

in of the prisoners quieted down, a strange thing happened. A strong, clear voice from below began singing:

*Last night I lay asleeping,
There came a dream so fair.
I stood in old Jerusalem,
Beside the Temple there . . .*

“Last night”! It had been for all of them a nightmare or a drunken stupor! The words of the song were such a contrast to the facts that it came as a shock.

The judge paused. He made a quiet inquiry. A former member of a famous opera company known all over the country was awaiting trial for forgery. It was he who was singing in his cell.

In the meantime the song went on, and every man in the line showed emotion. One boy at the end of the line, after a desperate effort at self-control, leaned against the wall, buried his face against his folded arms, and sobbed, “Oh, mother, mother.”

The sobs, cutting to the very heart the men who heard, and the song, still welling its way through the courtroom, blended in the hush. At length one man protested. “Judge,” he said, “have we got to submit to this? We’re here to take our punishment, but this—” Then he, too, began to sob.

It was impossible to proceed with the business of the court, yet the court gave no order to stop the song. The police sergeant, after an effort to keep the men in line, stepped back and waited with the rest. The song moved on to its climax:

*Jerusalem, Jerusalem!
Sing, for the night is o’er!
Hosanna, in the highest!
Hosanna, for evermore!*

In an ecstasy of melody the last words rang out, then there was silence. The judge looked into the faces of the men before him. There was not one who was not touched by the song, not one in whom some better impulse was not stirred. He did not call the cases singly, but with a kind word of advice he dismissed them all. No man was fined or sentenced to the workhouse that morning. The song had done more good than punishment could possibly have accomplished.

You have read the stories of a Golden Rule lawyer and a Golden Rule judge. In these two commonplace incidents of everyday life you have observed how the Golden Rule works when applied.

A passive attitude toward the Golden Rule will bring no results. It is not enough merely to believe in the philosophy while at the same time failing to apply it in your relationships with others. If you want results you must *actively apply* the Golden Rule.

It will not avail you anything to proclaim to the world your belief in the Golden Rule while your actions are not in harmony with your proclamation and you use it to cover a greedy or selfish nature. Even the most ignorant person will see you for what you are.

COMMENTARY

In their book Be Loved for Who You Really Are, husband-and-wife psychology team Judith Sherven, Ph.D. and Jim Sniechowski, Ph.D. offer an interesting variation on the traditional Golden Rule. They point out that in some circumstances doing for someone what you would like them to do for you can have exactly the opposite effect to what is intended.

The example they give in their own book is of a couple, each of whom has very different expectations of how they would like to be treated when they're ill. She expects to be cared for and catered to; he prefers to be left alone. So when she fussed over him and he ignored her, she was hurt and he was irritated. Yet each felt they were following the Golden Rule

HE WHO WISHES TO
SECURE THE GOOD OF OTHERS
HAS ALREADY SECURED HIS OWN.

—Confucius

because each was doing for the other what they would prefer be done in that situation. Until they recognized this difference and discussed it, each had felt resentful of and disrespected by the other. Once they understood what the other would like, the issues were quickly resolved.

It is true that in most of our day-to-day relationships we cannot know what others would prefer. But with those we are close to, Judith and Jim suggest that a more golden Golden Rule is to "do unto others as they would like you to do unto them." And if you don't think you know what they would like, you can always ask.

Ralph Waldo Emerson was referring to the Golden Rule philosophy when he wrote the following:

Human character does evermore publish itself. It will not be concealed. It hates darkness—it rushes into light.... I heard an experienced counselor say that he never feared the effect upon a jury of a lawyer who does not believe in his heart that his client ought to have a verdict. If he does not believe it, his unbelief will appear to the jury, despite all his protestations, and will become their unbelief. This is that law whereby a work of art, of whatever kind, sets us in the same state of mind wherein the artist was when he made it. That which we do not believe we cannot *adequately say*, though we may repeat the words ever so often. It was this conviction which Swedenborg expressed when he described a group of persons in the spiritual world endeavoring in vain to articulate a proposition which they did not believe; but they could not, though they twisted and folded their lips even to indignation.

A man passes for what he is worth. What he is engraves itself on his face, on his form, on his fortunes, in letters of light which all men may read but himself. . . . If you would not be known to do anything, never do it. A man may play the fool in the drifts of a desert, but every grain of sand shall seem to see.

THE SHORTEST AND SUREST WAY TO
LIVE WITH HONOR IN THE WORLD,
IS TO BE IN REALITY WHAT
WE WOULD APPEAR TO BE;
ALL HUMAN VIRTUES INCREASE AND
STRENGTHEN THEMSELVES BY THE
PRACTICE AND EXPERIENCE OF THEM.

—Socrates

And it was this same law that Emerson had in mind when he wrote this:

Every violation of truth is not only a sort of suicide in the liar, but is a stab at the health of human society. On the most profitable lie the course of events presently lays a destructive tax; whilst frankness proves to be the best tactics, for it invites frankness, puts the parties on a convenient footing and makes their business a friendship. Trust men and they will be true to you; treat them greatly and they will show themselves great, though they make an exception in your favor to all their rules of trade.

The following is from *Bible Mystery and Bible Meaning* by the late Judge Thomas Troward, who was the author of several interesting volumes including the previously mentioned and recommended *The Edinburgh Lectures*.

Once grant the creative power of our thought and there is an end of struggling for our own way, and an end of gaining it *at someone else's expense*; for, since by the terms of the hypothesis we can create what we like, the simplest way of getting what we want is, not to snatch it from somebody else, but to make it for ourselves; and, since there is no limit to thought there can be no need for straining, and for everyone to have his own way in *this manner*, would be to banish all strife, want, sickness, and sorrow from the earth.

Now, it is precisely on this assumption of the creative power of our thought that the whole Bible rests. If not, what is the meaning of being saved by Faith? Faith is essentially thought; and, therefore, every call to have faith in God is a call to trust in the power of our own thought about God. "According to your faith be it unto you," says the Old

Testament. The entire book is nothing but one continuous statement of the creative power of Thought.

The Law of Man's Individuality is, therefore, the Law of Liberty, and equally it is the Gospel of peace; for when we truly understand the law of our own individuality, we see that the same law finds its expression in everyone else; and, consequently, we shall reverence *the law in others* exactly in proportion as we value it in ourselves. To do this is to follow the Golden Rule of doing to others what we would they should do unto us; and because we know that the Law of Liberty in ourselves must include the free use of our creative power, there is no longer any inducement to infringe the rights of others, for we can satisfy all our desires by the exercise of our knowledge of the law.

As this comes to be understood, cooperation will take the place of competition, with the result of removing all ground for enmity, whether between individuals, classes, or nations. . . .

If you wish to know what happens to someone when they totally disregard the law upon which the Golden Rule philosophy is based, pick out anyone in your community whom you know to live for the single dominating purpose of accumulating wealth, and who has no conscientious scruples as to how they accumulate that wealth. Study this person and you will observe that there is no warmth to their soul, no kindness to their words, and no welcome to their face. They have become a slave to the desire for wealth; they are too busy to enjoy life and too selfish to wish to help others enjoy it. They walk and talk and breathe, but are nothing more than a human robot. Yet there are many who envy such a person and wish that they might be in their position, foolishly believing them to be a success.

There can never be success without happiness, and no one can be happy without bringing happiness to others. Moreover, it must be

voluntary and with no other objective than that of spreading sunshine into the hearts of those who are burdened.

George D. Herron had in mind the law upon which the Golden Rule philosophy is based when he wrote:

We have talked much of the brotherhood to come; but brotherhood has always been the fact of our life, long before it became a modern and inspired sentiment. Only we have been brothers in slavery and torment, brothers in ignorance and its perdition, brothers in disease, and war, and want, brothers in prostitution and hypocrisy. What happens to one of us sooner or later happens to all; we have always been unescapably involved in common destiny. The world constantly tends to the level of the downmost man in it; and that downmost man is the world's real ruler, hugging it close to his bosom, dragging it down to his death.

You do not think so, but it is true, and it ought to be true. For if there were some way by which some of us could get free, apart from others, if there were some way by which some of us could have heaven while others had hell, if there were some way by which part of the world could escape some form of the blight and peril and misery of disinherited labor, then indeed would our world be lost and damned; but since men have never been able to separate themselves from one another's woes and wrongs, since history is fairly stricken with the lesson that we cannot escape brotherhood of some kind, since the whole of life is teaching us that we are hourly choosing between brotherhood in suffering and brotherhood in good, it remains for us to choose the brotherhood of a cooperative world, with all its fruits thereof—the fruits of *love* and *liberty*.

The world war ushered us into an age of *cooperative effort* in which the law of "live and let live" is meant to guide us in our relationships

IT IS ONE OF THE BEAUTIFUL
COMPENSATIONS OF THIS LIFE
THAT NO ONE CAN SINCERELY
TRY TO HELP ANOTHER
WITHOUT HELPING HIMSELF.

—Ralph Waldo Emerson

with one another. This call for *cooperative effort* is taking on many forms, not the least important of which are the Rotary clubs, the Kiwanis clubs, the Lions clubs, and the many other organizations that bring men together in a spirit of friendly communication, for these clubs mark the beginning of an age of friendly competition in business. The next step will be a closer alliance of all such clubs in an out-and-out spirit of friendly Cooperation.

The attempt by Woodrow Wilson and his contemporaries to establish the League of Nations, followed by the efforts of Warren G. Harding to give footing to the same cause under the name of the World Court, marked the first attempt in the history of the world to make the Golden Rule effective as a common meeting ground for the nations of the world.

There is no escape from the fact that the world has awakened to the truth in George D. Herron's statement that "we are hourly choosing between brotherhood in suffering and brotherhood in good." The world war has taught us—no, has forced upon us—the truth that a part of the world cannot suffer without injury to the whole world. I mention this not to preach morality, but to point out that the underlying law through which these changes are being brought about is the Golden Rule philosophy. The world has been thinking about this rule for more than four thousand years, and the benefits that come to those who apply it are now being realized.

If you can grasp the significance of the tremendous change that has come over the world since the close of the world war, and if you can interpret the meaning of all the luncheon clubs and other similar gatherings which bring men and women together in a spirit of friendly Cooperation, surely you will see that there is opportunity to profit by adopting this spirit of friendly Cooperation as the basis of your own business or professional philosophy.

And stated conversely, it must also be obvious to all who make any pretense of thinking accurately, that failure to adopt the Golden Rule

as the foundation of one's business or professional philosophy is the equivalent of economic suicide.

