

# *THE SUCCESS PROCESS*

*By Brown Landone*

*SEVEN LESSONS IN LEADERSHIP  
IN ANY LINE, GIVING THE FIVE  
FACTORS, THE PROCESS AND  
THE MEANS THAT GUARANTEE  
SUCCESS; HOW TO OVERCOME  
CIRCUMSTANCES AND CONDI-  
TIONS; HOW TO LEAD AND GET  
ACTION FROM INDIVIDUALS,  
GROUPS, MASSES; HOW TO IN-  
CREASE SERVICE AND SECURE  
JUSTICE.*

## *LESSON ONE*

*The Five Factors That Guarantee Success*

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# THE SUCCESS PROCESS

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A COURSE OF 7 LESSONS GIVING THE (1) GENERAL IDEAS AND THE (2) SPECIAL KNOWLEDGE OF EACH PART OF THE ENTIRE PROCESS BY WHICH SUCCESS AND LEADERSHIP ARE ACHIEVED. WITH FIVE CHARTS.

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## LESSON ONE

*The Five Factors That  
Guarantee Success.*

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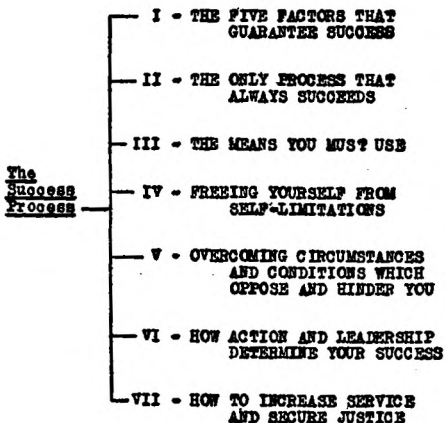
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## CHART A - THE GENERAL IDEAS OF THE SUCCESS PROCESS

(There is only one efficient way by which the human mind obtains information of what to do and how to do it; (1) a general idea of the whole thing or process; (2) special knowledge of each part of the entire thing or process; (3) complete general knowledge of the entire thing or process, formed out of what the mind learns from the two steps mentioned above).



Success is guaranteed only by knowledge and discriminative use of all of these.

Fix these seven subjects in your mind so that you can always see them in order whenever you wish to do so, - no matter where you are nor what else you are doing!

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# The Success Process

By BROWN LANDONE

## LESSON I.

THE FACTORS THAT GUARANTEE SUCCESS.

PART A—SOMETHING LEFT OUT AND SOMETHING PUT IN

“OH, don't talk to me about how to succeed,” grumbled my young friend, “I've read every success book ever written—and success articles—and advice by successful men, and I—”

“And you think they're no good?”

“Good! That's just the trouble; they're too good! Why, whenever I read just what successful men have done, just what success is, and just what to do to succeed—it sounds so good I go down to the office next morning all primed up to tell the president to get out so that I may show the world what real success is.”

“Then you admit the books give you ideals, urge you to do something, inspire you,—”

“Inspire me? They wind me up until I feel like an alarm clock all set for success, they let me dream Rocke-morgo-vander-gould dreams,—and then, they go off and I wake up and go to the pay window on Friday for my five little fives.”

“But, George, you know as well as I do that dreaming of success is not enough. Successful men succeed because they *do* something—do it in a big way.”

“That's not *news* to me—I've read that ‘do do something’ advice a hundred times—oh, I know I'm

grumpy and rude today—but all successful men tell you *what* to do and advise you to *do* it; they tell you *what* success is, *what* qualities make you succeed, *what* to do,—but—let me tell you—*there's something left out*—they don't tell you just *how* THEY succeeded!"

"And," he continued earnestly and more quietly, "I've read so much that doesn't work out that I've come to the conclusion that the very successful men don't even know, themselves, just *how* they did do it.

"I can't play the piano; I couldn't play 'Yankee Doodle' even if I knew it would drive the Germans out of Belgium. Yet my sister,—why, when she was only ten years old, she could play anything I'd whistle for her—just *play* it—a kind of musical genius. *But she didn't know HOW she did it!*"

"Isn't it possible these very successful men are sort of *success geniuses*; isn't it probable they succeed without knowing just *how* they succeed?"

### **George, the \$10,000 a Year Success.**

This conversation took place the evening of August 11, 1915. The young man was well known to me. He was earnest, faithful, a good worker, intelligent, ambitious—but he was not succeeding as he wished to succeed. He was twenty-one years old and earning twenty-five dollars a week. Today—although he is but twenty-five—he is earning \$10,000 annually and is on the road to double his income this year.

How did he do it? To tell you is the purpose of these lessons.

What he said at that time made me think—especially his remark,—*'there's something left out'*; and

also his reference to his sister,—“*she could play anything I'd whistle—but she didn't know how she did it.*”

I thought of several people I had known—men, women and even children—each especially gifted in some one line—a genius—each able to do some thing remarkably well without knowing anything at all about *how* he or she did it.

I remembered seeing a native Bohemian sit down to a piano, and, within half an hour, play any musical air he had ever heard, although he had never before in his life even seen a piano. He was able to do so because of his special gift—his native musical ability—but he didn't know *how* he did it.

So, I thought, George may be right after all. Perhaps the eminently successful men—success geniuses of great native executive ability—succeed phenomenally without knowing just *how they do it.*

### **What Was Left Out.**

But all kinds and varieties of geniuses are rare. I counted up the list of the truly phenomenal success geniuses in America. There are only about thirty such men among all our fifty million people in gainful occupations.

These men have tried to help us; they have given us good advice; but they have always been so busy doing successful things, they have never had an opportunity of stopping to work out exactly how they do succeed.

But since there are some two or three million other Americans who are successful, certainly, some of them must KNOW *how they succeeded!* Consequently, I determined to discover what *they* knew.

Just what, I asked myself, has been the trouble;

what is the trouble? First, we have gulped the advice of the phenomenally successful men, not daring to question it or analyze it merely because it has come from success geniuses who have made hundreds of millions of dollars. Second, we have not sought—have not accepted,—not even expected that we could find any help in—the advice of the millions who have worked out success for themselves.

And “*something left out*”? Certainly. “*What success is; what made me successful; do it*” are not sufficient. They were not enough for my young friend—two things *had* been omitted. He needed also to know “*how to do it*” and the “*means to be used*” in doing it. And, in order to succeed, several million other people need to know the same things.

So, I began working out the *process* and the *means* of succeeding—the process and means used by the millions who have succeeded as well as by the geniuses. *This is what I have put in*: the process of doing, the means of carrying out the process, and the application of these. These three subjects form six-sevenths of this entire course of lessons. The other one-seventh is devoted to the *factors that determine* success.

## PART B—THE GROUPS OF FACTORS THAT DETERMINE SUCCESS

Important character qualities are valuable assets but they are not determining factors. Knowledge is a valuable asset, but it is not a determinant of success,—thousands of men of learning and knowledge are failures. Truth is a valuable asset, but hundreds of truthful men are failures. Determining factors are those



that insure success,—those that make success certain, providing, of course, they are used.

Moreover, you and I must discriminate the determining factors from the valuable assets. Each valuable asset may be one part of one of the determining factors. But a part of a thing is not the whole thing. If we confuse our minds, mistaking parts for wholes, we shall fail. Mistakes in thinking bring failures.

You remember the blind Hindu, who, after feeling for the first time of an elephant's trunk, went back to the mountains and taught his native villagers that elephant's were great serpents. Such mistakes in thinking—taking parts for wholes—taking valuable assets for determining factors—bring only failure.

If you wish to succeed, discover at once what the determining factors are.

### ***Five Different Groups of Determining Factors.***

There are five groups of determining factors: (1) the factors that determine *what steps* you must take to succeed; (2) the factors that determine the *kind of effort* you must make in order to be successful; (3) the factors that determine *the process* you must use to make yourself successful; (4) the factors that determine *in what field* you must work to attain your greatest success; (5) the factors that determine *the means* you must employ in order to make your effort and your process effective in winning success for you.

### **PART C—THE FACTORS THAT DETERMINE THE STEPS YOU MUST TAKE TO SUCCEED**

To truly succeed and to continue to succeed, you

must (1) know exactly what the determining factors of success are,—please note that I say *determining* factors; (2) use the three-fold *process* in your effort; (3) employ the three-fold *means* by which your process can be efficiently carried out; and, knowing the process and the means, (4) you must *execute*,—employing the means to carry out the process of using all the determining factors of success.

In order to succeed then, these are the factors determining the steps you must take and also the order in which those steps must be taken: (1) knowledge, (2) process, (3) means, (4) doing.

#### PART D—THE FACTORS THAT DETERMINE THE SUCCESS OF YOUR *EFFORTS*

Previous to that conversation with my young friend, I had accepted without question—as jewels dropped from the lips of genii—the qualities which the very successful men considered essential factors in winning success.

But as I had become convinced that all of the geniuses of success did not always know just *how* they succeeded, so I also suspected that they might not know just *what* qualities they possessed that made all their efforts successful.

Which reminded me of Margaret, the daughter of one of my friends. She was but seventeen, but as an automobile driver, I had never seen her equal. She was and is a driving genius—the calmest daredevil, the safest “stunt” driver and the most recklessly cautious driver, I have ever known. When she is at the wheel, the car does exactly what she wants it to do,—in fact,

she seems to be a part of the car, controlling its every movement. She is a genius of success in *operating* a car.

But, as a mechanic,—well, it is wiser to trust my wash-woman—who tears and rips and injures everything she handles—to overhaul a car than to leave it to my friend's daughter. Although Margaret *operates* a car successfully, she knows absolutely nothing of the inside parts which *determine* the action of the car.

Yet, not to make a mistake in deciding upon the factors which determine the success of effort, I collected and classified and analyzed those factors of success considered to be essential by eminently successful men. These I gathered from talks with big men, from their personal letters and from printed interviews and magazine articles containing the opinions.

Thus, I have before me, the ideas of thirty-one of the truly big men of our country. Of course, their ideas differ, but certain factors are mentioned over and over again; some are mentioned by each of these men.

Of all the different factors given, seventeen were mentioned more than twenty times. These, then, are the factors most commonly recognized by successful men as the factors which determine the success of your effort.

They are: (1) health, (2) good appearance, (3) hard work, (4) enthusiasm, (5) industry, (6) persistence, (7) sincerity, (8) earnestness, (9) self-confidence, (10) concentration, (11) determination, (12) honesty, (13) good memory, (14) self-control, (15) tact, (16) patience, and (17) imagination.

The factors are important, we know that. But are

they determining factors? Do they always bring success? A man must "work hard" to succeed; but does "hard work" always bring success,—does it *determine* success, does it guarantee success? That is another question.

### **Are These Seventeen Qualities Valuable Assets or Determining Factors?**

Take them one by one, or in groups:

*Health:* I know a man in *perfect physical health*, he has strong muscles, he has the strength of two ordinary men, his complexion is clean, skin ruddy, eyes clear,—yet he's an idiot in a Massachusetts asylum. I know another man, who has been in poor health for twenty years, yet he is one of the most successful men in the United States. Health is a valuable *asset*, but it is not one of the *determining* factors of your effort to succeed.

*Good Appearance:* I know a man with the bearing of a Royal Prince, splendid shoulders, pleasing manners, attractive smile, and he looks you directly in the eye,—yet he resides at Sing Sing.

*Hard Work:* I know of men—yes, ten thousand men, a hundred thousand men, a million men—who have "*worked hard*" for a quarter of a century, yet they are not successful.

*Enthusiasm, Industry, Persistence, Sincerity, Self-Confidence:* I know a man, who, during the first year of the war, spent his time collecting money to publish certain literature to be distributed among the boys in the trenches. The purpose of this was to convince the men that they should worship the Lord on Saturday

instead of on Sunday. He was and is *enthusiastic, persistent, sincere and earnest in his effort, and self-confident*. Yet he is not a success.

*Concentration, Determination, Honesty*: There is a certain man of whom I have known for several years. He *concentrates* his mind so intently on his work that he often forgets to eat and sleep; he's *determined* to win out and he is absolutely *honest*,—but he's—well,—for seven years he has been inventing a shirt that will not wear out and that need never be washed. All his honesty of purpose, concentration and determination have not made him successful. He is in an asylum out in Pennsylvania.

*Memory, Self-Control, Tact, Patience*: I know a man with a marvelous *memory*. He remembers the names of hundreds of people; never confuses one with another. And certainly he has *self-control, tact* and infinite *patience*,—yet he has not succeeded greatly; he is the footman who opens the doors of the limousines of the women who shop at a certain department store.

*Imagination*: I know a girl, who for ten years ran a machine in a Massachusetts shoe factory. When I once questioned her as to what she thought each day during her work, she replied: "Oh, I just start the machine agoin' and then I *imagine* I'm one of the duchesses I read about in the novels."

From the foregoing, you must conclude with me, that—although the factors mentioned are helpful secondary assets—they are *not* the **DETERMINING FACTORS** that make success certain. We shall not neglect these secondary factors, they will be taken up later. But, when taken up, they will be treated as

factors *subsidiary* to the determining factors. It is the use of the determining factors which makes success *certain*, makes it impossible to fail.

### ***If Not These, What Are the Factors?***

*To succeed, you must (1) climb up out from under the limitations of self, circumstances and conditions; and (2) do something in such a way that you become a leader in rendering service and securing just compensation for your service.*

Read that sentence again; it contains more ideas than you at first perceive. It includes not only the five factors that make your effort successful but it also suggests the *process* of succeeding and the *means* of carrying out the process.

The determining factors included are: (1) to *free* yourself of limitations and hindrances; (2) to *do* something; (3) to be a *leader* in what you are doing; (4) to render *service* by your leadership; and (5) to *secure just compensation* for your work and leadership and the service you render to others.

These, then, are the five determining factors of your effort to succeed: *freedom, action, leadership, service, justice.*

*Freedom*,—*overcoming* the limitations of self, circumstances and conditions.

*Action*,—*doing* something—not mere thinking about it or dreaming of it or desiring it.

*Leadership*,—leading others in doing the work you do—doing it *better* or more *rapidly* or more *efficiently* or more *effectively* than others do it.

*Service*,—leading in what you do in such a way as to render *service to others*.

*Justice*,—*securing* just compensation for the services you render.

If you *free* yourself of all limitations and obstacles, if you *do* something in such a way that you make yourself a *leader*, if your work is of *service* to others, if you demand and secure a *just* compensation for your work,—then you ARE a success.

Think of these forward and backward and backward and forward, turn them upside down and inside out, look at them and through them,—and you will know that if you use *all* these five factors you cannot fail.

To this point I have given you a general idea of but two groups of factors that always determine success: first, the determining factors of the *steps* you must take; and second, the determining factors of the *effort* you must make in order to succeed.

There are three other groups of determining factors: (3) those that determine the success of the *process* you use; (4) those that determine the *field* in which you should work; and (5) those that determine the *means* you should use in carrying out the process.

## PART E—FACTORS THAT DETERMINE THE SUCCESS OF THE *PROCESS*

The moment you begin considering the factors that determine the success of the process, a new viewpoint must be taken. It is the YOU viewpoint.

You may study a painting as something separate from yourself. But when you, yourself, paint it—that is, visualize and perform the process—the quality of

the finished painting depends upon your artistic conception or lack of it, your skill in execution or lack of it,—your process has entered into and become a part of the painting.

If you are to succeed in doing anything—raising mushrooms, running for the Senate of the United States, getting a ten dollar salary advance, studying these lessons—anything and everything—relate *your mind* to the process of planning it and doing it successfully.

And, since your mind enters into the process, becomes a part of it, and controls and directs it,—certainly, then, the process of your mind action determines the success or failure of the process of your planning to succeed.

The process of your mind determines your success or failure: (1) in deciding whether a proposition is good or not; (2) whether the plan of carrying it out will succeed or fail; (3) whether or not the plan can be carried out.

Plans, good looking plans, inspiring plans—millions of them—fail. When such a plan is presented to Age, Age says:

“Looks good, if it will work out.” Youth says:

“Of course it will work out, it's got to.” Age is cautious, because of sad experience.

### ***Thought-Out Plans Often Fail! Why?***

But why do well thought-out plans fail? Ah! Some one little step is left out!

Perhaps there is but one weak link in the entire chain, but because of that one link, the chain breaks.

Perhaps there is but one little hole in the dyke, but



because of that one hole, the entire country is flooded, scores of people drowned, thousands of people made homeless.

Perhaps there is but one little part missing in an automobile—only the spark-plugs—but, though all the rest of the parts are perfect, the automobile will not run.

And perhaps there is just one little part missing in your plan of the process. Yet that one idea left out or not considered makes all the rest of it fail.

There is a process of planning and doing of everything. There is a process of buying. You succeed if you use all the factors that make the process complete. You fail if you omit even one step—or but one part of one step—of the process.

### ***You Insist Upon Examining Every Part of the Suit.***

You refuse to buy a suit or a gown if the salesman refuses to permit you to go up close to it to examine it, that is, if he insists that you stand forty feet away, examining it only from that distance. At that distance you are able to obtain a general idea of the suit or gown,—but, it is only a *general* idea.

You refuse to buy for a very good reason: looking at it from that distance, you are not certain you will succeed in buying. You know you may *fail*,—that you may buy a suit that is defective in make, or made of shoddy instead of new wool, or of a color or pattern you will not like, or of a cut that will not please you, or of a size that will not fit you.

If you are wise, you refuse to buy anything so

long as your mind has taken but one step of the process,—obtained **ONLY** a *general* idea of *the thing as a whole*.

If you wish to succeed, refuse to act in anything you are planning or doing so long as your mind has but a general idea of the whole proposition, process, or plan of action.

*No complete knowledge of a thing, plan or process can be obtained merely from a general idea of the whole.*

### ***You Insist Upon Seeing the Whole Thing.***

Also, you refuse to buy a suit or a gown if the salesman will *not* permit you to examine the whole thing. If he permits you to examine but one small part of it at a time—a little section no bigger than a postage stamp,—certainly you refuse to buy. You refuse to buy unless you are allowed to see the thing as a whole thing.

