



# THE LAW OF SUCCESS

IN SIXTEEN LESSONS

Teaching, for the First Time in the  
History of the World, the True Philo-  
sophy upon which all Personal Success  
is Built.



BY  
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**Lesson Two**  
**A DEFINITE CHIEF AIM**



The best rose bush, after all, is not that which has the fewest thorns, but that which bears the finest roses.

*-Henry van Dyke*

**THE LAW OF SUCCESS**  
*Lesson Two*  
**A DEFINITE CHIEF AIM**

*"You Can Do It if You Believe You Can!"*

YOU are at the beginning of a course of philosophy which, for the first time in the history of the world, has been organized from the known factors which have been used and must always be used by successful people.

Literary style has been completely subordinated for the sake of stating the principles and laws included in this course in such a manner that they may be quickly and easily assimilated by people in every walk of life.

Some of the principles described in the course are familiar to all who will read the course. Others are here stated for the first time. It should be kept in mind, from the first lesson to the last, that the value of the philosophy lies entirely in the thought stimuli it will produce in the mind of the student, and not merely in the lessons themselves.

Stated in another way, this course is intended as a mind stimulant that will cause the student to organize

and direct to a DEFINITE end the forces of his or her mind, thus harnessing the stupendous power which most people waste in spasmodic, purposeless thought.

Singleness of purpose is essential for success, no matter what may be one's idea of the definition of success. Yet singleness of purpose is a quality which may, and generally does, call for thought on many allied subjects.

This author traveled a long distance to watch Jack Dempsey train for an oncoming battle. It was observed that he did not rely entirely upon one form of exercise, but resorted to many forms. The punching bag helped him develop one set of muscles, and also trained his eye to be quick. The dumb-bells trained still another set of muscles. Running developed the muscles of his legs and hips. A well balanced food ration supplied the materials needed for building muscle without fat. Proper sleep, relaxation and rest habits provided still other qualities which he must have in order to win.

The student of this course is, or should be, engaged in the business of training for success in the battle of life. To win there are many factors which must have attention. A well organized, alert and energetic mind is produced by various and sundry stimuli, all of which are plainly described in these lessons.

It should be remembered, however, that the mind requires, for its development, a variety of exercise, just as the physical body, to be properly developed, calls for many forms of systematic exercise.

Horses are trained to certain gaits by trainers who hurdle-jump them over handicaps which cause them to develop the desired steps, through habit and

repetition. The human mind must be trained in a similar manner, by a variety of thought-inspiring stimuli.

You will observe, before you have gone very far into this philosophy, that the reading of these lessons will superinduce a flow of thoughts covering a wide range of subjects. For this reason the student should read the course with a note-book and pencil at hand, and follow the practice of recording these thoughts or "ideas" as they come into the mind.

By following this suggestion the student will have a collection of ideas, by the time the course has been read two or three times, sufficient to transform his or her entire life-plan.

By following this practice it will be noticed, very soon, that the mind has become like a magnet in that it will attract useful ideas right out of the "thin air," to use the words of a noted scientist who has experimented with this principle for a great number of years.

You will do yourself a great injustice if you undertake this course with even a remote feeling that you do not stand in need of more knowledge than you now possess. In truth, no man knows enough about any worth-while subject to entitle him to feel that he has the last word on that subject.

In the long, hard task of trying to wipe out some of my own ignorance and make way for some of the useful truths of life, I have often seen, in my imagination, the Great Marker who stands at the gateway entrance of life and writes "Poor Fool" on the brow of those who believe they are wise, and "Poor Sinner" on the brow of those who believe they are saints.

Which, translated into workaday language, means

that none of us know very much, and by the very nature of our being can never know as much as we need to know in order to live sanely and enjoy life while we live.

Humility is a forerunner of success!

Until we become humble in our own hearts we are not apt to profit greatly by the experiences and thoughts of others.

Sounds like a preachment on morality? Well, what if it does?

Even "preachments," as dry and lacking in interest as they generally are, may be beneficial if they serve to reflect the shadow of our real selves so we may get an approximate idea of our smallness and superficiality.

Success in life is largely predicated upon our knowing men!

The best place to study the man-animal is in your own mind, by taking as accurate an inventory as possible of YOURSELF. When you know yourself thoroughly (if you ever do) you will also know much about others.

To know others, not as they seem to be, but as they really are, study them through:

1-The posture of the body, and the way they walk.

2-The tone of the voice, its quality, pitch, volume.

3-The eyes, whether shifty or direct.

4-The use of words, their trend, nature and quality.

Through these open windows you may literally "walk right into a man's soul" and take a look at the REAL MAN!

Going a step further, if you would know men study them:

When angry



When in love  
When money is involved  
When eating (alone, and unobserved, as they believe)  
When writing  
When in trouble  
When joyful and triumphant  
When downcast and defeated  
When facing catastrophe of a hazardous nature  
When trying to make a "good impression" on others  
When informed of another's misfortune  
When informed of another's good fortune  
When losing in any sort of a game of sport  
When winning at sport  
When alone, in a meditative mood.

Before you can know any man, as he really is, you must observe him in all the foregoing moods, and perhaps more, which is practically the equivalent of saying that you have no right to judge others at sight. Appearances count, there can be no doubt of that, but appearances are often deceiving.

This course has been so designed that the student who masters it may take inventory of himself and of others by other than "snap-judgment" methods. The student who masters this philosophy will be able to look through the outer crust of personal adornment, clothes, so-called culture and the like, and down deep into the heart of all about him.

This is a very broad promise!

It would not have been made if the author of this philosophy had not known, from years of experimentation and analysis, that the promise can be met. Some who have examined the manuscripts of this

NO person is "Educated"  
who has not at least a  
"Speaking Acquaintance"  
with the Law of  
Compensation, as it is  
described by Emerson.

course have asked why it was not called a course in Master Salesmanship. The answer is that the word "salesmanship" is commonly, associated with the marketing of goods or services, and it would, therefore, narrow down and circumscribe the real nature of the course. It is true that this is a course in Master Salesmanship, providing one takes a deeper-than-the-average view of the meaning of salesmanship.

This philosophy is intended to enable those who master it to "sell" their way through life successfully, with the minimum amount of resistance and friction. Such a course, therefore, must help the student organize and make use of much truth which is overlooked by the majority of people who go through life as mediocres.

Not all people are so constituted that they wish to know the truth about all matters vitally affecting life. One of the great surprises the author of this course has met with, in connection with his research activities, is that so few people are willing to hear the truth when it shows up their own weaknesses.

We prefer illusions to realities!

New truths, if accepted at all, are taken with the proverbial grain of salt. Some of us demand more than a mere pinch of salt; we demand enough to pickle new ideas so they become useless.

For these reasons the Introductory Lesson of this course, and this lesson as well, cover subjects intended to pave the way for new ideas so those ideas will not be too severe a shock to the mind of the student.

The thought the author wishes to "get across" has been quite plainly stated by the editor of the American

Magazine, in an editorial which appeared in a recent issue, in the following words:

"On a recent rainy night, Carl Lomen, the reindeer king of Alaska, told me a true story. It has stuck in my crop ever since. And now I am going to pass it along.

"A certain Greenland Eskimo,' said Lomen, 'was taken on one of the American North Polar expeditions a number of years ago. Later, as a reward for faithful service, he was brought to New York City for a short visit. At all the miracles of sight and sound he was filled with a most amazed wonder. When he returned to his native village he told stories of buildings that rose into the very face of the sky; of street cars, which he described as houses that moved along the trail, with people living in them as they moved; of mammoth bridges, artificial lights, and all the other dazzling concomitants of the metropolis.

"His people looked at him coldly and walked away. And forthwith throughout the whole village he was dubbed "Sagdluk," meaning "the Liar," and this name he carried in shame to his grave. Long before his death his original name was entirely forgotten.