COMMENTARY

As noted in the previous lesson, many people at the time thought the First World War was not only the defining moment of their generation but a turning point for the entire world. Just ten years before they had experienced the first large-scale, impersonal, mechanized war in which there was little chivalry or honor, and tanks, aircraft, submarines, bombs, poison gases, and scientifically engineered devices killed indiscriminately. The president of the United States, Woodrow Wilson, believed the war had been so horrifying that leaders throughout the world could not help but see that negotiation and conciliation were preferable to another such devastating conflict. He proposed the creation of a League of Nations, an organization through which the countries of the world could come together and world leaders could reason together in a way that would make future wars avoidable. Napoleon Hill was a staunch supporter of Wilson's dream, but it was not to be.

Even among the European allies there was widespread disagreement about the Treaty of Versailles that had redrawn the borders at the end of the war. At home, President Wilson was unable to effectively convince the public at large that the United States should be responsible for defending the borders of foreign countries. Further, the Congress and Senate were not persuaded that America should be subject to the decisions of a world body and forego its right to act unilaterally. In 1920 the Senate refused to ratify the Treaty of Versailles. The League of Nations foundered. By 1932 Adolph Hitler's rise to power was assured and a second, even more devastating, worldwide war was all but inevitable.

At the end of the Second World War the hope flourished once again that the nations of the world could come together and future wars could be prevented. On June 26, 1945, fifty nations including the United States

signed the charter that established the United Nations as a body dedicated to promoting peace, international cooperation, and economic and social development.

Perhaps you have wondered why the subject of *honesty* has not been mentioned in this course as a prerequisite to success. If so, the answer will be found in this lesson. The Golden Rule philosophy, when rightly understood and applied, makes dishonesty impossible. It also makes all the other destructive qualities—such as selfishness, greed, envy, bigotry, hatred, and malice—impossible.

When you apply the Golden Rule, you become at the same time both the judge and the judged, the accuser and the accused. Honesty, then, begins in one's own heart, toward one's self, and extends to all others with equal effect. Honesty based on the Golden Rule recognizes more than just expediency.

It is no credit to be honest only when honesty is obviously the most profitable policy so as not to lose a valuable client or be sent to jail for deception. But when honesty means either a temporary or permanent material loss personally, then it becomes an *honor* of the highest degree to all who practice it. Such honesty has its appropriate reward in the accumulated power of character and reputation enjoyed by those who deserve it.

Those who understand and apply the Golden Rule philosophy are always scrupulously honest, not only out of their desire to be just with others but also because of their desire to be just with themselves. They understand the eternal law upon which the Golden Rule is based and they know that through the operation of this law every thought they release and every act in which they indulge has its counterpart in some fact or circumstance with which they will later be confronted.

Those who understand this law would poison their own drinking water as quickly as they would indulge in acts of injustice to others, for they know that such injustice starts a chain reaction that will not

THE EFFECTS OF OUR ACTIONS
MAY BE POSTPONED
BUT THEY ARE NEVER LOST.
THERE IS AN INEVITABLE REWARD
FOR GOOD DEEDS AND AN
INESCAPABLE PUNISHMENT FOR BAD.
MEDITATE UPON THIS TRUTH,
AND SEEK ALWAYS TO EARN
GOOD WAGES FROM DESTINY.

—Wu Ming Fu

only bring them physical suffering but will also destroy their characters, stain their reputations, and make it impossible for them to attain enduring success.

The law through which the Golden Rule philosophy operates is none other than the law through which the principle of autosuggestion operates.

If all your acts toward others, and even your thoughts of others, are registered in your subconscious mind through the principle of autosuggestion, thereby building your own character in exact duplicate of your *thoughts* and *acts*, can you not see how important it is to guard those thoughts and acts?

We are now at the very heart of the real reason for doing unto others as we would have them do unto us, for it is obvious that whatever we do unto others we also do unto ourselves.

You cannot indulge in an act toward another person without having first created the nature of that act in your own thought, and you cannot release a thought without planting the sum and substance and nature of it in your own subconscious mind, where it becomes an integral part of your own character, modifying it in exact conformity with the nature of the act or thought.

Grasp this simple principle and you will understand why you cannot afford to hate or envy another person. You will also understand why you cannot afford to strike back, in kind, at those who do you an injustice. Likewise you will understand the injunction "return good for evil."

Understand the law upon which the Golden Rule is based and you will also understand the law that eternally binds all mankind in a single bond of fellowship and renders it impossible for you to injure another person, by thought or deed, without injuring yourself. Similarly, the results of every *kind* thought and deed in which you indulge adds favorably to your own character.

Understand this law and you will then know, beyond room for the slightest doubt, that you are constantly punishing yourself for every wrong you commit and rewarding yourself for every act of constructive conduct.

. . . AS YOU WOULD HAVE THEM DO UNTO YOU

There are people who believe that the Golden Rule philosophy is nothing more than a theory and that it is in no way connected with an immutable law. They have arrived at this conclusion because of personal experience wherein they rendered service to others without enjoying the benefits of direct reciprocation.

How many have not rendered service to others that was neither reciprocated nor appreciated? I am sure that I have had such an experience, not once but many times, and I am equally sure that I will have similar experiences in the future. But I will not discontinue rendering service to others merely because *they* neither reciprocate nor appreciate my efforts. And here is the reason:

When I render service to another, or indulge in an act of kindness, I store away in my subconscious mind the effect of my efforts, which may be likened to the charging of a battery. By and by, if I indulge in a sufficient number of such acts I will have developed a positive, dynamic character that will attract people who harmonize with or resemble my own character. Those whom I attract to me will reciprocate the acts of kindness and the service that I have rendered others, thus the law of compensation will have balanced the scales of justice for me, bringing back from one source the results of service that I rendered through an entirely different source.

You have often heard it said that a salesperson's first sale should be to himself, which means that unless they first convince themselves of the merits of their wares they will not be able to convince others. Here again is this same law of attraction. Enthusiasm is contagious,

and when a salesperson shows great Enthusiasm over their wares, they will arouse in the minds of others a corresponding interest.

You can comprehend this law quite easily by regarding yourself as a sort of human magnet that attracts those whose characters harmonize with your own dominating characteristics and repels all who do not so harmonize. Also keep in mind that you are the builder of that magnet, and that you may change its nature so that it will correspond to any ideal that you may wish to conform to.

Again, and most important of all, remember that this entire process of change takes place through *thought*—your character is but the sum total of your *thoughts* and *deeds*. This truth has been stated in many different ways throughout this course.

Because of this great truth it is impossible for you to render any useful service or indulge in any act of kindness toward others without benefiting thereby. Moreover, it is just as impossible for you to indulge in any destructive act or thought without paying the penalty in the loss of a corresponding degree of your own power.

Positive thought develops a dynamic personality. *Negative* thought develops a personality of an opposite nature. In many of the preceding lessons of this course, as in this one, instructions are given as to the exact method of developing your personality through positive thought. These instructions are particularly detailed in Lesson Three on Self-Confidence. In that lesson you have a very definite formula to follow. All of the formulas provided in this course are for the purpose of helping you to *consciously* direct the power of thought in the development of a personality that will attract to you those who will be of help in the attainment of your Definite Chief Aim.

You need no proof that your hostile or unkind acts toward others bring the effects of retaliation. Moreover, this retaliation is usually definite and immediate. Likewise, you need no proof that you can accomplish more by dealing with others in such a way that they

HE THAT DOES GOOD
FOR GOOD'S SAKE
SEEKS NEITHER PARADISE
NOR REWARD, BUT HE IS
SURE OF BOTH IN THE END.

—William Penn

will want to cooperate with you. If you have mastered the eighth lesson, on Self-Control, you now understand how to induce others—through your own attitude toward them—to act toward you as you wish them to act.

The law of “an eye for an eye and a tooth for a tooth” is based on the same law as that on which the Golden Rule operates. This is nothing more than the law of retaliation. Even the most selfish person will respond to this law. They cannot help it. If I speak ill of you, even though I tell the truth, you will not think kindly of me. Furthermore, you will most likely retaliate in kind. But if I speak of your virtues you will think kindly of me and, in the majority of instances, when there is an opportunity you will reciprocate in kind.

Through the operation of this law of attraction, the uninformed are constantly attracting trouble and grief and hatred and opposition from others by their unguarded words and destructive acts.

Do unto others as you would have them do unto you—bearing in mind that human nature has a tendency to retaliate in kind.

Confucius must have been thinking of the law of retaliation when he stated the Golden Rule philosophy in somewhat this way: Do *not* unto others that which you would *not* have them do unto you.

And he might well have added an explanation to the effect that the reason for his injunction was based on that very tendency of man to retaliate in kind.

Those who do not understand the law upon which the Golden Rule is based will argue that it will not work when people are inclined toward the law of retaliation. If they would go a step further in their reasoning they would understand that they are looking at the *negative* effects of this law, and that the selfsame law is capable of producing *positive* effects as well.

In other words, if you would not have your own eye plucked out, then ensure against this misfortune by refraining from plucking out the other fellow's eye. Furthermore, render the other fellow an act of

kindly helpful service, and through the operation of this same law of retaliation he will render you a similar service.

And if he should fail to reciprocate your kindness, what then?

You will have profited nevertheless—because of the effect of your act on your own subconscious mind.

Thus, by indulging in acts of kindness and always applying the Golden Rule philosophy, you are sure of benefit from one source and at the same time you have a pretty fair chance of profiting from another source.

It might happen that you would base all your acts toward others on the Golden Rule without enjoying any direct reciprocation for a long period of time. It might also happen that those to whom you rendered those acts of kindness would never reciprocate. In the meantime, however, you have been strengthening your own character and sooner or later this positive character you have been building will begin to assert itself and you will discover that you have been receiving compound interest upon compound interest in return for those acts of kindness that appeared to have been wasted on those who neither appreciated nor reciprocated them.

Remember that your reputation is made by others, but your *character* is made by you.

You want your reputation to be a favorable one but you cannot be sure that it will be, because that is outside of your own control, in the minds of others. It is what others believe you to be. With your character it is different. Your character is what you *are*, as the result of your thoughts and deeds. You control it. You can make it weak, good, or bad. When you are satisfied and know in your mind that your character is above reproach, you need not worry about your reputation, for it is as impossible for your character to be destroyed or damaged by anyone except yourself as it is to destroy matter or energy.

It was this truth that Emerson had in mind when he wrote: “A political victory, a rise of rents, the recovery of your sick or the return

of your absent friend, or some other quite external event raises your spirits, and you think your days are prepared for you. *Do not believe it.* It can never be so. *Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles."*

One reason for being just toward others is that such action may cause them to reciprocate in kind, but as I have said, a better reason is that kindness and justice toward others develops positive character in all who do so.