If you are wise you refuse to buy anything so long as your mind has taken but one step of the process,—obtained **ONLY** *specific and definite knowledge of each of the parts*.

If you wish to succeed, refuse to act in anything you are planning or doing so long as your mind has specific knowledge only of the parts of the thing.

*No complete knowledge of a thing, plan or process can be obtained merely from specific knowledge of its parts.*

Thorough knowledge of anything or process is acquired by three mental steps: first, your mind grasps a *general idea of the whole* thing even though it at that moment possesses no definite knowledge of the parts;

second, it obtains *specific knowledge of each part* one at a time; third, it forms a *definite and complete knowledge of the whole thing as a whole*—composed of definite knowledge of each of the parts, of the relation of each part to each and all the other parts, and of the relation of each part to the whole.

Failure follows your best laid plans if you do not use all three of these factors. If you have not employed them all in the first place, you flounder around and partially fail until circumstances or the opposition of other people compel you to use them all, either consciously or without knowing it. If you finally succeed, it is because you have been forced to use them all.

Do not omit any one little part of the process. If you do, you will fail to see the relation of each part to every other part, of each part to the whole—if you leave out the spark-plug of your plan or any other essential factor—it will fail.

### ***Give Your Thought Arms and Legs to Act.***

If your laundryman should iron your shirt first and wash it afterwards,—well—you know what you would call him. Even the success of laundering a shirt requires that certain steps be taken in a certain *order*: (1) washing, (2) starching, (3) drying, (4) dampening, (5) ironing.

The ideas of your process must be related in order,—otherwise they are useless, formless, inert, lifeless,—like the wrecked mass of a mangled engine—all the parts are there, but they have not form and are not related.

Give your thought form. Relate the parts. Give

it arms and legs with which to act. Otherwise; it cannot make your process successful.

If in the past you have attempted to succeed without giving your thought this definite line of action: (1) a general idea of the whole process; (2) specific knowledge of the parts of the process; (3) complete knowledge of the whole process,—why what can I say? Just this: you have assumed that a formless, lifeless body can win success for you. If order is important in laundering a shirt, certainly it is important in planning to succeed. Give form to your thought processes. Vitalize the *action* of your mind.

The parts must be put together in this *order*: (1) general idea of the whole; (2) specific knowledge of the parts; (3) complete knowledge of the whole.

### **Apply It Now.**

This is the method I have used in writing this series of lessons, in presenting each lesson of the series and each separate subject of each lesson. Study it in this way. And not merely for the study, but for *development of this habit of mind action* so that you may use it in successfully meeting every problem you are called upon to meet in life.

For practice as well as information, read each lesson three times!

First, a reading to obtain your first general idea of its contents. This first general idea will not be complete: it compares with the first glance you give to a new suit of clothes the salesman brings out for you.

Second, a detailed and careful reading of each subject of the lesson, each subject by itself in the order

given. This gives you specific knowledge of the parts; it compares with your feeling of the cloth of which the suit is made, your examination under sunlight to determine the exact color, and your examination of the cut and style and make of the garment.

Third, a re-reading of the entire lesson that you may build in your mind a complete knowledge of the whole lesson, of each subject of the lesson, and of the relation of each subject to the whole. This compares with your standing before the mirror clothed in the suit you contemplate buying. After you have examined the material, the pattern and color and style and make, you want to put all these parts together in your mind—to *know* if the suit fits you as a whole.

If you omit any one of these three steps in purchasing a suit of clothes, you may be “taken in,”—you may *fail* to make a good selection.

So, also, if you omit any one of these three steps—in the study of these lessons, in the practice of the process of succeeding, in anything you are thinking or doing—you may *fail* to obtain that which you desire to obtain.

### ***Test These Truths.***

At once apply this process to the work you have done:

What is the *general idea of this lesson?*

The Factors that determine success.

What are the *parts* of this whole lesson of which you now have specific knowledge?

- (1) The Factors that determine the *Steps* you must take to succeed,—(a) Knowledge, (b) Process, (c) Means, (d) Doing.

- (2) The Factors that determine the kind of *Effort* you must make to be successful,—(a) Freedom from Limitations, (b) Action, (c) Leadership, (d) Service, (e) Justice.
- (3) The Factors that determine the *Process* you must use to make yourself successful,—(a) The Three Factors, (b) using them to Vitalize the *Action* of your mind by giving it form: general idea, first; then specific knowledge of parts; third, complete knowledge.

What are the fourth and fifth groups of factors that have been mentioned but not yet studied in detail to give you specific knowledge of them as parts?

- (4) The Factors that determine in what *Field* you must work to attain your greatest success.
- (5) The Factors that determine the *Means* you use to make your effort and process successful.

Test the truth for yourself: Is not your general idea more definite? Has not your thought more form?

### ***A Bird's-Eye View of the Course.***

Test it further: What idea have you at present regarding the entire course of lessons; of what they contain and the proportionate amount of space given to the different subjects?

The course consists of seven lessons. They are:

I—THE WHAT—the Determining Factors of Success.

II—THE HOW—the Method—The Dual Process.

III—THE HOW—the Three-Fold Means of Doing.

IV—THE DOING—Overcoming Limitations of Self by Application of the Process and Means.

V—THE DOING—Overcoming Limitations of Circumstances and Conditions by Application of Process and Means.

VI—THE DOING—Making Yourself a Leader in What you Do by Applying the Process and Means.

VII—THE DOING—(1) How to Make Your Work Serve More People by Applying the Process; and (2) How to Secure Just Compensation by Applying the Means.

**One-Seventh—What; Six-Seventh—Process, Means, Doing.**

Only this first lesson—one-seventh of the whole—is devoted to the WHAT of Success. Two-sevenths treats of the HOW of the *Process* and the HOW of the *Means*. Four-sevenths—more than one-half of the entire course—deals with the DOING,—that is, the *Execution* and *Application* of the Process and Means. One-seventh devoted to the WHAT of Success; six-sevenths to the Process, the Means and the actual Application of these.

Now that you have obtained a general idea of the whole course, the entire scheme of the plan is clearer, is it not?

Returning, then, to the subject of determining factors, you find two more specific parts of the general idea of this lesson which we have not yet discussed: the factors that determine the *field* in which you should work, and the factors that determine the *means* you should employ.

## PART F—THE FACTORS THAT DETERMINE THE *FIELD* YOU SHOULD CHOOSE

There are but three fields of work: (1) making, handling or creating *things*; (2) using *words*; (3) leading and directing *people*.

The first factor that determines the field in which you should work, is your *native ability*—the ability you possess and that which you are capable of developing. But, do not center your thought upon personal limitations that may prevent you winning success in any one or more of these fields. Certainly, you can overcome all limitations.

If, however, you are now fitted to lead in using words and you choose another field for which you are not fitted at present, it may take years to fit yourself to render real service in the new field. You can do it, but for years you withhold the service you might render to others.

Choose your field, rather, on the dual-bases of ability and service. Choose the field in which you can render the greatest service to others for the longest time.

Then let nothing hinder you. Even if you were born dumb and yet have ideas that are helpful to humanity and possess skill in expressing them, you can succeed in the field of using words,—for there is the typewriter which you can operate with your fingers.

### ***Meet the Needs of Others and You Succeed.***

The second factor that determines choice of a field of work is this: The Needs of Others.

This is so self-evident, it seems unnecessary to



write a word about it. When presented in a concrete illustration it is so simple that it seems ridiculous. Everyone knows that a man will fail today if he invests five million dollars in a factory to make one horse shays. The mass of people no longer need one horse shays.

Superfluous as this subject may seem, it is not superfluous when you come to the vital problems of today. We talk of making a success in manufacturing, in production, in foreign trade, in financing. All these matters are important.

But the most important field of effort today and of the next half century is the work of adjusting human relationships. To bring about peace and harmony and co-operation in industry, in social life, in government, in home life, in individual life—the field of working with people offers the greatest opportunity of service to others and of success. Think of this in deciding in which field you shall work: The Needs of Others.

This is but the general idea of two factors that should determine the field of your work. The detailed study of the application is left to succeeding lessons. But, that you may have a clear idea of the whole series of lessons before proceeding to the specific knowledge of the parts, it is presented now.

## PART G—THE FACTORS THAT DETERMINE THE *MEANS* YOU EMPLOY TO SUCCEED

One more, and the last, group of determining factors: The Factors that determine the *means* you must employ to succeed in anything you attempt to do.

There are three means—words, tones, action.

More and more we are coming to understand the unity of all things. We are coming to understand that, after making a thing well, lack of success is often due to failure in marketing the thing. No matter how well and how perfectly you make a thing, you cannot continue your work successfully unless it can be sold.

You may have the ability and the art of making the best bread in the world, or the best suit of clothes, or the ability and art of writing some of the best manuscripts. But, if as a baker, your bread cannot be sold; if as a tailor, your suits cannot be sold; or if as an author, your manuscripts cannot be sold—then you fail. For unless they are distributed they do not render service to others; and you fail if you give them away because you do not win just compensation for yourself.

When you realize the unity of all people and all things in all efforts, you know that success depends upon service and that service depends upon leading or managing or directing people to recognize the value of the service rendered.

The recognition of your work and of yourself depends upon how other people are led to know of your work. Realizing this relationship of all work to all people, you see the need of discriminating in the use of the means that you should employ.

### ***Don't Make Love By Shouting.***

No young man can succeed in convincing the girl he loves of the fact that he loves her by sitting across the room, twenty feet away from her, and shouting at her in the high pitched tones of the professional lecturer or campaign orator—"I love you!" The kind and

quality of tones are more important than words in leading other people successfully. Many and many a failure is due to the fact that your tones tell falsehoods even though your words tell the truth.

All that I am here writing regarding tones applies equally to action.

There are two factors that determine the means you should employ to make an effort successful. The first depends upon the nature of your work and the second upon the nature of the people with whom you are dealing.

This is also but a general idea of the factors that determine the means you must employ to succeed. The entire third lesson is devoted to a detailed study of this subject.

Scan the whole thought of this lesson—it deals only with the basic determining factors of success. From it grasp this: No matter what your limitations at present, no matter what conditions surround you, no matter what circumstances oppose you,—you cannot fail—there is absolute certainty of success—if you employ only the basic determining factors, and all of them—in guiding your efforts, in determining the field, and in using the process and employing the means. All must be used; and when all are used, success is guaranteed.

## PART H—MORE SPECIFIC KNOWLEDGE OF CERTAIN FACTORS

When you come to the practice—the actual process of succeeding in everything you do—your *effort*, above all other things, will determine your success.

The *steps* you take will become a part of your effort. The *process* you use and the *means* you employ will be applied to your effort. And your success in any *field* of work will depend upon your effort in that field.

Already you have in your mind the general idea of the entire course and the general idea of this first lesson. Moreover, you now have a general idea of each one of the five groups of factors that determine and guarantee success. But, since all of the other factors are of value only in relation to the effort you make, it is essential that you give more attention to each one of the five factors that determine the success of your efforts—gain more specific knowledge of each part—freedom, action, leadership, service, justice.

### ***First, Free Yourself.***

To make yourself free indicates that there is *something* that hinders you or holds you down, something from which you must liberate yourself—limitations you must overcome.

This is indicated by the original meaning of the word "succeed": "*to climb out from under,*" or, as some latin writers used it, "*to mount from under.*"

This, as you see, suggests two factors: "*out from under*" suggests that there are limitations over you, holding you down; while "*climbing*" or "*mounting*" suggests action on your part.

These limitations, as already stated, are of three kinds—the limitations of your personal self, the limitations of circumstances, and the limitations of conditions. Among the scores of limitations, that can be grouped under some one of these headings, are: limitations of ill

health, of appearance, of social connections or lack of them, of the necessity of earning your living in one line of work while preparing yourself to succeed in another, et cetera, et cetera.

Certainly, before your efforts can be successful, you must be free. Perhaps your first success will be the attainment of freedom,—from self limitations, or circumstances, or conditions—that stand like rocks in your path to success.

### ***Action, Action—But Vision Also.***

Very often I hear it said that there are two classes of men in the world: those who talk, and those who do. And it is suggested that those who talk, fail; while those who do, succeed. Certainly action is one of the basic factors that determine the success of your effort, but action is more than physical doing. Action includes both mental action and doing.

Moreover, your doing will not be successful unless it is preceded by successful mind activity. If you have made a mistake in buying an automobile, your mind made mistakes previously in thinking about that automobile—you *thought* that that automobile possessed certain qualities which it does not possess. If you have made a mistake in conducting your business, it is due to your inefficient methods or policies. And these in turn are the results of your mistaken thinking.

On the other hand, thousands of people fail after they have planned most minutely, most carefully, most successfully—an entire course of action that would result in success if carried out. But after they have planned it, they fail to complete it by doing.

Balance mind action by doing!

I am not discounting the value and importance of idealization, imagination and vision. No great industry was ever made successful, no great railroad was ever built, no invention was ever made and widely marketed, except as the result of vivid imaging and great vision.

No man ever succeeded greatly unless he was able vividly to image and idealize what might be and what should be. No man ever attained great success without great vision of the future. On the other hand, worlds of ideas—idealized and imaged and visioned—lead but to failure unless they are put into action.

### ***Unless You Lead, You Cannot Succeed.***

But action or doing is not enough. There are thousands, yes, millions, of people who do—do—do from the day they enter active life to the day of death; and yet, they never attain what we call success. By their doing, they hold their own; but they do not succeed because they do not *lead* in the work they do.

If your work is making, handling or creating things, using words, or managing and directing people,—you do not succeed unless you *lead*. But you do succeed wherever and whenever you make yourself a leader.

If you make *better* things than others make, or make them a little more rapidly or efficiently, you lead in making things and your reward is success.

If you handle things more effectively than others handle them, you become a leader in handling things and your leadership brings you success.

If you create things,—that is, discover or invent

them—you become a leader and attain success if the things you create give service and, providing also, you are capable in leading other men in marketing the things you create.

For the more detailed study later on, please note that there are but three fields of work and consequently but three fields that demand leadership: (1) making, handling and creating *things*; (2) using *words*; (3) managing and directing *men and women*.

### ***The More Service the More Success.***

Many people excel in doing and in leading without attaining success. They fail because they do not render service to others. There are leaders of people who fail; instead of rendering service, they injure not only their followers but society as well. There are writers—users of words—who fail; their writings do not render service and hence cannot be sold. There are leaders in making and handling things who fail; the things they make or handle do not render service to others, are not demanded, hence not sold.

A man may even be a leader in creating things and fail, because the things he invents do not render service. You know of a hundred inventions of no use to humanity—of no service.

On the other hand, the inventor who creates things that are of service succeeds. Edison is the inventor of a score or more of very important things, each one of which renders service to millions of people. Consider but one of them. He developed the improved carbon telephone transmitter which made the telephone a commercial possibility capable of giving service to millions

of people all over the world, from Alaska to Afghanistan, and from Buenos Ayres to Christiania. Such service rendered is a certain determinant of successful effort.

*Doing* something, doing it in a way that makes you a *leader*, and leading in such a way as to give *service*: these are factors that determine—that guarantee—success to your effort.

Do, lead and serve,—and you will find yourself at the shrine of success.

### ***It Is In This You Often Fail.***

Although doing, leading and serving take you to the shrine, they do not put the sacred chalice of success in your hands to keep and hold as your own. You may do your work well, you may lead in doing your work, and the work you do may be of great service,—yet you may fail to secure just compensation if you omit the last factor that determines the success of your effort.

This is justice: justice to others and justice for yourself. As an excuse for failing, the complaint that one has not been justly compensated is heard more often than any other excuse of which I know. I am aware that many people think and feel that just compensation should “fall” into their laps without effort on their part, providing they have worked well, led in their work and given service.

But truly to succeed, you must be able to deal efficiently not only with things and words, but also with *people*,—for there are three fields of work: (1) things; (2) words; (3) people.

Obtaining justice is not the result of dealing efficiently with things or words. Justice is a factor of



human relationship. It depends upon your dealings with people and how you manage the dealings of other people with you.

If you make or handle or create things well, you may succeed in making or handling or creating *things*, yet you may fail to secure just compensation if you do not know how to direct the people with whom you deal,—that is, the people who contract to work with you, the people who buy from you, or the entire public to whom you render service.

### ***If You Cannot Lead People, You Cannot Secure Justice.***

Again let me emphasize these truths: (1) *justice is a matter of human relation*; (2) *to succeed in securing just compensation for your services you must be a success in dealing with people even though your principal work deals with words or things.*

Sins of omission bring failure just as certainly as do sins of commission. If, in your effort to succeed, you fail to develop the ability and capacity of handling people efficiently, then you have omitted one of the five factors that determine the success of any effort and you will fail unless someone else does this work for you.

If you fail for this reason, do not blame others. If you fail to obtain just compensation for work you have done well and for work that leads in giving service, look to yourself. Make yourself a leader in dealing with people as well as a leader in dealing with things and words, and just compensation will be your reward.

There is justice in the world,—more perhaps, than you think. God—or whatever you wish to call It—rules

the world. If it were not so, all things would disintegrate over night. Evil separates, disrupts and destroys. Good attracts, binds together and unites.

But when you think of things and conditions in parts only, you often misjudge just as the Hindu who felt only of the elephant's trunk. Think clearly: judge not the whole by a part, nor a part by the whole. Every effort in life brings its own just and full reward, but no more.

### ***Justice Is Sure; Success Is Certain.***

The world is just; it rewards you for what you do, but it does not reward you for what you do not do. If you confine your work to but four of the five factors that determine the success of your efforts, you will fail in attaining all that you think you should attain.

You may, then think the world unjust. But each factor brings *its* just reward; no more. If it brought more it would not be just. The use of a part of the factors will not bring the full success that is the reward of using all of them.

If you have failed, I ask you again to look within.

You have infinite power, you have infinite possibilities. If there are limitations of self, or circumstances or conditions—no matter what they may be—you can overcome them by the use of the process and the means.