"When Knud Rasmussen made his trip from Greenland to Alaska he was accompanied by a Greenland Eskimo named Mitek (Eider Duck). Mitek visited Copenhagen and New York, where he saw many things for the first time and was greatly impressed. Later, upon his return to Greenland, he recalled the tragedy of Sagdluk, and decided that it would not be wise to tell the truth. Instead, he would narrate stories that his people could grasp, and thus save his reputation.

"So he told them how he and Doctor Rasmussen maintained a kayak on the banks of a great river, the Hudson, and how, each morning, they paddled out for their hunting. Ducks, geese and seals were to be had a-plenty, and they enjoyed the visit immensely.

"Mitek, in the eyes of his countrymen, is a very honest man. His neighbors treat him with rare respect.'

"The road of the truth-teller has always been rocky. Socrates sipping the hemlock, Christ crucified, Stephen stoned, Bruno burned at the stake, Galileo terrified into retraction of his starry truths - forever could one follow that bloody trail through the pages of history.

*"Something in human nature makes us resent the impact of new ideas."*

We hate to be disturbed in the beliefs and prejudices that have been handed down with the family furniture. At maturity too many of us go into hibernation, and live off the fat of ancient fetishes. If a new idea invades our, den we rise up snarling from our winter sleep.

The Eskimos, at least, had some excuse. They were unable to visualize the startling pictures drawn by Sagdluk. Their simple lives had been too long circumscribed by the brooding arctic night.

But there is no adequate reason why the average man should ever close his mind to fresh "slants" on life. He does, just the same. Nothing is more tragic - or more common - than mental inertia. For every ten men who are physically lazy there are ten thousand with stagnant minds. And stagnant minds are the breeding places of fear.

An old farmer up in Vermont always used to wind up his prayers with this plea: "Oh, God, give me an open mind!" If more people followed his example they might escape being hamstrung by prejudices. And what a pleasant place to live in the world would be.

Every person should make it his business to gather new ideas from sources other than the environment in which he daily lives and works.

The mind becomes withered, stagnant, narrow and closed unless it searches for new ideas. The farmer should come to the city quite often, and walk among the strange faces and the tall buildings. He will go back to his farm, his mind refreshed, with more courage and greater enthusiasm.

- The city man should take a trip to the country every so often and freshen his mind with sights new and different from those associated with his daily labors.

Everyone needs a change of mental environment at regular periods, the same as a change and variety of food are essential. The mind becomes more alert, more elastic and more ready to work with speed and accuracy after it has been bathed in new ideas, outside of one's own field of daily labor.

As a student of this course you will temporarily lay aside the set of ideas with which you perform your daily labors, and enter a field of entirely new (and in some instances, heretofore unheard-of) ideas.

Splendid! You will come out, at the other end of this course, with a new stock of ideas which will make you more efficient, more enthusiastic and more

courageous, *no matter in what sort of work you may be engaged.*

Do not be afraid of new ideas! They may mean to you the difference between success and failure.

Some of the ideas introduced in this course will require no further explanation or proof of their soundness because they are familiar to practically everyone. Other ideas here introduced are new, and for that very reason many students of this philosophy may hesitate to accept them as sound.

Every principle described in this course has been thoroughly tested by the author, and the majority of the principles covered have been tested by scores of scientists and others who were quite capable of distinguishing between the merely theoretic and the practical.

For these reasons all principles here covered are known to be workable in the exact manner claimed for them. However, no student of this course is asked to accept any statement made in these lessons without having first satisfied himself or herself, by tests, experiments and analysis, that the statement is sound.

The major evil the student is requested to avoid is that of forming opinions without definite FACTS as the basis, which brings to mind Herbert Spencer's famous admonition, in these words

*"There is a principle which is a bar against all information; which is proof against all argument; and which cannot fail to keep a man in everlasting ignorance. This principle is contempt prior to examination."*

It may be well to bear this principle in mind when you come to study the Law of the Master Mind described in these lessons. This law embodies an

BY and Large, there is no such thing as "Something for Nothing." In the long run you get exactly that for which you pay, whether you are buying an automobile or a loaf of bread.



entirely new principle of mind operation, and, for this reason alone, it will be difficult for many students to accept it as sound until after they have experimented with it.

When the fact is considered, however, that the Law of the Master Mind is believed to be the real basis of most of the achievements of those who are considered geniuses, this Law takes on an aspect which calls for more than "snap-judgment" opinions.

It is believed by many scientific men whose opinions on the subject have been given the author of this philosophy, that the Law of the Master Mind is the basis of practically all of the more important achievements resulting from group or co-operative effort.

The late Dr. Alexander Graham Bell said he believed the Law of the Master Mind, as it has been described in this philosophy, was not only sound, but that all the higher institutions of learning would soon be teaching that Law as a part of their courses in psychology.

Charles P. Steinmetz said he had experimented with the Law and had arrived at the same conclusion as that stated in these lessons, long before he talked to the author of the Law of Success philosophy about the subject.

Luther Burbank and John Burroughs made similar statements 1

Edison was never interrogated on the subject, but other statements of his indicate that he would endorse the Law as being a possibility, if not in fact a reality.

Dr. Elmer Gates endorsed the Law, in a conversation with this author more than fifteen years ago. Dr. Gates is a scientist of the highest order, ranking along with Steinmetz, Edison and Bell.

The author of this philosophy has talked to scores of intelligent business men who, while they were not scientists, admitted they believed in the soundness of the Law of the Master Mind. It is hardly excusable, therefore, for men of less ability to judge such matters, to form opinions as to this Law, without serious, systematic investigation.

Let me lay before you a brief outline of what this lesson is and what it is intended to do for *you!*

Having prepared myself for the practice of law I will offer this introduction as a "statement of my case." The evidence with which to back up my case will be presented in the sixteen lessons of which the course is composed.

The facts out of which this course has been prepared have been gathered through more than twenty-five years of business and professional experience, and my only explanation of the rather free use of the personal pronoun throughout the course is that I am writing from *first-hand experience*.

Before this Reading Course on the Law of Success was published the manuscripts were submitted to two prominent universities with the request that they be read by competent professors with the object of eliminating or correcting any statements that appeared to be unsound, from an economic viewpoint.

This request was complied with and the manuscripts were carefully examined, with the result that not a single change was made with the exception of one or two slight changes in wording.

One of the professors who examined the manu-

scripts expressed himself, in part, as follows: "It is a tragedy that every boy and girl who enters high school is not efficiently drilled on the fifteen major parts of your Reading Course on the Law of Success. It is regrettable that the great university with which I am connected, and every other university, does not include your course as a part of its curriculum."

Inasmuch as this Reading Course is intended as a map or blueprint that will guide you in the attainment of that coveted goal called "Success," may it not be well here to define success?

*Success is the development of the power with which to get whatever one wants in life without interfering with the rights of others.*

I would lay particular stress upon the word "power" because it is inseparably related to success. We are living in a world and during an age of intense competition, and the law of the survival of the fittest is everywhere in evidence. Because of these facts all who would enjoy enduring success must go about its attainment through the use of power.

And what is *power*?

Power is *organized* energy or effort. This course is properly called the Law of Success for the reason that it teaches how one may organize *facts* and *knowledge* and the faculties, of one's mind into a unit of power.

This course brings you a definite promise, namely:

*That through its mastery and application you can get whatever you want, with but two qualifying words - "within reason."*

This qualification takes into consideration your education, your wisdom or your lack of it, your physical endurance, your temperament, and all of the

other qualities mentioned in the sixteen lessons of this course as being the factors most essential in the attainment of success.