You may withhold from me the reward to which I am entitled for rendering you helpful service, but no one can deprive me of the benefit I will derive from the rendering of that service insofar as it adds to my own *character*.

THE GOLDEN RULE APPLIED TO CAPITAL AND LABOR

We are living in a great industrial age. We see the evolutionary forces working great changes in the method and manner of living, and rearranging the relationships between people in the ordinary pursuit of life, liberty, and earning a living.

Everywhere we see evidence that *organized effort* is the basis of all financial success, and while other factors enter into the attainment of success, organization is still of major importance.

This industrial age has created two comparatively new terms. One is called *capital* and the other *labor*. Capital and labor constitute the main wheels in the machinery of *organized effort*. These two great forces enjoy success in exact ratio to the extent that the Golden Rule philosophy is understood and applied. Harmony between these two forces does not always prevail.

During the past fifteen years I have devoted considerable time to studying those causes of disagreement between employers and employees, and I have also gathered much information on the subject

I BELIEVE IN THE DIGNITY OF LABOR,
WHETHER WITH HEAD OR HAND;
THAT THE WORLD OWES
NO MAN A LIVING BUT THAT IT OWES
EVERY MAN AN OPPORTUNITY
TO MAKE A LIVING.

—John D. Rockefeller

from others who have been studying this problem. There is but one solution that will, if understood by all concerned, bring harmony out of chaos and establish a perfect working relationship between capital and labor.

The remedy is based on a great law of Nature and has been well stated by one of the great men of this generation, in the following words:

COMMENTARY

We include this quoted material for your information, with due apology for there having been neither a reference to its source nor any indication as to who this great man may have been.

The question we propose to consider is exciting deep interest at the present time, but no more than its importance demands. It is one of the hopeful signs of the times that these subjects of vital interest to human happiness are constantly coming up for a hearing, are engaging the attention of the wisest men, and stirring the minds of all classes of people. The wide prevalence of this movement shows that a new life is beating in the heart of humanity, operating upon their faculties like the warm breath of spring upon the frozen ground and the dormant germs of the plant. It will make a great stir, it will break up many frozen and dead forms, it will produce great and, in some cases, it may be, destructive changes, but it announces the blossoming of new hopes, and the coming of new harvests for the supply of human wants and the means of greater happiness. There is great need of wisdom to guide the new force coming into action. Every man is under the most solemn obligation to do his part in forming a correct public opinion and giving wise direction to popular will.

The solution for the problems of labor, of want, of abundance, of suffering and sorrow can only be found by regarding them from a moral and spiritual point of view. They must be seen and examined in a light that is not of themselves. *The true relations of labor and capital can never be discovered by human selfishness.* They must be viewed from a higher purpose than wages or the accumulation of wealth. They must be regarded from their bearing upon the purposes for which man was created. It is from this point of view I propose to consider the subject before us.

Capital and labor are essential to each other. Their interests are so bound together that they cannot be separated. In civilized and enlightened communities they are mutually dependent. If there is any difference, capital is more dependent upon labor than labor upon capital. Life can be sustained without capital. Animals, with a few exceptions, have no property, and take no anxious thought for the morrow, and our Lord commends them to our notice as examples worthy of imitation. "Behold the fowls of the air," He says, "for they sow not, neither do they reap nor gather into barns, yet your heavenly Father feedeth them." The savages live without capital. Indeed, the great mass of human beings live by their labor from day to day, from hand to mouth. But no man can live upon his wealth. He cannot eat his gold and silver; he cannot clothe himself with deeds and certificates of stock.

Capital can do nothing without labor, and its only value consists in its power to purchase labor or its results. It is itself the product of labor. It has no occasion, therefore, to assume an importance that does not belong to it. Absolutely dependent, however, as it is upon labor for its value, it is an essential factor in human progress.

The moment man begins to rise from a savage and comparatively independent state to a civilized and dependent one,

capital becomes necessary. Men come into more intimate relations with one another. Instead of each one doing everything, men generally begin to devote themselves to special employments, and to depend upon others to provide many things for them while they engage in some special occupation. In this way labor becomes diversified. One person works in iron, another in wood; one manufactures cloth, another makes it into garments; some raise food to feed those who build houses and manufacture implements of husbandry. This necessitates a system of exchanges, and to facilitate exchanges roads must be made, and men must be employed to make them. As population increases and necessities multiply, the business of exchange becomes enlarged, until we have immense manufactories, railroads girding the earth with iron bands, steamships plowing every sea, and a multitude of men who cannot raise bread or make a garment, or do anything directly for the supply of their own wants.

Now, we can see how we become more dependent upon others as our wants are multiplied and civilization advances. Each one works in his special employment, does better work, because he can devote his whole thought and time to a form of use for which he is specially fitted, and contributes more largely to the public good. While he is working for others, all others are working for him. Every member of the community is working for the whole body, and the whole body for every member. This is the law of perfect life, a law which rules everywhere in the material body. Every man who is engaged in any employment useful to body or mind is a philanthropist, a public benefactor, whether he raises corn on the prairie, cotton in Texas or India, mines coal in the chambers of the earth, or feeds it to engines in the hold of a steamship. If selfishness did not pervert and blast human motives, all men and women would be fulfilling the law of charity while engaged in their daily employment.

I PITY THE MAN WHO
WANTS A COAT SO CHEAP THAT
THE MAN OR WOMAN WHO
PRODUCES THE CLOTH WILL
STARVE IN THE PROCESS.

—Benjamin Harrison

To carry on this vast system of exchanges, to place the forest and the farm, the factory and the mine side by side, and deliver the products of all climes at every door, requires immense capital. One man cannot work his farm or factory, and build a railroad or a line of steamships. As raindrops acting singly cannot drive a mill or supply steam for an engine, but, collected in a vast reservoir, become the resistless power of Niagara, or the force which drives the engine and steamship like mighty shuttles from mountain to seacoast and from shore to shore, so a few dollars in a multitude of pockets are powerless to provide the means for these vast operations, but combined they move the world.

Capital is a friend of labor and essential to its economical exercise and just reward. It can be, and often is, a terrible enemy, when employed for selfish purposes alone; but the great mass of it is more friendly to human happiness than is generally supposed. It cannot be employed without in some way, either directly or indirectly, helping the laborer. We think of the evils we suffer, but allow the good we enjoy to pass unnoticed. We think of the evils that larger means would relieve and the comforts they would provide, but overlook the blessings we enjoy that would have been impossible without large accumulations of capital. It is the part of wisdom to form a just estimate of the good we receive as well as the evils we suffer.

It is a common saying at the present time, that the rich are growing richer and the poor poorer; but when all man's possessions are taken into the account there are good reasons for doubting this assertion. It is true that the rich are growing richer. It is also true that the condition of the laborer is constantly improving. The common laborer has conveniences and comforts which princes could not command a century

HUMAN HISTORY IS WORK HISTORY.

THE HEROES OF THE PEOPLE

ARE WORK HEROES.

—Meridel le Sueur

ago. He is better clothed, has a greater variety and abundance of food, lives in a more comfortable dwelling, and has many more conveniences for the conduct of domestic affairs and the prosecution of labor than money could purchase but a few years ago.

An emperor could not travel with the ease, the comfort, and the swiftness that the common laborer can today. He may think that he stands alone, with no one to help. But, in truth, he has an immense retinue of servants constantly waiting upon him, ready and anxious to do his bidding. It requires a vast army of men and an immense outlay of capital to provide a common dinner, such as every man and woman, with few exceptions, has enjoyed today.

Think of the vast combination of means and men and forces necessary to provide even a frugal meal. The Chinese man raises your tea, the Brazilian your coffee, the East Indian your spices, the Cuban your sugar, the farmer upon the western prairies your bread and possibly your beef, the gardener your vegetables, the dairyman your butter and milk; the miner has dug from the hills the coal with which your food was cooked and your house was warmed, the cabinetmaker has provided you with chairs and tables, the cutler with knives and forks, the potter with dishes, the Irishman has made your tablecloth, the butcher has dressed your meat, the miller your flour.

But these various articles of food, and the means of preparing and serving them, were produced at immense distances from you and from one another. Oceans had to be traversed, hills leveled, valleys filled, and mountains tunneled, ships must be built, railways constructed, and a vast army of men instructed and employed in every mechanical art before the materials for your dinner could be prepared and served. There must also

be men to collect these materials, to buy and sell and distribute them. Everyone stands in his own place and does his own work, and receives his wages. But he is none the less working for you, and serving you as truly and effectively as he would be if he were in your special employment and received his wages from your hand.

In the light of these facts, which everyone must acknowledge, we may be able to see more clearly the truth, that every man and woman who does useful work is a public benefactor, and the thought of it and the purpose of it will ennoble the labor and the laborer. We are all bound together by common ties. The rich and the poor, the learned and the ignorant, the strong and the weak, are woven together in one social and civic web. Harm to one is harm to all; help to one is help to all.

You see what a vast army of servants it requires to provide your dinner. Do you not see that it demands a corresponding amount of capital to provide and keep this complicated machinery in motion? And do you not see that every man, woman and child is enjoying the benefit of it? How could we get our coal, our meat, our flour, our tea and coffee, sugar and rice? The laborer cannot build ships and sail them and support himself while doing it. The farmer cannot leave his farm and take his produce to the market. The miner cannot mine and transport his coal. The farmer in Kansas may be burning corn today to cook his food and warm his dwelling, and the miner may be hungry for the bread which the corn would supply, because they cannot exchange the fruits of their labor. Every acre of land, every forest and mine has been increased in value by railways and steamboats, and the comforts of life and the means of social and intellectual culture have been carried to the most inaccessible places.

But the benefits of capital are not limited to supplying present wants and comforts. It opens new avenues for labor. It diversifies it and gives a wider field to everyone to do the kind of work for which he is best fitted by natural taste and genius. The number of employments created by railways, steamships, telegraph, and manufactories by machinery can hardly be estimated. Capital is also largely invested in supplying the means of intellectual and spiritual culture. Books are multiplied at constantly diminishing prices, and the best thought of the world, by the means of our great publishing houses, is made accessible to the humblest workman.

