



# 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  
NAPOLEON HILL



1928

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Lesson Three

**SELF-CONFIDENCE**



AMIDST all the mys-  
teries by which we are  
surrounded, nothing is  
more certain than that  
we are in the presence  
of an Infinite and  
Eternal Energy from  
which all things  
proceed.

- *Herbert Spencer*

**THE LAW OF SUCCESS**  
*Lesson Three*  
**SELF-CONFIDENCE**

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

BEFORE approaching the fundamental principles upon which this lesson is founded it will be of benefit to you to keep in mind the fact that it is practical - that it brings you the discoveries of more than twenty-five years of research-that it has the approval of the leading scientific men and women of the world who have tested every principle involved.

Skepticism is the deadly enemy of progress and self-development. You might as well lay this book aside and stop right here as to approach this lesson with the feeling that it was written by some long-haired theorist who had never tested the principles upon which the lesson is based.

Surely this is no age for the skeptic, because it is an age in which we have seen more of Nature's laws uncovered and harnessed than had been discovered in all past history of the human race. Within three decades we have witnessed the mastery of the air; we have explored the ocean; we have all but annihilated

distances on the earth; we have harnessed the lightning and made it turn the wheels of industry; we have made seven blades of grass grow where but one grew before; we have instantaneous communication between the nations of the world. Truly, this is an age of illumination and unfoldment, but we have as yet barely scratched the surface of knowledge. However, when we shall have unlocked the gate that leads to the secret power which is stored up within us it will bring us knowledge that will make all past discoveries pale into oblivion by comparison.

Thought is the most highly organized form of energy known to man, and this is an age of experimentation and research that is sure to bring us into greater understanding of that mysterious force called thought, which reposes within us. We have already found out enough about the human mind to know that a man may throw off the accumulated effects of a thousand generations of *fear*, through the aid of the principle of *Auto-suggestion*. We have already discovered the fact that fear is the chief reason for poverty and failure and misery that takes on a thousand different forms. We have already discovered the fact that the man who masters *fear* may march on to successful achievement in practically any undertaking, despite all efforts to defeat him.

The development of self-confidence starts with the elimination of this demon called fear, which sits upon a man's shoulder and whispers into his ear, "*You can't do it - you are afraid to try - you are afraid of public opinion - you are afraid that you will fail - you are afraid you have not the ability.*"

This *fear* demon is getting into close quarters.

Science has found a deadly weapon with which to put it to flight, and this lesson on *self-confidence* has brought you this weapon for use in your battle with the world-old enemy of progress, *fear*.

THE SIX BASIC FEARS OF MANKIND: Every person falls heir to the influence of six basic fears. Under these six fears may be listed the lesser fears. The six basic or major fears are here enumerated and the sources from which they are believed to have grown are described.

The six basic fears are:

*a* The fear of Poverty

*b* The fear of Old Age

*c* The fear of Criticism

*d* The fear of Loss of Love of Someone.

*e* The fear of Ill Health

*f* The fear of Death.

Study the list, then take inventory of your own fears and ascertain under which of the six headings you can classify them.

Every human being who has reached the age of understanding is bound down, to some extent, by one or more of these six basic fears. As the first step in the elimination of these six evils let us examine the sources from whence we inherited them.

## PHYSICAL AND SOCIAL HEREDITY

All that man is, both physically and mentally, he came by through two forms of heredity. One is known as physical heredity and the other is called social heredity.

Through the law of physical heredity man has

slowly evolved from the amoeba (a single-cell animal form), through stages of development corresponding to all the known animal forms now on this earth, including those which are known to have existed but which are now extinct.

Every generation through which man has passed has added to his nature something of the traits, habits and physical appearance of that generation. Man's physical inheritance, therefore, is a heterogeneous collection of many habits and physical forms.

There seems little, if any, doubt that while the six basic fears of man could not have been inherited through physical heredity (these six basic fears being mental states of mind and therefore not capable of transmission through physical heredity), it is obvious that through physical heredity a most favorable lodging place for these six fears has been provided.

For example, it is a well known fact that the whole process of physical evolution is based upon death, destruction, pain and cruelty; that the elements of the soil of the earth find transportation, in their upward climb through evolution, based upon the death of one form of life in order that another and higher form may subsist. All vegetation lives by "eating" the elements of the soil and the elements of the air. All forms of animal life live by "eating" some other and weaker form, or some form of vegetation.

The cells of all vegetation have a very high order of intelligence. The cells of all animal life likewise have a very high order of intelligence.

Undoubtedly the animal cells of a fish have learned, out of bitter experience, that the group of animal cells known as a fish hawk are to be greatly feared.



By reason of the fact that many animal forms (including that of most men) live by eating the smaller and weaker animals, the "cell intelligence" of these animals which enter into and become a part of man brings with it the FEAR growing out of their experience in having been eaten alive.

This theory may seem to be far-fetched, and in fact it may not be true, but it is at least a logical theory if it is nothing more. The author makes no particular point of this theory, nor does he insist that it accounts for any of the six basic fears. There is another, and a much better explanation of the source of these fears, which we will proceed to examine, beginning with a description of social heredity.

By far the most important part of man's make-up comes to him through the law of social heredity, this term having reference to the methods by which one generation imposes upon the minds of the generation under its immediate control the superstitions, beliefs, legends and ideas which it, in turn, inherited from the generation preceding.

The term "social heredity" should be understood to mean any and all sources through which a person acquires knowledge, such as schooling of religious and all other natures; reading, word of mouth conversation, story telling and all manner of thought inspiration coming from what is generally accepted as one's "personal experiences."

Through the operation of the law of social heredity anyone having control of the mind of a child may, through intense teaching, plant in that child's mind any idea, whether false or true, in such a manner that the child accepts it as true and it becomes as

REMEMBER that when  
you make an  
appointment with  
another person you  
assume the responsibility  
of punctuality, and that  
you have not the right to  
be a single minute late.

much a part of the child's personality as any cell or organ of its physical body (and just as hard to change in its nature) .

It is through the law of social heredity that the religionist plants in the child mind dogmas and creeds and religious ceremonies too numerous to describe, holding those ideas before that mind until the mind accepts them and forever seals them as a part of its irrevocable belief.

The mind of a child which has not come into the age of general understanding, during an average period covering, let us say, the first two years of its life, is plastic, open, clean and free. Any idea planted in such a mind by one in whom the child has confidence takes root and grows, so to speak, in such a manner that it never can be eradicated or wiped out, no matter how opposed to logic or reason that idea may be.

Many religionists claim that they can so deeply implant the tenets of their religion in the mind of a child that there never can be room in that mind for any other religion, either in whole or in part. The claims are not greatly overdrawn.

With this explanation of the manner in which the law of social heredity operates the student will be ready to examine the sources from which man inherits the six basic fears. Moreover, any student (except those who have not yet grown big enough to examine truth that steps upon the "pet corns" of their own superstitions) may check the soundness of the principle of social heredity as it is here applied to the six basic fears, without going outside of his or her own personal experiences.

Fortunately, practically the entire mass of

evidence submitted in this lesson is of such a nature that all who sincerely seek the truth may ascertain, for themselves, whether the evidence is sound or not.

For the moment at least, lay aside your prejudices and preconceived ideas (you may always go back and pick them up again, you know) while we study the origin and nature of man's Six Worst Enemies, the six basic fears, beginning with:

**THE FEAR OF POVERTY:** It requires courage to tell the truth about the origin of this fear, and still greater courage, perhaps, to accept the truth after it has been told. The fear of poverty grew out of man's inherited tendency to prey upon his fellow man economically. Nearly all forms of lower animals have instinct but appear not to have the power to reason and think; therefore, they prey upon one another physically. Man, with his superior sense of intuition, thought and reason, does not eat his fellow men bodily; he gets more satisfaction out of eating them FINANCIALLY!

Of all the ages of the world of which we know anything, the age in which we live seems to be the age of money worship. A man is considered less than the dust of the earth unless he can display a fat bank account. Nothing brings man so much suffering and humiliation as does POVERTY. No wonder man FEARS poverty. Through a long line of inherited experiences with the man-animal man has learned, for certain, that this animal cannot always be trusted where matters of money and other evidences of earthly possessions are concerned.

Many marriages have their beginning (and oftentimes their ending) solely on the basis of the

wealth possessed by one or both of the contracting parties.

It is no wonder that the divorce courts are busy!

"Society" could quite properly be spelled "\$ociety," because it is inseparably associated with the dollar mark. So eager is man to possess wealth that he will acquire it in whatever manner he can; through legal methods, if possible, through other methods if necessary.

The fear of poverty is a terrible thing!

A man may commit murder, engage in robbery, rape and all other manner of violation of the rights of others and still regain a high station in the minds of his fellow men, PROVIDING always that he does not lose his wealth. Poverty, therefore, is a crime-an unforgivable sin, as it were.

No wonder man fears it!

Every statute book in the world bears evidence that the fear of poverty is one of the six basic fears of mankind, for in every such book of laws may be found various and sundry laws intended to protect the weak from the strong. To spend time trying to prove either that the fear of poverty is one of man's inherited fears, or that this fear has its origin in man's nature to cheat his fellow man, would be similar to trying to prove that three times two are six. Obviously no man would ever fear poverty if he had any grounds for trusting his fellow men, for there is food and shelter and raiment and luxury of every nature sufficient for the needs of every person on earth, and all these blessings would be enjoyed by every person except for the swinish habit that man has of trying to push all the other "swine" out of the trough, even after he has all and more than he needs.