Without a single exception those who have attained unusual success have done so, either consciously or unconsciously, through the aid of all or a portion of the fifteen major factors of which this course is compiled. If you doubt this statement, then master these sixteen lessons so you can go about the analysis with reasonable accuracy and analyze such men as Carnegie, Rockefeller, Hill, Harriman, Ford and others of this type who have accumulated great fortunes of material wealth, and you will see that they understood and applied the principle of *organized effort* which runs, like a golden cord of indisputable evidence, throughout this course.

Nearly twenty years ago I interviewed Mr. Carnegie for the purpose of writing a story about him. During the interview I asked him to what he attributed his *success*. With a merry little twinkle in his eyes he said:

"Young man, before I answer your question will you please define your term 'success'?"

After waiting until he saw that I was somewhat embarrassed by his request he continued: "By success you have reference to my money, have you not?" I assured him that money was the term by which most people measured success, and he then said: "Oh, well - if you wish to know how I got my money - *if that is what you call success* - I will answer your question by saying that we have a master mind here in our business, and that mind is made up of more than a score of men who constitute my personal staff of

superintendents and managers and accountants and chemists and other necessary types. No one person in this group is the master mind of which I speak, but the sum total of the minds in the group, co-ordinated, organized and directed to a *definite* end in a spirit of harmonious co-operation is the power that got my money for me. No two minds in the group are exactly alike, but each man in the group does the thing that he is supposed to do and he does it better than any other person in the world could do it."

Then and there the seed out of which this course has been developed was sown in my mind, but that seed did not take root or germinate until later. This interview marked the beginning of years of research which led, finally, to the discovery of the principle of psychology described in the Introductory Lesson as the "Master Mind."

I heard all that Mr. Carnegie said, but it took the knowledge gained from many years of subsequent contact with the business world to enable me to assimilate that which he said and clearly grasp and understand the principle back of it, which was nothing more nor less than the principle of *organized effort* upon which this course on the Law of Success is founded.

Carnegie's group of men constituted a "Master Mind" and that mind was so well organized, so well co-ordinated, so powerful, that it could have accumulated millions of dollars for Mr. Carnegie in practically any sort of endeavor of a commercial or industrial nature. The steel business in which that mind was engaged was but an incident in connection with the accumulation of the Carnegie wealth. The same wealth could have been accumulated had the

IF you can run a losing  
race without blaming  
your loss on someone  
else, you have bright  
prospects of success  
further down the road in  
life.

"Master Mind" been directed in the coal business or the banking business or the grocery business, for the reason that back of the mind was *power* - that sort of power which *you* may have when you shall have organized the faculties of your own mind and allied yourself with other well organized minds for the attainment of a *definite chief aim* in life.

A careful check-up with several of Mr. Carnegie's former business associates, which was made after this course was begun, proves conclusively not only that there is such a law as that which has been called the "Master Mind," but that this law was the chief source of Mr. Carnegie's success.

Perhaps no man was ever associated with Mr. Carnegie who knew him better than did Mr. C. M. Schwab. In the following words Mr. Schwab has very accurately described that "subtle something" in Mr. Carnegie's personality which enabled him to rise to such stupendous heights.

"I never knew a man with so much imagination, lively intelligence and instinctive comprehension. You sensed that he probed your thoughts and took stock of everything that you had ever done or might do. He seemed to catch at your next word before it was spoken. The play of his mind was dazzling and his habit of close observation gave him a store of knowledge about innumerable matters.

"But his outstanding quality, from so rich an endowment, was the power of inspiring other men. Confidence radiated from him. You might be doubtful about something and discuss the matter with Mr. Carnegie. In a flash he would make you see that it was right and then absolutely believe it; or he might settle

your doubts by pointing out its weakness. This quality of attracting others, then spurring them on, arose from his own strength.

"The results of his leadership were remarkable. Never before in the history of industry, I imagine, was there a man who, without understanding his business in its working details, making no pretense of technical knowledge concerning steel or engineering, was yet able to build up such an enterprise.

*"Mr. Carnegie's ability to inspire men rested on something deeper than any faculty of judgment."*

In the last sentence Mr. Schwab has conveyed a thought which corroborates the theory of the "Master Mind" to which the author of this course has attributed the chief source of Mr. Carnegie's power.

Mr. Schwab has also confirmed the statement that Mr. Carnegie could have succeeded as well in any other business as he did in the steel business. It is obvious that his success was due to his understanding of his own mind and the minds of other men, and not to mere knowledge of the steel business itself.

This thought is most consoling to those who have not yet attained outstanding success, for it shows that success is solely a matter of correctly applying laws and principles which are available to all; and these laws, let us not forget, are fully described in the Sixteen Lessons of this course.

Mr. Carnegie learned how to apply the law of the "Master Mind." This enabled him to organize the faculties of his own mind and the faculties of other men's minds, and co-ordinate the whole behind a DEFINITE CHIEF AIM.

Every strategist, whether in business or war or in-



dustry or other callings, understands the value of *organized, co-ordinated* effort. Every military strategist understands the value of sowing seeds of dissension in the ranks of the opposing forces, because this breaks up the power of co-ordination back of the opposition. During the late world war much was heard about the effects of propaganda, and it seems not an exaggeration to say that the disorganizing forces of propaganda were much more destructive than were all the guns and explosives used in the war.

One of the most important turning-points of the world war came when the allied armies were placed under the direction of the French General, Foch. There are well informed military men who claim that this was the move which spelled doom for the opposing armies.

Any modern railroad bridge is an excellent example of the value of *organized effort*, because it demonstrates quite simply and clearly how thousands of tons of weight may be borne by a comparatively small group of steel bars and beams so arranged that the weight is spread over the entire group.

There was a man who had seven sons who were always quarreling among themselves. One day he called them together and informed them that he wished to demonstrate just what their lack of co-operative effort meant. He had prepared a bundle of seven sticks which he had carefully tied together. One by one he asked his sons to take the bundle and break it. Each son tried, but in vain. Then he cut the strings and handed one of the sticks to each of his sons and asked him to break it over his knee. After the sticks had all been broken, with ease, he said:

"When you boys work together in a spirit of harmony you resemble the bundle of sticks, and no one can defeat you; but when you quarrel among yourselves anyone can defeat you one at a time."

There is a worth-while lesson in this story of the man and his seven quarrelsome sons, and it may be applied to the people of a community, the employees and employers in a given place of employment, or to the state and nation in which we live.

*Organized effort* may be made a power, but it may also be a dangerous power unless guided with intelligence, which is the chief reason why the sixteenth lesson of this course is devoted largely to describing how to direct the power of organized effort so that it will lead to *success*; that sort of success which is founded upon truth and justice and fairness that lead to ultimate *happiness*.

One of the outstanding tragedies of this age of struggle and money-madness is the fact that so few people are engaged in the effort which they like best. One of the objects of this course is to help each student find his or her particular niche in the world's work, where both material prosperity and *happiness* in abundance may be found. For this purpose a Character Analysis Chart accompanies the sixteenth lesson. This chart is designed to help the student take inventory of himself and find out what latent ability and hidden forces lie sleeping within him.

This entire course is intended as a stimulus with which to enable you to see yourself and your hidden forces as they are, and to awaken in you the ambition and the vision and the determination to cause you to go forth and claim that which is rightfully yours.

Less than thirty years ago a man was working in the same shop with Henry Ford, doing practically the same sort of work that he was doing. It has been said that this man was really a more competent workman, in that particular sort of work, than Ford. Today this man is still engaged in the same sort of work, at wages of less than a hundred dollars a week, while Mr. Ford is the world's richest man.

What outstanding difference is there between these two men which has so widely separated them in terms of material wealth? Just this - Ford understood and applied the principle of *organized effort* while the other man did not.

In the little city of Shelby, Ohio, as these lines are being written, for the first time in the history of the world this principle of *organized effort* is being applied for the purpose of bringing about a closer alliance between the churches and the business houses of a community.