There is no better example of the benefits the common laborer derives from capital than the daily newspaper. For two or three cents the history of the world for twenty-four hours is brought to every door. The laborer, while riding to or from his work in a comfortable car, can visit all parts of the known world and get a truer idea of the events of the day than he could if he were bodily present. A battle in China or Africa, an earthquake in Spain, a dynamite explosion in London, a debate in Congress, the movements of men in public and private life for the suppression of vice, for enlightening the ignorant, helping the needy, and improving the people generally, are spread before him in a small compass, and bring him into contact and on equality, in regard to the world's history, with kings and queens, with saints and sages, and people in every condition in life. *Do you ever think*, while reading the morning paper, how many men have been running on your errands, collecting intelligence for you from all parts of the earth, and putting it into a form convenient for your use? It required the investment of millions of dollars and the employment of thousands of men to produce that paper and leave it at your door. And what did all this service cost you? A few cents.

LABOR IS PRIOR TO,
AND INDEPENDENT OF, CAPITAL.
CAPITAL IS ONLY THE FRUIT OF LABOR,
AND COULD NEVER HAVE EXISTED
IF LABOR HAD NOT FIRST EXISTED.
LABOR IS THE SUPERIOR OF CAPITAL,
AND DESERVES MUCH THE
HIGHER CONSIDERATION.
CAPITAL HAS ITS RIGHTS,
WHICH ARE AS WORTHY OF PROTECTION
AS ANY OTHER RIGHTS.

—Abraham Lincoln

These are examples of the benefits which everyone derives from capital, benefits which could not be obtained without vast expenditures of money; benefits which come to us without our care and lay their blessings at our feet. Capital cannot be invested in any useful production without blessing a multitude of people. It sets the machinery of life in motion, it multiplies employment; it places the product of all climes at every door, it draws the people of all nations together; brings mind in contact with mind, and gives to every man and woman a large and valuable share of the product. These are facts which it would be well for everyone, however poor he may be, to consider.

If capital is such a blessing to labor; if it can only be brought into use by labor and derives all its value from it, how can there be any conflict between them? There could be none if both the capitalist and laborer acted from humane and Christian principles. But they do not. They are governed by inhuman and unchristian principles. Each party seeks to get the largest returns for the least service. Capital desires larger profits, labor higher wages. The interests of the capitalist and the laborer come into direct collision. In this warfare capital has great advantages, and has been prompt to take them. It has demanded and taken the lion's share of the profits. It has despised the servant that enriched it. It has regarded the laborer as menial, a slave, whose rights and happiness it was not bound to respect. It influences legislators to enact laws in its favor, subsidizes governments and wields its power for its own advantage. Capital has been a lord and labor a servant. While the servant remained docile and obedient, content with such compensation as its lord chose to give, there was no conflict. But labor is rising from a servile, submissive, and hopeless condition. It has acquired strength and intelligence; has gained the idea that it has rights that ought to be respected, and begins to assert and combine to support them.

Each party in this warfare regards the subject from its own selfish interests. The capitalist supposes that gain to labor is loss to him, and that he must look to his own interests first; that the cheaper the labor the larger his gains. Consequently it is for his interest to keep the price as low as possible. On the contrary, the laborer thinks that he loses what the capitalist gains, and, consequently, that it is for his interest to get as large wages as possible. From these opposite points of view their interests appear to be directly hostile. What one party gains the other loses; hence the conflict. Both are acting from selfish motives, and, consequently, must be wrong. Both parties see only half of the truth, and, mistaking that for the whole of it, fall into a mistake ruinous to both. Each one stands on his own ground, and regards the subject wholly from his point of view and in the misleading light of his own selfishness.

Passion inflames the mind and blinds the understanding; and when passion is aroused men will sacrifice their own interests to injure others, and both will suffer loss. They will wage continual warfare against each other; they will resort to all devices, and take advantage of every necessity to win a victory. Capital tries to starve the laborer into submission like a beleaguered city; and hunger and want are most powerful weapons. Labor sullenly resists, and tries to destroy the value of capital by rendering it unproductive. If necessity or interest compels a truce, it is a sullen one, and maintained with the purpose of renewing hostilities as soon as there is any prospect of success. Thus laborers and capitalists confront each other like two armed hosts, ready at any time to renew the conflict. It will be renewed, without doubt, and continued with varying success until both parties discover that they are mistaken, that their interests are mutual, and can only be

secured to the fullest extent by cooperation and giving to each the reward it deserves. The capitalist and the laborer must clasp hands across the bottomless pit into which so much wealth and work has been cast.

How this reconciliation is to be effected is a question that is occupying the minds of many wise and good men on both sides at the present time. Wise and impartial legislation will, no doubt, be an important agent in restraining blind passion and protecting all classes from insatiable greed; and it is the duty of every man to use his best endeavors to secure such legislation both in state and national governments. Organizations of laborers for protecting their own rights and securing a better reward for their labor, will have a great influence. That influence will continue to increase as their temper becomes normal and firm, and their demands are based on justice and humanity.

Violence and threats will effect no good. Dynamite, whether in the form of explosives or the more destructive force of fierce and reckless passion, will heal no wounds nor subdue any hostile feeling. Arbitration is, doubtless, the wisest and most practicable means now available to bring about amicable relations between these hostile parties and secure justice to both. Giving the laborer a share in the profits of the business has worked well in some cases, but it is attended with great practical difficulties which require more wisdom, self-control, and genuine regard for the common interests of both parties than often can be found. Many devices may have a partial and temporary effect. But no permanent progress can be made in settling this conflict without restraining and finally removing its cause.

Its real central cause is an inordinate love of self and the world, and that cause will continue to operate as long as it

IN GIVING RIGHTS TO OTHERS
WHICH BELONG TO THEM,
WE GIVE RIGHTS TO OURSELVES
AND TO OUR COUNTRY.

—John Fitzgerald Kennedy

exists. It may be restrained and moderated, but it will assert itself when occasion offers. Every wise man must, therefore, seek to remove the cause, and as far as he can do it he will control effects. Purify the fountain, and you make the whole stream pure and wholesome.

There is a principle of universal influence that must underlie and guide every successful effort to bring these two great factors of human good which now confront each other with hostile purpose, into harmony. It is no invention or discovery of mine. It embodies a higher than human wisdom. It is not difficult to understand or apply. The child can comprehend it and act according to it. It is universal in its application, and wholly useful in its effects. It will lighten the burdens of labor and increase its rewards. It will give security to capital and make it more productive. It is simply the Golden Rule, embodied in these words: *"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."*

Before proceeding to apply this principle to the case in hand, let me call your special attention to it. It is a very remarkable law of human life which seems to have been generally overlooked by statesmen, philosophers, and religious teachers. This rule embodies the whole of religion; it comprises all the precepts, commandments, and means of the future triumphs of good over evil, of truth over error, and the peace and happiness of men, foretold in the glorious visions of the prophets.

Mark the words. It does not merely say that it is a wise rule; that it accords with the principles of the Divine order revealed in the law and the prophets. *It embodies them all; it "IS the law and the prophets."* It comprises love to God. It says we should regard Him as we desire to have Him regard us; that we should do to Him as we wish to have Him do to us. If

we desire to have Him love us with all His heart, with all His soul, with all His mind, and with all His strength, we must love Him in the same manner. If we desire to have our neighbor love us as he loves himself, we must love him as we love ourself. Here, then, is the universal and Divine law of human service and fellowship. It is not a precept of human wisdom; it has its origin in the Divine nature, and its embodiment in human nature. Now, let us apply it to the conflict between labor and capital.

You are a capitalist. Your money is invested in manufactures, in land, in mines, in merchandise, railways, and ships, or you loan it to others on interest. You employ, directly or indirectly, men to use your capital. You cannot come to a just conclusion concerning your rights and duties and privileges by looking wholly at your own gains. The glitter of the silver and gold will exercise so potent a spell over your mind that it will blind you to everything else. You can see no interest but your own. The laborer is not known or regarded as a man who has any interests you are bound to regard. You see him only as your slave, your tool, your means of adding to your wealth. In this light he is a friend so far as he serves you, an enemy so far as he does not.

But change your point of view. Put yourself in his place; put him in your place. How would you like to have him treat you if you were in his place? Perhaps you have been there. In all probability you have, for the capitalist today was the laborer yesterday, and the laborer today will be the employer tomorrow. You know from lively and painful experience how you would like to be treated. Would you like to be regarded as a mere tool? As a means of enriching another? Would you like to have your wages kept down to the bare necessities of life? Would you like to be regarded with indifference and treated with brutality? Would you like to have your blood, your strength, your soul coined into dollars for the benefit of another?

These questions are easy to answer. Everyone knows that he would rejoice to be treated kindly, to have his interests regarded, his rights recognized and protected. Everyone knows that such regard awakens a response in his own heart. Kindness begets kindness; respect awakens respect. Put yourself in his place. Imagine that you are dealing with yourself, and you will have no difficulty in deciding whether you should give the screw another turn, that you may wring a penny more from the muscles of the worker, or relax its pressure, and, if possible, add something to his wages, and give him respect for his service. Do to him as you would have him do to you in changed conditions.

You are a laborer. You receive a certain sum for a day's work. Put yourself in the place of your employer. How would you like to have the men whom you employed work for you? Would you think it right that they should regard you as their enemy? Would you think it honest in them to slight their work, *to do as little and to get as much as possible*? If you had a large contract which must be completed at a fixed time or you would suffer great loss, would you like to have your workmen take advantage of your necessity to compel an increase of their wages? Would you think it right and wise in them to interfere with you in the management of your business? To dictate whom you should employ, and on what terms you should employ them?

Would you not rather have them do honest work in a kind and good spirit? Would you not be much more disposed to look to their interests, to lighten their labor, to increase their wages when you could afford to do so, and look after the welfare of their families, when you found that they also regarded yours? I know that it would be so.

It is true that men are selfish, and that some men are so mean and contracted in spirit that they cannot see any interest but their own; whose hearts, not made of flesh but of silver

HE WHO LIVES ONLY
TO BENEFIT HIMSELF
CONFERS ON THE WORLD
A BENEFIT WHEN HE DIES.

—Tertullian

and gold, are so hard that they are not touched by any human feeling, and care not how much others suffer if they can make a cent by it. But they are the exception, not the rule. We are influenced by the regard and devotion of others to our interests. The laborer who knows that his employer feels kindly toward him, desires to treat him justly and to regard his good, will do better work and more of it, and will be disposed to look to his employer's interests as well as his own.

I am well aware that many will think this Divine and humane law of doing to others as we would have them do to us, is impracticable in this selfish and worldly age. If both parties would be governed by it, everyone can see how happy would be the results. But, it will be said, they will not. The laborer will not work unless compelled by want. He will take advantage of every necessity. As soon as he gains a little independence of his employer he becomes proud, arrogant and hostile. The employer will seize upon every means to keep the workmen dependent upon him, and to make as much out of them as possible. Every inch of ground which labor yields capital will occupy and intrench itself in it, and from its vantage bring the laborer into greater dependence and more abject submission. But this is a mistake.