No matter how often you have failed, you can succeed, you will succeed, if you use *all* the factors that determine the success of your efforts.

In truth, if you use them all, there is nothing on earth or in it, on the waters or under them, in the air

or in the realms above—absolutely nothing that can prevent your succeeding.

If you use them all, all things will work together for your good and your success.

## PRACTICE

### I

If your tailor is to succeed in making a suit that fits you, he must take your measure. If you are to succeed in your work you must take your own measure.

### MEASURE YOURSELF

- 1—Vision a past effort,—do not merely *think about* it; close your eyes and *picture* it.
- 2—Have you tried to succeed by mistaking helpful assets for factors that *determine* success? If so, your efforts have been as mistaken as the blind Hindu's idea of an elephant.
- 3—In planning your work, have you thought of *leading* in it, or *just doing* your work?
- 4—Have you planned to give the greatest *service* possible?
- 5—Have you realized that justice is a human relation: that securing an advance in salary or a better position depends upon the *means* you use in dealing with people even more than upon your work with things. Merely doing your work well keeps you doing your work well; it is doing your work well plus your dealing with people that advances you.

### II

If your tailor merely measures you, you will not succeed in getting a suit, unless he makes the cloth into

a suit, according to the measurements. If you merely measure yourself, you will not succeed in getting the results you wish, unless you make your effort according to the determining factors.

### REVISE YOUR PRESENT WORK

- 1—Vision it in its entirety; close your eyes to SEE yourself doing it.
- 2—What factors of effort—freedom, action, leadership, service, justice—are left out? Put in whatever is left out.
- 3—What factors of process are left out: clear general idea of the entire process of how you should carry it out; or specific knowledge of each step of the process? Vision all of the process; put in whatever you have left out!
- 4—What factors of the *means* are left out? When you ask for a raise in salary, even though your words request a raise, do your tones and actions tell your employer that you do not expect him to give you a raise; do they even tell him you are afraid you don't deserve it? If so, change them! Make your tones and actions (as well as your words) say: I ask this raise because I deserve it, and I expect you to meet my request. Use *all* three means.

### III

Fix Chart A in your mind to keep ever before you the general idea of the entire Success Process.

### IV

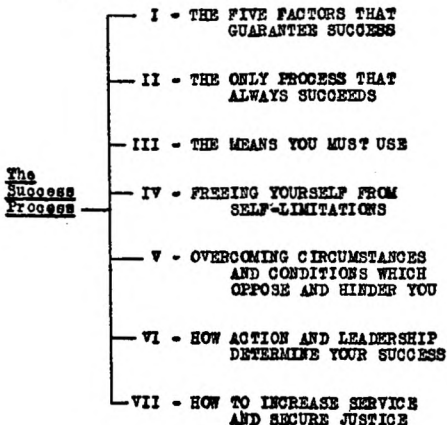
Fix Chart B in your mind to prevent you leaving out any of the factors that determine success—the de-

termining factors of the steps, the effort, the process, the field or the means.



CHART A - THE GENERAL IDEAS OF THE SUCCESS PROCESS

(There is only one efficient way by which the human mind obtains information of what to do and how to do it; (1) a general idea of the whole thing or process; (2) special knowledge of each part of the entire thing or process; (3) complete general knowledge of the entire thing or process, formed out of what the mind learns from the two steps mentioned above).



Success is guaranteed only by knowledge and discriminative use of all of these.

Fix these seven subjects in your mind so that you can always see them in order whenever you wish to do so, - no matter where you are nor what else you are doing!

CHART B - THE FIVE FACTORS THAT "GUARANTEE" SUCCESS

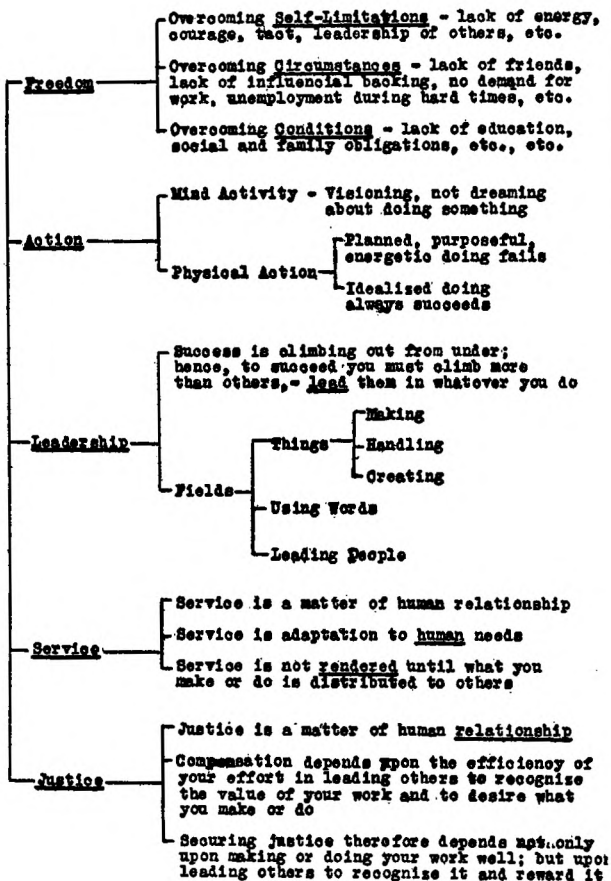




CHART C - PERSONAL QUALITIES VS DETERMINANTS OF SUCCESS

(The highest and best personal qualities are essential to the character of the individual; but, as success is a matter of human relationship as well as a matter of individual character, essential personal qualities do not guarantee success).

Essential Personal Qualities Are:

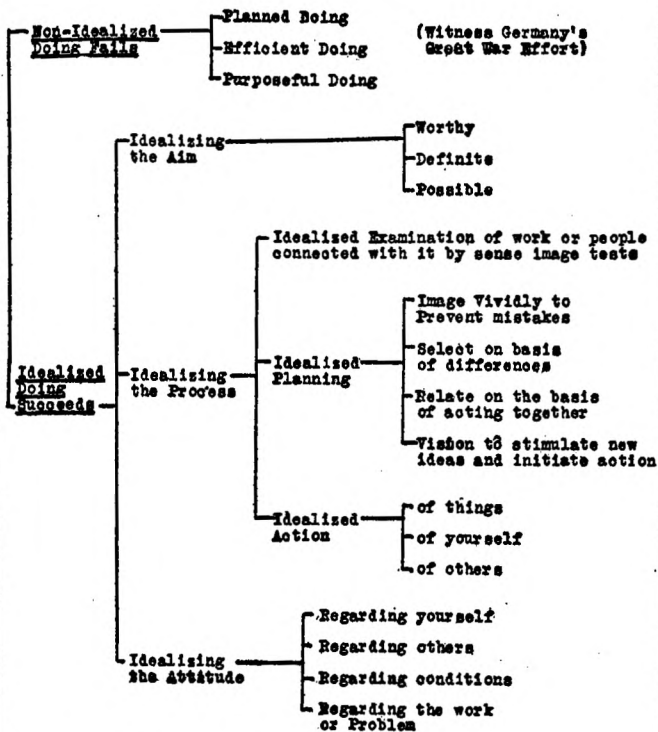
Health, Good Appearance,  
Hard Work, Enthusiasm,  
Industry, Persistence,  
Sincerity, Earnestness,  
Self-Confidence, Concentration,  
Determination,  
Honesty, Memory,  
Self-Control, Fact,  
Patience, Imagination,  
Et Cetera, Et Cetera

The Determining Factors That Guarantee Success (see CHART B) are:

1. Freedom - including Self, Circumstances, and Conditions
2. Action
3. Leadership
4. Service
5. Justice

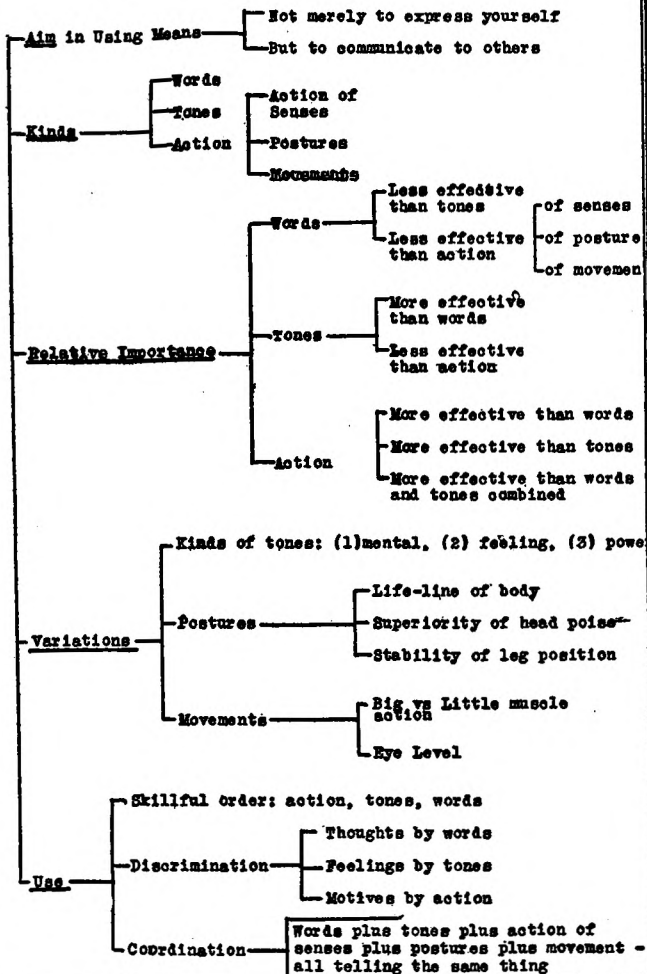
(Note: All personal qualities relate to Self; self is but one of the three phases of freedom. Since all essential personal qualities combined form but one-third of one of the Determining Factors - that is, the Self of the Factor of Freedom - they, being but a small part, cannot, by themselves, guarantee the success of the whole).

CHART D - THE ONLY PROCESS THAT ALWAYS SUCCEEDS



(An intelligent and well-intentioned man possessed of a high ideal may be a danger and a criminal menace to himself and society. It is only when he idealizes the process of using his ideal that he becomes a benefactor to himself and others, - attaining success because he renders service.)

CHART E - THE MEANS YOU MUST USE





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# *THE SUCCESS PROCESS*

*By Brown Landone*

*SEVEN LESSONS IN LEADERSHIP  
IN ANY LINE, GIVING THE FIVE  
FACTORS, THE PROCESS AND  
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JUSTICE.*

## *LESSON TWO*

*The Only Process That Always Succeeds*

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# THE SUCCESS PROCESS

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By Brown Landone

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A COURSE OF 7 LESSONS GIVING THE (1) GENERAL IDEAS AND THE (2) SPECIAL KNOWLEDGE OF EACH PART OF THE ENTIRE PROCESS BY WHICH SUCCESS AND LEADERSHIP ARE ACHIEVED. WITH FIVE CHARTS

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## LESSON TWO

*The Only Process That Always Succeeds.*

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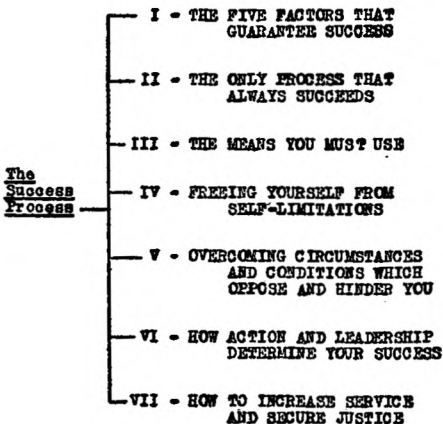
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CHART A - THE GENERAL IDEAS OF THE SUCCESS PROCESS

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# The Success Process

By BROWN LANDONE

## LESSON II

### THE ONLY PROCESS THAT ALWAYS SUCCEEDS PART A—THE SUCCESS OF THE GREATEST AFFAIR IN HISTORY

CERTAINLY, Germany had a *purpose* in starting the war and in continuing it. But, the Allies had an *Ideal*,—the maintenance of international justice and the preservation of the rights of humanity. It was this *idealized* aim of the Allies that bound them together: united nations having a combined population of 900,000,000 people. If the Allies had not been united by a common idealized aim, they would have lost the war. The results due to their united action would have been impossible without this *idealized aim*.

An idealized aim, carried out in accordance with an idealized process and supported by an idealized attitude, won; it always wins.

The Allies idealized not only their aim, but the process of war.

And, also, in every allied country, the people idealized the process of *supporting* the war. When it was necessary to save food we saved it. We went without this or that—without meat on meatless days, without wheat on wheatless days. But we did more than ac-

cept the process, we "idealized" it. We made it a matter of patriotism—almost a religion—a service of brotherly help to our Allies and our men over the sea.

When we needed more money—we so idealized the process of supplying it that we felt wrong inside if we did not buy all the bonds we could afford to buy, and more.

Then also, we carried out the process successfully because we idealized our *attitude*. When more ships were needed, college boys and highly paid business men did manual work in the shipyards; and when more munitions were needed, women,—whose white hands had never before known kitchen work—worked long hours at greasy factory machines. The new thing—the thing that brought phenomenal results—was the idealized attitude. No work was drudgery; it was an idealized part of the efforts of a great brotherhood.

It was the Allies' idealized aim, idealized process and idealized attitude that unified their efforts and made victory possible and certain.

On the other hand, IF Germany had been lead by an idealized aim, IF Germany had made the same effort to idealize the process of waging war that she made to violate every idealized attitude of human society—IF she had not destroyed homes and industries of the enemy, IF she had not wantonly slaughtered civilians, nor sunk passenger ships, nor murdered women and children—IF Germany had done none of these things, the United States would not have been drawn into the

conflict—neither would fourteen other nations,—and Germany might have won the war.

It is only an idealized aim, process and attitude that *always* wins.

A definite, non-idealized purpose backed by gigantic preparation and stupendous effort usually fails; in fact, it always fails in the end.

## PART B—DIFFERENT WAYS OF DOING THINGS

There are several ways of doing things, but the *idealized way* is the only way that *guarantees* success.

The idealized process of succeeding is the general idea of this lesson. That you shall realize its value, determine to use it in everything you do and never fail to use it,—know first that neither one nor all of the other processes of doing things ever guarantees success.

There are three non-idealized processes. They are: (1) “mere” doing; (2) purposeful doing; (3) planned or thought-out doing.

### ***The Failure of Anna, the Faithful.***

Returning from one of my trips to France, I found there was much work I should do and do quickly. Within three hours after leaving the ship I had rented a temporary office and had telephoned an agency to send me two stenographers.

One of the stenographers sent me, brought four letters from previous employers commending her and her work. For the first she had worked two years;

for the second, six years; for the third, four years; for the fourth, five years,—all of which is evidence that she had passed her eighteenth birthday and that she had had plenty of experience.

Her recommendations asserted that her work was rapid, exact, neat and that she herself was dependable; in fact, each letter emphasized that she was a *faithful* worker. As her first name was Anna, I at once thought of her as Anna, the Faithful.

“How much do you wish?” I asked.

“Well,—with my experience, I certainly couldn’t work for less than \$13 a week.”

Astonished? Indeed I was. Seventeen years of work, and asking but \$13 a week! Not much of a success!

Of course, I hesitated in employing her; for how could any stenographer worth but \$13 a week after having had seventeen years of experience be of any service? But I needed someone at once and I could not help being sorry for her, so I took her on trial.

She took dictation well and transcribed it correctly.

But when I gave her letters requiring only customary answers and asked her to answer them herself, she replied, “Oh, I wouldn’t know just what to tell them.”

When I outlined a brief of a subject on which I had been dictating for three days and asked her to elaborate it, she replied: “Oh, I don’t know anything about *that* subject.”

And one day when the typewriter was out of order, I asked her to fix it herself instead of waiting for a repair man to come,—for every hour counted in my work; but she replied: “Oh, I don’t know how to do that!”

No knowledge even of how her typewriter worked, although she had run one for seventeen years!

Anna, the Faithful, was a faithful machine; but she had no idea what her work was about, no thought of how she was doing it, no ideal of doing her work better than she was then doing it, nor of doing anything else in her life.

In mines and stores and factories and offices, there are millions of good workers, like Anna, the Faithful. They learn to do one thing—even learn to do it well—and then, forever afterwards, they “merely do.” They drudge, or toil, or labor, but they do not work, and—they do not succeed.

“Mere doing” never leads to success,—for back of it there is no idea of the process, no desire to improve it, no thought-out plan, and no ideal.

### ***Purposeful Doing.***

“Purposeful doing” is one step in advance of “mere doing.” It is based upon an idea of the process and is stimulated by a desire.

One young man I know had been in the same shipping office from 1910 to 1914. By 1914 he had been advanced to the head of a department. He had had an

idea of what to do, of how to make good with the boss; and a desire to make good. But his idea was this: "If I please the boss, he'll advance me." So with no ideal, he schemed and complimented—appealing to the vanity of the boss—and was advanced. He made progress in position, but his progress was not success.

After the start of the great war, there came to his firm the opportunity of greatly increased trade with France. He was chosen for important work, but he failed and was discharged within three months. An idea of how to succeed carried out with a definite purpose—Germany had these—fails.

"Be a man or woman of purpose!"—I read that so often. Why, the bank-robber and tramp are men of purpose. The bank-robber has a purpose in robbing; he may succeed now and then in doing his job and he always succeeds sooner or later in being caught,—yet his life is not successful and he is not a success.

The tramp has a purpose in asking for a "hand out"; he may succeed now and then in getting it and he always succeeds in making himself a useless member of society,—yet, his life is not successful and he is not a success.

Moreover, even well-intentioned purposeful doing fails if not idealized. You know the "I've-got-an-idea" man. He works and works on one idea after another, but it is always someone else who makes a success of it.

Purposeful doing is based upon an idea and a de-

sire,—but it fails because it lacks a thought-out plan and an ideal.