The clergymen and business men have formed an alliance, with the result that practically every church in the city is squarely back of every business man, and every business man is squarely back of every church. The effect has been the strengthening of the churches and the business houses to such an extent that it has been said that it would be practically impossible for any individual member of either class to fail in his calling. The others who belong to the alliance will permit no such failures.

Here is an example of what may happen when groups of men form an alliance for the purpose of placing the combined power of the group back of each individual unit. The alliance has brought both material

A GOOD Encyclopaedia  
contains most of the  
known facts of the world,  
but they are as useless as  
Sand Dunes until  
organized and expressed  
in terms of action.

and moral advantages to the city of Shelby such as are enjoyed by but few other cities of its size in America. The plan has worked so effectively and so satisfactorily that a movement is now under way to extend it into other cities throughout America.

That you may gain a still more concrete vision of just how this principle of *organized effort* can be made powerful, stop for a moment and allow your imagination to draw a picture of what would likely be the result if every church and every newspaper and every Rotary Club and every Kiwanis Club and every Advertising Club and every Woman's Club and every other civic organization of a similar nature, in your city, or in any other city in the United States, should form an alliance for the purpose of pooling their power and using it for the benefit of all members of these organizations.

The results which might easily be attained by such an alliance stagger the imagination I

There are three outstanding powers in the world of *organized effort*. They are: The churches, the schools and the newspapers. Think what might easily happen if these three great powers and molders of public opinion should ally themselves together for the purpose of bringing about any needed change in human conduct. They could, in a single generation, so modify the present standard of business ethics, for example, that it would practically be business suicide for anyone to try to transact business under any standard except that of the Golden Rule. Such an alliance could be made to produce sufficient influence to change, in a single generation, the business, social and moral tendencies of the entire civilized world.

Such an alliance would have sufficient power to *force* upon the minds of the oncoming generations any ideals desired.

Power is *organized effort*, as has already been stated! Success is based upon power!

That you may have a clear conception of what is meant by the term "organized effort" I have made use of the foregoing illustrations, and for the sake of further emphasis I am going to repeat the statement that the accumulation of great wealth and the attainment of any high station in life such as constitute what we ordinarily call *success*, are based upon the vision to comprehend and the ability to assimilate and apply the major principles of the sixteen lessons of this course.

This course is in complete harmony with the principles of economics and the principles of Applied Psychology. You will observe that those lessons, which depend, for their practical application, upon knowledge of psychology, have been supplemented with sufficient explanation of the psychological principles involved to render the lessons easily understood.

Before the manuscripts for this course went to the publisher they were submitted to some of the foremost bankers and business men of America, that they might be examined, analyzed and criticized by the most practical type of mind. One of the best known bankers in New York City returned the manuscripts with the following comment:

"I hold a master's degree from Yale, but I would willingly exchange all that this degree has brought me in return for what your course on the Law of Success would have brought me had I been afforded the privi-

lege of making it a part of my training while I was studying at Yale.

"My wife and daughter have also read the manuscripts, and my wife has named your course 'the master key-board of life' because she believes that all who understand how to apply it may play a perfect symphony in their respective callings, just as a pianist may play any tune when once the key-board of the piano and the fundamentals of music have been mastered."

No two people on earth are exactly alike, and for this reason no two people would be expected to attain from this course the same viewpoint. Each student should read the course, understand it and then appropriate from its contents whatever he or she needs to develop a well rounded personality.

Before this appropriation can be properly made it will be necessary for the student to analyze himself, through the use of the questionnaire that comes with the sixteenth lesson of the course, for the purpose of finding out what his deficiencies may be. This questionnaire should not be filled out until the student thoroughly masters the contents of the entire course, for he will then be in position to answer the questions with more accuracy and understanding of himself. Through the aid of this questionnaire an experienced character analyst can take inventory of one's faculties as easily and as accurately as a merchant can inventory the goods on his shelves.

This course has been compiled for the purpose of helping the student find out what are his or her natural talents, and for the purpose of helping organize, coordinate and put into use the knowledge gained from

experience. For more than twenty years I have been gathering, classifying and organizing the material that has gone into the course. During the past fourteen years I have analyzed more than 16,000 men and women, and all of the vital facts gathered from these analyses have been carefully organized and woven into this course. These analyses brought out many interesting facts which have helped to make this course practical and usable. For example, it was discovered that ninety-five per cent of all who were analyzed were failures, and but five per cent were successes. (By the term "failure" is meant that they had failed to find happiness and the ordinary necessities of life without struggle that was almost unbearable.) Perhaps this is about the proportion of successes and failures that might be found if all the people of the world were accurately analyzed. The struggle for a mere existence is terrific among people who have not learned how to organize and direct their natural talents, while the attainment of those necessities, as well as the acquiring of many of the luxuries, is comparatively simple among those who have mastered the principle of *organized effort*.

One of the most startling facts brought to light by those 16,000 analyses was the discovery that the ninety-five per cent who were classed as failures were in that class *because they had no definite chief aim in life*, while the five per cent constituting the successful ones not only had purposes that were *definite*, but they had, also, *definite plans* for the attainment of their purposes.

Another important fact disclosed by these analyses was that the ninety-five per cent constituting



the failures were engaged in work which they did not like, while the five per cent constituting the successful ones were doing that which they liked best. It is doubtful whether a person could be a failure while engaged in work which he liked best. Another vital fact learned from the analyses was that all of the five per cent who were succeeding had formed the habit of systematic saving of money, while the ninety-five per cent who were failures saved nothing. This is worthy of serious thought.

One of the chief objects of this course is to aid the student in performing his or her chosen work in such a manner that it will yield the greatest returns in both money and happiness.

NO POSITION IN  
LIFE CAN BE  
SECURE, AND NO  
ACHIEVEMENT CAN  
BE PERMANENT  
UNLESS BUILT  
UPON TRUTH AND  
JUSTICE.

# A Definite Chief Aim

The key-note of this entire lesson may be found in the word "definite."

It is most appalling to know that ninety-five per cent of the people of the world are drifting aimlessly through life, without the slightest conception of the work for which they are best fitted, and with no conception whatsoever of even the need of such a thing as a *definite* objective toward which to strive.

There is a psychological as well as an economic reason for the selection of a *definite chief aim* in life. Let us devote our attention to the psychological side of the question first. It is a well established principle of psychology that a person's acts are always in harmony with the dominating thoughts of his or her mind.

Any *definite chief aim* that is deliberately fixed in the mind and held there, with the determination to realize it, finally saturates the entire subconscious mind until it automatically influences the physical action of the body toward the attainment of that purpose.

Your *definite chief aim* in life should be selected with deliberate care, and after it has been selected it should be written out and placed where you will see it at least once a day, the psychological effect of which is to impress this purpose upon your subconscious mind so strongly that it accepts that purpose as a pattern or blueprint that will eventually dominate your activities in life and lead you, step by step, toward the attainment of the object back of that purpose.

The principle of psychology through which you can impress your *definite chief aim* upon your subconscious mind is called Auto-suggestion, or suggestion which you repeatedly make to yourself. It is a degree of self-hypnotism, but do not be afraid of it on that account, for it was this same principle through the aid of which Napoleon lifted himself from the lowly station of poverty-stricken Corsican to the dictatorship of France. It was through the aid of this same principle that Thomas A. Edison has risen from the lowly beginning of a news butcher to where he is accepted as the leading inventor of the world. It was through the aid of this same principle that Lincoln bridged the mighty chasm between his lowly birth, in a log cabin in the mountains of Kentucky, and the presidency of the greatest nation on earth. It was through the aid of this same principle that Theodore Roosevelt became one of the most aggressive leaders that ever reached the presidency of the United States.

You need have no fear of the principle of Autosuggestion as long as you are sure that the objective for which you are striving is one that will bring you happiness of an enduring nature. Be sure that your *definite purpose* is constructive; that its attainment will bring hardship and misery to no one; that it will bring you peace and prosperity, then apply, to the limit of your understanding, the principle of self-suggestion for the speedy attainment of this purpose.