The second of the six basic fears with which man is bound is:

THE FEAR OF OLD AGE: In the main this fear grows out of two sources. First, the thought that Old Age may bring with it POVERTY. Secondly, and by far the most common source of origin, from false and cruel sectarian teachings which have been so well mixed with "fire and brimstone" and with "purgatories" and other bogies that human beings have learned to fear Old Age because it meant the approach of another, and possibly a much more HORRIBLE, world than this one which is known to be bad enough.

In the basic fear of Old Age man has two very sound reasons for his apprehension: the one growing out of distrust of his fellow men who may seize whatever worldly goods he may possess, and the other arising from the terrible pictures of the world to come which were deeply planted in his mind, through the law of social heredity, long before he came into possession of that mind.

Is it any wonder that man fears the approach of Old Age?

The third of the six basic fears is:

THE FEAR OF CRITICISM: Just how man acquired this basic fear it would be hard, if not impossible, definitely to determine, but one thing is certain, he has it in well developed form.

Some believe that this fear made its appearance in the mind of man about the time that politics came into existence. Others believe its source can be traced no further than the first meeting of an organization of females known as a "Woman's Club." Still another school of humorists charges the origin to the contents

of the Holy Bible, whose pages abound with some very vitriolic and violent forms of criticism. If the latter claim is correct, and those who believe literally all they find in the Bible are not mistaken, then God is responsible for man's inherent fear of Criticism, because God caused the Bible to be written.

This author, being neither a humorist nor a "prophet," but just an ordinary workaday type of person, is inclined to attribute the basic fear of Criticism to that part of man's inherited nature which prompts him not only to take away his fellow man's goods and wares, but to justify his action by CRITICISM of his fellow man's character.

The fear of Criticism takes on many different forms, the majority of which are petty and trivial in nature, even to the extent of being childish in the extreme.

Bald-headed men, for example, are bald for no other reason than their fear of Criticism. Heads become bald because of the protection of hats with tight fitting bands which cut off the circulation at the roots of the hair. Men wear hats, not because they actually need them for the sake of comfort, but mainly because "everybody's doing it," and the individual falls in line and does it also, lest some other individual CRITICIZE him.

Women seldom have bald heads, or even thin hair, because they wear hats that are loose, the only purpose of which is to make an appearance.

But it must not be imagined that women are free from the fear of Criticism associated with hats. If any woman claims to be superior to man with reference to this fear, ask her to walk down the street wearing a hat that is one or two seasons out of style!

IN every soul there has been deposited the seed of a great future, but that seed will never germinate, much less grow to maturity, except through the rendering of useful service.



The makers of all manner of clothing have not been slow to capitalize this basic fear of Criticism with which all mankind is cursed. Every season, it will be observed, the "styles" in many articles of wearing apparel change. Who establishes the "styles"? Certainly not the purchaser of clothes, but the manufacturer of clothes. Why does he change the styles so often? Obviously this change is made so that the manufacturer can sell more clothes.

For the same reason the manufacturers of automobiles (with a few rare and very sensible exceptions) change styles every season.

The manufacturer of clothing knows how the man-animal fears to wear a garment which is one season out of step with "that which they are all wearing now."

Is this not true? Does not your own experience back it up?

We have been describing the manner in which people behave under the influence of the fear of Criticism as applied to the small and petty things of life. Let us now examine human behavior under this fear when it affects people in connection with the more important matters connected with human intercourse. Take, for example, practically any person who has reached the age of "mental maturity" (from thirty-five to forty-five years of age, as a general average), and if you could read his or her mind you would find in that mind a very decided disbelief of and rebellion against most of the fables taught by the majority of the religionists.

Powerful and mighty is the fear of CRITICISM!

The time was, and not so very long ago at that,

when the word "infidel" meant ruin to whomsoever it was applied. It is seen, therefore, that man's fear of CRITICISM is not without ample cause for its existence.

The fourth basic fear is that of:

THE FEAR OF LOSS OF LOVE OF SOMEONE:

The source from which this fear originated needs but little description, for it is obvious that it grew out of man's nature to steal his fellow man's mate; or at least to take liberties with her, unknown to her rightful "lord" and master. By nature all men are polygamous, the statement of a truth which will, of course, bring denials from those who are either too old to function in a normal way sexually, or have, from some other cause, lost the contents of certain glands which are responsible for man's tendency toward the plurality of the opposite sex.

There can be but little doubt that jealousy and all other similar forms of more or less mild dementia praecox (insanity) grew out of man's inherited fear of the Loss of Love of Someone.

Of all the "sane fools" studied by this author, that represented by a man who has become jealous of some woman, or that of a woman who has become jealous of some man, is the oddest and strangest. The author, fortunately, never had but one case of personal experience with this form of insanity, but from that experience he learned enough to justify him in stating that the fear of the Loss of Love of Someone is one of the most painful, if not in fact the most painful, of all the six basic fears. And it seems reasonable to add that this fear plays more havoc with the human mind than do any of the other six basic fears, often leading

to the more violent forms of permanent insanity.

The fifth basic fear is that of:

THE FEAR OF ILL HEALTH: This fear has its origin, to considerable extent also, in the same sources from which the fears of Poverty and Old Age are derived.

The fear of Ill Health must needs be closely associated with both Poverty and Old Age, because it also leads toward the border line of "terrible worlds" of which man knows not, but of which he has heard some discomfoting stories.

The author strongly suspects that those engaged in the business of selling good health methods have had considerable to do with keeping the fear of Ill Health alive in the human mind.

For longer than the record of the human race can be relied upon, the world has known of various and sundry forms of therapy and health purveyors. If a man gains his living from keeping people in good health it seems but natural that he would use every means at his command for persuading people that they needed his services. Thus, in time, it might be that people would inherit a fear of Ill Health.

The sixth and last of the six basic fears is that of:

THE FEAR OF DEATH: To many this is the worst of all the six basic fears, and the reason why it is so regarded becomes obvious to even the casual student of psychology.

The terrible pangs of fear associated with DEATH may be charged directly to religious fanaticism, the source which is more responsible for it than are all other sources combined.

So-called "heathen" are not as much afraid of DEATH as are the "civilized," especially that portion of the civilized population which has come under the influence of theology.

For hundreds of millions of years man has been asking the still unanswered (and, it may be, the unanswerable) questions, "WHENCE?" and "WHITHER?" "Where did I come from and where am I going after death?"

The more cunning and crafty, as well as the honest but credulous, of the race have not been slow to offer the answer to these questions. In fact the answering of these questions has become one of the so-called "learned" professions, despite the fact that but little learning is required to enter this profession.

Witness, now, the major source of origin of the fear of DEATH!

"Come into my tent, embrace my faith, accept my dogmas (and pay my salary) and I will give you a ticket that will admit you straightway into heaven when you die," says the leader of one form of sectarianism. "Remain out of my tent," says this same leader, "and you will go direct to hell, where you will burn throughout eternity."

While, in fact, the self-appointed leader may not be able to provide safe-conduct into heaven nor, by lack of such provision, allow the unfortunate seeker after truth to descend into hell, the possibility of the latter seems so terrible that it lays hold of the mind and creates that fear of fears, the fear of DEATH!

In truth no man knows, and no man has ever known, what heaven or hell is like, or if such places exist, and this very lack of definite knowledge opens

the door of the human mind to the charlatan to enter and control that mind with his stock of legerdemain and various brands of trickery, deceit and fraud.

The truth is this - nothing less and nothing more - That NO MAN KNOWS NOR HAS ANY MAN EVER KNOWN WHERE WE COME FROM AT BIRTH OR WHERE WE GO AT DEATH. Any person claiming otherwise is either deceiving himself or he is a conscious impostor who makes it a business to live without rendering service of value, through play upon the credulity of humanity.

Be it said, in their behalf, however, the majority of those engaged in "selling tickets into heaven" actually believe not only that they know where heaven exists, but that their creeds and formulas will give safe passage to all who embrace them.

This belief may be summed up in one word - CREDULITY!

Religious leaders, generally, make the broad, sweeping claim that the present civilization owes its existence to the work done by the churches. This author, as far as he is personally concerned, is willing to grant their claims to be correct, if, at the same time he be permitted to add that even if this claim be true the theologians haven't a great deal of which to brag.

But, it is not - cannot be - true that civilization has grown out of the efforts of the organized churches and creeds, if by the term "civilization" is meant the uncovering of the natural laws and the many inventions to which the world is the present heir.

If the theologians wish to claim that part of civilization which has to do with man's conduct toward his fellow man they are perfectly welcome to

YOU are fortunate if you  
have learned the  
difference between tem-  
porary defeat and failure;  
more fortunate still, if  
you have learned the  
truth that the very seed  
of success is dormant in  
every defeat that you  
experience.

it, as far as this author is concerned; but, on the other hand, if they presume to gobble up the credit for all the scientific discovery of mankind the author begs leave to offer vigorous protest.

It is hardly sufficient to state that social heredity is the method through which man gathers all knowledge that reaches him through the five senses. It is more to the point to state HOW social heredity works, in as many different applications as will give the student a comprehensive understanding of that law.