### ***Planned Doing.***

Even well-planned, carefully thought-out doing leads to thousands of failures. Many a young man, intelligent, enthusiastic, hard-working and earnest—starts in business for himself and fails,—even after he has planned and thought out his entire problem. When he begins, he sees success—big success—in two or three years at most. But in six months the sheriff may close him up as a failure. Even planned doing, based upon ideas, desires and thought-out processes, fails unless the process is idealized.

Idealizing the process is more than mere thinking-out the process. Thinking of how to do things has gone on since the world began. The best thinking of how to do things is called common sense. Idealizing the process is more than common sense—it is idealized common sense.

### **PART C—JUST WHAT IS THE IDEALIZED PROCESS?**

But what is this idealized aim, this idealized process, this idealized attitude that makes success certain?

I have been using the words “*ideal*,” “*idealize*” and “*idealization*” very often, have I not? And I shall use them more frequently in all the following lessons. Hence let us understand each other in using these terms.

The word "ideal" is not limited to moral, ethical or spiritual conceptions of life. We form an ideal of a table, of a home, of a bank account, or of the way of doing anything just as certainly as we form ideals of ways of living.

Last summer an additional main line subway was opened in New York City; also a crosstown shuttle connecting the old subway with the new one. A new routing of passengers was necessary. More than a million people were compelled to learn to travel by new routes.

For days before the new system was put in operation, the newspapers carried columns of descriptions of the new system and how to get from one point to another. Most of the people of New York read the directions previous to the opening. Hence they had *ideas* about the new routes, they *thought* about them,—but probably not one in a hundred thousand—when he read the directions over and over again—ever *idealized* the new routes or idealized himself going about the city by means of the new routes.

### ***A Million People in a Senseless Confusion.***

On the day of the opening, intelligent men and women crowded and jammed each other; went where they did not wish to go; even got lost, though many of them had known New York City all their lives.

The confusion and jamming of the mob at two transfer stations were so great that scores of women



fainted and many were seriously hurt. It was necessary to close the crosstown subway for a month to prevent accidents—actually to prevent people killing themselves and each other because of their confused mob action.

More than a million people lost their heads. And all of this confusion, trouble, injury and delay could have been prevented if they had spent *but five minutes* in idealizing the process of traveling on the subways.

I took a description of the routes from a newspaper; read it carefully. Then I closed my eyes to visualize both the new and the old routes. I visualized myself using the new route from my home to my office; I pictured myself on the cars, changing where descriptions said changes must be made; I visualized every bit of the journey to my office door. Then I visualized one trip after another to other parts of the city, until I had *seen* myself using every new and every old route of all the subways.

After this, it was impossible to be confused; impossible to make a mistake.

Millions of others *thought* of the new routes, but certainly very few consciously visualized themselves traveling on them. Yet every individual in New York could have done it in five minutes if they had but been in the habit of idealizing the process of doing things.

This is one illustration of what I mean by idealizing the process,—making the ideal of doing the thing complete in your mind before actually doing it.

### ***Idealizing the Process in Creating New Things.***

And now another illustration of the successful result of idealizing the process,—but an entirely different problem—the process of creating things—just to show you more of what the process is and to what different kinds of doing it can be applied.

A hundred years ago the only efficient instrument in *real* existence for cutting hay and grain was the scythe. The actual scythe was a long curved blade attached to a double curved handle. The actual process of using it was to swing it in a semi-circle.

Many had tried to improve this instrument by sticking to their ideas and thoughts of its *reality*. They devised many different machines with curved blades, two or three times as long as that of the scythe, to be swung in the same way, except that they were to be swung by machine power instead of arm power. All these efforts failed, although each of the men had ideas, desires, and thoughts about what he was doing and wanted to do.

The one man with an *idealizing* attitude took up the problem. He took it away from the *real* thing; he no longer thought of the actual instrument that was used to cut grain. In his mind he idealized all the different methods of cutting and all the different instruments that could be used to cut anything—no matter what it was.

He took the problem out of the realm of reality into the realm of ideality. In his mind, he took all

kinds of cutting machines apart—destroyed their reality as machines—but he kept an ideal—an idealized image of the use of every part. Then he selected an image of one part from one machine and an image of another part from another machine, until he had formed a new ideal—an idealized image of an *idealized* machine that did not exist in reality at that time.

Now in this process it happened that the inventor, in his idealizing the process, found that the scythe would not do at all as the basis of a mowing machine, but that a sliding series of *shear* blades would do. This invention was successful.

But this, you say, is only imagination, visualization. You are wrong. It is more than imagination, it is idealized imagination. It is more than visualization, it is idealized visualization.

#### PART D—JUST WHAT DOES “IDEALIZE” MEAN?

In idealizing the use of the new subway routes, I imaged *all* of the factors: the old subways, the new subways, where these connected, the new routes, the changes, and myself using the new routes and making the new changes.

The successful inventor of the mowing machine imaged *all* the factors: *all* kinds of cutting machines; *all* the parts of the different machines; and *all* the processes of cutting.

Such imaging is ideal, for it is *complete*. That is what "ideal" means.

*An ideal is a mental image of an object, individual, condition or process in which an idea is conceived to be COMPLETELY REALIZED.*

An ideal is more *complete* than an idea. The ideal of an end to be obtained is ideal only because it recognizes no lacks, there is nothing wanting, it is *complete*.

An "ideal," then, is a complete standard in the mind which we wish to realize; "to idealize" is to make an idea complete and to give it such character that we desire to make it a reality; "idealization" is the process or act of completing an idea in this way.

#### PART E—THE PARTS OF THE IDEALIZED METHOD

The idealized method embraces: (1) idealizing the end you desire to attain; (2) idealizing the three steps of the process of obtaining it; and (3) idealizing your attitude: these are the same three idealized factors that made the Allies successful in their great undertaking.

#### PART F—IDEALIZE WHAT YOU WISH TO ATTAIN

The ideal of the end you wish to attain should be definite, possible, and worthy.

Did you as a boy, long and wait for the time when you would be a policeman,—and instead are you now an architect?

Did you as a boy, dream of and wait for the time when you would be the locomotive engineer running the train through your village,—and are you now one of those who sit in the Cabinet of the President?

Did you as a boy, idealize the circus clown and train to become one,—and are you now a minister of the gospel, teaching men the deeper truths of life?

Did you as a boy wish to go to foreign lands as a missionary,—and are you now a business man turning out chairs or automobiles or airplanes?

If so, you did not attain the definite ideal you set up for yourself; yet you did attain your ideal of doing something, being somebody worth while.

Life certainly teaches one great lesson: the ideal you attain seldom comes dressed as you expect it to be dressed.

Yet, to succeed, you must make your ideal definite.

*But in making it definite, limit it by standards only—never by material restrictions.*

I remember two country boys—Jim and Charles. They did not know each other, but I knew both of them. Both were determined to become college presidents. Their ideals were definite.

### ***Jim Succeeded, Charles Failed.***

But Jim's ideal was defined by a *standard* only. The standard set was a college *presidency*. Charles' ideal was made definite not only by a standard but by a material restriction. He was determined not only to

become a college president, but to become *the* president of *the* college in his *home* town. His ideal was limited materially,—to becoming the *one* particular president of *one* particular college in *one* particular town.

Both Jim and Charles became noted in their college work, both became college professors. But Jim took one good position after another, always looking forward to becoming the president of some high class college; and he succeeded in attaining his ideal.

Charles, however, kept his eye on that one particular college and hence did not take advantage of certain good positions offered him, fearing always that they might take him too far away from the goal of his ideal. There was no reason why Charles should not have become a college president had he not again and again refused positions that would have led to presidencies in colleges other than that particular one in his home town.

Thousands of men and women fail to attain their ideals merely because in attempting to make their ideals definite they restrict them as to time, place, or condition.

Make your ideal definite as to standards, but do not limit it by material restrictions.

### ***What Is Impossible?***

Second, choose an ideal that is possible of attainment; but remember that the impossible of yesterday

is the possible of today and that the impossible of to-day is the possible of tomorrow. Oh, the successes that might have been had it not been for that one thought—impossible! Banish it!

Why, there is only one limit to what is possible—that limit is the limit of the *means* to be employed. Possibilities are never limited by the nature of the problem. If you climb to the top of the highest mountain on earth and shout with all the power of your lungs and voice—of course it is impossible for you thus to communicate with Mars. But you fail only because of the *means* you use, not because of the nature of the problem. It may not be long before we discover some new form of radiant energy by means of which it will be possible to communicate daily and hourly with people living on many distant planets. Communication is the nature of the problem, its possibilities are unlimited.

### ***Open Wide Your Eyes.***

The fields for your success are unlimited. The main thing is to open your eyes,—see the limitless possibilities about you, waiting for you!

From the early ages of the cave-man, up through the centuries, millions of men and women saw steam rise from the surface of heated water; yet, not until one man's mind devised means of using it, did any one deem the steam engine possible.

For millions of years the moon has been pulling

the waters of the earth away from the shores and then up against the shores again, exerting tremendous force; the possibility awaits you,—harness it!

For millions of years the sun's rays have been shining—the source of the only power of our universe, the source of all heat, all electricity, all light, and a thousand finer forces; the possibility of harnessing those powers awaits you!

But get back to earth: the possibilities of an ironing machine for the kitchen; a window screen that will keep out dust,—yes, and one that will keep out noise; a means of cooling offices and factories in summer (just as essential to life and health and efficient work as heating them in winter); and the possibilities of your own business and of you, yourself!

### ***Add Quality Value to Your Ideal.***

Third, make your ideal *worthy*. Its worthiness should be determined by the needs of others, and by your own character. Your ideal should be so worthy that it urges you to climb out from under limitations, that it impels you to do something, that it makes you a leader, that it spurs you on to render service and demand a secure just compensation.

Vision your ideal! Do you find in it a single factor that is unworthy? If so, cut it out! Cut it out, even though you now think that your plan will fail if you do so! Do not fear! For each unworthy factor so cut out, you will discover—when you idealize your plan—



a thousand worthy factors that can be used to make your success certain.

If you are not succeeding,—vision in your mind all the factors of the ideal toward which you are working. Are you squandering your effort by not making the standard of your ideal definite? Are you limiting yourself by hedging your ideal about with material restrictions? Is your ideal possible of attainment,—that is, are you using the right means of carrying it out? Is your ideal worthy of your highest effort? Is it so worthy that it *compels* you to act?

Your ideal is your starting point and the end of your effort; to succeed you must have one! You cannot win success even though you use the idealized process, if there is no ideal beginning and no ideal end toward which to work.

Although your ideal of the end you desire to attain is merely the “star” to which you hitch your wagon,—yet much—so much—so very much—depends upon the way you do the “*hitching*.”

## PART G—THREE STEPS OF THE HITCHING PROCESS

Idealize the entire process of hitching your ideal to your doing. Idealize all the steps to make your method complete. These three steps are: (1) making an idealized examination of every factor that relates to your plan or proposition; (2) idealizing the plan, it-

self; (3) idealizing the doing,—the carrying out of the plan.

## PART H—IDEALIZE THE PROCESS OF EXAMINING YOUR PLAN

Assume that you are a building contractor.

To succeed as a contractor, you must *do*,—actually construct buildings according to the terms of your contracts and make profits in doing so.

But, to build successfully, your doing must be preceded by *plans*,—approximately correct estimates of the costs of materials, amount of labor required to complete the job, general conditions hindering or helping, et cetera.

And, to plan successfully, your estimates must be preceded by *examination* of all the facts that will or may enter into your planning and your doing.

Successful examination, successful planning, successful doing, all three mean but one and the same thing—idealized examination, idealized planning, idealized doing.

The purpose of an idealized examination is twofold: (1) to discover any weakness or omission in the thing, the proposal, the proposition, or the plan; (2) to discover new factors of which you have not thought,—factors that will help in making the plan a success.

### ***The Five Factors.***

There are five factors to be examined: (1) the thing proposed; (2) the time element; (3) conditions

now existing and the conditions of the future; (4) the other people who must be connected with it; and (5) yourself.

You succeed in carrying out your contract provided you have made *no mistakes* regarding time, conditions, the work of others, and yourself. Such mistakes can be prevented only by an examination of each and all of the factors.

### ***What Caused the Collapse of the Great Quebec Bridge.***

But is it possible *always* to prevent all mistakes? The great Quebec Bridge fell down in the process of construction. Certainly all the factors that entered into its construction had been given careful consideration by great engineers and months of exact figuring and estimating had been done. And certainly the engineers and constructors did not purposely build it in such a way that it would collapse, delay their work, injure their reputation as bridge builders, and cause loss of life.

Yet, since it did collapse,—someone—evidently many engineers—allowed some serious mistake to get by.

Can such mistakes in examining a plan—no matter what it may be—be prevented?

If so, How?

From the failures of the noted engineers who planned the Quebec Bridge and the colossal blunder and stupid failure of the great engineers who planned

two of the new subways of New York City—of which I shall tell you soon—you are convinced that the most expert and careful thinking about a plan and the most exact examination of it does not guarantee success, does not prevent failure, does not prevent mistakes.

But how, then, can you prevent such mistakes?

*Only by testing every factor of the plan by idealized sense images!*

“Idealized sense images! What on earth are they? What sort of—; well, tell us; what are they, anyway?”

### ***The Recipe of Common Sense.***

Certainly common sense tells you that you should not promise to construct a five story apartment building in five hours. Usually you rely on common sense. But what is this common sense? *Common sense is merely the unified use of certain senses so many times by so many people that the use has become common.*

When we use over and over again a process or a thing that is a combination of several different processes or things, we ultimately come to forget the several parts and think of the thing only as a whole.

So, also, what we call common sense is a unified use of certain senses which we have used together so many times, that we come to forget the special sense images that are unified in its action.

When I eat good cake, I think of it as *cake*; sometimes I may think of the sugar and flour in it, but I

seldom think of the butter in it. Yet, if the butter is left out, the cake ceases to be good cake.

And not having in mind all the sense images that unite to give us perfect common sense, we often forget to use the images of one or more senses and hence mistakes pass unnoticed,—mistakes that lead to failure.

### *How I Was "Taken In".*

You know as well as I do that not many things in an antique shop are antique. Well, last week I was nosing around in one of the antique shops I know. I ran across a massive silver tray. I know from past experience that all such antique silver trays are solid silver, for in the old days they made no plated ware. Common sense told me: "that silver tray is a genuine antique because the pattern is old, the form is old, the workmanship appears old, and the stamp is of a time long passed."

The shopman turned the tray this way and that way that I might see all these things for myself; and after examining it carefully, I decided to buy it, paid for it and had it sent home.

I was there when it arrived. I opened the box myself and lifted the tray out of it. Then I lifted it again and carried it into the dining room. I was pleased at having discovered this old tray, joyed in having been able to buy it,—but already something new was beginning to work in my mind.

Some vague something said that another vague

something was not just right. At first the idea was very vague. Then it became clearer. Finally I thought, "that tray doesn't *seem* to be as heavy as a solid silver tray of that size ought to be." I picked it up again; I tested it by my sense of weight. It *was not* as heavy as it should have been.

In the shop I had not *lifted* it; I had allowed the shopman to do that. Hence I had not used all of the senses of my common sense. That I had been "taken in" was proved to me when I took it to a reliable silversmith who showed me that the tray—although a marvelous imitation—was after all made of light-weight metal thickly plated with silver.

I failed in examining the thing because I did not make my sense tests *complete*. And completeness, you remember, is one of the qualities of idealizing,—and consequently of idealized examination.

This explains an "*idealized sense*" test, but it does not explain "*idealized sense images*."

### **What Are Images, Anyway?**

Are images only ideas? Not at all. Images are *pictures* in the mind. "Idealized sense images" then, are the complete pictures in the mind that are made by the senses, themselves.

There are *twelve* kinds: images of the senses of color, sound, smell, taste, balance, motion, heat, cold, weight, direction, and also images of the tactile and pressure senses.

Testing every factor of your plan by "idealized sense images" means testing by the pictures made by *all* of these senses.

If you are testing a *thing*, use the senses themselves.

If you are testing *plans or propositions*, use the *sense images*.

But why do sense *images* test more certainly than ideas and thoughts? Why is their test more certain than the careful figuring and thinking of engineering experts?

Because your thought—without sense imaging—is never complete, seldom concrete, never vivid. You think *about* a yard, a foot, or an inch; but can you image each of them exactly? Can you draw a line that is exactly a yard long? Can you do it every time you try? If not, you cannot *image* a yard. The *image* is much more definite, more concrete, more exact than the idea or thought *about* it. This is the reason for the catastrophe of the Quebec Bridge: the engineers were trained to think about yards and pounds, strain and weight; but they *imaged* none of them.

The *thought* about a pound is no more the *image* of the pound, than the three letters "c—a—t" are the image or mental photograph of your cat.

### ***If Plan Sounds Too Good, Examine Factors.***

Hence idealize your examination of every plan or proposition; and do it by all the sense images possible.

Remember there are five factors to be examined: (1) the thing proposed; (2) the time element; (3) the conditions now existing and the conditions of the future; (4) the other people who must be connected with it; and (5) yourself.

Examine first as to the *time* factor. To make ten million dollars in ten weeks or to build a five story building in five days sounds too good to be true. But, why? Is it the use of sense images that tell you so? Most certainly.

Time is measured only by units of movement. Units of movement are perceived only by our sense of motion. Our basic unit of time is the day. We sense that unit and know it only by sensing the difference between the movement of the earth in one direction and the apparent motion of the sun in another direction. It makes no difference if the sun only appears to move from east to west—the means by which we know this is our sense of motion.

To make no mistake, then, in estimating time, you, as a building contractor, should sense consciously the time it will take to put up the building. To judge this correctly, you image the structure of the building, its size, the number of rooms, the labor conditions existing, the number of men you can secure and how much they can or will do each day.

Then turn your sense images upon conditions as a special factor. Visualize and idealize in your mind, the conditions of the labor market: the number of men you



wish, the attitude of labor unions, whether or not they are liable to strike during the time set for you to finish this building. Image also the conditions of the market as to materials: steel, brick, cement, woodwork, flooring,—every single kind and quantity of material that is to be used.