On the street corner, just opposite the room in which I am writing, I see a man who stands there all day long and sells peanuts. He is busy every minute. When not actually engaged in making a sale he is roasting and packing the peanuts in little bags. He is

one of that great army constituting the ninety-five per cent who have no *definite purpose* in life. He is selling peanuts, not because he likes that work better than anything else he might do, but because he never sat down and thought out a *definite purpose* that would bring him greater returns for his labor. He is selling peanuts because he is a drifter on the sea of life, and one of the tragedies of his work is the fact that the same amount of effort that he puts into it, if directed along other lines, would bring him much greater returns.

Another one of the tragedies of this man's work is the fact that he is unconsciously making use of the principle of self-suggestion, but he is doing it to his own disadvantage. No doubt, if a picture could be made of his thoughts, there would be nothing in that picture except a peanut roaster, some little paper bags and a crowd of people buying peanuts. This man could get out of the peanut business if he had the vision and the ambition first to imagine himself in a more profitable calling, and the perseverance to hold that picture before his mind until it influenced him to take the necessary steps to enter a more profitable calling. He puts sufficient labor into his work to bring him a substantial return if that labor were directed toward the attainment of a *definite purpose* that offered bigger returns.

One of my closest personal friends is one of the best known writers and public speakers of this country. About ten years ago he caught sight of the possibilities of this principle of self-suggestion and began, immediately, to harness it and put it to work. He worked out a plan for its application that proved to

be very effective. At that time he was neither a writer nor a speaker.

Each night, just before going to sleep, he would shut his eyes and see, *in his imagination*, a long council table at which he placed (in his imagination) certain well known men whose characteristics he wished to absorb into his own personality. At the end of the table he placed Lincoln, and on either side of the table he placed Napoleon, Washington, Emerson and Elbert Hubbard. He then proceeded to talk to these imaginary figures that he had seated at his imaginary council table, something after this manner:

Mr. Lincoln: I desire to build in my own character those qualities of patience and fairness toward all mankind and the keen sense of humor which were your outstanding characteristics. I need these qualities and I shall not be contented until I have developed them.

Mr. Washington: I desire to build in my own character those qualities of patriotism and self-sacrifice and leadership which were your outstanding characteristics.

Mr. Emerson: I desire to build in my own character those qualities of vision and the ability to interpret the laws of Nature as written in the rocks of prison walls and growing trees and flowing brooks and growing flowers and the faces of little children, which were your outstanding characteristics.

Napoleon: I desire to build in my own character those qualities of self-reliance and the strategic ability to master obstacles and profit by mistakes and develop strength out of defeat, which were your outstanding characteristics.

Mr. Hubbard: I desire to develop the ability to equal and even to excel the ability that you possessed with which to express yourself in clear, concise and forceful language.

Night after night, for many months, this man saw these men seated around that imaginary council table until finally he had imprinted their outstanding characteristics upon his own subconscious mind so clearly that he began to develop a personality which was a composite of their personalities.

The subconscious mind may be likened to a magnet, and when it has been vitalized and thoroughly saturated with any *definite purpose* it has a decided tendency to attract all that is necessary for the fulfillment of that purpose. Like attracts like, and you may see evidence of this law in every blade of grass and every growing tree. The acorn attracts from the soil and the air the necessary materials out of which to grow an oak tree. It never grows a tree that is part oak and part poplar. Every grain of wheat that is planted in the soil attracts the materials out of which to grow a stalk of wheat.

It never makes a mistake and grows both oats and wheat on the same stalk.

And men are subject, also, to this same Law of Attraction. Go into any cheap boarding house district in any city and there you will find people of the same general trend of mind associated together. On the other hand, go into any prosperous community and there you will find people of the same general tendencies associated together. Men who are successful always seek the company of others who are successful, while men who are on the ragged side of

DO NOT “TELL”

THE WORLD

WHAT YOU CAN

DO -

“SHOW” IT!



life always seek the company of those who are in similar circumstances. "Misery loves company."

Water seeks its level with no finer certainty than man seeks the company of those who occupy his own general status financially and mentally. A professor of Yale University and an illiterate hobo have nothing in common. They would be miserable if thrown together for any great length of time. Oil and water will mix as readily as will men who have nothing in common.

All of which leads up to this statement:

That you will attract to you people who harmonize with your own philosophy of life, whether you wish it or not. This being true, can you not see the importance of vitalizing your mind with a *definite chief aim* that will attract to you people who will be of help to you and not a hindrance? Suppose your *definite chief aim* is far above your present station in life. What of it? It is your privilege - nay, your DUTY, to aim high in life. You owe it to yourself and to the community in which you live to set a high standard for yourself.

There is much evidence to justify the belief that nothing *within reason* is beyond the possibility of attainment by the man whose *definite chief aim* has been well developed. Some years ago Louis Victor Eyttinge was given a life sentence in the Arizona penitentiary. At the time of his imprisonment he was an all-around "bad man," according to his own admissions. In addition to this it was believed that he would die of tuberculosis within a year.

Eyttinge had reason to feel discouraged, if anyone ever had. Public feeling against him was intense and

he did not have a single friend in the world who came forth and offered him encouragement or help. Then something happened in his own mind that gave him back his health, put the dreaded "white plague" to rout and finally unlocked the prison gates and gave him his freedom.

What was that "something"?

Just this: He made up his mind to whip the white plague and regain his health. That was a very *definite chief aim*. In less than a year from the time the decision was made he had won. Then he extended that *definite chief aim* by making up his mind to gain his freedom. Soon the prison walls melted from around him.

No undesirable environment is strong enough to hold the man or woman who understands how to apply the principle of Auto-suggestion in the creation of a *definite chief aim*. Such a person can throw off the shackles of poverty; destroy the most deadly disease germs; rise from a lowly station in life to power and plenty.

All great leaders base their leadership upon a *definite chief aim*. Followers are willing followers when they know that their leader is a person with a definite chief aim who has the courage to back up that purpose with action. Even a balky horse knows when a driver with a *definite chief aim* takes hold of the reins; and yields to that driver. When a man with a *definite chief aim* starts through a crowd everybody stands aside and makes a way for him, but let a man hesitate and show by his actions that he is not sure which way he wants to go and the crowd will step all over his toes and refuse to budge an inch out of his way.

Nowhere is the lack of a *definite chief aim* more noticeable or more detrimental than it is in the relationship between parent and child. Children sense very quickly the wavering attitude of their parents and take advantage of that attitude quite freely. It is the same all through life - men with a *definite chief aim* command respect and attention at all times.

So much for the psychological viewpoint of a *definite purpose*. Let us now turn to the economic side of the question.

If a steamship lost its rudder, in mid-ocean, and began circling around, it would soon exhaust its fuel supply without reaching shore, despite the fact that it would use up enough energy to carry it to shore and back several times.

The man who labors without a *definite purpose* that is backed up by a definite plan for its attainment, resembles the ship that has lost its rudder. Hard labor and good intentions are not sufficient to carry a man through to success, for how may a man be sure that he has attained success unless he has established in his mind some definite object that he wishes?

Every well built house started in the form of a *definite purpose* plus a definite plan in the nature of a set of blueprints. Imagine what would happen if one tried to build a house by the haphazard method, without plans. Workmen would be in each other's way, building material would be piled all over the lot before the foundation was completed, and everybody on the job would have a different notion as to how the house ought to be built. Result, chaos and misunderstandings and cost that would be prohibitive.