Let us begin with some of the lower forms of animal life and examine the manner in which they are affected by the law of social heredity.

Shortly after this author began to examine the major sources from which men gather the knowledge which makes them what they are, some thirty-odd years ago, he discovered the nest of a ruffed grouse. The nest was so located that the mother bird could be seen from a considerable distance when she was on the nest. With the aid of a pair of field glasses the bird was closely watched until the young birds were hatched out. It happened that the regular daily observation was made but a few hours after the young birds came out of the shell. Desiring to know what would happen, the author approached the nest. The mother bird remained near by until the intruder was within ten or twelve feet of her, then she disarranged her feathers, stretched one wing over her leg and went hobbling away, making a pretense of being crippled. Being somewhat familiar with the tricks of mother birds, the author did not follow, but, instead, went to

the nest to take a look at the little ones. Without the slightest signs of fear they turned their eyes toward him, moving their heads first one way and then another. He reached down and picked one of them up. With no signs of fear it stood in the palm of his hand. He laid the bird back in the nest and went away to a safe distance to give the mother bird a chance to return.

The wait was short. Very soon she began cautiously to edge her way back toward the nest until she was within a few feet of it, when she spread her wings and ran as fast as she could, uttering, meanwhile, a series of sounds similar to those of a hen when she has found some morsel of food and wishes to call her brood to partake of it.

She gathered the little birds around and continued to quiver in a highly excited manner, shaking her wings and ruffling her feathers. One could almost hear her words as she gave the little birds their first lesson in self-defense, through the law of SOCIAL HEREDITY:

"You silly little creatures! Do you not know that men are your enemies? Shame on you for allowing that man to pick you up in his hands. It's a wonder he didn't carry you off and eat you alive! The next time you see a man approaching make yourselves scarce. Lie down on the ground, run under leaves, go anywhere to get out of sight, and remain out of sight until the enemy is well on his way."

The little birds stood around and listened to the lecture with intense interest. After the mother bird had quieted down the author again started to approach the nest. When within twenty feet or so of the guarded



household the mother bird again started to lead him in the other direction by crumpling up her wing and hobbling along as if she were crippled. He looked at the nest, but the glance was in vain. The little birds were nowhere to be found! They had learned rapidly to avoid their natural enemy, thanks to their natural instinct.

Again the author retreated, awaited until the mother bird had reassembled her household, then came out to visit them, but with similar results. When he approached the spot where he last saw the mother bird not the slightest signs of the little fellows were to be found.

When a small boy the author captured a young crow and made a pet of it. The bird became quite well satisfied with its domestic surroundings and learned to perform many tricks requiring considerable intelligence. After the bird was big enough to fly it was permitted to go wherever it pleased. Sometimes it would be gone for many hours, but it always returned home before dark.

One day some wild crows became involved in a fight with an owl in a field near the house where the pet crow lived. As soon as the pet heard the "caw, caw, caw" of its wild relatives it flew up on top of the house, and with signs of great agitation, walked from one end of the house to the other. Finally it took wing and flew in the direction of the "battle." The author followed to see what would happen. In a few minutes he came up with the pet. It was sitting on the lower branches of a tree and two wild crows were sitting on

a limb just above, chattering and walking back and forth, acting very much in the same fashion that angry parents behave toward their offspring when chastising them.

As the author approached, the two wild crows flew away, one of them circling around the tree a few times, meanwhile letting out a terrible flow of most abusive language, which, no doubt, was directed at its foolish relative who hadn't enough sense to fly while the flying was good.

The pet was called, but it paid no attention. That evening it returned home, but would not come near the house. It sat on a high limb of an apple tree and talked in crow language for about ten minutes, saying, no doubt, that it had decided to go back to the wild life of its fellows, then flew away and did not return until two days later, when it came back and did some more talking in crow language, keeping at a safe distance meanwhile. It then went away and never returned.

Social heredity had robbed the author of a fine pet!

The only consolation he got from the loss of his crow was the thought that it had shown fine sportsmanship by coming back and giving notice of its intention to depart. Many farm hands had left the farm without going to the trouble of this formality.

It is a well known fact that a fox will prey upon all manner of fowl and small animals with the exception of the skunk. No reason need be stated as to why Mr. Skunk enjoys immunity. A fox may tackle a skunk once, but never twice! For this reason a skunk

hide, when nailed to a chicken roost, will keep all but the very young and inexperienced foxes at a safe distance.

The odor of a skunk, once experienced, is never to be forgotten. No other smell even remotely resembles it. It is nowhere recorded that any mother fox ever taught her young how to detect and keep away from the familiar smell of a skunk, but all who are informed on "fox lore" know that foxes and skunks never seek lodgment in the same cave.

But one lesson is sufficient to teach the fox all it cares to know about skunks. Through the law of social heredity, operating via the sense of smell, one lesson serves for an entire life-time.

. . . . .  
A bullfrog can be caught on a fish-hook by attaching a small piece of red cloth or any other small red object to the hook and dangling it in front of the frog's nose. That is, Mr. Frog may be caught in this manner, provided he is hooked the first time he snaps at the bait, but if he is poorly hooked and makes a get-away, or if he feels the point of the hook when he bites at the bait but is not caught, he will never make the same mistake again. The author spent many hours in stealthy attempt to hook a particularly desirable specimen which had snapped and missed, before learning that but one lesson in social heredity is enough to teach even a humble "croaker" that bits of red flannel are things to be let alone.

The author once owned a very fine male Airedale dog which caused no end of annoyance by his habit of coming home with a young chicken in his mouth.

IS it not strange that we  
fear most that which  
never happens? That we  
destroy our initiative by  
the fear of defeat, when  
in reality, defeat is a  
most useful tonic and  
should be accepted as  
such.

Each time the chicken was taken away from the dog and he was soundly switched, but to no avail; he continued in his liking for fowl.

For the purpose of saving the dog, if possible, and as an experiment with social heredity, this dog was taken to the farm of a neighbor who had a hen and some newly hatched chickens. The hen was placed in the barn and the dog was turned in with her. As soon as everyone was out of sight the dog slowly edged up toward the hen, sniffed the air in her direction a time or two (to make sure she was the kind of meat for which he was looking), then made a dive toward her. Meanwhile Mrs. Hen had been doing some "surveying" on her own account, for she met Mr. Dog more than halfway; moreover, she met him with such a surprise of wings and claws as he had never before experienced. The first round was clearly the hen's. But a nice fat bird, reckoned the dog, was not to slip between his paws so easily; therefore he backed away a short distance, then charged again. This time Mrs. Hen lit upon his back, drove her claws into his skin and made effective use of her sharp bill! Mr. Dog retreated to his corner, looking for all the world as if he were listening for someone to ring the bell and call the fight off until he got his bearings. But Mrs. Hen craved no time for deliberation; she had her adversary on the run and showed that she knew the value of the offensive by keeping him on the run.

One could almost understand her words as she flogged the poor Airedale from one corner to another, keeping up a series of rapid-fire sounds which for all the world resembled the remonstrations of an angry

mother who had been called upon to defend her offspring from an attack by older boys.

The Airedale was a poor soldier! After running around the barn from corner to corner for about two minutes he spread himself on the ground as flat as he could and did his best to protect his eyes with his paws. Mrs. Hen seemed to be making a special attempt to peck out his eyes.

The owner of the hen then stepped in and retrieved her - or, more accurately stating it, he retrieved the dog - which in no way appeared to meet with the dog's disapproval.

The next day a chicken was placed in the cellar where the dog slept. As soon as he saw the bird he tucked his tail between his legs and ran for a corner! He never again attempted to catch a chicken. One lesson in social heredity, via the sense of "touch," was sufficient to teach him that while chicken-chasing may offer some enjoyment, it is also fraught with much hazard.

All these illustrations, with the exception of the first, describe the process of gathering knowledge through direct experience. Observe the marked difference between knowledge gathered by direct experience and that which is gathered through the training of the young by the old, as in the case of the ruffed grouse and her young.

The most impressive lessons are those learned by the young from the old, through highly colored or emotionalized methods of teaching. When the mother grouse spread her wings, stood her feathers on end, shook herself like a man suffering with the palsy and chattered to her young in a highly excited manner, she

planted the fear of man in their hearts in a manner which they were never to forget.

The term "social heredity," as used in connection with this lesson, has particular reference to all methods through which a child is taught any idea, dogma, creed, religion or system of ethical conduct, by its parents or those who may have authority over it, before reaching the age at which it may reason and reflect upon such teaching in its own way; estimating the age of such reasoning power at, let us say, seven to twelve years.

There are myriads of forms of *fear*, but none are more deadly than the fear of poverty and old age. We drive our bodies as if they were slaves because we are so afraid of poverty that we wish to hoard money for – *what - old age!* This common form of *fear* drives us so hard that we overwork our bodies and bring on the very thing we are struggling to avoid.

What a tragedy to watch a man drive himself when he begins to arrive along about the forty-year mile post of life-the age at which he is just beginning to mature mentally. At forty a man is just entering the age in which he is able to see and understand and assimilate the handwriting of Nature, as it appears in the forests and flowing brooks and faces of men and little children, yet this devil *fear* drives him so hard that he becomes blinded and lost in the entanglement of a maze of conflicting *desires*. The principle of *organized effort* is lost sight of, and instead of laying hold of Nature's forces which are in evidence all around him, and permitting those forces to carry him

to the heights of great achievement, he defies them and they become forces of destruction.