### ***Examine Others And Then Yourself.***

Next, turn your sense images upon the men—as a special factor.

Picture in your mind all who will be connected with the work. See them working. By images of the sense of sight and motion, idealize how much each man will do in a day; how much all will do; how rapidly and efficiently they will work.

This brings your examination to yourself,—as one of the special factors. How much time are you able to give in supervising it?

Many men fail over and over again because they desire or plan or contract to do more things in a given time than they are able to do. If you, as a contractor, already have five buildings under way, to be completed in the same time,—then image, before you make any decision, the amount of your time required in completing these buildings and the amount you will be able to give to the new work.

Of course, you cannot be certain that you have examined every one of the factors by images of every one of the senses unless you take each factor and examine

it by images of every one of the senses, using each sense by itself, one at a time.

If, in the case of a building contractor, every test so far suggested is satisfactory, you may still fail in your attempt to carry out the contract, if you have not examined yourself by *all* the senses it is possible to use for this purpose.

What about testing yourself by the use of the senses of color, movement and weight? Look in a mirror: your skin is dull and yellowish, although a month ago it was a healthy pink. Your sense of weight tells you that you have lost two pounds a week on an average during the last month. Your movements are shaky and your limbs tremble. Certainly, if these conditions exist, you ought not to add a new problem to the work you are already doing.

To choose, then, a plan or a proposition that cannot fail, examine every single factor by the idealized images of every one of the senses.

## PART I—FOUR PHASES OF IDEALIZED PLANNING

Then, after you have tested the plan or proposition by an idealized examination of all the factors and after you have decided that it is possible to make the plan succeed, the next step of the method is this: *idealize the plan*,—how to carry it out.

There are four phases of idealized planning—(1) imaging, (2) selecting, (3) relating, and (4) visioning.

## PART J—VIVID IMAGING OF THE FACTORS OF YOUR PLAN

The first phase of idealized planning is vivid *imaging*. This is very important because every idea or thought or judgment is composed of images.

Turn, then, to your plan, vividly imaging every step of it—every factor, person, material or condition to be included in it. Sit with your eyes closed and picture these. Mere thinking about them is not enough. If your images are not vivid, make them so by adding more sense qualities. For this, see the practice at the end of this lesson.

### *Is Your Mind Filled with Skeletons of Corpses?*

A sponge is a skeleton,—the remains of a corpse. In fact, it is a whole colony of skeletons of corpses bound together.

Your mind is living consciousness but you often permit the greater part of the contents to die. The content is usually but a colony of skeletons of the corpses of ideas that were once alive, of ideas that were once vital.

You can remember of course; and ~~think~~, and reason, and decide—your mind still soaks up ideas as the sponge soaks up water—but are you thinking in vitalized images?

Napoleon thought in *images*, not in *words*. In his tent, planning the battle, Napoleon *saw* his men, *saw*

the battle ground, *saw* the opposing army; and saw them all in *action*.

The inventive genius forms in his mind clear, vivid images of every part of the machine he is constructing. Before it is made he *sees* each part separately and he *sees* all parts assembled and working together. After examining a new machine he is able at any time to *re-image* a picture of the machine. He *re-sees* the image when the physical object is no longer present. You look at the same machine; but, after leaving it, you are able *only to think about it*. Vividness is a quality of the minds of geniuses. It can be developed.

The safety and saneness of any and every step of your thought and action depends upon vivid imaging. And when I assert that safeness and saneness are attained only by vivid imaging I am not basing my assertion upon some pet theory of my own but upon actual results: the phenomenal success of those who have used vivid imaging and the sad failures of some of the biggest men in the world who have not used it.

### ***A Colossal Failure by Scores of Expert Engineers.***

For six years some of the greatest engineering experts of the world—and many of them at that—have been engaged in planning and constructing a dual subway system in New York City. One of these lines is built from the center of New York City under the East River at Forty-second street. A second subway tunnels under the river at Sixtieth street and joins the first line.

The engineers of the two great companies have been working together for several years so that the track extending from this junction out over Long Island might be used for the cars of the two different companies.

All the engineering plans, all the careful inspection and checking up of blueprints, all the figuring of details by experts, all the review of figures made over and over again to be certain that every factor was correct,—all these did not prevent one of the most ridiculous and stupendous failures ever made in engineering construction.

And remember that this mistake was not made by amateurs, but by scores of engineering experts and hundreds of the expert assistants and mathematicians who had had years of engineering experience.

### ***The Stupid Mistake That Was Made.***

Concrete beds were laid for the rails; concrete stations were built; and, since the gauges of the cars of both companies—that is, the distance between the wheels—were exactly the same, every one of those experts thought during all those six years that it would be possible to run the two types of cars on the same track.

But after all the concrete work of miles of subway had been finished, after the platforms of all the concrete stations had been laid, after one company had been using the lines for a year and the tunnel of the other

company was about complete,—then, and then only, it was finally discovered by someone, that,—although the wheels of all cars were equidistant—the floors of the cars of the two companies were not the same width.

In order to prevent accidents, the side edge of every subway car must run within a few inches of the station platform. If the station platforms had been narrow enough to permit the wide cars to enter, then when the narrower cars came in there would have been an eight or ten inch space between the platform and the cars. This, with the tens of thousands of people stepping on and off cars daily would mean that the number of accidents would be greatly increased and certainly many deaths would result.

Hence it became evident that it would be necessary either to lay two sets of rails or to tear down the construction work of the platforms, making them narrow enough to permit wider cars to enter the stations and adding sliding floors to the edges of the platforms so that they could be run out when the narrower cars came in.

### ***And So Easily Prevented, Too.***

This gigantic failure, ridiculous if it were not so serious, was the result of the well thought-out plans, carefully estimated plans, every detail of which had been figured out by some of the greatest civil engineers of the world and checked up by expert mathematicians.

And all this could have been prevented if but one

man of all the scores and hundreds of engineers employed during the six years, had imaged nothing else but the two kinds of cars.

If, instead of thinking of the cars, he had *imaged* them—imaging the front or the back ends of the two kinds of cars—he would have *seen* that, even though the wheels of each kind of car were the same distance apart—the bodies of the cars of one company were a foot wider than the bodies of the cars of the other company.

Moreover, if he had imaged these cars running along the tracks entering the stations, he would have *seen* that two cars of different widths could not enter the same stations with platforms a fixed distance from the rails.

Unrealized figuring and thinking—figuring, thinking and planning without definite vivid images—usually leads to failure.

Image vividly, then, your entire idealized plan and every factor entering into the plan. Failure to image any one small part—if it be but the end of a car in the building of an entire subway system—often results in stupendous failure costing scores of millions of dollars.

### ***Image Vividly to Help in Persuading Others.***

There is another reason for vivid imaging: I give you but a general idea here; we shall take it up more in

detail in studying leadership in handling and directing other people.

As you do not work in the world alone, it is necessary to know how to persuade and convince other people of the value of whatever you are doing or of the value of what you are planning to do. You can convince some men by argument, but no man can be persuaded by argument.

To persuade a man, you must create a desire in his mind, and desires depend upon images of the things you have or the ideas you are presenting. Consequently when idealizing your plan and especially in vividly imagining every detail of your plan, think of the images you shall use when it becomes necessary for you to persuade somebody to join you in your work.

Lately I have been reading the history of aeronautics, balloons, airplanes, dirigibles; I have *thought* much about them. But I had no great desire to ride again in an airplane until a friend of mine came in about a week ago and described to me a trip he had just made.

His description brought up a hundred vivid images in my mind of a little glass enclosed limousine airplane with wicker seats; vivid images of the easy gliding through the air, the beautiful panorama below, the quickness in going from one place to another. And, consequently, all of these vivid images created in my mind a desire for another ride in a plane.

You will note in these lessons, that I say almost nothing about reasoning and judging, and I omit these



subjects purposely. If your imaging is vivid, and your selection and relating of images carried out as I present them in this lesson, you cannot make a mistake in reasoning or in judging. Saneness and safety of all thought depends upon the completeness of the vivid images that form your thought.

To make your plans vital, sane and safe, make every image of every factor of the plan complete and vivid.

#### PART K—IDEALIZE THE *SELECTION* OF WHAT WILL SUCCEED

But this is not all the process of succeeding—there are three other steps in the idealized process of planning and the next is *idealized selection*.

What thousands of failures have resulted from mistakes in selection; selection of plans, processes, propositions, people and courses of action!

And all failures in selection are based upon mistakes in thinking. If you made a mistake in buying that suit last month, it is because you *thought* that suit possessed certain qualities which it did not possess.

But there is an idealized process of selecting that prevents failures. It is the process: (1) of recognizing likenesses, and (2) of discriminating differences. If you do not idealize the process, you will select on a basis of likeness. And selection by likenesses leads to mistakes and brings failures.

### **Why You Fail in Making Investments.**

Oil was discovered in California *west* of the coast mountain ranges. The wells were gushing thousands of dollars of oil per day. A friend of mine visited the desert lands *east* of the mountain range and in the crevices of a gully, accidentally found soaked chunks of earth. The earth was oily. He felt of it, it felt oily. He looked at it, it looked oily. It felt and looked *like* oil-soaked earth found in the oil region west of the mountains.

In his mind, he saw oil gushers in this region *like* those west of the mountains. In his imagination, he saw himself many times a millionaire *like* the men who discovered oil west of the mountains. As many men knew he was on that trip he kept his discovery to himself. He invested all his savings in that desert land. To secure additional options he borrowed all he could borrow. All his thought and action was based upon recognition of *likenesses*.

Then the experts found a *difference*. It looked like oil, but it was not oil. It felt greasy just as petroleum feels greasy, but it was not petroleum. It was of no value whatever.

It is so easy to see likenesses. It is the lowest type of mind action. It is incomplete. It leads to mistakes. It leads to failure.

Idealize the selection of the factors of your plan: in choosing your people, in deciding upon the best means

of carrying it out. Make your decisions because of differences, not because of likenesses.

### ***Ah, That Girl Just Ahead of You.***

And in doing this think also of the leadership work in handling and directing people. Qualities of likeness *attract* you, but it is qualities of difference that leads you to *decide*.

You are a young man. You like a certain friend of your sister. She may, perhaps, be your sweetheart. She is a charming girl, beautiful, blue eyes, dark hair, trim of form, graceful in movement, and she dresses well.

One day you come from your office, and as you reach the street you see a young lady a little ahead of you. She is trim, neatly dressed, her hair is dark. In clothes and form she looks *like* the friend of your sister. You hasten your step. It is the *likeness* that attracts your attention and the likeness that also attracts you. As you hurry to catch up with her you note how gracefully she walks—her carriage and movement also are *like* those of your friend. Your heart beats faster as you catch up with her. You lift your hat, flash a smile, and speak. She turns and says: "Laud o'massy, white man, yoh shuah is the mos'—now yoh jus' shuffle yo'self along."

You made a mistake because of likenesses; and certainly you are *convinced* of it by the first glimpse of one single difference.

Later, in the study of leading people, you will

learn the use of these methods; how to present qualities of likeness to attract and interest and create desire and how to present qualities of difference to convince.

## PART L—IDEALIZE THE PROCESS OF *RELATING* IMAGES

After you have vividly imaged every factor of your idealized plan, after you have eliminated all the selections based upon likenesses and kept only those factors decided upon because of differences, after you have done this so that you know—are convinced—that your plan has no element of failure in it, it is then necessary to relate all the factors in your mind in such a way *that they will work out when put together.*

Although there are scores of ways by which your mind may relate images, there is only one method of relating them that guarantees success.

It is this: relate the images by *functional* association. Will the parts work together?

Relate them in order: as to the times when you wish them to function; as to the places where you wish them carried out; as to conditions and positions.

Mere thinking about the relationship is not sufficient to prevent mistakes; idealizing the process is necessary.

### *The Cyclone and the Physician.*

Immediately following a cyclone in one of the cities of South America, physicians were called here and there to attend the injured. So far as I know, all except one

responded immediately to the first call. This one—even though people were running to his office, begging him to go at once to this injured person and to that one, even though other people over his telephone—still in order—were beseeching him to come to this section or that section of the city,—yet, he did not leave his office until he had idealized the functional relation of all things, conditions, effects, and places that would be or should be or might be connected with what was to be done.

First, he imaged—pictured in his mind—all the different kinds of injuries reported to him, and, in addition all the possible injuries he might be called upon to treat;

Second, he imaged all of the medicines, antiseptics, instruments, accessories, et cetera, that would be required or might be required; visioned his own supply and the surplus to be obtained at the drug store;

Third, he imaged what should be done to aid the rapid future recovery of those injured—the wisdom of wrapping each up in a warm blanket immediately after first aid—as protection from the after-chill of the storm;

Fourth, he imaged the places at which the most seriously injured were reported to be; pictured himself going from one place to the next by the shortest routes; and repeated the process, imaging in route order the places at which the less seriously injured were reported to be.

Then he began action: (1) scribbled a list of the materials he would need; (2) ordered his office girl to

get them at the druggist at the corner and to stand on the curb so that he might grab them from her hands when he should start out; (3) telephoned a department store a block beyond the drug store ordering a clerk to stand in front of the store with fifty blankets; (4) selected from his operating room every instrument that might be necessary; (5) ran to his car and drove to the drug store, to the department store, and then on his way to the injured.

As a physician he was no better than many others in the city, but the records show that he attended more than twice as many cases as any other physician in that city during the next four hours and also that not one of those he attended suffered subsequently because of chills.

This one hundred per cent increase of number of cases attended and his one hundred per cent efficiency in preventing subsequent collapse was the result of the five minutes he spent in idealizing the functional relationship of every factor of his plan and his process before beginning to carry it out. He did this in five minutes because it had been his practice for years to idealize the process of doing things.

### PART M—VISIONING YOUR PLAN

The last step in idealized planning is visioning. Not visualizing—that takes in only the images of sight—but visioning. This gives it the added clearness of perfection which an ideal gives. See the thing in com-

pleteness with all the factors necessary for success. See the plan worked out. This visioning intensifies your *desire to attain* the success you wish to attain by your plan and it increases your *desire to act and to act at once*.

Many millions of plans have been imaged—their factors selected and related—and yet the plans are allowed to die because the persons who planned them did not vision the plans sufficiently to impel themselves to initiate action.

To psychologists it is a well known fact that there is never an impulse to act except when brain centers become so stimulated that a surplus of energy exists. It is also known that action is never initiated except when the surplus energy of the brain centers becomes so great that it demands expression.

The power to initiate is very rare; much more so than the capacity which makes a man a great executive. The impulse to initiate, to carry your plan into action, comes only from visioning your plan, from awakening the brain centers—so filling them with the desire that you are compelled to act.

And this visioning, stimulating you to initiate action, also initiates something else. When one brain center is supercharged with the energy of your mind, it radiates energy to other brain centers.

This means new ideas, new relationships—a score or a hundred new helps—such a wealth of them that you wonder where they all came from. And, since they

come from visioning safe and sane images, they are reliable helps—inspirations of what to do and how to do, that cannot fail when used.

Idealized planning, then, includes: (1) vivid imaging for safety and saneness and the fixing of these images in your mind so that you may use them in the future in persuading others; (2) selecting the parts of your plan on the basis of differences and fixing in your mind these factors of differences so that you may use them later on in convincing others; (3) the functional relating of all the factors so that they will act together efficiently as to times, places, conditions and processes; and (4) and lastly, visioning your plan, making it glow as an ideal, as a star,—increasing your desire to attain; impelling you to initiate; to act, to turn the idealized plan into idealized doing.

#### PART N—IDEALIZING THE FACTORS AND PROCESS OF *DOING*

Already you have seen that mere doing, purposeful doing, planned and thought-out doing, do not lead to success. And you have also seen that idealized doing always brings success. Here, then, I elaborate *how* you idealize your doing and the factors that should be idealized in action.

First, idealize the *thing* itself in action; second, idealize *yourself* in action; third, idealize *others* in action, those who are helping you and those who are liable to oppose you.



What does "idealizing action" mean? Just this: After you know your ideal is definite, possible and worthy; after you have examined it in an idealized manner, testing it by images of all the senses possible; after you have idealized your plan by vivid imaging, by differential selection, by functional relating and by visioning that initiates action—then *see* the thing actually working out. Vividly see it working out in your mind before you put it into action outside your mind.

The great pioneers who planned the first transcontinental railway were men of genius. In their minds they saw trains running over tracks that were not yet laid. And so it has been with every other great achievement.

### ***The Idealized Doing of Mr. Morgan.***

I remember seeing the late Mr. Morgan a few years ago, out on a balcony of a hotel in Egypt. There he sat by the hour; his eyes closed, not moving a muscle. If one did not know, one would assume he was merely dozing. But those who intimately knew him told me that, after sitting thus for an hour or two, he would dictate a dozen cablegrams that would successfully direct financial operations in all parts of the world. During the time he seemed to be dozing, he was visioning in action the things that should be carried out in the financial world; and he visioned them in action so perfectly in his mind, that, when put in action, they always worked out successfully.

Of course you are not now dealing in millions of dollars in the world of finance, but the same process Mr. Morgan employed makes any and every effort successful.

First, give attention to yourself. Idealize yourself in action: (1) the condition of yourself when in action; and (2) your use of the means to be used in performing your action.

### ***Idealize Yourself in Action.***

As to your condition: If this afternoon you are to go to one man or a group of men to present something, it is necessary for you to present in order to succeed, image yourself with the man or with the men, image yourself at perfect ease, image your confidence in yourself, image your self-control when talking to them, when contradicted by them, even when ridiculed by one or more of them.

Image these things in your mind before you go. It builds in brain paths which makes the doing of the thing but a mere repetition of a thing already done.

Note, however, that I say *image* these things,—not merely *imagine* them, not merely think *about* them.

Image also the impressions you see yourself giving to others: Are you appearing as sincere as you are sincere? Are you appearing as reliable as you are reliable? Are you appearing active and energetic and sane and safe? Remember, it is not only *what* you are, but

the *impression* you give to others that determines results in dealing with others.