The history of the world testifies that when the minds of men are not embittered by intense hostility and their feelings outraged by cruel wrongs, they are ready to listen to calm, disinterested and judicious counsel. A man who employed a large number of laborers in mining coal told me that he had never known an instance to fail of a calm and candid response when he had appealed to honorable motives, as a man to man, both of whom acknowledged a common humanity. There is a recent and most notable instance in this city of the happy effect of calm, disinterested and judicious counsel in settling difficulties between employers and workmen that were disastrous to both.

TAKE THE TROUBLE TO
STOP AND THINK OF THE
OTHER PERSON'S FEELINGS,
HIS VIEWPOINTS, HIS DESIRES
AND NEEDS. THINK MORE OF
WHAT THE OTHER FELLOW WANTS,
AND HOW HE MUST FEEL.

—Maxwell Maltz

When the mind is inflamed by passion, men will not listen to reason. They become blind to their own interests and regardless of the interests of others. Difficulties are never settled while passion rages. They are never settled by conflict. One party may be subdued by power; but the sense of wrong will remain; the fire of passion will slumber, ready to break out again on the first occasion. But let the laborer or the capitalist feel assured that the other party has no wish to take any advantage, that there is a sincere desire and determination on both sides to be just and pay due regard to their common interests, and all the conflict between them would cease, as the wild waves of the ocean sink to calm when the winds are at rest.

The laborer and the capitalist have a mutual and common interest. Neither can permanently prosper without the prosperity of the other. They are parts of one body. If labor is the arm, capital is the blood. Devitalize or waste the blood, and the arm loses its power. Destroy the arm, and the blood is useless. Let each care for the other, and both are benefited.

Let each take the Golden Rule as a guide, and all cause of hostility will be removed, all conflict will cease, and they will go hand in hand to do their work and reap their just reward.

MY CODE OF ETHICS

It seems almost an act of Providence that the greatest wrong and the most severe injustice ever done me by one of my fellow men was done just as I began this lesson.

This injustice has worked a temporary hardship on me, but that is of little consequence compared with the advantage it has given me by providing a timely opportunity for me to test the soundness of the entire premise of this lesson.

THERE IS ONLY ONE CORNER
OF THE UNIVERSE YOU CAN
BE CERTAIN OF IMPROVING . . .
AND THAT'S YOUR OWN SELF.

—Aldous Huxley

The injustice to which I refer left two courses of action open to me. I could have struck back at my antagonist through both civil court action and criminal libel proceedings, or I could have exercised my right to forgive him. One course of action would have brought me a substantial sum of money and whatever joy and satisfaction there may be in defeating and punishing an enemy. The other course of action would have brought me the self-respect that is enjoyed by those who have successfully met the test and discovered that they have evolved to the point where they can repeat the Lord's Prayer and *mean it!*

I chose the latter course. I did so despite the recommendations of close personal friends to strike back and despite the offer of a prominent lawyer to do my "striking" for me without cost.

But the lawyer had offered to do the impossible, because no one can strike back at another *without* cost. Not always is the cost of a monetary nature, for there are other things with which one may pay that are dearer than money.

It would be as hopeless to try to make someone who was not familiar with the law of the Golden Rule understand why I refused to strike back at this enemy as it would be to try to describe the law of gravitation to an ape. If you understand this law you also understand why I chose to *forgive* my enemy.

In the Lord's Prayer we are admonished to forgive our enemies, but that admonition will fall on deaf ears unless the listener understands the law upon which it is based. And that law is none other than the law upon which the Golden Rule is based. It is the law through which we must inevitably reap that which we sow. There is no escape from the operation of this law, nor is there any cause to try to avoid its consequences if we refrain from putting into motion thoughts and acts that are destructive.

I have incorporated this law into a code of ethics that anyone who wishes to literally follow the injunction of the Golden Rule might appropriately adopt.

My Code of Ethics

- I. I believe in the Golden Rule as the basis of all human conduct. Therefore I will never do to another person that which I would not be willing for that person to do to me if our positions were reversed.
- II. I will be honest, even to the slightest detail, in all my transactions with others, not only because of my desire to be fair with them but also because of my desire to impress the idea of honesty on my own subconscious mind, thereby weaving this essential quality into my own character.
- III. I will forgive those who are unjust toward me, with no thought as to whether they deserve it or not, because I understand the law through which forgiveness of others strengthens my own character and wipes out the effects of my own transgressions, in my subconscious mind.
- IV. I will be just, generous, and fair with others always, even though I know these acts will go unnoticed and unrewarded, in the ordinary terms of reward, because I understand and intend to apply the law through the aid of which one's own character is but the sum total of one's own acts and deeds.
- V. Whatever time I may have to devote to the discovery and exposure of the weaknesses and faults of others I will devote, more profitably, to the discovery and *correction* of my own.
- VI. I will slander no person, no matter how much I may believe another person may deserve it, because I wish to plant no destructive suggestions in my own subconscious mind.

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- VII. I recognize the power of thought as being an inlet leading into my brain from the universal ocean of life, therefore I will set no destructive thoughts afloat upon that ocean lest they pollute the minds of others.
- VIII. I will conquer the common human tendency toward hatred, and envy, and selfishness, and jealousy, and malice, and pessimism, and doubt, and fear, for I believe these to be the seed from which the world harvests most of its troubles.
- IX. When my mind is not occupied with thoughts that tend toward the attainment of my Definite Chief Aim in life, I will voluntarily keep it filled with thoughts of courage, and Self-Confidence, and goodwill toward others, and faith, and kindness, and loyalty, and love for truth and justice, for I believe these to be the seed from which the world reaps its harvest of progressive growth.
- X. I understand that a mere passive belief in the soundness of the Golden Rule philosophy is of no value whatsoever, either to myself or to others. Therefore, I will *actively* put into operation this universal rule for good in all my transactions with others.
- XI. I understand the law through the operation of which my own character is developed from my own acts and thoughts. Therefore, I will guard with care all that goes into its development.
- XII. Realizing that enduring happiness comes only through helping others find it, that no act of kindness is without its reward, even though it may never be directly repaid, I will do my best to assist others when and where the opportunity appears.

— Lesson Seventeen —

The Universal Law of
Cosmic Habitforce

HABIT IS A CABLE;
WE WEAVE A THREAD OF IT
EVERY DAY, AND AT LAST
WE CANNOT BREAK IT.

—Horace Mann

Lesson Seventeen

THE UNIVERSAL LAW OF COSMIC HABITFORCE

“You Can Do It if You Believe You Can!”

WE COME NOW TO THE LAW OF COSMIC Habitforce—the universal law through which Nature affixes all habits so that they may carry on automatically once they have been put into motion. This law applies to the habits of mankind in the same way that it applies to the habits of the universe.

COMMENTARY

As has been mentioned previously, Napoleon Hill's codification of the attributes necessary for personal success was an evolving philosophy. What started as an indefinite number of general theories eventually developed

into fifteen specific principles, which later grew to sixteen, and finally to seventeen principles comprising the laws of success.

This lesson, The Universal Law of Cosmic Habitforce, defines the seventeenth principle in the evolution of Hill's philosophy. Although this law would become a part of many of his subsequent works, it had not evolved early enough to have been a part of the original editions of Law of Success.

Napoleon Hill's philosophy had its formal beginning when, in 1908, Andrew Carnegie offered him the opportunity to interview the most powerful men of his day in order to learn the secrets of their success. From the interviews, Hill came to realize that all these successful men had certain principles in common. Over the next twenty years, as he analyzed and organized the points he wanted to stress in his lectures, in magazine and newspaper articles, and in a home-study course, the principles became refined into specific laws.

Those principles became even more refined on that day in 1920 when Napoleon Hill observed that the rivulets of water running down a windowpane resembled the rungs of a ladder. In his mind it became transformed into not just any ladder but a ladder that could lead to success. In a flash of inspiration Hill resolved to create a series of lectures based on each of his fifteen principles representing another rung in this ladder. By mastering these principles the student would climb the Magic Ladder to Success.

It was these fifteen principles that became the fifteen main lessons of the first edition of Law of Success. In later editions the number of principles and lessons was expanded to sixteen as Hill realized that the Master Mind, which had been the introduction to the first edition, was actually a separate principle.

After the successful publication of Law of Success, Napoleon Hill lectured widely and wrote numerous books on the subject of success including his classic bestseller, Think and Grow Rich, and, with W. Clement Stone, The Success System That Never Fails. As he continued to lecture

and write, Hill further realized that there was another key principle that, in effect, unified the others. He termed this newly recognized principle Cosmic Habitforce, which, when he began working with W. Clement Stone, was also referred to as the Universal Law.

In consultation with the Napoleon Hill Foundation, the editors of this revised and updated edition have drawn upon Napoleon Hill's later writings, including The Master Key to Riches and How to Raise Your Own Salary, in order to incorporate the final evolution of Hill's philosophy. The inclusion of this seventeenth law makes this the most complete edition of Law of Success.

Cosmic Habitforce is the greatest of all natural laws. It is Nature's comptroller through which all other natural laws are coordinated, organized, and operated through orderliness and system. It is the particular application of energy with which Nature maintains the relationship between the atoms of matter, the stars and the planets in their ceaseless motion, the seasons of the year, night and day, sickness and health, life and death.

We see the stars and the planets move with such precision that the astronomers can predetermine their exact location and their relationship to one another scores of years hence. We see the seasons of the year come and go with clocklike regularity. We know that an oak tree grows from an acorn, and a pine tree grows from the seed of its ancestor; that an acorn never makes a mistake and produces a pine tree, nor does a pine seed produce an oak tree. We know that nothing is ever produced that does not have its antecedents in something similar which preceded it.

Cosmic Habitforce is also the medium through which all habits and all human relationships are maintained in varying degrees of permanence. And it is the medium through which thought is translated into its physical equivalent in response to the desires and the purposes of individuals.

MEN OCCASIONALLY
STUMBLE OVER THE TRUTH,
BUT MOST OF THEM
PICK THEMSELVES UP AND
HURRY OFF AS IF
NOTHING HAPPENED.

—Winston Churchill

Mankind is only an instrument through which higher powers than his own are projecting themselves. This entire philosophy is designed to lead you to this important discovery and to enable you to make use of the knowledge it reveals—by placing yourself in harmony with the unseen forces of the universe so that they may aid you in the formation of the kind of habits that will carry you from where you are to where you wish to be in life.