Perhaps none of these great forces of Nature are more available for man's unfoldment than is the principle of Auto-suggestion, but ignorance of this force is leading the majority of the human race to apply it so that it acts as a hindrance and not as a help.

Let us here enumerate the facts which show just how this misapplication of a great force of Nature takes place:

Here is a man who meets with some disappointment; a friend proves false, or a neighbor seems indifferent. Forthwith he decides (through self-suggestion) all men are untrustworthy and all neighbors unappreciative. These thoughts so deeply imbed themselves in his subconscious mind that they color his whole attitude toward others. Go back, now, to what was said in Lesson Two, about the dominating thoughts of a man's mind attracting people whose thoughts are similar.

Apply the Law of Attraction and you will soon see and understand why the unbeliever attracts other unbelievers.

Reverse the Principle:

Here is a man who sees nothing but the best there is in all whom he meets. If his neighbors seem indifferent he takes no notice of that fact, for he makes it his business to fill his mind with dominating thoughts of optimism and good cheer and faith in others. If people speak to him harshly he speaks back in tones of softness. Through the operation of this same eternal Law of Attraction he draws to himself the attention of people whose attitude toward life and



whose dominating thoughts harmonize with his own.

Tracing the principle a step further:

Here is a man who has been well schooled and has the ability to render the world some needed service. Somewhere, sometime, he has heard it said that modesty is a great virtue and that to push himself to the front of the stage in the game of life savors of egotism. He quietly slips in at the back door and takes a seat at the rear while other players in the game of life boldly step to the front. He remains in the back row because he *fears* "what *they* will say."

Public opinion, or that which he believes to be public opinion, has him pushed to the rear and the world hears but little of him. His schooling counts for naught because he is *afraid* to let the world know that he has had it. He is constantly *suggesting* to *himself* (thus using the great force of Auto-suggestion to his own detriment) that he should remain in the background lest he be criticized, as if criticism would do him any damage or defeat his purpose.

Here is another man who was born of poor parents. Since the first day that he can remember he has seen evidence of poverty. He has heard talk of poverty. He has felt the icy hand of poverty on his shoulders and it has so impressed him that he fixes it in his mind as a curse to which *he must submit*. Quite unconsciously he permits himself to fall victim of the belief "once poor always poor" until that belief becomes the dominating thought of his mind. He resembles a horse that has been harnessed and broken until it forgets that it has the potential power with which to throw off that harness. Auto-suggestion is rapidly relegating him to the back of the stage of life.

YOUR work and mine are  
peculiarly akin; I am  
helping the laws of Nature  
create more perfect  
specimens of vegetation,  
while you are using those  
same laws, through the Law  
of Success philosophy, to  
create more perfect  
specimens of thinkers.

*-Luther Burbank.*

Finally he becomes a *quitter*. Ambition is gone. Opportunity comes his way no longer, or if it does he has not the vision to see it. *He has accepted his FATE!* It is a well established fact that the faculties of the mind, like the limbs of the body, atrophy and wither away if not used. Self-confidence is no exception. It develops when used but disappears if not used.

One of the chief disadvantages of inherited wealth is the fact that it too often leads to inaction and loss of Self-confidence. Some years ago a baby boy was born to Mrs. E. B. McLean, in the city of Washington. His inheritance was said to be around a hundred million dollars. When this baby was taken for an airing in its carriage it was surrounded by nurses and assistant nurses and detectives and other servants whose duty was to see that no harm befell it. As the years passed by this same vigilance was kept up. This child did not have to dress himself; he had servants who did that. Servants watched over him while he slept and while he was at play. He was not permitted to do anything that a servant could do for him. He had grown to the age of ten years. One day he was playing in the yard and noticed that the back gate had been left open. In all of his life he had never been outside of that gate alone, and naturally that was just the thing that he wished to do. During a moment when the servants were not looking he dashed out at the gate, and was run down and killed by an automobile before he reached the middle of the street.

He had used his servants' eyes until his own no longer served him as they might have done had he learned to rely upon them.

Twenty years ago the man whom I served as secretary sent his two sons away to school. One of them went to the University of Virginia and the other to a college in New York. Each month it was a part of my task to make out a check for \$100.00 for each of these boys. This was their "pin money," to be spent as they wished. How profitably I remember the way I envied those boys as I made out those checks each month. I often wondered why the hand of fate bore me into the world in poverty. I could look ahead and see how these boys would rise to the high stations in life while I remained a humble clerk.

In due time the boys returned home with their "sheep-skins." Their father was a wealthy man who owned banks and railroads and coal mines and other property of great value. Good positions were waiting for the boys in their father's employ.

But, twenty years of time can play cruel tricks on those who have never had to struggle. Perhaps a better way to state this truth would be that *time gives those who have never had to struggle a chance to play cruel tricks on themselves!* At any rate, these two boys brought home from school other things besides their sheep-skins. They came back with well developed capacities for strong drink - *capacities which 'they developed because the hundred dollars which each of them received each month made it unnecessary for them to struggle.*

Theirs is a long and sad story, the details of which will not interest you, but you will be interested in their "finis" As this lesson is being written I have on my desk a copy of the newspaper published in the town where these boys lived. Their father has been

bankrupted and his costly mansion, where the boys were born, has been placed on the block for sale. One of the boys died of delirium tremens and the other one is in an insane asylum.

Not all rich men's sons turn out so unfortunately, but the fact remains, nevertheless, that inaction leads to atrophy and this, in turn, leads to loss of ambition and self-confidence, and without these essential qualities a man will be carried through life on the wings of uncertainty, just as a dry leaf may be carried here and there on the bosom of the stray winds.

Far from being a disadvantage, struggle is a decided advantage, because it develops those qualities which would forever lie dormant without it. Many a man has found his place in the world because of having been forced to struggle for existence early in life. Lack of knowledge of the advantages accruing from struggle has prompted many a parent to say, "I had to work hard when I was young, *but I shall see to it that my children have an easy time!*" Poor foolish creatures. An "easy" time usually turns out to be a greater handicap than the average young man or woman can survive. There are worse things in this world than being forced to work in early life. Forced idleness is far worse than forced labor. Being forced to work, and forced to *do your best*, will breed in you temperance and self-control and strength of will and content and a hundred other virtues which the idle will never know.

Not only does lack of the necessity for struggle lead to weakness of ambition and will-power, but, what is more dangerous still, it sets up in a person's mind a state of lethargy that leads to the loss of Self-

confidence. The person who has quit struggling because effort is no longer necessary is literally applying the principle of Auto-suggestion in undermining his own power of Self-confidence. Such a person will finally drift into a frame of mind in which he will actually look with more or less contempt upon the person who is forced to carry on.

The human mind, if you will pardon repetition, may be likened to an electric battery. It may be positive or it may be negative. Self-confidence is the quality with which the mind is re-charged and made positive.

Let us apply this line of reasoning to salesmanship and see what part Self-confidence plays in this great field of endeavor. One of the greatest salesmen this country has ever seen was once a clerk in a newspaper office.

It will be worth your while to analyze the method through which he gained his title as "the world's leading salesman."

He was a timid young man with a more or less retiring sort of nature. He was one of those who believe it best to slip in by the back door and take a seat at the rear of the stage of life. One evening he heard a lecture on the subject of this lesson, Self-confidence, and that lecture so impressed him that he left the lecture hall with a firm determination to pull himself out of the rut into which he had drifted.

He went to the Business Manager of the paper and asked for a position as solicitor of advertising and was put to work on a commission basis. Everyone in the office expected to see him fail, as this sort of salesmanship calls for the most positive type of sales ability. He went to his room and made out a list of a

certain type of merchants on whom he intended to call. One would think that he would naturally have made up his list of the names of those whom he believed he could sell with the least effort, *but he did nothing of the sort*. He placed on his list only the names of the merchants on whom other advertising solicitors had called without making a sale. His list consisted of only twelve names. Before he made a single call he went out to the city park, took out his list of twelve names, read it over a hundred times, saying to himself as he did so, "*You will purchase advertising space from me before the end of the month.*"

Then he began to make his calls. The first day he closed sales with three of the twelve "impossibilities." During the remainder of the week he made sales to two others. By the end of the month he had opened advertising accounts with all but one of the merchants that he had on the list. For the ensuing month he made no sales, for the reason that he made no calls except on this one obstinate merchant. Every morning when the store opened he was on hand to interview this merchant and every morning the merchant said "*No.*" The merchant knew he was not going to buy advertising space, but this young man didn't know it. When the merchant said *No* the young man did not hear it, but kept right on coming. On the last day of the month, after having told this persistent young man *No* for thirty consecutive times, the merchant said:

"Look here, young man, you have wasted a whole month trying to sell me; now, what I would like to know is this - why have you wasted your time?"

"Wasted my time nothing," he retorted; "I have

NO man can become a  
great leader of men  
unless he has the milk  
of human kindness in  
his own heart, and leads  
by suggestion and kind-  
ness, rather than by  
force.



been going to school and you have been my teacher. Now I know all the arguments that a merchant can bring up for not buying, and besides that I have been drilling myself in Self-confidence."