Yet had you ever stopped to think that most

people finish school, take up employment or enter a trade or profession without the slightest conception of anything that even remotely resembles a *definite purpose* or a definite plan? In view of the fact that science has provided reasonably accurate ways and means of analyzing character and determining the life-work for which people are best fitted, does it not seem a modern tragedy that ninety-five per cent of the adult population of the world is made up of men and women who are failures because they have not found their proper niches in the world's work?

If *success* depends upon power, and if power is *organized effort*, and if the first step in the direction of organization is a *definite purpose*, then one may easily see why such a purpose is essential.

Until a man selects a *definite purpose* in life he dissipates his energies and spreads his thoughts over so many subjects and in so many different directions that they lead not to power, but to indecision and weakness.

With the aid of a small reading glass you can teach yourself a great lesson on the value of *organized effort*. Through the use of such a glass you can focus the sun-rays on a *definite* spot so strongly that they will bum a hole through a plank. Remove the glass (which represents the *definite purpose*) and the same rays of sun may shine on that same plank for a million years without burning it.

A thousand electric dry batteries, when properly organized and connected together with wires, will produce enough power to run a good sized piece of machinery for several hours, but take those same cells singly, disconnected, and not one of them would exert

enough energy to turn the machinery over once. The faculties of your mind might properly be likened to those dry cells. When you organize your faculties, according to the plan laid down in the sixteen lessons of this Reading Course on the Law of Success, and direct them toward the attainment of a *definite purpose* in life, you then take advantage of the co-operative or accumulative principle out of which *power* is developed, which is called Organized Effort.

Andrew Carnegie's advice was this: "Place all your eggs in one basket and then watch the basket to see that no one kicks it over." By that advice he meant, of course, that we should not dissipate any of our energies by engaging in side lines. Carnegie was a sound economist and he knew that most men would do well if they so harnessed and directed their energies that some one thing would be done well.

When the plan back of this Reading Course was first born I remember taking the first manuscript to a professor of the University of Texas, and in a spirit of enthusiasm I suggested to him that I had discovered a principle that would be of aid to me in every public speech I delivered thereafter, because I would be better prepared to organize and marshal my thoughts.

He looked at the outline of the fifteen points for a few minutes, then turned to me and said:

"Yes, your discovery is going to help you make better speeches, but that is not all it will do. It will help you become a more effective writer, for I have noticed in your previous writings a tendency to scatter your thoughts. For instance, if you started to describe a beautiful mountain yonder in the distance you would be apt to sidetrack your description by calling

THE BEST COM-  
PENSATION FOR  
DOING THINGS  
IS THE ABILITY  
TO DO MORE.

attention to a beautiful bed of wild flowers, or a running brook, or a singing bird, detouring here and there, zigzag fashion, before finally arriving at the proper point from which to view the mountain. In the future you are going to find it much less difficult to describe an object, whether you are speaking or writing, *because your fifteen points represent the very foundation of organization.*"

A man who had no legs once met a man who was blind. To prove conclusively that the lame man was a *man of vision* he proposed to the blind man that they form an alliance that would be of great benefit to both. "You let me climb upon your back," said he to the blind man, "then I will use your legs and you may use my eyes. Between the two of us we will get along more rapidly."

Out of allied effort comes greater power. This is a point that is worthy of much repetition, *because it forms one of the most important parts of the foundation of this Reading Course.* The great fortunes of the world have been accumulated through the use of this principle of allied effort. That which one man can accomplish single handed, during an entire life-time, is but meagre at best, no matter how well organized that man may be, but that which one man may accomplish through the principle of alliance with other men is practically without limitation.

That "master mind" to which Carnegie referred during MY interview with him was made up of more than a score of minds. In that group were men of practically every temperament and inclination. Each man was there to play a certain part and he did nothing else. There was perfect understanding and

teamwork between these men. It was Carnegie's business to keep harmony among them.

And he did it wonderfully well.

If you are familiar with the game of football you know, of course, that the winning team is the one that best co-ordinates the efforts of its players. Team-work is the thing that wins. It is the same in the great game of life.

In your struggle for *success* you should keep constantly in mind the necessity of knowing what it is that you want-of knowing precisely what is your *definite purpose* - and the value of the principle of *organized effort* in the attainment of that which constitutes your *definite purpose*.

In a vague sort of way nearly everyone has a definite purpose - namely, the desire for *money!* But this is not a *definite purpose* within the meaning of the term as it is used in this lesson. Before your purpose could be considered *definite*, even though that purpose were the accumulation of money, you would have to reach a decision as to the precise method through which you intend to accumulate that money. It would be insufficient for you to say that you would make money by going into some sort of business. You would have to decide just what line of business. You would also have to decide just where you would locate. You would also have to decide the business policies under which you would conduct your business.

In answering the question, "What Is Your Definite Purpose In Life," that appears in the questionnaire; which I have used for the analysis of more than 16,000 people, many answered about as follows:

"My definite purpose in life is to be of as much



service to the world as possible and earn a good living.”

That answer is about as *definite* as a frog's conception of the size of the universe is accurate!

The object of this lesson is not to inform you as to what your life-work should be, for indeed this could be done with accuracy only after you had been completely analyzed, but it is intended as a means of impressing upon your mind a clear conception of the value of a *definite purpose* of some nature, and of the value of understanding the principle of *organized effort* as a means of attaining the necessary power with which to materialize your *definite purpose*.

Careful observation of the business philosophy of more than one hundred men and women who have attained outstanding success in their respective callings, disclosed the fact that each was a person of prompt and definite decision.

The habit of working with a *definite chief aim* will breed in you the habit of prompt decision, and this habit will come to your aid in all that you do.

Moreover, the habit of working with a *definite chief aim* will help you to concentrate all your attention on any given task until you have mastered it.

Concentration of effort and the habit of working with a *definite chief aim* are two of the essential factors in success which are always found together. One leads to the other.

The best known successful business men were all men of prompt decision who worked always with one main, outstanding purpose as their chief aim.

Some notable examples are as follows:

Woolworth chose, as his *definite chief aim*, the

belting of America with a chain of Five and Ten Cent Stores, and concentrated his mind upon this one task until he "made it and it made him."

Wrigley concentrated his mind on the production and sale of a five-cent package of chewing gum and turned this one idea into millions of dollars.

Edison concentrated upon the work of harmonizing natural laws and made his efforts uncover more useful inventions than any other man who ever lived.

Henry L. Doherty concentrated upon the building and operation of public utility plants and made himself a multimillionaire.

Ingersoll concentrated on a dollar watch and girdled the earth with "tickers" and made this one idea yield him a fortune.

Statler concentrated on "homelike hotel-service" and made himself wealthy as well as useful to millions of people who use his service.

Edwin C. Barnes concentrated on the sale of Edison Dictating Machines, and retired, while still a young man, with more money than he needs.

Woodrow Wilson concentrated his mind on the White House for twenty-five years, and became its chief tenant, thanks to his knowledge of the value of sticking to a *definite chief aim*.

Lincoln concentrated his mind on freeing the slaves and became our greatest American President while doing it.

Martin W. Littleton heard a speech which filled him with the desire to become a great lawyer, concentrated his mind on that one aim, and is now said to be the most successful lawyer in America, whose fees for a single case seldom fall below \$50,000.00.

Rockefeller concentrated on oil and became the richest man of his generation.

Ford concentrated on "flivvers" and made himself the richest and most powerful man who ever lived.

Carnegie concentrated on steel and made his efforts build a great fortune and plastered his name on public libraries throughout America.

Gillette concentrated on a safety razor, gave the entire world a "close shave" and made himself a multimillionaire.

George Eastman concentrated on the kodak and made the idea yield him a fortune while bringing much pleasure to millions of people.

Russell Conwell concentrated on one simple lecture, "Acres of Diamonds," and made the idea yield more than \$6,000,000.

Hearst concentrated on sensational newspapers and made the idea worth millions of dollars.

Helen Keller concentrated on learning to speak, and, despite the fact that she was deaf, dumb and blind, realized her definite chief aim.