Cosmic Habitforce is the medium by which every living thing is forced to take on and become a part of the environmental influences in which it lives and moves. Thus it is clearly evident that success attracts more success, and failure attracts more failure—a truth that has long been known, but few have understood the reason for this strange phenomenon.

It is known that a person who has seemed a failure may become a most outstanding success by close association with those who think and act in terms of success, but not everyone knows the reason this is true is that the law of Cosmic Habitforce transmits the “success consciousness” from the mind of the successful person to the mind of the unsuccessful one when they are closely associated in daily life.

Whenever any two minds make contact a third mind is created, patterned after the stronger of the two. Most successful people recognize this truth and frankly admit that their success began with their close association with someone whose positive mental attitude they either consciously or unconsciously appropriated.

Cosmic Habitforce is silent, unseen, and unperceived through any of the five physical senses. That is why it has not been more widely recognized, for most people do not attempt to understand the intangible forces of Nature, nor are they interested in abstract principles. However, these intangibles and abstractions represent the real powers of the universe. They are the *basis* of everything that is tangible and concrete.

UNIVERSAL LAW

Understand the working principle of Cosmic Habitforce and you will have no difficulty interpreting Emerson's essay *Compensation*, for he was rubbing elbows with the law of Cosmic Habitforce when he wrote this famous essay.

Sir Isaac Newton likewise came near to the complete recognition of this law when he made his discovery of the law of gravitation. Had he gone but a brief distance beyond where he stopped, he might have discovered that the same law that holds the earth in space and relates it systematically to all other planets in both time and space is the same law that relates human beings to one another in exact conformity with the nature of their own thoughts.

The term *habitforce* is self-explanatory. It is a force that works through established habits. Every living thing below the intelligence of man lives, reproduces itself, and fulfills its earthly mission in direct response to the power of Cosmic Habitforce through what we call *instinct*.

Man alone has been given the privilege of choice in connection with his living habits, and these he may fix by the patterns of his thoughts—the one and only privilege, as I have said previously, over which any individual has been given complete right of control.

One may think in terms of self-imposed limitations of fear, doubt, envy, greed, and poverty, and Cosmic Habitforce will translate these thoughts into their material equivalent. Or one may think in terms of wealth and plenty, and this same law will translate these thoughts into their physical counterpart.

In this manner, one may control their destiny to an astounding degree—simply by exercising the privilege of shaping one's own thoughts. Once these thoughts have been shaped into definite patterns they are taken over by the law of Cosmic Habitforce and are made into permanent habits, and they remain as such unless and until they have been supplanted by different and stronger thought patterns.

Now we come to the consideration of one of the most profound of all truths—that most who attain the higher brackets of success seldom do so until they have gone through some event that reached deeply into their souls and reduced them to that circumstance of life which most call failure.

The reason for this strange phenomenon is readily recognized by those who understand the law of Cosmic Habitforce, for it exists in the fact that these disasters and tragedies of life serve to break the established habits that have led the person to failure—and thus break the grip of Cosmic Habitforce, allowing the person to formulate new and better habits.

Wars grow out of maladjustments in the relationships between people, as the result of the negative thoughts that have grown until they assume mass proportions. The spirit of any nation is but the sum total of the dominating thought habits of its people.

The same is true of individuals, for the spirit of the individual is also determined by their dominating thought habits. Most individuals are at war, in one way or another, throughout their lives. They are at war with their own conflicting thoughts and emotions. They are at war in their family relationships and in their occupational and social relationships.

Recognize this truth and you will understand the real power and the benefits that are available to those who live by the Golden Rule, for this great rule will save you from the conflicts of personal warfare.

Recognize it and you will also understand the real purpose and benefits of a Definite Chief Aim, for once that purpose has been fixed in your consciousness by your habits, it will be taken over by Cosmic Habitforce and carried to its logical conclusion by whatever practical means there may be available.

Cosmic Habitforce does not suggest what you should desire, or whether your thought habits will be positive or negative, but it acts

YOU ARE TODAY WHERE
YOUR THOUGHTS HAVE BROUGHT YOU;
YOU WILL BE TOMORROW WHERE
YOUR THOUGHTS TAKE YOU.

—James Allen

upon *all* your thought habits by crystallizing them into varying degrees of permanency and translating them into their physical equivalent, through inspired motivation to action.

It not only fixes the thought habits of individuals but it also fixes the thought habits of groups and masses of people, according to the pattern established by the preponderance of their individual dominating thoughts.

The same rule applies to the individual who thinks and talks of disease. At first that person is regarded as a hypochondriac, one who suffers with imaginary illness. But when the habit is maintained, the disease thus manifested or one very closely akin to it generally makes its appearance. Cosmic Habitforce attends to this, for it is true that any thought held in the mind through repetition begins immediately to translate itself into its physical equivalent.

It is a sad commentary on the intelligence of people to observe how many go through life in poverty and want, although the reason for this is not difficult to understand if one recognizes the working principle of Cosmic Habitforce.

Poverty is the direct result of a "poverty consciousness," which results from thinking in terms of poverty, fearing poverty, and talking of poverty. But if you desire wealth, give orders to your subconscious mind to produce wealth, thus developing a "prosperity consciousness," and see how quickly your economic condition will improve.

First comes the "consciousness" of that which you desire. Then follows the physical or mental manifestation of your desires. The consciousness is your responsibility. It is something you must create by your daily thoughts, or by meditation if you prefer. In this manner one may ally himself with no less a power than that of the Creator of all things.

"I have come to the conclusion," said a great philosopher, "that the acceptance of poverty, or the acceptance of ill health, is an open confession of the lack of faith." We do a lot of proclaiming of faith,

but our actions belie our words. *Faith* is a state of mind that may become permanent only by actions. Belief alone is not sufficient.

The law of Cosmic Habitforce, or the Universal Law, is a power equally available to the weak and the strong, the rich and the poor, the sick and the well. It provides the solution to all human problems.

Now let us examine the word *habit*. Webster's dictionary gives the word many definitions, among them: "Habit implies a settled disposition or tendency *due to repetition*; custom suggests the fact of repetition rather than the tendency to repeat; usage (applying only to a considerable body of people) adds the implication of long acceptance or standing; both custom and usage often suggest authority; as, we do many things mechanically from force of habit."

Webster's definition runs on into considerable additional detail, but no part of it comes within sight of describing the law that fixes all habits, this omission being due no doubt to the fact that the law of Cosmic Habitforce had not been revealed to the editors of this dictionary. But we observe one significant and important word in the Webster's definition—the word *repetition*. It is important because it describes the means by which any habit is begun.

The habit of a *definite purpose*, for example, becomes a habit only by repetition of the thought of that purpose, by bringing it into the mind repeatedly, and by repeatedly submitting that thought to the Imagination with a burning desire for its fulfillment, until the Imagination creates a practical plan for attaining this desire. By applying the habit of faith in connection with the desire, and by doing it intensely and repeatedly, one may see themselves already in possession of the object of desire even before he or she begins to attain it.

The building of voluntary positive habits calls for the application of self-discipline, persistence, willpower, and faith—all of which are available to the person who has assimilated the sixteen preceding principles of this philosophy.

Voluntary habit-building is self-discipline in its highest and noblest form of application, and all voluntary positive habits are the products of willpower directed toward the attainment of definite ends. They originate with the individual, not with Cosmic Habitforce. And they must be grounded in the mind through the repetition of thoughts and deeds until they are taken over by Cosmic Habitforce and fixed in place, after which they will operate automatically.

The word *habit* is an important word in connection with this philosophy of individual achievement, for it represents the real cause of everyone's economic, social, professional, occupational, and spiritual condition in life. As has already been stated, we are where we are and what we are because of our fixed habits. And we may be where we wish to be and what we wish to be only by the development and the maintenance of our *voluntary* habits.

Thus we see that this entire philosophy leads inevitably to an understanding and application of the law of Cosmic Habitforce—the power of fixation of all habits.

Each of the sixteen preceding lessons is intended to aid you in the development of a particular specialized form of habit that is necessary as a means of enabling you to take full possession of your own mind. This too must become a habit. And the purpose of this philosophy is to enable you to develop and maintain habits of thought and of deed that keep your mind concentrated on success.

Mastery and assimilation of the philosophy, like anything desirable, has a definite price that must be paid before its benefits may be enjoyed. That price, among other things, is eternal vigilance, determination, persistence, and the will to make life pay off on your own terms instead of accepting substitutes of poverty and misery and disillusionment.

There are two ways of relating to Life. One is that of playing horse while Life rides. The other is that of becoming the rider while Life plays horse. The choice as to whether one becomes the horse or the rider is the privilege of every person, but this much is certain: If you

MAN BECOMES A SLAVE TO
HIS CONSTANTLY REPEATED ACTS.
WHAT HE AT FIRST CHOOSES,
AT LAST COMPELS.

—Orison Swett Marden

do not choose to become the rider of Life, you are sure to be forced to become the horse. Life either rides or is ridden. It never stands still.

THE EGO, THE MASTER MIND, AND COSMIC HABITFORCE

Everyone knows that practically everything we do, from the time we begin to walk, is the result of habit. Walking and talking are habits. Our manner of eating and drinking is a habit. Our relationships with others, whether they are positive or negative, are the results of habits. But few people understand why or how we form habits.

Habits are inseparably related to the human ego, which is a greatly misunderstood subject. The word *ego* is of Latin origin and it means *I*, but it is a common error to believe the ego to be only a medium for expression of vanity.

The ego is the driving force behind all forms of human action, and it is the medium for translating desire into faith. Therefore we must know something of its nature and possibilities in order that we may guide it to the attainment of definite ends.

The power of the ego is fixed entirely by the application of auto-suggestion, or self-suggestion, and the starting point of all individual achievements is to inspire one's ego with a "success consciousness." The person who succeeds must do so by impressing on their ego the object of their desires, and removing from it all forms of limitation, fear, and doubt which lead to the dissipation of the power of the ego.

A person's ego is the sum total of their thought habits that have been affixed through the automatic operation of the law of Cosmic Habitforce. It determines the manner in which they relate to all other people. It is one's greatest asset or greatest liability, according to the way they relate themselves to it.

The egoist who makes themselves offensive through the expression of their ego is one who has not discovered how to relate themselves to their ego in a constructive manner. Constructive application of the

ego is made through the expressions of one's hopes, desires, aims, ambitions, and plans, and not by boastfulness or self-love. The motto of the person who has their ego under control is "Deeds, not words." One of the major differences between those who make valuable contributions to mankind and those who merely take up space in the world is mainly a difference in egos.