Then the merchant said: "I will make a little confession of my own. I, too, have been going to school, and you have been my teacher. You have taught me a lesson in persistence that is worth money to me, and to show you my appreciation I am going to pay my tuition fee by giving you an order for advertising space."

And that was the way in which the Philadelphia North American's best advertising account was brought in. Likewise, it marked the beginning of a reputation that has made that same young man a millionaire.

He succeeded because he deliberately charged his own mind with sufficient Self-confidence to make that mind an irresistible force. When he sat down to make up that list of twelve names he did something that ninety-nine people out of a hundred would not have done—he selected the names of those whom he believed it would be hard to sell, because he understood that out of the resistance he would meet with in trying to sell them would come strength and Self-confidence. He was one of the very few people who understand that all rivers and *some men* are crooked because of following the line of least resistance.

I am going to digress and here break the line of thought for a moment while recording a word of advice to the wives of men. Remember, these lines are

intended only for wives, and husbands are not expected to read that which is here set down.

From having analyzed more than 16,000 people, the majority of whom were married men, I have learned something that may be of value to wives. Let me state my thought in these words:

You have it within your power to send your husband away to his work or his business or his profession each day with a feeling of Self-confidence that will carry him successfully over the rough spots of the day and bring him home again, at night, smiling and happy. One of my acquaintances of former years married a woman who had a set of false teeth. One day his wife dropped her teeth and broke the plate. The husband picked up the pieces and began examining them. He showed such interest in them that his wife said:

"You could make a set of teeth like those if you made up your mind to do it."

This man was a farmer whose ambitions had never carried him beyond the bounds of his little farm until his wife made that remark. She walked over and laid her hand on his shoulder and encouraged him to try his hand at dentistry. She finally coaxed him to make the start, and today he is one of the most prominent and successful dentists in the state of Virginia. I know him well, for he is my father!

No one can foretell the possibilities of achievement available to the man whose wife stands at his back and urges him on to bigger and better endeavor, for it is a well known fact that a woman can arouse a man so that he will perform almost superhuman feats. It is your right and your duty to

encourage your husband and urge him on in worthy undertakings until he shall have found his place in the world. You can induce him to put forth greater effort than can any other person in the world. Make him believe that nothing within reason is beyond his power of achievement and you will have rendered him a service that will go a long way toward helping him win in the battle of life.

One of the most successful men in his line in America gives entire credit for his success to his wife. When they were first married she wrote a creed which he signed and placed over his desk. This is a copy of the creed:

*I believe in myself. I believe in those who work with me. I believe in my employer. I believe in my friends. I believe in my family. I believe that God will lend me everything I need with which to succeed if I do my best to earn it through faithful and honest service. I believe in prayer and I will never close my eyes in sleep without praying for divine guidance to the end that I will be patient with other people and tolerant with those who do not believe as I do. I believe that success is the result of intelligent effort and does not depend upon luck or sharp practices or double-crossing friends, fellow men or my employer. I believe I will get out of life exactly what I put into it, therefore I will be careful to conduct myself toward others as I would want them to act toward me. I will not slander those whom I do not like. I*

*will not slight my work no matter what I may see others doing. I will render the best service of which I am capable because I have pledged myself to succeed in life and I know that success is always the result of conscientious and efficient effort. Finally, I will forgive those who offend me because I realize that I shall sometimes offend others and I will need their forgiveness.*

*Signed .....*

The woman who wrote this creed was a practical psychologist of the first order. With the influence and guidance of such a woman as a helpmate any man could achieve noteworthy success.

Analyze this creed and you will notice how freely the personal pronoun is used. It starts off with the affirmation of Self-confidence, which is perfectly proper. No man could make this creed his own without developing the positive attitude that would attract to him people who would aid him in his struggle for success.

This would be a splendid creed for every salesman to adopt. It might not hurt your chances for success if *you* adopted it. Mere adoption, however, is not enough. You must *practice* it! Read it over and over until you know it by heart. Then repeat it at least once a day until you have literally transformed it into your mental make-up. Keep a copy of it before you as a daily reminder of your pledge to practice it. By doing so you will be making efficient use of the principle of Auto-suggestion as a means of developing Self-confidence. Never mind what anyone may say about your procedure. Just remember that it is your

business to succeed, and this creed, if mastered and applied, will go a long way toward helping you.

You learned in Lesson Two that any idea you firmly fix in your subconscious mind, by repeated affirmation, automatically becomes a plan or blueprint which an unseen power uses in directing your efforts toward the attainment of the objective named - in the plan.

You have also learned that the principle through which you may fix any idea you choose in your mind is called Auto-suggestion, which simply means a suggestion that you give to your own mind. It was this principle of Auto-suggestion that Emerson had in mind when he wrote:

"Nothing can bring you peace but yourself!"

You might well remember that *Nothing can bring you success but yourself*. Of course you will need the co-operation of others if you aim to attain success of a far-reaching nature, but you will never get that cooperation unless you vitalize your mind with the positive attitude of Self-confidence.

Perhaps you have wondered why a few men advance to highly paid positions while others all around them, who have as much training and who seemingly perform as much work, do not get ahead. Select any two people of these two types that you choose, and study them, and the reason why one advances and the other stands still will be quite obvious to you. You will find that the one who advances believes in himself. You will find that he backs this belief with such dynamic, aggressive action that he lets others know that he believes in himself. You will also notice that this Self-confidence is contagious; it is impelling; it is persuasive; it attracts others.

IF you want a thing  
done well, call on  
some busy person to  
do it. Busy people are  
generally the most  
painstaking and  
thorough in all they  
do.

You will also find that the one who does not advance shows clearly, by the look on his face, by the posture of his body, by the lack of briskness in his step, by the uncertainty with which he speaks, that he lacks Self-confidence. No one is going to pay much attention to the person who has no confidence in himself.

He does not attract others because his mind is a negative force that repels rather than attracts.

In no other field of endeavor does Self-confidence or the lack of it play such an important part as in the field of salesmanship, and you do not need to be a character analyst to determine, the moment you meet him, whether a salesman possesses this quality of Self-confidence. If he has it the signs of its influence are written all over him. He inspires you with confidence in him and in the goods he is selling the moment he speaks.

We come, now, to the point at, which you are ready to take hold of the principle of Auto-suggestion and make direct use of it in developing yourself into a positive and dynamic and self-reliant person. You are instructed to copy the following formula, sign it and commit it to memory:

### SELF-CONFIDENCE FORMULA

*First:* I know that I have the ability to achieve the object of my *definite purpose*, therefore I *demand* of myself persistent, aggressive and continuous action toward its attainment.

*Second:* I realize that the dominating thoughts of my mind eventually reproduce themselves in outward, bodily action, and gradually transform themselves into physical reality, therefore I will concentrate

My mind for thirty minutes daily upon the task of thinking of the person I intend to be, by creating a mental picture of this person and then transforming that picture into reality through practical service.

*Third:* I know that through the principle of Auto-suggestion, any desire that I persistently hold in my mind will eventually seek expression through some practical means of realizing it, therefore I shall devote ten minutes daily to demanding of myself the development of the factors named in the sixteen lessons of this Reading Course on the Law of Success.

*Fourth:* I have clearly mapped out and written down a description of my *definite purpose* in life, for the coming five years. I have set a price on my services for each of these five years; a price that I intend to *earn* and *receive*, through strict application of the principle of efficient, satisfactory service which I will render in advance.

*Fifth:* I fully realize that no wealth or position can long endure unless built upon truth and justice, therefore *I will engage in no transaction which does not benefit all whom it affects*. I will succeed by attracting to me the forces I wish to use, and the co-operation of other people. I will induce others to serve me because I will first serve them. I will eliminate hatred, envy, jealousy, selfishness and cynicism by developing love for all humanity, because I know that a negative attitude toward others can never bring me success. I will cause others to *believe in me* because I will believe in them and in myself.



I will sign my name to this formula, commit it to memory and repeat it aloud once a day with full *faith* that it will gradually influence my entire life so that I will become a successful and happy worker in my chosen field of endeavor.

Signed.....

Before you sign your name to this formula make sure that you intend to carry out its instructions. Back of this formula lies a law that no man can explain. The psychologists refer to this law as Auto-suggestion and let it go at that, but you should bear in mind one point about which there is no uncertainty, and that is the fact that whatever this law is it *actually works!*

Another point to be kept in mind is the fact that, just as electricity will turn the wheels of industry and serve mankind in a million other ways, or snuff out life if wrongly applied, so will this principle of Auto-suggestion lead you up the mountain-side of peace and prosperity, or down into the valley of misery and poverty, according to the application you make of it. If you fill your mind with doubt and unbelief in your ability to achieve, then the principle of Auto-suggestion takes this spirit of unbelief and sets it up in your subconscious mind as your dominating thought and slowly but surely draws you into the whirlpool of *failure*. But, if you fill your mind with radiant Self-confidence, the principle of Auto-suggestion takes this belief and sets it up as your dominating thought and helps you master the obstacles that fall in your way until you reach the mountain-top of *success*.

## THE POWER OF HABIT

Having, myself, experienced all the difficulties that stand in the road of those who lack the understanding to make practical application of this great principle of Auto-suggestion, let me take you a short way into the principle of habit, through the aid of which you may easily apply the principle of Auto-suggestion in any direction and for any purpose whatsoever.