Idealizing the action *builds* in brain paths. Then, when you come to the actual doing, you have a habit of doing it successfully already established.

Moreover, the more times you idealize the doing, the stronger and more permanent these brain paths become, so that when you go into action, it seems that you are merely repeating what you have already done and what you have already succeeded in doing. Consequently there is no hesitancy, no doubt, no lack of confidence, no lack of ease, and no mistakes in your action.

## PART O—IDEALIZING YOUR ATTITUDE AND THE RESULT

You remember that the idealized process is composed of three factors: (1) your idealization of the end you desire to attain; (2) your idealization of the steps of the method—idealized examining, planning, and doing; and (3) your idealized attitude.

This idealized attitude relates to people, to conditions, and to the universe.

Of course, you begin with yourself for you must take some kind of an attitude toward yourself. You may take one extreme or another or any point in between. You may think yourself a worm or a god. You are free to take any attitude toward yourself you desire to take; but there is only one attitude that leads to success, and that is the idealized attitude!

Just as idealized planning is more than mere thinking out a plan, so an idealized attitude toward yourself is more than thinking well about yourself.

Take my own habits. I have habits I wish to overcome—such habits we all call “bad habits.” I have made *effort* in the past and changed some of these habits; I am making effort today and changing others.

Every *effort* I make, makes me *think*. The more effort, the more thought. I do not make an *effort* to change good habits, therefore I do not think much about them. I make effort only in changing bad habits, therefore I usually think of the bad habits and only the bad ones.

Consequently the attitude of mere *thinking* gives me a wrong conclusion regarding my habits.

It is the same with you. Yet, when you image yourself *completely*—that is, ideally—you find you have a thousand good habits to one bad habit. The idealized attitude toward yourself makes you see this,—makes you see yourself as you really are. Hence more confidence, more courage, more hope, more joy,—and more accomplished.

### **What Do You Think Of Yourself?**

Change your attitude. It is incomplete thinking that makes you see yourself as a son of sin, suffering, sorrow, weakness, mistake and failure. Think of yourself as you are. Idealize yourself, a man or woman of goodness and desiring to be good, a man or woman doing

those things that make for happiness and make for joy, a man or woman of strength because you are overcoming weaknesses of the past, a man or woman who succeeds because you are idealizing the end you desire, the process by which you attain, and your attitude toward yourself, toward others, toward all conditions, and toward the universe itself.

This idealized attitude does not make you a trusting simpleton, for the idealized attitude also idealizes wisdom and the use of it. It does not exaggerate your good points nor minimize your weaknesses. It makes you see yourself as you are, not as you appear to be. It restores balance, because mere thinking about ourselves is out of balance.

And idealize your attitude toward others, "That which ye seek ye shall find." If you look for pettiness and meanness and dishonesty in others, you will find them. If you look for bigness, generosity and honor, you will find them. If you think that all men are trying to crush you, you will be crushed, for your attitude is such that it closes your eyes to all the opportunities they offer you and all the help they would give you. If you idealize others as willing to help you, as men and women who intend to do the square thing by you, you will find help and a just reward.

The idealized attitude changes everyone it touches.

What a change in life, when we practice the habit of holding the idealized attitude toward others! Probably not one person in forty thousand of the people in

New York City is a pickpocket; but how joyless life is to the one who fears every other passenger on the subway car is a pickpocket. Or the physician who washes with a disinfectant, the arms of an office chair every time a patient has sat in it.

### ***Idealizing Conditions Changes the Method.***

The idealized attitude changes all the *conditions* of life. It changes our attitude toward business, our activities in business, and the business itself. It does not make us blind to obstacles, nor lead us to neglect them, but it makes us idealize one or more good methods of overcoming them—then we do not fret about them nor fear them.

It leads us to expect good results, and, expecting good results, we plan better. When we plan better,—that is, in a more idealized way—we get better results.

Moreover, we cannot idealize our business and our activities in our business, without leading ourselves to adopt idealized methods. And this, in the last generation, has led us to see that the surest success depends upon the greatest service.

The idealized attitude has proved to us that success is the result of idealized service. In idealizing it we have learned to choose the goods that give the greatest service—which means that they are good and that they serve a large public. These two factors lead us to **make** the ideal of service complete by demanding only a price

that is just—one the buyer can afford to pay and only as much as he should pay for the services rendered.

No individual can idealize his business, his profession and his work, the methods he should pursue in each, the problems he has to meet, and in addition, idealize himself and his own activities in connection with it, without conducting the whole affair as an idealized service which inevitably will force him to be a success and a great success.

### ***Are You Up With The Times?***

In the last twenty years, the idealized attitude has changed all the methods of finance and trade and commerce. It is soon to change the lives and living of every one connected with our industrial life.

The idealized attitude changes all the *processes* of life. It has been at work for many years. It is more general now than ever before. It is the dominant attitude in sociology and economics. It is touching criminology and the conduct of our prisons. It is the basis of all law, for law is the formulated effort of society to maintain its idealized attitude of one man to another.

The idealized attitude changes yourself, changes all others, all the circumstances and all conditions surrounding you, all the processes of life, and your outlook upon the universe.

The universe must be good. If it were not good it would go to pieces over night,—for evil disrupts and destroys. Good attracts and unites and holds together.

By idealizing yourself, you lift your relationships; by idealizing the conditions and processes, you lift your work—no matter what it may be—from struggle to striving and from failure to success.

First, then, idealize the end desired, make it definite, possible, worthy; second, idealize the process of planning and doing; and third, idealize your attitude toward the universe, toward conditions, toward society as a whole, toward other individuals, and toward yourself.

The idealized process has never failed since time began, and it cannot fail today. It is yours to use! Using it guarantees success!

## PRACTICE

### I

Idealize a past failure—*re-see* in your mind just what took place.

- 1—Did you fail, even though you had a good idea, a definite purpose, a well thought-out plan?
- 2—Did you fail because you did *not idealize* the end you desired to attain, or the process you used, or your attitude; or all of them?
- 3—Re: the above—*Image* in your mind now the definite idealized factors you omitted at that time.

### II

Take the work in which you are *now* engaged:

- 1—*Image* your ideal of that work:



- a—Is it definite as to standard?
- b—Are you hindering yourself by material restrictions?
- c—Is it worthy,—that is, does it so enthuse you that you are compelled to carry it out?
- d—If not, add to it the factors that will complete it; or drop it, change your ideal, change your work.

2—Image the *process* you are now using:

- a—Is it mere doing, purposeful doing, or well thought-out doing?
- b—Or, is it idealized doing?
- c—If so, are you examining *all* the factors of your work by use of *all* the senses or images of all the senses?
- d—Are you imaging or merely thinking about your work or your plan?
- e—Are you deciding what to do and how to do it because of likenesses or differences?
- f—Are you relating the factors of your work or your plan by *functional* relationships?
- g—Are you visioning it?
- h—Are you idealizing yourself doing the thing before you do it?

### III

Idealize some one thing you wish to do successfully:

- 1—Imagine your ideal—make it definite as to standard;

throw out *every* material restriction; cut out every *means* which limits your possibility of succeeding; eliminate every motive that is not worthy.

- 2—Test it by idealized sense images of all the senses (see the list), using them one at a time:
  - a—Is not the plan more definite?
  - b—Do you see errors that may cause it to fail?
  - c—How many *new* factors that will aid you to succeed do you see for the first time?  
List these on paper.
- 3—Vividly image every factor or possibility:
  - a—Has this process also revealed errors in your plan?
  - b—How can you use these in persuading others?
  - c—Image yourself presenting these persuading factors to others.
- 4—Select every condition or process that you expect to use because of some difference. If you cannot discover some reason (other than the fact that it is what some one else has done or has used) cut it out.
- 5—Relate the different things you plan to do in order (1) as to time, (2) as to places, (3) as to conditions, (4) as to others, (5) as to yourself. Make a list of each of these in the order you plan to use them.
- 6—Visualize yourself doing the entire thing, carrying it to a successful issue.

## IV.

Make your images vivid by adding sense qualities to them:

- 1—Choose any object in your room.
- 2—Blindfold yourself.
- 3—Go over every square inch of its surface with your finger tips.
- 4—Have you learned something new which your sense of sight never revealed to you?
- 5—Repeat (3). How many new images do you get this second time?
- 6—When blindfolded: try to press your finger into different parts of it; lift it if possible; lift some other article of furniture; compare its weight with that of the article you are examining.
- 7—Still blindfolded: rap on it, on different parts of it. Note differences of sound.
- 8—Test what you have done: if you were blind; could you design or make another article that would be an exact copy of this one?
- 9—If not: repeat this every day.

Remember the great Agassiz compelled a student to *look* at a fish for five days (merely to train him to see differences) before he would give him any further instruction.

The purpose of this work is not to give you more definite sense images of one particular piece of furniture, but to lead you to form the habit of developing vivid images and of using them in all your thinking.

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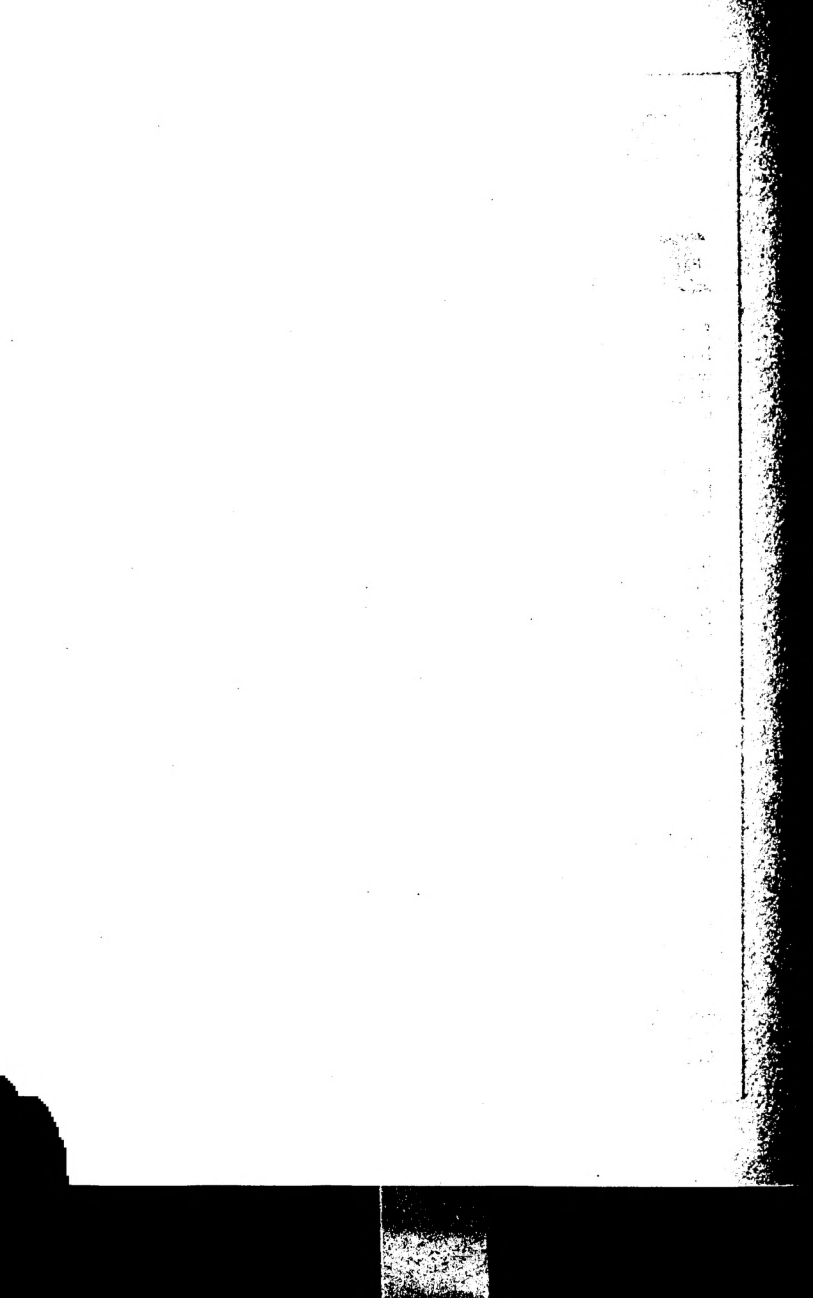
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THE MEANS THAT GUARANTEE  
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TIONS; HOW TO LEAD AND GET  
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GROUPS, MASSES; HOW TO IN-  
CREASE SERVICE AND SECURE  
JUSTICE.*

## *LESSON THREE*

*The Means You Must Use*



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## LESSON THREE

*The Means You Must Use.*

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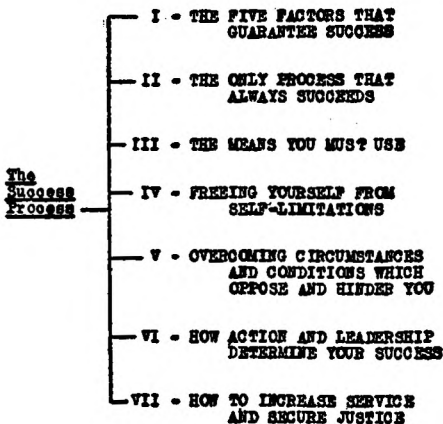
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CHART A - THE GENERAL IDEAS OF THE SUCCESS PROCESS

(There is only one efficient way by which the human mind obtains information of what to do and how to do it; (1) a general idea of the whole thing or process; (2) special knowledge of each part of the entire thing or process; (3) complete general knowledge of the entire thing or process, formed out of what the mind learns from the two steps mentioned above).



Success is guaranteed only by knowledge and discriminative use of all of these.

Fix these seven subjects in your mind so that you can always see them in order whenever you wish to do so, - no matter where you are nor what else you are doing!

# The Success Process

By BROWN LANDONE

## LESSON III

### THE MEANS YOU MUST USE

#### PART A—THE NEED OF USING THE MEANS CORRECTLY

SHE was pretty, charming and dainty; and she had ideas of her own,—the young men she liked were young men of character and principle. With her were three girl friends. They were discussing the young men of their set.

“And another thing I like about Charles,” she said, “is that he’s always the same, never loses his temper.”

To which one of the girls replied: “Lose his temper? O-oh-O, No-o! CHARLES never does th-a-at-T.”

And the charming little girl with ideas of her own immediately surmised that she didn’t know as much about Charles as she thought she did.

In *words* the other girl said: “Charles never loses his temper.” But her *tones* said: “You poor, simple, ignorant, little dear; Charles *does* lose his temper, and when he does! Well,—it’s something awful!”

#### **Word Truths, Tone Lies.**

Her words told the truth; her tones told a lie. Which illustrates the old saying: “It was not what she said, but the way she said it.”

The *way* of saying and doing things forms the content of this lesson.

In both the preceding lessons you have seen that success is a matter of relationship to others. You have noted this in the sections of the first lesson that deal with leadership and service and justice. And freeing yourself from circumstances and conditions is largely a matter of overcoming the restrictions (circumstantial or conditional) created by other people. Even the success of your action in making things and in what you do depends almost entirely upon human relationship. Mere making or doing is not enough. To succeed, other people must be lead to desire what you make or do. Moreover, their desire must be so strong that they will render you a just return for what you make or do.

Since all your efforts are related to other members of human society, your success depends largely upon the *means* you use in dealing with others; and this, too, is a matter of selling—persuading and convincing other people to buy the things you make or create, accept your work, respond to your leadership of them, or to your leadership in presenting principles and purposes of movements for the betterment of society in general.

To succeed in selling anything, you must persuade and convince others to understand and accept your motives, ideas or ideals regarding what you are selling. Which signifies that your motives, ideas, thoughts and

ideals must be "put across." If you do not "get them over," you fail.

### PART B—THE AIM IS,—TRUE COMMUNICATION

"Getting them over" brings us to the difference between expression and communication. There is a difference. I may talk to you by the hour in French, *expressing myself*; but, if you do not know a word of French, I fail to communicate my ideas to *you*.

You learn something of my feelings and motives but that is because you understand my tones and gestures.

The aim in learning how to use the MEANS is not merely to aid you in expressing yourself,—but to communicate to others a true concept of your motives, your feelings, your ideas, your thoughts, your ideals, and your character.

If you do not discriminate in using the means—or if you do not carefully watch yourself—your own expression may tell many falsehoods about you, deceiving others, discrediting yourself and bringing failure.

### PART C—THE THREE-FOLD MEANS: WORDS, TONES, ACTION

There are three means by which you can communicate—words, tones and action. And, whether you are handling one man or a group of men, it is only by one or more of these means that you can get your ideas over. These are the only means you can possibly use

to communicate to others your motives, feelings, ideas, thoughts and ideals.

That "something" of your personality which you communicate to others is the composite of what you communicate by these three means. No matter how great a brain you have, how keen and comprehensive your mind, how sympathetic your heart, you have no more personality than a corpse, if you are completely paralyzed so that you can neither speak nor move.

### ***No Other Means To Be Used.***

"But," you think, "I can see the soul of a man in his eye, even though he does not utter a word, make a sound or move a single muscle." And I answer: "You are mistaken; you cannot see the soul in a dead man's eye, because the tiny muscle fibres that tend to round or flatten the lenses of the eye no longer *act*. Without the movement—action—of these tiny muscles, the eye no longer gleams or twinkles or hardens or softens,—it has no more life than the eye of a dead fish.

No, not even thought transference can take place without brain and mind *action*,—there must be the action of a sending station and a receiving station.

Moreover, communication by means of action is not limited to mere movement. There is posture also; then the action of the senses. Even they can be used to get over to the other person's mind, a true concept of what you are trying to communicate.

To succeed you must deal with other people.

To do this successfully, you must *communicate* fully and truly.

This means communication of your (1) *motives*, (2) *feelings*, (3) *ideas*, (4) *thoughts*, (5) *ideals*, and (6) *character*.

There are but three means you can use: (1) words, (2) tones, (3) action.