The desire to be great, to be recognized, and to have personal power, is a healthy desire. But an open expression of one's belief in their own greatness is an indication that he or she has not taken possession of their ego, that they have allowed it to take possession of them. You can be sure that their proclamations of greatness are only to shield some fear or inferiority complex.

Understand the real nature of your ego and you will understand the real significance of the Master Mind principle. Moreover, you will recognize that to be of the greatest service to you, the members of your Master Mind alliance must be in complete sympathy with your hopes, aims, and purposes. They must not be in competition with you in any manner whatsoever.

They must have confidence in you and your integrity, and they must respect you. They must be willing to accentuate your virtues and make allowances for your faults. They must be willing to permit you to be yourself and live your own life in your own way at all times. Lastly, they must receive from you some form of benefit that will make you as beneficial to them as they are to you.

Failure to observe this last requirement will bring an end to the power of your Master Mind alliance.

People relate themselves to one another in whatever capacities they may be associated because of a motive or motives. There can be no permanent human relationship based upon an indefinite or vague motive, or upon no motive at all. Failure to recognize this truth has cost many the difference between poverty and wealth.

The law of Cosmic Habitforce is the power that takes over the ego and provides it with the material counterparts of the thoughts that shape it. This law does not give quality or quantity to the ego; it merely takes what it finds and translates it into its physical equivalent.

The people of great achievement are, and have always been, those who deliberately feed and shape their own ego, leaving nothing to luck or chance, or to the fluctuations of life.

Every person may control the shaping of their own ego, but from that point on he or she has no more to do with what happens than does the farmer have anything to do with what happens to the seed he sows in the soil of the earth. The inexorable law of Cosmic Habitforce causes every living thing to perpetuate itself after its kind, and it translates the picture that a person paints of their ego into its physical equivalent as definitely as it develops an acorn into an oak tree. And no outside aid whatsoever is required, except time.

From these statements it is obvious that I am not only advocating the deliberate development and control of the ego but I am also warning that no one can hope to succeed in any calling without such control over their ego.

A properly developed ego is the product of several factors, which I will outline for you here.

First you must ally yourself with one or more persons who will coordinate their minds with yours in a spirit of perfect harmony for the attainment of a *definite purpose*, and that alliance must be continuous and active. Moreover, the alliance must consist of people whose spiritual and mental qualities, education, and age are suited for aiding in the attainment of the purpose of the alliance.

For example, Andrew Carnegie's Master Mind alliance was made up of more than twenty men, each of whom brought to the alliance some quality of mind, experience, education, or knowledge that was directly related to the object of the alliance and not available through any of the other members of the alliance.

KEEP AWAY FROM PEOPLE WHO
TRY TO BELITTLE YOUR AMBITIONS.
SMALL PEOPLE ALWAYS DO THAT,
BUT THE REALLY GREAT
MAKE YOU FEEL THAT YOU, TOO,
CAN BECOME GREAT.

—Mark Twain

Once you have placed yourself under the influence of the proper associates, you must adopt some definite plan by which to attain the object of the alliance and proceed to put that plan into action. The plan may be a composite plan created by the joint efforts of all the members of the Master Mind group.

If one plan proves to be unsound or inadequate, it must be revised or replaced by others until a plan is found that will work. But there must be no change in the purpose of the alliance.

Then you must remove yourself from the range of influence of every person and every circumstance that has even a slight tendency to cause you to feel inferior or incapable of attaining the object of your purpose. Positive egos do not grow in negative environments. On this point there can be no excuse for a compromise, and failure to observe it will prove fatal to your chances of success.

The line must be so clearly drawn between you and those who exercise any form of negative influence over you that you close the door tightly against every such person, no matter what previous ties of friendship, obligation, or relationship may have existed between you.

You must close the door tightly against every thought of any past experience or circumstance that tends to make you feel inferior or unhappy. A strong, vital ego cannot be developed by dwelling on thoughts of past unpleasant experiences. Vital egos thrive on the hopes and desires of yet unattained objectives.

Thoughts are the building blocks from which the human ego is constructed, and Cosmic Habitforce is the cement that binds these blocks together in permanency, through fixed habits. When the job is finished it represents, right down to the smallest detail, the nature of the thoughts that went into the building.

You must surround yourself with every possible physical means of impressing your mind with the nature and the purpose of the ego you are developing. For example, if you are or aspire to be an author, you should decorate your work environment with pictures and the

works of other authors whom you most admire. You should fill your bookshelves with books related to your own field of work. You should surround yourself with every possible means of conveying to your ego the exact picture of yourself that you expect to express, because that picture is the pattern that the law of Cosmic Habitforce will pick up—the picture that it translates into its physical equivalent.

The properly developed ego is at all times under the control of the individual. There must be no overinflation of the ego tending toward “egomania,” by which some people destroy themselves. Ego-*mania* reveals itself by a mad desire to control others by force.

In the development of the ego, one’s motto might well be “Not too much, not too little, of anything.” When people begin to thirst for control over others, or begin to accumulate large sums of money that they cannot or do not use constructively, they are treading on dangerous ground. Power of this nature grows of its own accord and it soon gets out of control. Nature has provided us all with a safety valve through which she deflates the ego and relieves the pressure of its influence when an individual goes beyond certain limits in the development of the ego.

Napoleon Bonaparte began to die, because of his crushed ego, the day he landed on St. Helena Island.

People who quit work and retire from all forms of activity, after having led active lives, generally atrophy and die soon thereafter. If they live they are usually miserable and unhappy. A healthy ego is one that is always in use and under complete control.

The ego is constantly undergoing changes, for better or for worse, because of the nature of one’s thought habits. The two factors that force these changes upon one are time—and the law of Cosmic Habitforce.

Just as seeds planted in the soil require definite periods of time to germinate, develop, and grow, so do the ideas, thought impulses,

and desires that are planted in the mind require definite periods of time for the law of Cosmic Habitforce to give them life and action.

There is no adequate means of describing or predetermining the exact period of time that is required for the transformation of a desire into its physical equivalent. The nature of the desire, the circumstances related to it, and the intensity of the desire, are all determining factors in the time required for transformation from the thought stage to the physical stage.

The state of mind known as faith is so favorable for the quick change of desire into its physical equivalent that it has been known to make the change almost instantaneously.

Human beings tend to mature physically in about twenty years, but mentally—which means the ego—we require from thirty-five to sixty years for maturity. This explains why people seldom begin to accumulate material riches in great abundance, or to attain outstanding records of achievement in other areas, until they are about fifty years of age.

It is a necessity that the ego undergo self-discipline—through which one acquires Self-Confidence, definiteness of purpose, personal Initiative, Imagination, accuracy of judgment, and other qualities—before it has the power to acquire and hold wealth in abundance.

These qualities come through the proper *use* of time. Observe that I did not say they come through the *lapse* of time. Through the operation of Cosmic Habitforce, every individual's thought habits, whether negative or positive, whether of wealth or of poverty, are woven into the pattern of their ego, and there they are given permanent form which determines the nature and the extent of that person's spiritual and physical status.

I have shown you how Cosmic Habitforce is the determining factor that leads one to success and plenty or to poverty and misery, and how it can bring harmony and understanding or disappointment and

UNTIL YOU VALUE YOURSELF,
YOU WON'T VALUE YOUR TIME.
UNTIL YOU VALUE YOUR TIME,
YOU WILL NOT DO
ANYTHING WITH IT.

—M. Scott Peck

failure. To have merely said that it is the force with which nature keeps the stars and planets in their place would not have been enough to be of benefit to the average person who is more concerned with the solution of their daily problems.

I will leave you with an overview of the relationship between Cosmic Habitforce and three other important principles through which it becomes the most important factor in guiding people's lives. Two of these principles are associated with the method by which the force operates, and the third is the major principle through which the power of this force can be redirected and converted from positive to negative use by the individual.

These four important associated principles are:

1. *Cosmic Habitforce*: The principle through which Nature forces everyone to take on and become a part of the environmental influences that control their thinking.
2. *Drifting*: The habit of mental indifference, through which an individual allows chance and circumstance to fasten their environmental influences on them.
3. *Time*: The factor with which Cosmic Habitforce weaves together an individual's dominating thoughts and the influences of their environment, and transforms them into stumbling blocks or steppingstones according to their nature.
4. *Definiteness of Purpose*: The only medium, under the control of an individual, with which Cosmic Habitforce may be controlled.

The Universal Law of Cosmic Habitforce is the culmination of this entire philosophy of individual achievement. It is the key to all of the principles described in *Law of Success*, but its benefits are available only to those who also master and apply the instructions in the previous lessons.

LIVES OF GREAT MEN ALL REMIND US
WE CAN MAKE OUR LIVES SUBLIME,
AND, DEPARTING, LEAVE BEHIND US
FOOTPRINTS IN THE SANDS OF TIME.

—Henry Wadsworth Longfellow

Cosmic Habitforce guided me through an awe-inspiring maze of experiences before revealing itself to me. All through those years of struggle there was one *definite purpose* uppermost in my mind—the burning desire to organize a philosophy with which the average person can become self-determining. Nature had no alternative but that of yielding to me the working principle of Cosmic Habitforce, because I unwittingly complied with the law by persistently seeking the way to its discovery.

If I had known of the existence of the law and of its working principle at the beginning of my research, I could have organized this philosophy in a much shorter period of time.

YOUR STANDING ARMY—

AN AFTER-THE-LESSON VISIT WITH THE AUTHOR

The seventeen officers in your standing army are the Master Mind, Definite Chief Aim, Self-Confidence, Habit of Saving, Initiative and Leadership, Imagination, Enthusiasm, Self-Control, Habit of Doing More Than Paid For, Pleasing Personality, Accurate Thinking, Concentration, Cooperation, Profiting by Failure, Tolerance, the Golden Rule, and the Universal Law of Cosmic Habitforce.

These soldiers are the forces that enter into all *organized effort*—from which comes power. Master these seventeen forces and you may have whatever you want in life. Others will be helpless to defeat your plans.

This army is standing at attention, ready to do the bidding of any person who will command it. It is *your* army if you will take charge of it. It will give you the power sufficient to mow down all opposition with which you meet.

If you are a normal person you long for material success. Success and power are always found together. You cannot be sure of success unless you have power, and you cannot have power unless you develop it through the seventeen essential qualities.

Each of these qualities may be likened to the commanding officer of a regiment of soldiers. The most important of the commanding officers in this army is a Definite Chief Aim.

Without the aid of a *definite purpose*, the remainder of the army would be useless to you. Find out, as early as possible, what your major purpose in life shall be. Until you do this you are nothing but a drifter, subject to control by every stray wind of circumstance that blows in your direction.