Habit grows out of environment; out of doing the same thing or thinking the same thoughts or repeating the same words over and over again. Habit may be likened to the groove on a phonograph record, while the human mind may be likened to the needle that fits into that groove. When any habit has been well formed, through repetition of thought or action, the mind has a tendency to attach itself to and follow the course of that habit as closely as the phonograph needle follows the groove in the wax record.

Habit is created by *repeatedly* directing one or more of the five senses of seeing, hearing, smelling, tasting and feeling, in a given direction. It is through this repetition principle that the injurious drug habit is formed. It is through this same principle that the desire for intoxicating drink is formed into a habit.

After habit has been well established it will automatically control and direct our bodily activity, wherein may be found a thought that can be transformed into a powerful factor in the development of *Self-confidence*. The thought is this: *Voluntarily, and by force if necessary, direct your efforts and your thoughts along a desired line until you have formed the habit that will lay hold of you and continue,*

*voluntarily, to direct your efforts along the same line.*

The object in writing out and repeating the Self-confidence formula is to form the habit of making *belief in yourself* the dominating thought of your mind until that thought has been thoroughly imbedded in your subconscious mind, through the principle of *habit*.

You learned to write by repeatedly directing the muscles of your arm and hand over certain outlines known as letters, until finally you formed the habit of tracing these outlines. Now you write with ease and rapidity, without tracing each letter slowly. Writing has become a *habit* with you.

The principle of habit will lay hold of the faculties of your mind just the same as it will influence the physical muscles of your body, as you can easily prove by mastering and applying this lesson on Self-confidence. Any statement that you repeatedly make to yourself, or any *desire* that you deeply plant in your mind through repeated statement, will eventually seek expression through your physical, outward bodily efforts. The principle of habit is the very foundation upon which this lesson on Self-confidence is built, and if you will understand and follow the directions laid down in this lesson you will soon know more about the law of habit, from first-hand knowledge, than could be taught you by a thousand such lessons as this.

You have but little conception of the possibilities which lie sleeping within you, awaiting but the awakening hand of vision to arouse you, and you will never have a better conception of those possibilities unless you develop sufficient Self-confidence to lift

A HOME is something  
that cannot be bought.  
You can buy house but  
only a woman can make  
of it a home.

you above the commonplace influences of your present environment.

The human mind is a marvelous, mysterious piece of machinery, a fact of which I was reminded a few months ago when I picked up Emerson's Essays and re-read his essay on Spiritual Laws. A strange thing happened. I saw in that essay, which I had read scores of times previously, much that I had never noticed before. I saw more in this essay than I had seen during previous readings because the unfoldment of my mind since the last reading had prepared me to interpret more.

The human mind is constantly unfolding, like the petals of a flower, until it reaches the maximum of development. What this maximum is, where it ends, or whether it ends at all or not, are unanswerable questions, but the degree of unfoldment seems to vary according to the nature of the individual and the degree to which he keeps his mind at work. A mind that is forced or coaxed into analytical thought every day seems to keep on unfolding and developing greater powers of interpretation.

Down in Louisville, Kentucky, lives Mr. Lee Cook, a man who has practically no legs and has to wheel himself around on a cart. In spite of the fact that Mr. Cook has been without legs since birth, he is the owner of a great industry and a millionaire through his own efforts. He has proved that a man can get along very well without legs if he has a well developed Self-confidence.

In the city of New York one may see a strong able-bodied and able-headed young man, without legs, rolling himself down Fifth Avenue every afternoon,

with cap in hand, begging for a living. His head is perhaps as sound and as able to think as the average.

This young man could duplicate anything that Mr. Cook, of Louisville, has done, if *he thought of himself as Mr. Cook thinks of himself*.

Henry Ford owns more millions of dollars than he will ever need or use. Not so many years ago, he was working as a laborer in a machine shop, with but little schooling and without capital. Scores of other men, some of them with better organized brains than his, worked near him. Ford threw off the poverty consciousness, developed confidence in himself, thought of success and attained it. Those who worked around him could have done as well had they *thought* as he did.

Milo C. Jones, of Wisconsin, was stricken down with paralysis a few years ago. So bad was the stroke that he could not turn himself in bed or move a muscle of his body. His physical body was useless, but there was nothing wrong with his brain, so it began to function in earnest, probably for the first time in its existence. Lying flat on his back in bed, Mr. Jones made that brain create a *definite purpose*. That purpose was prosaic and humble enough in nature, but it was *definite* and it was a *purpose*, something that he had never known before.

His *definite purpose* was to make pork sausage. Calling his family around him he told of his plans and began directing them in carrying the plans into action. With nothing to aid him except a sound mind and plenty of *Self-confidence*, Milo C. Jones spread the name and reputation of "Little Pig Sausage" all over the United States, and accumulated a fortune besides.

All this was accomplished after paralysis had made it impossible for him to work with his hands.

Where *thought* prevails power may be found!

Henry Ford has made millions of dollars and is still making millions of dollars each year because *he believed in Henry Ford* and transformed that belief into a *definite purpose* and backed that purpose with a definite plan. The other machinists who worked along with Ford, during the early days of his career, visioned nothing but a weekly pay envelope and that was all they ever got. They demanded nothing out of the ordinary of themselves. If you want to *get more* be sure to *demand* more of yourself. Notice that this demand is to be made on *yourself!*

There comes to mind a well known poem whose author expressed a great psychological truth:

If you think you are beaten, you are;  
If you think you dare not, you don't;  
If you like to win, but you think you can't,  
It is almost certain you won't.

If you think you'll lose you've lost,  
For out of the world we find  
Success begins with a fellow's will –  
It's all in the state of mind.

If you think you are outclassed, you are -  
You've got to think high to rise.  
You've got to be sure of yourself before  
You can ever win a prize.

Life's battles don't always go  
To the stronger or faster man;  
But soon or late the man who wins  
Is the man who thinks he can.

It can do no harm if you commit this poem to memory and use it as a part of your working equipment in the development of Self-confidence.

Somewhere in your make-up there is a "subtle something" which, if it were aroused by the proper outside influence, would carry you to heights of achievement such as you have never before anticipated. Just as a master player can take hold of a violin and cause that instrument to pour forth the most beautiful and entrancing strains of music, so is there some outside influence that can lay hold of your mind and cause you to go forth into the field of your chosen endeavor and play a glorious symphony of *success*. No man knows what hidden forces lie dormant within *you*. You, yourself, do not know your capacity for achievement, and you never will know until you come in contact with that particular stimulus which arouses you to greater action and extends your vision, develops your Self-confidence and moves you with a deeper *desire* to achieve.

It is not unreasonable to expect that some statement, some idea or some stimulating word of this Reading Course on the Law of Success will serve as the needed stimulus that will re-shape your destiny and re-direct your thoughts and energies along a pathway that will lead you, finally, to your coveted goal of life. It is strange, but true, that the most important turning-points of life often come at the most



unexpected times and in the most unexpected ways. I have in mind a typical example of how some of the seemingly unimportant experiences of life often turn out to be the most important of all, and I am relating this case because it shows, also, what a man can accomplish when he awakens to a full understanding of the value of Self-confidence. The incident to which I refer happened in the city of Chicago, while I was engaged in the work of character analysis. One day a tramp presented himself at my office and asked for an interview. As I looked up from my work and greeted him he said, "I have come to see the man who wrote this little book," as he removed from his pocket a copy of a book entitled Self-confidence, which I had written many years previously. "It must have been the hand of fate," he continued, "that slipped this book into my pocket yesterday afternoon, because I was about ready to go out there and punch a hole in Lake Michigan. I had about come to the conclusion that everything and everybody, including God, had it in for me until I read this book, and it gave me a new viewpoint and brought me the courage and the hope that sustained me through the night. I made up my mind that if I could see the man who wrote this book he could help me get on my feet again. Now, I am here and I would like to know what you can do for a man like me."

While he was speaking I had been studying him from head to foot, and I am frank to admit that down deep in my heart I did not believe there was anything I could do for him, but I did not wish to tell him so. The glassy stare in his eyes, the lines of discouragement in his face, the posture of his body,

THE only man who  
makes no mistakes is  
the man who never does  
anything. Do not be  
afraid of mistakes prov-  
iding you do not make  
the same one twice.

-Roosevelt.

the ten days' growth of beard on his face, the nervous manner about this man all conveyed to me the impression that he was hopeless, but I did not have the heart to tell him so, therefore I asked him to sit down and tell me his whole story. I asked him to be perfectly frank and tell me, as nearly as possible, just what had brought him down to the ragged edge of life. I promised him that after I had heard his entire story I would then tell him whether or not I could be of service to him. He related his story, in lengthy detail, the sum and substance of which was this: He had invested his entire fortune in a small manufacturing business. When the world war began in 1914, it was impossible for him to get the raw materials necessary in the operation of his factory, and he therefore failed. The loss of his money broke his heart and so disturbed his mind that he left his wife and children and became a tramp. He had actually brooded over his loss until he had reached the point at which he was contemplating suicide.