Failure to use these three means with discrimination makes you fail in your attempt to communicate what you wish to "get across" to others and often arouses an opposite idea—a falsehood about yourself—in the other person's mind.

When one of these means—words, tones or action—tells one thing and another one of these means tells another thing, you contradict yourself and you fail because you destroy the other person's faith in you.

#### PART D—WHICH ARE MORE IMPORTANT: WORDS OR TONES?

Which are more important—words or tones?

You have heard one woman—you know the type—compliment another. Her words are a compliment—but one little doubtful inflection of the tone tells you that the compliment is insincere,—that it is a spiteful criticism. The woman may talk words for ten minutes (600 seconds), the inflection of the tone may last but ten seconds. Yet you believe ten units of tone and you discredit 600 units of words.

Is it any wonder so many people fail when they



try—by means of words only—to communicate all they wish to communicate to other people?

In communication, tones are much more important than words. But words versus tones is not the whole subject. Consider also words versus action,—which includes words versus the use of the senses, words versus the posture of the body, and words versus movements. Then consider tones versus action; and lastly, words and tones versus action.

Study these so as to be able to use them harmoniously. If your words say one thing and your tones and action say another, others lose confidence in you.

A splendid young man, who had for six years been a telegrapher, went to a millionaire with a very good proposition. He called five times; but the wealthy man refused to co-operate.

To me, the man of wealth said: “The proposition seems all right; but I think the young man’s too changeable, not dependable.”

I’ll cut the story short: give you the cause, the change and the results. The habit of operating a telegraph key for years kept the young man’s fingers and hands always moving, drumming or tapping something whenever he talked. It told lies about him and about his proposition. It got on the old man’s nerves.

Then, for three days, the young man trained himself in keeping his hands and fingers still so that he appeared as he really was,—a calm, reliable, dependable man. He called upon the millionaire again and the

deal was closed within an hour,—for his words, his tones and his action harmonized. They all told the same truth about him and the wealthy man became confident of his ability and capacity.

### PART E—WORDS VS. ACTION

In the foregoing section you learned how much more important tones are than words. You know that you believe one little tone and discredit any number of words whenever the tone contradicts the meaning of the words. In this part, you find that, in augmenting or contradicting the meaning of words, action is much more effective than tones.

Action must be considered as of three kinds: (1) action in using your senses; (2) postures of your body resulting from action; and (3) movements of your whole body or movements of parts of it.

First, the action of your senses: I was purchasing coffee the other day. I like good coffee,—in fact, I am a sort of crank regarding it. And since I have lived in some of the countries where they grow coffee, I think I know what good coffee is.

The coffee salesman, in trying to sell me a certain brand of coffee bean, *talked* to me at length about it, asserting that when brewed it would make coffee that had body, coffee of excellent taste and coffee of delicious aroma. He was a good talker and I believe his talk was sincere. But, when in coffee countries, I had been taught how to judge the age of coffee beans by the

sense of smell; and when I smelled of that coffee it smelled old and I refused to buy it. Words and words and words of the salesman could not convince me that the coffee was fresh when my sense of smell told me that it was old.

### ***Failure, If Senses Contradict Words.***

The use I made of *my* senses is the same you make of *your* senses every day of your life. If a haberdasher, by means of words, assures you over and over again that the shirt he is trying to sell you is *pure* silk and *all* silk, you know it is not and you refuse to buy it if your tactile sense tells you it is as rough as cotton and if your pressure sense tells you the fibre is hard as pigs' bristles.

He *fails* to make the sale because, in communicating ideas to your mind, sense action is much more powerful than words.

Hence, so far we have these two facts, then, regarding communication of ideas: (1) words are less effective than tones and (2) words are much less effective than the action of the senses.

### ***Others Discredit You If Posture Contradicts Words.***

Now, what about the posture of your body in communication,—is it more powerful than the words you utter? If it contradicts your words does the other person believe your words or does he discredit your words and believe that which your posture suggests. No matter

how much a man may "boost himself" as an energetic worker, you not only doubt him but you disbelieve him if he slouches and drags himself around.

And you have little faith in the courage of a man—no matter how much he may boast of it to you—unless the posture of his body indicates habitual courage.

Just as the posture of the other person makes an impression upon you—communicates something to you—so your posture communicates something to the other man and influences him.

Why even the way you stand is important. A man of normal mentality is able to control his body and knows that he can control it; a man not a mental or physical weakling is able to stand with his weight upon one leg at a time, with the other leg free to act,—to take a step either forward or backward or to the side. When there is mental balance there is physical balance.

But the little boy of five or six sticks his hands in his pockets and stands with his legs far apart when defiantly facing his father because he knows that he is not a man yet—he wishes to appear the equal of one. He wants to brace up his appearance in some way so that he can pretend at least to himself, that he is a man, the equal of his dad.

The bum who frequents the street corner shoves his hands in his pockets and stands with spread legs, because his mind realizes unconsciously that he is not the equal of other men doing the work of the world. Such young men strive unconsciously for additional physical

support—in the way of leg props—to convince themselves that they are the equal of other men.

Actors playing the part of weak-minded or very old men, always stand and walk with legs far apart, indicating that the mind is not confident of controlling the balance in trusting the weight of the body to one leg.

*No man stands with his legs apart and with weight on both legs unless either consciously or unconsciously he is afraid of his position.*

### **A Failure Due To "Legs".**

Recently in a book store I saw a retail salesman fail because of his posture. He was trying to sell a book on International Law. He was trying to impress the customer with his (the salesman's) own knowledge of the subject. He asserted that he, himself, had read the book and that he considered it the best book on the subject.

But he stood with his legs at least a foot and a half apart, the weight was upon both legs. And I saw the customer's eyes go back again and again to the body of the salesman. Even though the customer was unconscious of what affected him, the lack of poise killed the sale.

The customer actually wanted to buy a book on the subject. He was not a student of law and had no definite opinions as to the authority of the author; but au-

thority as represented by the salesman's poise was unbalanced authority.

To make certain of my conclusions, I casually entered into conversation with the customer while we looked at other books. I lead the talk back to the subject of International Law and the salesman. Referring to him, the customer said to me: "I don't know anything about the subject, but he knows less than I do; I don't believe he ever read that book."

And the truth is this: the book salesman *had* read that book and he does know a great deal about books on International Law. He told the truth with his words; he lied about himself by his posture; and the customer believed the action instead of the words.

If your posture contradicts your words, the other man will believe what your posture tells him and discredit whatever your words say.

### ***Impressions of You Reflect Upon Your Proposition.***

And movement is even more effective than posture. If, when you walk or move, your weight changes easily from one foot to another others will feel unconsciously that your body is balanced and consequently will consider you a man of balanced mind.

But if, in talking a big proposition, you emphasize it by light, easy, effeminate gestures of the hand and wrist, the other man will not think of you as a substan-

tial individual nor as one upon whom he can depend. And he'll think of your proposition as he thinks of you.

The effect of your action upon others is just as certain and powerful as the action of others is upon your mind.

If, in response to your call, a messenger boy comes in thirty minutes after the time he ought to have arrived, if he lazily shuffles into the room, leans against the wall with body out of poise, knees loose-jointed,—you know he is not the kind of a boy who will hurry in delivering your message, even if in words he faithfully promises to do so.

It is the old principle: actions speak louder than words—yes, a thousand times louder.

Just as the boys' movements convince you much more than his words, so also your movements (not your words) convince the other person.

Certainly, any kind of action—sense action, posture of the body, movement of any kind—is much more powerful and effective than words. If you have been trying to succeed with words alone, is it any wonder that you have failed?

### ***The Pleasing Compliment Plus a Sneer.***

And now to the relative importance of tones and action.

A man may compliment you in most pleasing words, spoken in most pleasing tones, but a tiny sneer of the upper lip will belie all the agreeable ideas expressed

by the words and all the agreeable feelings aroused by the pleasant tones.

The little sneer may not mean that the pleasing tones were false. The sneer may be an unconscious habit, merely a little idiosyncrasy—but it does its work just the same.

Some years ago a very successful salesman was presenting a proposition to a board of directors in the city of New York for the purpose of securing a large contract. I happened to be present as a guest of one of the directors because my advice was sought on another matter which was to be taken up the same afternoon.

The salesman was a good talker, his proposition was good and his presentation, so far as words were concerned, was clear and definite.

But, it was evident from his eye action that he was much concerned about how the members of the board received each point he made. He kept an eagle eye on every one of them, and he did it in too evident a manner. Although his proposition was good, and his presentation excellent, the board postponed making a decision until two other men with similar propositions could be heard.

The first salesman lost out and a quiet, unassuming man won the contract, although I felt certain that the conditions presented by the first man were preferable.

Later, in talking to my friend, I inquired why he



had voted to give the contract to the second salesman. He shrugged his shoulders and replied: "*Why, really, I don't know; but, damn it, I didn't like the way that man looked at me. I felt as though he was trying to pull a game on us, although I must admit his proposition did seem all right.*"

Remember that leadership is one of the factors that *determine* success; one of the factors that guarantee it. Consequently your success depends upon leading other people effectively. You can use but three means—words, tones and action. If you have been attempting to succeed by placing the emphasis upon your use of words, you have failed again and again. Words are less important than tones but even tones are less important than action. Action includes the posture of the body and the action of the senses as well as bodily movement.

#### PART F—BY WHOM ARE MEANS TO BE USED

You must use all the means; but that does not mean that you should not lead others to use certain of the means even when you are convincing or persuading them.

Persuading and convincing are factors of salesmanship, and salesmanship is the art of selling. Whenever two human beings come together, one sells the other something. This "something" may be a thing or it may be an idea or it may be an ideal. No two people

can talk together without each trying to sell the other something.

If successful in selling, you lead the other person's mind to see and feel and desire as you do. And the *means* you must use if you are to succeed in doing this are those that will *truthfully* communicate what is in your own mind and heart.

The best test of the basic means you should *use* in dealing with other people is the test of what makes you, yourself, accept or buy.

### ***Your Senses Determine What You Buy.***

You do not buy a watermelon if it is shaped like a tin dipper nor one that is as small as a hen's egg, because your senses of motion and direction tell you its shape and form and size are not right. Neither do you buy a watermelon that sounds like lead when you rap on it, because your sense of sound tells you it is not ripe.

You buy with your senses or your sense images. So does every other person in the world.

Now, if the basic means of communicating ideas to your own mind—the reason why you buy—is the action of *your* senses, then to lead the other person's mind, you should induce him to use *his* senses. As a human being he buys in exactly the same way that you do.

Your words will count for nothing with any intelligently minded man unless your words are backed up by the use of the right tones, by the use of the right

senses, and by postures and movements of the body truly corresponding to the meaning of the words.

You *can*—if you know how to use the means—lead the other person to persuade and convince himself by means of his own movements and by his use of his own senses.

A piano salesman soon learns that the best way—the most effective means—of inducing a lady to buy a piano is to lead her or her little girl *to play* the piano. That movement of the person, herself, accentuates as well as stimulates the images of the pleasure it will be to possess a piano of her own.

All the big companies selling machines that require hand operation have found this out; typewriter companies instruct their salesmen to lead prospective buyers to *try out* the machine; the salesmen of the cash register companies lead the men to whom they wish to sell, *to work* the machine, themselves.

### ***The Failure of an Auto Salesman.***

But how can you get the other man to persuade and convince himself by the use of his *senses*?

Let me tell you an interesting story. Only a short time ago, a very wealthy New Yorker, who already owned seven automobiles, purchased three more cars merely because an appeal was made through his tactile sense. Two or three salesmen were trying to sell him new cars.

He saw no special reason why he should buy;

though of course, his income was such that he could purchase twenty new cars without being inconvenienced.

One salesman who went to him again and again, was on the point of giving up, because he had found no appeal sufficiently strong to make the man *desire* to purchase even one new car.

The young man came to consult me. His talk convinced me that his appearance, his manner of talking, his tones, his posture and his movements were all fair,—even good. I knew that the car he was trying to sell was a good car. And I knew that the man could afford to buy it.

“How have you tried to sell him?” I asked.

“Why, I’ve emphasized every good point about the car, I’ve tried to do it as clearly and concisely as possible.”

“Well, then, what do *you* think is the matter?”

“He just doesn’t seem to have any *desire* to buy any more cars.”

“Then,” I answered, “what you need to do is to *create desire*; isn’t it? *But desire is aroused not by WORDS, but by SENSE IMAGES.* Sense images are most vivid when aroused by direct sense action. Have you tried that?”

“Don’t even know what it is,” he replied.

I explained it to him and added, “The first thing to do is to find out, if possible, to which one of the man’s senses you should appeal. Can’t you remember anything about the man that would give us a clew?”

The young man did remember something, though he had considered it mere nervousness: the man's hands and fingers were continually active; tapping, tapping on his desk; or feeling of his stationery as though testing the quality and the finish of the paper; running the tips of his forefingers over the leather bindings of his books, the carving of his Florentine desk, et cetera, et cetera.

### ***Three Cars Sold in Thirteen Minutes.***

Two days later the young salesman called upon the man and sold him not one but three cars. How did he do it?

During those two days the young man had been busy on two things: First, cleaning and polishing the rear-axle of a car; second, learning from the old man's secretary as much as he could about the man's hobbies. He learned that he loved old parchment and rare books, especially leather bound books, and the salesman decided that the man loved these because of the *feel* of them, not because of the ideas contained in them.

Obtaining his last audience, he astonished both the gentleman and the gentleman's secretary by bringing in a rear-axle of an automobile.

It was of the finest steel, perfectly finished, polished, and very, very slightly oiled. He asked the prospect to run his fingers over it to feel its perfect smoothness. The prospect hesitated and then did so. A light came into his eyes; he had never felt anything so smooth;

lovingly his finger tips ran up and down the axle again and again. Then the salesman placed the axle to one side, within sight but out of reach; and explained to the man that a car with an axle so beautifully made must necessarily run more perfectly than cars with parts not so well finished.

In thirteen minutes the deal was closed,—closed for three new machines.

The use of the means—words, tones, action—includes, then, use of the means by others as well as by yourself.

And remember—think it over and over again every hour of the day—as means of communication, action is more important and more powerful than tones, tones are more important and more powerful than words, words are the least important and the least effective.

### PART G—HOW TO USE THE MEANS

This section is divided into four subjects: (1) variations of each of the three means to be used; (2) skill in using each of the means; (3) discriminative use of these means; and (4) co-ordination of all the means.

You use the means: first, to re-act upon yourself; second, to affect others.

Almost every man in the world has idiosyncracies of manner, idiosyncracies of tone, which are telling untruths about him each day.

Perhaps in your case, it is only a little unconscious lifting of the corner of the lip as you smile; yet the

other man interprets this as an indication of a disagreeable, sneering attitude of mind, instead of the agreeable attitude you intend to convey to him. Perhaps it is a slight lift of the eye-brow; but whatever it may be, that movement tells falsehoods about you if it contradicts either your words or your intentions.

The *first use*, then, is to *eliminate* from your expression all inflections of tone or types of movement that convey to the other man's mind something you do not intend to convey, something that does not exist within your nature or your thought.

The *second use* is to *augment and increase* (two-fold, three-fold, even ten-fold) the effect of your words by conscious use of tone and action as well as words.

### ***Use Three Kinds of Tones.***

There are three kinds of tones: the mental tone, the feeling tone, and the power tone.

The *mental-tone* is the tone which gains attention. A very extreme type of this tone is used in the court room: "Hear Ye! Hear Ye!"—the call made, when court is convened. It is used to gain instantly the attention of every one in the room.

The pure mental-tone is a fighting tone—not a tone suggesting a physical fight, because that means power; but a tone that indicates a conflict or a fight of ideas, and, of course, this you want to avoid.

### ***The Tone of Comradeship.***

The *feeling-tone* is the brotherhood-tone, the comradeship-tone, the I-want-to-do-you-a-good-turn-tone. It

must, however, be sincere; never "fawning" or "pleading."

It awakens in the other man's mind, ideas of sympathy and it induces willingness to be persuaded.

Woe to you, if you attempt by a mental tone to persuade a woman. Why, then, attempt to use it in persuading a man.

If you go to another person with a proposition about which you have been thinking and planning for a long time, you will, unless you watch yourself closely, use a mental tone. You will do this because your mind is centered upon the *ideas* of your proposition.

Just a word of advice: when you come to the presentation of your ideas think less of them and more of the man-to-man relationship you wish to establish between the other man and yourself in relation to your proposition. This does not mean that you should not think out your plan, but it does mean that you should add to it the human nature of the other man and that you should act as a human being yourself—not a talking machine—when you approach him.

Of course, an experienced salesman has learned by many failures not to use the mental tone; instead, he talks to his prospects in a sympathetic, brotherly tone. He talks as a brother who wishes to do you good, who wishes to act as your benefactor, who wants to render you a service, and you cannot object to these attitudes.

To determine the exact pitch of this emotive tone, think of yourself talking to your young son: desiring



to impress him with the feeling that it is your love and kindness that leads you to direct him to do the right thing.

If you practice this in your own room, imaging the conditions and fitting the tone to your feelings, you will readily discover the correct pitch of the emotive tone.

### ***The Tone of Power and Command.***

Then there is the *power-tone*,—the tone you use to command and direct successfully. It is lower in pitch than the mental-tone and lacks the softness of the feeling tone. Direct command in words often arouses opposition; but soft words and strong power-tones communicate the command without awakening such opposition.

The sum total of the application of the kinds of tones is this,—each is of value!

### ***The Use of Each Kind.***

The mental-tone should be used only in gaining the attention of the mind in presenting information, explaining, and in awakening keener perception.

The emotive-tone should be used to convey to the buyer's mind a true consciousness of your honor, of your kindness, of your courtesy, of your desire to serve; it should always be used when persuading.

The power-tone should be used in commanding and always to indicate your own solidity, your capacity,

your truthfulness; and to negate with force the objections other people present.

### ***How to Produce Each Kind of Tone.***

The mental-tone has little chest support, and practically no support from the abdomen.