John H. Patterson concentrated on cash registers and made himself rich and others "careful."

The late Kaiser of Germany concentrated on war and got a big dose of it, let us not forget the fact!

Fleischmann concentrated on the humble little cake of yeast and made things hump themselves all over .the world.

Marshall Field concentrated on the world's greatest retail store and lo! it rose before him, a reality.

Philip Armour concentrated on the butchering business and established a great industry, as well as a big fortune.

ANYONE CAN

"START," BUT

ONLY THE

THOROUGHBR-

ED WILL

"FINISH!"

Millions of people are concentrating, daily, on POVERTY and FAILURE and getting both in overabundance.

Wright Brothers concentrated on the airplane and mastered the air.

Pullman concentrated on the sleeping car and the idea made him rich and millions of people comfortable in travel.

The Anti-Saloon League concentrated on the Prohibition Amendment and (whether for better or worse) made it a reality.

Thus it will be seen that all who succeed work with some definite, outstanding aim as the object of their labors.

There is some one thing that you can do better than anyone else in the world could do it. Search until you find out what this particular line of endeavor is, make it the object of your *definite chief aim* and then organize all of your forces and attack it with the belief that you are going to win. In your search for the work for which you are best fitted, it will be well if you bear in mind the fact that you will most likely attain the greatest success by finding out what work you like best, for it is a well known fact that a man generally best succeeds in the particular line of endeavor into which he can throw his whole heart and soul.

Let us go back, for the sake of clarity and emphasis, to the psychological principles upon which this lesson is founded, because it will mean a loss that you can ill afford if you fail to grasp the real reason for establishing a *definite chief aim* in your mind. These principles are as follows:

*First:* Every voluntary movement of the human body is caused, controlled and directed by *thought*, through the operation of the mind.

*Second:* The presence of any thought or idea in your consciousness tends to produce an associated feeling and to urge you to transform that feeling into appropriate muscular action that is in perfect harmony with the nature of the thought.

For example, if you think of winking your eyelid and there are no counter influences or thoughts in your mind at the time to arrest action, the motor nerve will carry your thought from the seat of government, in your brain, and appropriate or corresponding muscular action takes place immediately.

Stating this principle from another angle: You choose, for example, a *definite purpose* as your lifework and make up your mind that you will carry out that purpose. *From the very moment that you make this choice, this purpose becomes the dominating thought in your consciousness, and you are constantly on the alert for facts, information and knowledge with which to achieve that purpose.* From the time that you plant a *definite purpose* in your mind, your mind begins, both consciously and unconsciously, to gather and store away the material with which you are to accomplish that purpose.

Desire is the factor which determines what your *definite purpose* in life shall be. No one can select your dominating *desire* for you, but once you select it yourself it becomes your *definite chief aim* and occupies the spotlight of your mind until it is satisfied by transformation into reality, unless you permit it to be pushed aside by conflicting desires.

To emphasize the principle that I am here trying to make clear, I believe it not unreasonable to suggest that to be sure of successful achievement, one's *definite chief aim* in life should be backed up with a *burning desire* for its achievement. I have noticed that boys and girls who enter college and pay their way through by working seem to get more out of their schooling than do those whose expenses are paid for them. The secret of this may be found in the fact that those who are willing to work their way through are blessed with a *burning desire* for education, and such a desire, if the object of the desire is within reason, is practically sure of realization.

Science has established, beyond the slightest room for doubt, that through the principle of Auto-suggestion any deeply rooted *desire* saturates the entire body and mind with the nature of the desire and literally transforms the mind into a powerful magnet that will attract the object of the desire, if it be within reason. For the enlightenment of those who might not properly interpret the meaning of this statement I will endeavor to state this principle in another way. For example, merely desiring an automobile will not cause that automobile to come rolling in, but, if there is a *burning desire* for an automobile, that desire will lead to the appropriate action through which an automobile may be paid for.

Merely desiring freedom would never release a man who was confined in prison if it were not sufficiently strong to cause him to do something to entitle himself to freedom.

These are the steps leading from *desire* to fulfillment: First the *burning desire*, then the crystal-

lization of that desire into a *definite purpose*, then sufficient appropriate *action* to achieve that purpose. *Remember that these three steps are always necessary to insure success.*

I once knew a very poor girl who had a *burning desire* for a wealthy husband, and she finally got him, but not without having transformed that desire into the development of a very attractive personality which, in turn, attracted the desired husband.

I once had a *burning desire* to be able to analyze character accurately and that desire was so persistent and so deeply seated that it practically drove me into ten years of research and study of men and women.

George S. Parker makes one of the best fountain pens in the world, and despite the fact that his business is conducted from the little city of Janesville, Wisconsin, he has spread his product all the way around the globe and he has his pen on sale in every civilized country in the world. More than twenty years ago, Mr. Parker's *definite purpose* was established in his mind, and that purpose was to produce the best fountain pen that money could buy. He backed that purpose with a *burning desire* for its realization and if you carry a fountain pen the chances are that you have evidence in your own possession that it has brought him abundant success.

You are a contractor and builder, and, like men who build houses out of mere wood and brick and steel, you must draw up a set of plans after which to shape your *success building*. You are living in a wonderful age, when the materials that go into *success* are plentiful and cheap. You have at your disposal, in the archives of the public libraries, the carefully



compiled results of two thousand years of research covering practically every possible line of endeavor in which one would wish to engage. If you would become a preacher you have at hand the entire history of what has been learned by men who have preceded you in this field. If you would become a mechanic you have at hand the entire history of the inventions of machines and the discovery and usages of metals and things metallic in nature. If you would become a lawyer you have at your disposal the entire history of law procedure. Through the Department of Agriculture, at Washington, you have at your disposal all that has been learned about farming and agriculture, where you may use it should you wish to find your life-work in this field.

The world was never so resplendent with *opportunity* as it is today. On every hand there is an ever-increasing demand for the services of the man or the woman who makes a better mouse-trap or performs better stenographic service or preaches a better sermon or digs a better ditch or runs a more accommodating bank.

This lesson will not be completed until you shall have made your choice as to what your *definite chief aim* in life is to be and then recorded a description of that purpose in writing and placed it where you may see it every morning when you arise and every night when you retire.

Procrastination is-but why preach about it? You know that *you* are the hewer of your own wood and the drawer of your own water and the shaper of your own *definite chief aim* in life; therefore, why dwell upon that which you already know?

A *definite purpose* is something that you must

Every line a man writes, and every act in which he indulges, and every word he utters serves as unescapable evidence of the nature of that which is deeply imbedded in his own heart, a confession that he cannot disavow.

create for yourself. No one else will create it for you and it will not create itself. What are you going to do about it? and when? and how?

Start now to analyze your desires and find out what it is that you wish, then make up your mind to get it. Lesson Three will point out to you the next step and show you how to proceed. Nothing is left to chance, in this Reading Course. Every step is marked plainly. Your part is to follow the directions until you arrive at your destination, which is represented by your *definite chief aim*. Make that aim clear and back it up with persistence which does not recognize the word "impossible."

When you come to select your *definite chief aim* just keep in mind the fact that you cannot *aim* too high.

Also keep in mind the never-varying truth that you'll get nowhere if you start nowhere. If your aim in life is vague your achievements will also be vague, and it might well be added, very *meager*. *Know what you want, when you want it, why you want it and HOW you intend to get it.* This is known to teachers and students of psychology as the WWWW formula - "what, when, why and how."

Read this lesson four times, at intervals of one week apart.

You will see much in the lesson the fourth time you read it that you did not see the first time.

Your success in mastering this course and in making it bring you success will depend very largely, if not entirely, upon how well you follow ALL the instructions it contains.