After he had finished his story, I said to him: "I have listened to you with a great deal of interest, and I wish that there was something which I could do to help you, but *there is absolutely nothing.*"

He became as pale as he will be when he is laid away in a coffin, and settled back in his chair and dropped his chin on his chest as much as to say, "That settles it." I waited for a few seconds, then said:

"While there is nothing that I can do for you, there is a man in this building to whom I will introduce you, if you wish, who can help you regain your lost fortune and put you back on your feet

again." These words had barely fallen from my lips when he jumped up, grabbed me by the hands and said, "For God's sake lead me to this man."

It was encouraging to note that he had asked this "for God's sake." This indicated that there was still a spark of hope within his breast, so I took him by the arm and led him out into the laboratory where my psychological tests in character analysis were conducted, and stood with him in front of what looked to be a curtain over a door. I pulled the curtain aside and uncovered a tall looking-glass in which he saw himself from head to foot. Pointing my finger at the glass I said:

"There stands the man to whom I promised to introduce you. There is the only man in this world who can put you back on your feet again, and unless you sit down and become acquainted with that man, as you never became acquainted with him before, you might just as well go on over and 'punch a hole' in Lake Michigan, because you will be of no value to yourself or to the world until you know this man better."

He stepped over to the glass, rubbed his hands over his bearded face, studied himself from head to foot for a few moments, then stepped back, dropped his head and began to weep. I knew that the lesson had been driven home, so I led him back to the elevator and sent him away. I never expected to see him again, and I doubted that the lesson would be sufficient to help him regain his place in the world, because he seemed to be too far gone for redemption. He seemed to be not only *down*, but almost *out*.

A few days later I met this man on the street. His

transformation had been so complete that I hardly recognized him. He was walking briskly, with his head tilted back. That old, shifting, nervous posture of his body was gone. He was dressed in new clothes from head to foot. He looked prosperous and he felt prosperous. He stopped me and related what had happened to bring about his rapid transformation from a state of abject failure to one of hope and promise.

"I was just on my way to your office," he explained, "to bring you the good news. I went out the very day that I was in your office, a down-and-out tramp, and despite my appearance I sold myself at a salary of \$3,000.00 a year. *Think of it, man, three thousand dollars a year!* And my employer advanced me money enough with which to buy some new clothes, as you can see for yourself. He also advanced me some money to send home to my family, and I am once more on the road to success. It seems like a dream when I think that only a few days ago I had lost hope and faith and courage, and was actually contemplating suicide.

"I was coming to tell you that one of these days, when you are least expecting me, I will pay you another visit, and when I do. I will be a successful man. I will bring with me a check, signed in blank and made payable to you, and you may fill in the amount because you have saved me from *myself* by introducing me to *myself* - that self which I never knew until you stood me in front of that looking-glass and pointed out the *real* me."

As that man turned and departed in the crowded streets of Chicago I saw, for the first time in my life,

what strength and power and possibility lie hidden in the mind of the man who has never discovered the value of *Self-reliance*. Then and there I made up my mind that I, too, would stand in front of that same looking-glass and point an accusing finger at myself for not having discovered the lesson which I had helped another to learn. I did stand before that same looking-glass, and as I did so I then and there fixed in my mind, as my *definite purpose* in life, the determination to help men and women discover the forces that lie sleeping within them. The book you hold in your hands is evidence that my definite purpose is being carried out.

The man whose story I have related is now the president of one of the largest and most successful concerns of its kind in America, with a business that extends from coast to coast and from Canada to Mexico.

A short while after the incident just related, a woman came to my office for personal analysis. She was then a teacher in the Chicago public schools. I gave her an analysis chart and asked her to fill it out. She had been at work on the chart but a few minutes when she came back to my desk, handed back the chart and said, "I do not believe I will fill this out." I asked her why she had decided not to fill out the chart and she replied: "To be perfectly frank with you, one of the questions in this chart put me to thinking and I now know what is wrong with me, therefore I feel it unnecessary to pay you a fee to analyze me." With that the woman went away and I did not hear from her for two years. She went to New York City, became a writer of advertising copy for one of the largest

agencies in the country and her income at the time she wrote me was \$10,000.00 a year.

This woman sent me a check to cover the cost of my analysis fee, because she felt that the fee had been earned, even though I did not render her the service that I usually render my clients. It is impossible for anyone to foretell what seemingly insignificant incident may lead to an important turning-point in one's career, but there is no denying the fact that these "turning-points" may be more readily recognized by those who have well-rounded-out confidence in themselves.

One of the irreparable losses to the human race lies in the lack of knowledge that there is a definite method through which Self-confidence can be developed in any person of average intelligence. What an immeasurable loss to civilization that young men and women are not taught this known method of developing Self-confidence before they complete their schooling, for no one who lacks faith in himself is really educated in the proper sense of the term.

Oh, what glory and satisfaction would be the happy heritage of the man or woman who could pull aside the curtain of *fear* that hangs over the human race and shuts out the sunlight of understanding that Self-confidence brings, wherever it is in evidence.

Where *fear* controls, noteworthy achievement becomes an impossibility, a fact which brings to mind the definition of *fear*, as stated by a great philosopher:

"Fear is the dungeon of the mind into which it runs and hides and seeks seclusion. Fear brings on superstition and superstition is the dagger with which hypocrisy assassinates the soul."

In front of the typewriter on which I am writing

LOVE, beauty, joy and  
worship are forever  
building, tearing down  
and rebuilding the  
foundation of each  
man's soul.



the manuscripts for this Reading Course hangs a sign with the following wording, in big letters:

"Day by day in every way I am becoming more *successful*."

A skeptic who read that sign asked if I really believed "that stuff" and I replied, "Of course not. All it ever did for me was to help me get out of the coal mines, where I started as a laborer, and find a place in the world in which I am serving upwards of 100,000 people, in whose minds I am planting the same positive thought that this sign brings out; therefore, why should I believe in it?"

As this man started to leave he said: "Well, perhaps there is something to this sort of philosophy, after all, for I have always been afraid that I would be a failure, and so far my fears have been thoroughly realized."

You are condemning yourself to poverty, misery and failure, or you are driving yourself on toward the heights of great achievement, solely by the thoughts you think. If you *demand* success of yourself and back up this demand with intelligent action you are sure to win. Bear in mind, though, that there is a difference between *demanding* success and just merely wishing for it. You should find out what this difference is, and take advantage of it.

Do you remember what the Bible says (look it up, somewhere in the book of Matthew) about those who have faith as a grain of mustard seed? Go at the task of developing Self-confidence with at least that much faith if not more. Never mind "what *they* will say" because you might as well know that "*they*" will be of little aid to you in your climb up the mountain-side of

life toward the object of your *definite purpose*. You have within you all the power you need with which to get whatever you want or need in this world, and about the best way to avail yourself of this power is to *believe in yourself*.

"Know thyself, man; know thyself."

This has been the advice of the philosophers all down the ages. When you *really* know yourself you will know that there is nothing foolish about hanging a sign in front of you that reads like this: "Day by day in every way I am becoming more successful," with due apologies to the Frenchman who made this motto popular. I am not afraid to place this sort of suggestion in front of my desk, and, what is more to the point, I am not afraid to believe that it will influence me so that I will become a more positive and aggressive human being.

More than twenty-five years ago I learned my first lesson in Self-confidence building. One night I was sitting before an open fire-place, listening to a conversation between some older men, on the subject of Capital and Labor. Without invitation I joined in the conversation and said something about employers and employees settling their differences on the Golden Rule basis. My remarks attracted the attention of one of the men, who turned to me, with a look of surprise on his face and said:

"Why, you are a bright boy, and if you would go out and get a schooling you would make your mark in the world."

Those remarks fell on "fertile" ears, even though that was the first time anyone had ever told me that I was bright, or that I might accomplish anything worth

while in life. The remark put me to thinking, and the more I allowed my mind to dwell upon that thought the more certain I became that the remark had back of it a possibility.

It might be truthfully stated that whatever service I am rendering the world and whatever good I accomplish, should be credited to that off-hand remark.

Suggestions such as this are often powerful, and none the less so when they are deliberate and self-expressed. Go back, now, to the Self-confidence formula and master it, for it will lead you into the "power-house" of your own mind, where you will tap a force that can be made to carry you to the very top of the Ladder of Success.

Others will believe in you only when you believe in yourself. They will "tune in" on your thoughts and feel toward you just as you feel toward yourself. The law of mental telepathy takes care of this. You are continuously broadcasting what you think of yourself, and if you have no faith in yourself others will pick up the vibrations of your thoughts and mistake them for their own. Once understand the law of mental telepathy and you will know why Self-confidence is the second of the Fifteen Laws of Success.

You should be cautioned, however, to learn the difference between Self-confidence, which is based upon sound knowledge of what you know and what you can do, and egotism, which is only based upon what you wish you knew or could do. Learn the difference between these two terms or you will make yourself boresome, ridiculous and annoying to people of culture and understanding. Self-confidence is something which should never be proclaimed or

announced except through intelligent performance of constructive deeds.

If you have Self-confidence those around you will discover this fact. Let them make the discovery. They will feel proud of their alertness in having made the discovery, and you will be free from the suspicion of egotism. Opportunity never stalks the person with a highly developed state of egotism, but brick-bats and ugly remarks do. Opportunity forms affinities much more easily and quickly with Self-confidence than it does with egotism. Self-praise is never a proper measure of self-reliance. Bear this in mind and let your Self-confidence speak only through the tongue of constructive service rendered without fuss or flurry.