Millions of people go through life without knowing what it is they want. All have a purpose, but only two out of every hundred have a *definite* purpose.

Nothing is impossible to the person who knows what it is that they want and makes up their mind to acquire it!

Columbus had a *definite purpose* and it became a reality. Lincoln had a *definite purpose* to free the slaves of the South and he turned that purpose into reality. Roosevelt's *definite purpose*, during his first term of office, was to build the Panama Canal. He lived to see that purpose realized. Henry Ford's *definite purpose* was to build the best popular-priced automobile, a purpose which has made him the powerful man that he is. Burbank's *definite purpose* was to improve plant life.

COMMENTARY

Horticulturist Luther Burbank, perhaps not as well known to some readers today as are the others mentioned, at the time was equally famous as the father of modern plant breeding. In 1871 he developed the Burbank potato, which was brought to Ireland to help combat the blight epidemic. He then sold the rights to the potato for \$150 and used the money to

travel from Lancaster, Massachusetts, to Santa Rosa, California, where he established a nursery and experimental farms.

His objective to improve the quality of plants in order to increase the world's food supply inspired such worldwide interest that he was recognized by an Act of Congress.

Burbank was also a freethinker, which he kept private until motivated by two events to go public. The first was the Scopes "monkey trial" of 1925. A strong believer in Darwinism, he felt he had to speak out. The second was when Henry Ford went public with his views in favor of reincarnation. Ford was a friend of his, but when interviewed by a reporter for the San Francisco Bulletin about his reaction to Ford's theories, Burbank expressed his doubts about God and about an afterlife:

" . . . I must believe that rather than the survival of all, we must look for survival only in the spirit of the good we have done in passing through. This is as feasible and credible as Henry Ford's own practice of discarding the old models of his automobile. Once obsolete, an automobile is thrown to the scrap heap. Once here and gone, the human life has likewise served its purpose. If it has been a good life, it has been sufficient. There is no need for another."

On January 22, 1926, the front-page story appeared in the San Francisco Bulletin under the headline "I'm an Infidel, Declares Burbank, Casting Doubt on Soul Immortality Theory."

The article was reprinted around the world, creating shock waves, and Burbank was inundated with hate mail. In a desperate effort to make people understand, he attempted to reply to all the letters. But the physical task of doing so, especially amid all the harassment, was so overwhelming for the seventy-seven-year-old that Burbank took ill and died.

Twenty years ago Edwin C. Barnes formed a *definite purpose* in his mind. That purpose was to become the business partner of Thomas A. Edison. At the time his purpose was chosen, Mr. Barnes had no qualification entitling him to a partnership with the world's greatest

inventor. Despite this handicap he became the partner of the great Thomas Edison. Five years ago he retired from active business, with more money than he needs or can use, wealth that he accumulated in partnership with Edison.

Opportunity, capital, Cooperation from others, and all other essentials for success gravitate to the person who knows what they want.

Vitalize your mind with a *definite purpose* and immediately your mind becomes a magnet which attracts everything that harmonizes with that purpose.

James J. Hill, the great railroad builder, had been a poorly paid telegraph operator. Moreover, he had reached the age of forty and was still ticking away at the telegraph key without any outward appearances of success.

Then something of importance happened—of importance to Hill and to the people of the United States. He formed the *definite purpose* of building a railroad across the great waste desert of the West. Without reputation, without capital, without encouragement from others, James J. Hill got the capital and built the Great Northern Railway Company, the greatest of all the railroad systems of the United States.

F. W. Woolworth had been a poorly paid clerk in a general store. In his mind's eye he saw a chain of novelty stores specializing in five-and-ten-cent sales. That chain of stores became his *definite purpose*. He made that purpose come true, and with it more millions than he could use.

Cyrus H. K. Curtis selected as his *definite purpose* the publishing of the world's greatest magazine. Starting with nothing but the name "Saturday Evening Post," and opposed by friends and advisers who said it couldn't be done, he transformed that purpose into reality.

Martin W. Littleton is the most highly paid lawyer in the world. He will accept no retainer under \$50,000, and it is said that he is kept busy all the time. When he was twelve years old he had never

even been inside a schoolhouse. But when he went with his father to hear a lawyer defend a murderer, the speech so impressed him that he grabbed hold of his father's hand and said, "Someday I am going to be the best lawyer in the United States and make speeches like that man."

"Fine chance for an ignorant mountain youth to become a great lawyer," one might say, but remember—nothing is impossible to the person who knows what they want and makes up their mind to get it.

Not one of the soldiers in your standing army is powerful enough alone to ensure success. Remove a single one of them and the entire army would be weakened.

The powerful person is the one who has developed, in their own mind, the entire seventeen qualities represented by the seventeen commanding officers of this standing army.

You must watch for every opportunity to apply and empower the law of the Master Mind.

Before you can have power you must have a Definite Chief Aim—*a definite purpose*.

You must have Self-Confidence with which to back up your purpose.

You must have Initiative and Leadership with which to exercise your Self-Confidence.

You must have Imagination in creating your *definite purpose* and in building the plans with which to transform that purpose into reality and put your plans into action.

You must mix Enthusiasm with your action or it will be bland and weak.

You must exercise Self-Control.

You must form the Habit of Doing More Than Paid For.

You must cultivate a Pleasing Personality.

HERE LIES A MAN
WHO KNEW HOW TO
ENLIST THE SERVICE OF
BETTER MEN THAN HIMSELF.

—tombstone of Andrew Carnegie

You must acquire the Habit of Saving.

You must use Accurate Thinking, remembering, as you develop this quality, that accurate thought is based upon facts and not upon hearsay evidence or mere information.

You must form the habit of Concentration by giving your undivided attention to but one task at a time.

You must acquire the habit of Cooperation and practice it in all your plans.

You must Profit by Failure, your own and that of others.

You must cultivate the habit of Tolerance.

You must make the Golden Rule the foundation of all you do that affects other people.

You must make use of the Universal Law of Cosmic Habitforce, through which all of these principles can be applied to transform not only your thoughts but also your habits.

Each day, one by one, call your seventeen soldiers out of the line and study them. Make sure that the counterpart of each is developed in your own mind.

All efficient armies are well-disciplined. The army that you are building in your own mind must also be disciplined. It must obey your command at every step.

When you call out of the line the fourteenth soldier, Failure, remember that nothing will go as far toward developing discipline as will failure and temporary defeat. While you are comparing yourself with this soldier, determine whether or not you have been profiting by your own failures and temporary defeats.

Failure comes to all at one time or another. Make sure, when it comes your way, that you will learn something of value from its visit. It would not visit you if there was not room for it in your makeup.

To make progress in this world you must rely solely upon the forces within your own mind for your start. After this start has been made you may turn to others for aid, but the first step must be taken without outside aid. It will then surprise you to observe how many willing people you will encounter who will volunteer to assist you.

Success is made up of many facts and factors, chiefly of the seventeen qualities represented by these seventeen soldiers. To enjoy a well-rounded success, one must appropriate as many of these seventeen qualities as may be missing in one's own inherited ability.

When you came into this world you were endowed with certain inborn traits, the result of millions of years of evolutionary changes, through thousands of generations of ancestors. You then acquired many other qualities, according to the nature of your environment and the teaching you received during early childhood. You are the sum total of what was inborn, what you have picked up from your experiences, what you have thought, and what you have been taught.

By the law of chance, one in a million people will have, through inborn heredity and from knowledge acquired after birth, all of the seventeen qualities. If you were not fortunate enough to have acquired all the essentials for success in this way, you must strongly plant the *desire* to develop yourself where you are now deficient.

A *definite purpose* may be transformed into reality only when one believes it can be done, and that belief must be backed with unqualified faith. Perhaps the inexplicable law that turns prayer based upon faith into reality, also transforms into reality a *definite purpose* that is founded upon belief. It can do no harm if you make your *definite purpose* in life the object of your daily prayer.

Develop in your own mind all of the seventeen qualities and you will find that the application of faith is not difficult. Master these seventeen qualities and you will have the power to get whatever you want in life—without violating the rights of others.

PERSONAL ANALYSIS

Seventeen major factors entered into the building of this course. Analyze yourself carefully, with the assistance of one or more other persons if necessary, for the purpose of ascertaining in which of the seventeen factors you are the weakest. Then concentrate your efforts on those particular lessons until you have fully developed the factors they represent.

COMMENTARY

Readers will of course understand that many of the specifics of the following offer are no longer applicable. We include it, however, as a matter of interest—and as a further indication that Napoleon Hill did indeed dedicate himself to helping people and to fulfilling his commitment to Andrew Carnegie that he would teach this success philosophy to others.

As a student of this course you are entitled to a continuation of my services for the purpose of making a complete personal analysis that will indicate your general efficiency and your understanding of the laws of success.

To avail yourself of this service you must fill out the Personal Analysis Questionnaire which accompanies the course, and mail it to me at the address shown on the questionnaire.

You will, in due time, receive a graphic-chart diagram which will show you, at a glance, the percentage to which you are entitled in connection with each of the laws. It will be both interesting and instructive to compare this analysis with the one that you, yourself, have made through the aid of the chart shown at the beginning of this book.

The questionnaire should not be filled out until after you have read all the lessons of this course at least once. Answer the questions correctly, and frankly, as best you can. The data contained in

REMEMBER THAT YOUR REAL WEALTH
CAN BE MEASURED NOT BY
WHAT YOU HAVE,
BUT BY WHAT YOU ARE.

—Napoleon Hill

your answers will be strictly confidential, and will be seen by no one except myself.

Your analysis will be in the nature of a signed report, which may be used to great advantage in the marketing of your personal services, if you wish to so use it. This analysis will be the same, in every respect, as those for which I charged twenty-five dollars during the years I was engaged in research for the organization of this course, and it may, under some circumstances, be worth many times this amount to you, as similar analyses have been to the many people I have served.



COMMENTARY

Although Napoleon Hill's services are no longer available, as he suggests here, as well as in his Personal Statement, you can also prepare your own success analysis. If you would prefer not to mark the comparison chart at the front of this book, the Napoleon Hill Foundation has developed a self-scoring Success Profile Questionnaire for this same purpose. You will find it online at www.naphill.org.

Or to receive this questionnaire by mail, as well as a bookplate with Napoleon Hill's signature and a copy of one of Hill's famous success essays (suitable for framing), please send your request along with a stamped, self-addressed, nine-by-twelve envelope to: The Napoleon Hill Foundation, P.O. Box 1277, Wise, Virginia 24293.

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