Do not set up your own rules of study. Follow those laid down in the Course, as they are the result of

years of thought and experimentation. If you wish to experiment wait until you master this course in the manner suggested by its author. You will then be in position to experiment more safely. For the present content yourself by being the student. You will, let us hope, become the teacher as well as the student after you have followed the Course until you have mastered it.

If you follow the instructions laid down in this Course for the guidance of its students, you can no more fail than water can run uphill above the level of its source.

# INSTRUCTIONS FOR APPLYING THE PRINCIPLES OF THIS LESSON

Through the Introductory Lesson of this course you became familiar with the principle of psychology known as the "Master Mind."

You are now ready to begin use of this principle as a means of transforming your *definite chief aim* into reality. It must have occurred to you that one might as well have no *definite chief aim* unless one has, also, a very definite and practical plan for making that aim become a reality.

Your first step is to decide what your major aim in life shall be. Your next step is to write out a clear, concise statement of this aim. This should be followed by a statement, in writing, of the plan or plans through which you intend to attain the object of your aim.

Your next and final step will be the forming of an alliance with some person or persons who will cooperate with you in carrying out these plans and transforming your *definite chief aim* into reality.

The purpose of this friendly alliance is to employ the law of the "Master Mind" in support of your plans. The alliance should be made between yourself and those who have your highest and best interests at heart. If you are a married man your wife should be one of the members of this alliance, providing there exists between you a normal state of confidence and sympathy. Other members of this alliance may be your mother, father, brothers or sisters, or some close friend or friends.

If you are a single person your sweetheart, if you have one, should become a member of your alliance. This is no joke - you are now studying one of the most powerful laws of the human mind, and you will serve your own best interests by seriously and earnestly following the rules laid down in this lesson, even though you may not be sure where they will lead you.

Those who join with you in the formation of a friendly alliance for the purpose of aiding you in the creation of a "Master Mind" should sign, with you, your statement of the object of your *definite chief aim*. Every member of your alliance must be fully acquainted with the nature of your object in forming the alliance. Moreover, every member must be in hearty accord with this object, and in full sympathy with you. Each member of your alliance must be supplied with a written copy of your statement of your definite chief aim. With this exception, however, *you are explicitly instructed to keep the object of your chief aim to yourself*. The world is full of "Doubting Thomases" and it will do your cause no good to have these rattle-brained people scoffing at you and your ambitions. Remember, what you need is friendly encouragement and help, not derision and doubt.

If you believe in prayer you are instructed to make your *definite chief aim* the object of your prayer at, least once every twenty-four hours, and more often if convenient. If you believe there is a God who can and will aid those who are earnestly striving to be of constructive service in the world, surely you feel that you have a right to petition Him for aid in the attainment of what should be the most important thing in life to you.

If those who have been invited to join your friendly alliance believe in prayer, ask them, also, to include the object of this alliance as a part of their daily prayer.

Comes, now, one of the most essential rules which you *must follow*. Arrange with one or all of the members of your friendly alliance to state to you, in the most positive and definite terms at their command, that **THEY KNOW YOU CAN AND WILL REALIZE THE OBJECT OF YOUR DEFINITE CHIEF AIM**. This affirmation or statement should be made to you at least once a day; more often if possible.

These steps must be followed persistently, with full faith that they will lead you where you wish to go! It will not suffice to carry out these plans for a few days or a few weeks and then discontinue them. **YOU MUST FOLLOW THE DESCRIBED PROCEDURE. UNTIL YOU ATTAIN THE OBJECT OF YOUR DEFINITE CHIEF AIM, REGARDLESS OF THE TIME REQUIRED.**

From time to time it may become necessary to change the plans you have adopted for the achievement of the object of your *definite chief aim*. Make these changes without hesitation. No human being has sufficient foresight to build plans which need no alteration or change.

If any member of your friendly alliance loses faith in the law known as the "Master Mind," immediately remove that member and replace him or her with some other person.

Andrew Carnegie stated to the author of this course that he had found it necessary to replace some of the members of his "Master Mind." In fact he stated

"Yes, he succeeded - but - he almost failed!" So did Robert Fulton and Abraham Lincoln and nearly all the others whom we call successful. No man ever achieved worth-while success who did not, at one time or other, find himself with at least one foot hanging well over the brink of failure.



that practically every member of whom his alliance was originally composed had, in time, been removed and replaced with some other person who could adapt himself more loyally and enthusiastically to the spirit and object of the alliance.

You cannot succeed when surrounded by disloyal and unfriendly associates, no matter what may be the object of your *definite chief aim*. Success is built upon loyalty, faith, sincerity, co-operation and the other positive forces with which one must surcharge his environment.

Many of the students of this course will want to form friendly alliances with those with whom they are associated professionally or in business, with the object of achieving success in their business or profession. In such cases the same rules of procedure which have been here described should be followed. The object of your *definite chief aim* may be one that will benefit you individually, or it may be one that will benefit the business or profession with which you are connected. The law of the "Master Mind" will work the same in either case. If you fail, either temporarily or permanently, in the application of this law *it will be for the reason that some member of your alliance did not enter into the spirit of the alliance with faith, loyalty and sincerity of purpose.*

The last sentence is worthy of a second reading!

The object of your *definite chief aim* should become your "hobby." You should ride this "hobby" continuously; you should sleep with it, eat with it, play with it, work with it, live with it and THINK with it.

*Whatever you want you may get if you want it with sufficient intensity, and keep on wanting it,*

providing the object wanted is one within reason, and you ACTUALLY BELIEVE YOU WILL GET IT 1 There is a difference, however, between merely "wishing" for something and ACTUALLY BELIEVING you will get it. Lack of understanding of this difference has meant failure to millions of people. The "doers" are the "believers" in all walks of life. Those who BELIEVE they can achieve the object of their *definite chief aim* do not recognize the word impossible. Neither do they acknowledge temporary defeat. They KNOW they are going to succeed, and if one plan fails they quickly replace it with another plan.

Every noteworthy achievement met with some sort of temporary setback before success came. Edison made more than ten thousand experiments before he succeeded in making the first talking machine record the words, "Mary had a little lamb."

If there is one word which should stand out in your mind in connection with this lesson, it is the word PERSISTENCE!

You now have within your possession the pass-key to achievement. You have but to unlock the door to the Temple of Knowledge and walk in. But you must go to the Temple; it will not come to you. If these laws are new to you the "going" will not be easy at first. You will stumble many times, but keep moving 1 Very soon you will come to the brow of the mountain you have been climbing, and you will behold, in the valleys below, the rich estate of KNOWLEDGE which shall be your reward for your faith and efforts.

Everything has a price. There is no such possibility as "something for nothing." In your experiments with the Law of the Master Mind you are

jockeying with Nature, in her highest and noblest form. Nature cannot be tricked or cheated. She will give up to you the object of your struggles only after you have paid her price, which is CONTINUOUS, UNYIELDING, PERSISTENT EFFORT!

What more could be said on this subject?

You have been shown *what to do, when to do it, how to do it and why you should do it*. If you will master the next lesson, on Self-confidence, you will then have the faith in yourself to enable you to carry out the instructions laid down for your guidance in this lesson.

Master of human destinies am I!  
Fame, love, and fortune on my footsteps wait.  
Cities and fields I walk; I penetrate  
Deserts and seas remote, and passing by  
Hovel and mart and palace - soon or late  
I knock, unbidden, once at every gate!  
If sleeping, wake - if feasting, rise before  
I turn away. It is the hour of fate,  
And they who follow me reach every state  
Mortals desire, and conquer every foe  
Save death; but those who doubt or hesitate,  
Condemned to failure, penury, and woe,  
Seek me in vain and uselessly implore.  
I answer not, and I return no more!

- INGALLS.

NEGLECTING TO  
BROADEN THEIR  
VIEW HAS KEPT  
SOME MEN DOING  
ONE THING ALL  
THEIR LIVES.