Self-confidence is the product of knowledge. Know yourself, know how much you know (and how little), why you know it, and how you are going to use it. "Four-flushers" come to grief, therefore, do not pretend to know more than you actually do know. There's no use of pretense, because any educated person will measure you quite accurately after hearing you speak for three minutes. What you really are will speak so loudly that what you "claim" you are will not be heard.

If you heed this warning the last four pages of this one lesson may mark one of the most important turning-points of your life.

Believe in yourself, but do not tell the world what you can do-SHOW IT!

You are now ready for Lesson Four, which will take you the next step up the Ladder of Success.

# DISCONTENTMENT

## An After-the-Lesson Visit With the Author



*The marker stands at the Entrance Gate of Life and writes "Poor Fool" on the brow of the wise man and "Poor Sinner" on the brow of the saint.*

**The supreme mystery of the universe is life! We come here without our consent, from whence we know not! We go away without our consent, whither, we know not!**

**We are eternally trying to solve this great riddle of "LIFE," and, for what purpose and to what end?**

**That we are placed on this earth for a definite reason there can be no doubt by any thinker. May it not be possible that the power which placed us here will know what to do with us when we pass on beyond the Great Divide?**

**Would it not be a good plan to give the Creator who placed us here on earth, credit for having enough intelligence to know what to do with us after we pass on; or, should we assume the intelligence and the ability to control the future life in our own way? May it not be possible that we can co-operate with the Creator very intelligently by assuming to control our conduct**

**on this earth to the end that we may be decent to one another and do all the good we can in all the ways we can during this life, leaving the hereafter to one who probably knows, better than we, what is best for us?**

THE artist has told a powerful story in the picture at the top of this page.

From birth until death the mind is always reaching out for that which it does not possess.

The little child, playing with its toys on the floor, sees another child with a different sort of toy and immediately tries to lay hands on that toy.

The female child (grown tall) believes the other woman's clothes more becoming than her own and sets out to duplicate them.

The male child (grown tall) sees another man with a bigger collection of railroads or banks or merchandise and says to himself: "How fortunate! How fortunate! How can I separate him from his belongings?"

F. W. Woolworth, the Five and Ten Cent Store king, stood on Fifth Avenue in New York City and gazed upward at the tall Metropolitan Building and said: "How wonderful! I will build one much taller." The crowning achievement of his life was measured by the Woolworth Building. That building stands as a temporary symbol of man's nature to excel the handiwork of other men. A MONUMENT TO THE VANITY OF MAN, WITH BUT LITTLE ELSE TO JUSTIFY ITS EXISTENCE!

The little ragged newsboy on the street stands, with wide-open mouth, and envies the business man as

he alights from his automobile at the curb and starts into his office. "How happy I would be," the newsboy says to himself, "if I owned a Lizzie." And, the business man seated at his desk inside, thinks how happy he would be if he could add another million dollars to his already overswollen bank roll.

The grass is always sweeter on the other side of the fence, says the jackass, as he stretches his neck in the attempt to get to it.

Turn a crowd of boys into an apple orchard and they will pass by the nice mellow apples on the ground. The red, juicy ones hanging dangerously high in the top of the tree look much more tempting, and up the tree they will go.

The married man takes a sheepish glance at the daintily dressed ladies on the street and thinks how fortunate he would be if his wife were as pretty as they. Perhaps she is much prettier, but he misses that beauty because-well, because "the grass is always greener on the other side of the fence." Most divorce cases grow out of man's tendency to climb the fence into the other fellow's pastures.

. . . . .

Happiness is always just around the bend; always in sight but just out of reach. Life is never complete, no matter what we have or how much of it we possess. One thing calls for something else to go with it.

Milady buys a pretty hat. She must have a gown to match it. That calls for new shoes and hose and gloves, and other accessories that run into a big bill far beyond her husband's means.

Man longs for a home-just a plain little house setting off in the edge of the woods. He builds it, but

it is not complete; he must have shrubbery and flowers and landscaping to go with it. Still it is not complete; he must have a beautiful fence around it, with a graveled driveway.

That calls for a motor car and a garage in which to house it.

All these little touches have been added, but to no avail! The place is now too small. He must have a house with more rooms. The Ford Coupe must be replaced by a Cadillac sedan, so there will be room for company in the cross country tours.

On and on the story goes, ad infinitum!

. . . . .

The young man receives a salary sufficient to keep him and his family fairly comfortable. Then comes a promotion and an advance in salary of a thousand dollars a year. Does he lay the extra thousand dollars away in the savings account and continue living as before? He does nothing of the sort. Immediately he must trade the old car in for a new one. A porch must be added to the house. The wife needs a new wardrobe. The table must be set with better food and more of it. (Pity his poor, groaning stomach.) At the end of the year is he better off with the increase? He is nothing of the sort! The more he gets the more he wants, and the rule applies to the man with millions the same as to the man with but a few thousands.

The young man selects the girl of his choice, believing he cannot live without her. After he gets her he is not sure that he can live with her. If a man remains a bachelor he wonders why he is so stupid as to deprive himself of the joys of married life. If he



marries he wonders how she happened to catch him off guard long enough to "harpoon" him.

And the god of Destiny cries out "O fool, O fool! You are damned if you DO and you are damned if you DON'T."

At every crossroad of Life the imps of Discontentment stand in the shadows of the background, with a grin of mockery on their faces, crying out "Take the road of your own choice! We will get you in the end!"

At last man becomes disillusioned and begins to learn that Happiness and Contentment are not of this world. Then begins the search for the pass-word that will open the door to him in some world of which he knows not. Surely there must be Happiness on the other side of the Great Divide. In desperation his tired, care-worn heart turns to religion for hope and encouragement.

But, his troubles are not over; they are just starting!

"Come into our tent and accept our creed," says one sect, "and you may go straight to heaven after death." Poor man hesitates, looks and listens. Then he hears the call of another brand of religion whose leader says:

"Stay out of the other camp or you'll go straight to hell! They only sprinkle water on your head, but we push you all the way under, thereby insuring you safe passage into the Land of Promise."

In the midst of sectarian claims and counter-claims Poor man becomes undecided. Not knowing whether to turn this way or that, he wonders which

brand of religion offers the safest passage-way, until  
Hope vanishes.

"Myself when young  
did eagerly frequent  
Doctor and Saint and heard  
great argument  
About it and about; but  
evermore  
Came out by the same door  
where in I went."

Always seeking but never finding - thus might be  
described man's struggle for Happiness and  
Contentment. He tries one religion after another,  
finally joining the "Big Church" which the world has  
named the "Damned." His mind becomes an eternal  
question mark, searching hither and yon for an answer  
to the questions - "Whence and Whither?"

"The worldly hope men set  
their Hearts upon  
Turns Ashes-or it prospers;  
and anon,  
Like Snow upon the Desert's  
Dusty Face  
Lighting a little Hour or two  
is gone."

Life is an everlasting question-mark!  
That which we want most is always in the  
embryonic distance of the future. Our power to  
acquire is always a decade or so behind our power to  
DESIRE!

And, if we catch up with the thing we want we no longer want it!

Fortunate is the young woman who learns this great truth and keeps her lover always guessing, always on the defensive lest he may lose her.

Our favorite author is a hero and a genius until we meet him in person and learn the sad truth that, after all, he is only a man. "How often must we learn this lesson? Men cease to interest us when we find their limitations. The only sin is limitation. As soon as you once come up with a man's limitations, it is all over with him."-EMERSON.

How beautiful the mountain yonder in the distance; but, the moment we draw near it we find it to be nothing but a wretched collection of rocks and dirt and trees.

Out of this truth grew the oft-repeated adage "Familiarity breeds contempt."

Beauty and Happiness and Contentment are states of mind. They can never be enjoyed except through vision of the afar. The most beautiful painting of Rembrandt becomes a mere smudge of daubed paint if we come too near it.

Destroy the Hope of unfinished dreams in man's heart and he is finished.

The moment a man ceases to cherish the vision of future achievement he is through. Nature has built man so that his greatest and only lasting Happiness is that which he feels in the pursuit of some yet unattained object. Anticipation is sweeter than realization. That which is at hand does not satisfy. The only enduring satisfaction is that which comes to the Person who keeps alive in his heart the HOPE of

future achievement. When that hope dies write FINIS across the human heart.

. . . . .

Life's greatest inconsistency is the fact that most of that which we believe is not true. Russel Conwell wrote the most popular lecture ever delivered in the English language. He called it "Acres of Diamonds." The central idea of the lecture was the statement that one need not seek opportunity in the distance; that opportunity may be found in the vicinity of one's birth. Perhaps! but, how many believe it?

Opportunity may be found wherever one really looks for it, and nowhere else! To most men the picking looks better on the other side of the fence. How futile to urge one to try out one's luck in the little home-town when it is man's nature to look for opportunity in some other locality.

Do not worry because the grass looks sweeter on the other side of the fence. Nature intended it so. Thus does she allure us and groom us for the life-long task of GROWTH THROUGH STRUGGLE.

THE highest compact  
we can make with our  
fellow is: Let there be  
truth between us two  
forevermore.

*-Emerson*