The emotive-tone cannot be produced—that is, it will not have the sincere emotive quality—*unless* the chest is set in vibration so as to add many overtones. Fill the upper portion of your chest with air, make the tone vibrate through the chest,—desiring at the same time to express kindness and courtesy. It is thus you produce the emotive-tone.

The power-tone is always supported from the abdomen by action of the big muscles at the waist line. The use of these muscles in supporting any phrase or sentence puts into it a feeling of power which no other support can give.

### ***An Unbalanced Posture Suggests an Unbalanced Mind.***

Now as to posture: even if your mind is occupied with something that is to you the most serious problem in the world, all thought of that problem vanishes instantly if you see your inkwell attempting to poise itself first on one corner of its base and then on another as though it did not know whether it ought to sit down sensibly on its bottom or tip over on its sides.

There is no difference in the effect upon the human mind between that produced by a physically unbalanced

inanimate object and that of a physically unbalanced individual,—although, of course, we are accustomed to seeing unbalanced men but not accustomed to seeing things unbalance themselves.

Every lack of balance in your physical posture tells the other person that your mentality is unbalanced,—that your plans and judgments are unsafe. Of course such a conclusion may not be just; but an unbalanced physical posture conveys that impression whether it is true or false. Moreover, the other person may not know why he thinks you unsafe or out of poise mentally, but he thinks so just the same.

Your postures are very important. They often tell untruths about you and, since actions are more forceful than words, others believe them.

I shall here discuss two important phases: first, the posture of the body as a whole; second, the posture of the head.

### ***Make Your Body Say: "I Am a Live Wire".***

Certain postures of the body give the impression of vitality, activity and capacity to endure and continue enduring. Summed up, all these qualities mean *life*.

Now, the up-and-down line, the vertical line, gives an impression of life. The up-and-down nod of the head means "yes,"—that is, life to an idea or proposition. Every indication of life in nature is indicated by movement up or down the upright line. You recognize the feeling of life conveyed to you by the posture of

the man who stands upright and erect with the shoulders back and the head up because the line of his body is the symbol of the life-line, the vertical line. Such a posture shows the longest up and down line of the body.

You know the different effect produced upon your mind by the man with bent back, stooped shoulders, drooping head. The vertical line of his body is broken and bent, and, consciously or without knowing it, you immediately judge that there is less of life in him, less activity, less energy and less endurance than in the other man.

To give others the best impression of yourself, of your activity, your energy, your endurance (and to reflect these qualities to your purpose and your proposition), train your body to the erect, upright posture so that it will always tell the truth not only of your character but of your proposition as well.

### ***Make Your Head Say: "I Am a Superior Man".***

Perhaps there is no clearer indication of the balance of the mind than the easy balance of the head upon the shoulders. You will note that every man of power easily balances his head upon his shoulders and holds his head well. The mere uplifting of the head gives an impression of superiority which no man in the world can withstand. You can never succeed in leading others unless you make them feel that you are superior. If you say so in *words*, others will call you a bluff or a conceited fool. Posture is the best means—the only

means—you can use to convey the impression of superiority.

But posture cannot take the place of truth. If you are not superior you cannot make others think you are. If in your own heart you are not a king, the dominant balancing of your head will betray you even though you balance it perfectly and easily. Remember, the means are merely means—to tell the whole truth.

Develop the qualities and then use the means to communicate to others that which you really are. *Study* the means (1) to learn what the best means are and (2) to learn how to use all of them. Then use them (1) to prevent yourself giving a false impression of yourself to others, (2) to prevent one of your expressions telling one thing while another means tells a different thing, (3) to augment the force of your words by backing them up with tones and action.

### ***By Movement Suggest Power Not Weakness.***

There are also varying impressions of movement: first, depending upon the size of the muscles used; second, determined by the plane of the movements.

Too much use of the little muscles—wrist, finger, ankle muscles—indicates lightness and quickness but also changeability and instability, and the weakness of effeminacy. The predominant use of the big muscles—hip, thigh, arm and leg muscles—indicates strength, stability and a consciousness of power. You think of the man who walks with a long, free stride,

swinging his leg from his hip, as a man of power. But you judge the fellow who walks with a quick, light ankle movement to be an effeminate type.

Train yourself to walk like a man, like a king among men. Strongly tensing the back thigh muscles so that you seem to be pushing the earth away from you at every step. Whenever I have seen a man walk thus in any street in any city of the world, I have seen others, both men and women, turn to look at him.

### ***The Effect of Eye Action.***

Then, also, consider the plane of movement. This is most important in *eye* action. There are two planes to be considered here: (1) the plane on the level of the eye and (2) the plane above the eye level. When you look a man in the eye, you are looking at him on the eye-level plane, even though he may be standing on a platform above you or standing two or three steps below you. The plane is not a mathematical level; it is the plane of man equality. Looking out at a man on the eye level gives exactly the same impression as striking straight out from the shoulder.

When your eyes go upward (even to think about your idea or to recall something to your mind) the movement indicates that you are *hunting* for some idea that is far away. If you do this while you are talking a practical proposition to a man, you tell him by your eye action that the proposition is not practical,—that it is an idea “far way.” Your eye action thus contra-

dicts your words and he believes your eye action no matter what you say,—no matter how much you say in words.

It is important that you should be able, *with ease*, to look a man in the eye; but it is much more important that you should not stare at him and that you should be able to take your eyes away from his without attracting his attention and that you should be able to bring them back again when necessary, also without attracting his attention.

#### PART H—METHODS OF USING THE MEANS

Three points are emphasized here: (1) skillful use; (2) discriminative use; (3) co-ordinate use.

The skillful use of the means relates to the *order* in which the different means are used.

If talking, it is impossible to use words without using tones; and it is impossible to use words and tones without action,—at least you move your eyes.

The *order* in which you use these means should be action first, tones second, and words third. Now, of course, it is seldom that you will use tones before you use words. Hence, when I refer to order of use, I mean that you should *emphasize* action, first; that you should *emphasize* tones second, and that you should *emphasize what* your words say, last of all.

For instance, if you wish to express surprise it is ridiculous to say: "I am surprised, Oh!" and then shrug your shoulders and lift your eye-brows. The

skillful order is this: Lift the eyebrows (action); then the tone expression ("Oh-o"); and last, the words: "I am surprised."

As you never make a mistake in simple matters of this kind which are habitual with you, this may appear to be a little thing. But I have often seen men fail in persuading or convincing another—whether it was to secure a position at twenty dollars a week or put over a million dollar deal—merely because they did all the word explanation first and left the work of persuading by tone or convincing by action until the last.

It is necessary to arouse motives and to awaken feelings before you can get a suitable hearing for your proposition presented in words. Your action may be limited to the way you enter the other person's presence; the initial awakening of his feelings by your tone may be limited to the *way* you say, "Good morning" or "Good afternoon,"—to the cheer and friendliness and manliness you put into those tones.

#### PART I—USE MEANS DISCRIMINATIVELY

Then, also, use each means with discrimination: discriminate in using tones; discriminate in the use of the postures of your body; discriminate in the use of movement.

#### ***The Donkey, The Dog and Their Master.***

There is an old story which comes to us from the ancient Greeks. It is the story of a donkey, a dog and



their master. Day after day the donkey served the master faithfully, never balking, always obeying, carrying his burden willingly. The donkey loved his master because his master fed him well and did not beat him. But the donkey was sad because the master did not show him the same affection he showed the dog. The donkey observed that whenever the master came near the dog, the dog rushed to his master, leaped at him in joy; and raising himself on his hind legs, threw his forefeet against the body of the master. And the donkey observed also that the man responded to this affectionate demonstration of the dog, patted him and stroked him. After many days of thought, the donkey decided to show his affection for the master by the same *means*. So, when the master next approached the donkey, the donkey rushed upon him, reared on his hind legs, and threw out his forefeet against the man. But the man became enraged and gave the donkey a beating.

Don't be a donkey in your use of the means. In other words, *discriminate*. To discriminate means to note differences and it also means to pick out. Keep these two thoughts in mind.

### ***Primal Discriminations.***

Express your ideas and thoughts mainly by words; express your feelings principally by tones; express your motives by action.

If you have suffered greatly or if you are happy, you know what the other man thinks about you if you

talk, talk, talk about your feelings. Never try to express feelings by words, because other people will misunderstand you. Use words to convey your ideas and your thoughts, but let the feeling creep into your tones while you are talking.

And when you wish the other man to understand your *motives*, do not *tell* of them. If you do he will suspect you are not telling the truth. People of good motives do not feel called upon to explain their good motives,—in words. They *do* something and the thing they do proves the motive that is back of the act. Beware of the man who tells you how honest he is!

You know people who continually tell others how kindly they feel toward them and how much they are going to do for them. But the person who does the kind act is the one who is truly believed.

#### PART J—CO-ORDINATE THE USE OF ALL THE MEANS

Success in dealing with other people depends upon leading them to accept your ideas of what you make or do so completely that they will want what you make or do enough to reward you for your effort. To successfully accomplish this requires the *co-ordination* and *harmonizing* of all of the means.

Use words plus tones plus action of the senses plus posture plus movement. Let me illustrate by two examples from the business world that show how all the factors of the means of communication are being suc-

cessfully co-ordinated, skillfully and with discrimination.

### ***Heat, Sympathy, Cold and Service.***

A short time ago, in a Chicago store, I witnessed salesmen attempting to sell a gas range to a housewife. I stood and watched and listened.

The salesmen emphasized two facts about the heating of the range: *first*, the oven could be made very hot by burning only a little gas; *second*, the range was so constructed that very little heat was radiated into the room.

A range was on demonstration: the gas was lighted; and the oven was hot.

The woman was interested, there was no doubt of that; but the salesmen could not lead her to make a decision to buy any particular range. It seemed that she wanted this special one that was on demonstration. It seemed evident that she had the means of paying for it, but she could not be brought to make a decision.

After some time the first salesman held a whispered conference with the floor manager for a moment. The manager sent another salesman to the woman. He went over the whole matter again—*talking, explaining—telling* her of all the good points of the range just as the other salesman had done previously. Yet she made no decision to buy.

I listened also to what other salesmen on the floor were saying. They considered her a hopeless prospect.

She had been in the store nearly two hours and a half; and she had been there several times during the preceding week.

### **Words About Heat Are Not Hot.**

Since I was engaged by the company for that day to advise the wholesale salesmen of the company then in conference, I took the liberty of speaking to the floor manager. Putting aside my coat and hat, I went up to the woman as though I were one of the retail salesmen on the floor.

I had noted her hands and appearance and consequently I knew she did her own work. I also knew that the range on demonstration was the best range on the market for the price. I knew it would give her the greatest service. And I felt certain she could afford to buy it,—if not for cash down, at least on the installment plan of the company.

Now, certainly, the salesmen who had tried to sell her and who had failed in the attempt, were, in many respects, better salesmen than I. But, the fact that I knew that *action*—including action of the senses and movement—to be much more effective than words, gave me an advantage over them.

I know that the *words* "hot" and "cold," as words, mean very little to a woman who for years has *worked* several hours each day in a hot kitchen and who has *handled* hot dishes and had her hands in hot water fifty thousand times or more in her life.

### ***Using Her Face to Sell Her a Stove.***

She knew of heat by *feeling* it; not by sound of *words*. Moreover, she had felt such great heat (that of boiling water) with her *hands* that any less heat than that did not seem hot to her hands. I wished the woman to appreciate the heat of the oven, so I bent down, and of course she did the same. I put my *face* close to the open oven door; she did the same. The rush of hot air was *hot* on our faces,—much hotter than words.

Then I spoke of the little heat that was radiated from the range into the room when the oven door was closed. I put *my* hand near the outside oven wall; she put her hand there.

The same degree of heat felt by the *face*, SEEMS very much hotter than the same degree felt by the *hand*. The woman had felt the heat from within the oven on her face; but with her hand she had felt almost no heat at all radiated from the oven walls because her hands had been used for years in sensing much greater heat.

What I lead her to do told her the truth about the range and hence she bought it then and there and paid cash for it, too.

### ***Hot Days and Adding Machines.***

This brings to mind an incident related to me some time ago, by the sales manager of the Burroughs Adding Machine Company.

This company has an ethical standard which its

salesmen are required to follow. If a salesman takes an order for a machine that is too large for the customer's use—that is, if a smaller, less expensive machine will give the customer the service he needs—the company cancels the order and advises the customer to buy a smaller, less expensive machine.

Several salesmen of this company had been trying to sell a small adding machine to a certain small storekeeper in Detroit; each and all had failed. The sales manager, being a composite man, sized up the situation and sent out a salesman who previously had been an actor. This actor-salesman, on his first call, *sold* the small storekeeper!

He called at the close of the business day. It was mid-summer and it *was* hot. The storekeeper was working over his accounts, and perspiring. The actor-salesman pictured the joy of spending that last half hour of the working day on the river or out on Belle Isle.

He spoke incidentally of meeting Mr. A——, who, by the way, owned a Burroughs Adding Machine—boating the day before, between five and six in the afternoon. A moment later in the conversation, he mentioned seeing Mr. B——, who, by the way, also owned a Burroughs Adding Machine—taking a stroll on Belle Isle, between five and six. In fact, he said he had seen him there several times during the hot weather of the last two or three weeks. He also mentioned (incidentally, of course), that on several occasions, he and Mr.

C——, who owned a Burroughs Adding Machine—had had a good hour's swim between five and six.

The salesman did not appear to be talking about the adding machine at all. He seemed to be rehearsing the pleasures he was having in Detroit these sweltering hot days *with* men who owned Burroughs Adding Machines, and who—this, however, was never mentioned in words—had spare time each late afternoon to take an hour or two off. And evidently it would have been impossible for them to get away from their shops if they had been compelled, as was the poor, sweating storekeeper to whom he was talking, to work over their books an hour or two after closing time.

He created in the mind of the little storekeeper the image of satisfaction—the pleasure—of taking a walk on Belle Isle, or taking a row on the river, or a cool swim each afternoon. He created in the mind of the little storekeeper a longing for such leisure, and a recognition of the fact that the possession of a Burroughs Adding Machine would give him that leisure—would make it possible for him to satisfy his longings; and of course he then and there took an order for a small machine.

***In Picturing Personal Service an Information  
Tone is Out of Harmony.***

Now, in the sale of the gas range, the appeal was made to the temperature senses—heat and cold. Moreover, movement was employed. I acted, and I lead the

woman to *do* something. Then, also, I discriminated in the use of tones. I did not talk to her as though I were instructing her. She was a housewife; she worked in a kitchen; I knew she could instruct me.

But I knew that few men realize the unending work of a small household. Hence, I was not insincere when I used only sympathetic tones because I did sympathize with her and I wished her to know it. Such tones made her feel that I was in sympathy with her. That gave her confidence that I would recommend only what she most needed, the kind of range that would be of greatest service to her.

And in every case never recommend anything—a new kind of dishrag or a new way to Heaven—unless YOU *know* it will render great service. If you follow this law, you can use all the means and you cannot misuse them. I sold her the range because I harmonized—words, tones, sense action and movement.

### ***All the Means Were Harmonized.***

In selling the Burroughs Adding Machine, an appeal was made to the sense images of the *cool* shade of Belle Isle, the *cool swim* in the river, to the sense images of quiet activity—*rowing, strolling, resting*. And then the salesman, by his own *movement*—wiping the perspiration from his forehead, by his breathing, and by his sighing—emphasized the heat and fatigue in the office in the late afternoon.

And the tones were idealized in picturing the pleas-



ure that might be had by a small storekeeper able to settle up his own accounts quickly by using a small adding machine.

In this, also, the ethics of the use of the means depended upon the ethics of the man using them; and he succeeded because he harmonized all the means of telling the storekeeper the truth about the service the machine would render.

### ***Lloyd George and the "Means".***

Before continuing, read again this lesson on means. If any one lesson of this course can be designated as the most important lesson, it is probable that I should say this is the lesson.

Ability and consciousness and power are useless in the world unless the individual knows how to use them. Lloyd George—probably the greatest intellect in the world today—once said: "As a man learns the *means* of doing things, he becomes a power!"

### **PART K—THE FACTORS, THE PROCESS, THE MEANS**

You have now studied the *factors that guarantee success*,—the factors that determine (1) the steps you must take; (2) the effort you must make; (3) the process you must use; (4) the field you should choose; and (5) the means you must employ.

In the lesson on the PROCESS, I demonstrated for you: (1) that only idealized doing always succeeds;

(2) that the idealized method includes (a) idealizing the end desired, (b) idealizing the steps of the process, and (c) idealizing the attitude.

In the lesson on MEANS, you have learned: (1) that there are but three means and only three; (2) that these can be used to communicate your motives, your feelings, your ideas, ideals, and character to other people; (3) that success depends upon true communication of these factors to others.

Why am I reviewing these? For this reason: IF *you keep in mind* all the factors so that you *use* each and all of them; if you *remember ALL* the steps of the process so that you *use* each and all of them; if you *keep in mind* all the means that can be used and discriminatively USE all: it will be impossible for you to fail.

But, if you forget any one of these, your effort may not be successful. The omission of one little part often causes the failure of the whole process of operation. Thousands of failures can be traced back to—"Oh, I forget." It is necessary then for you to image and re-image all the particular parts of each one of the first three lessons of this course in order to remember every factor, every step of the process, and all the means. You need *all* of them in overcoming the self-restrictions, in rising above circumstances and conditions, in determining how you shall act and how you shall lead others in rendering service and in securing justice.

To aid you in remembering *all* these, I am here in-

serting a series of charts. Study these daily; image all that you have read regarding every single factor, each step of the process, and all uses of each of the means. If these do not come up clearly in your mind, turn back and re-read the sections relating to them.

Remember that this course deals with the factors that guarantee success, but it cannot guarantee success unless you remember all of the factors and use all of them.

### PRACTICE

Choose an individual—man or woman, known to you at present, who fits the following:

1. Some particular person of reliable character,—but who, nevertheless, affects you unpleasantly or irritates you or arouses in you an impulse of opposition whenever you are with him or her.

(a) Re-image in your mind the kind of tones used by this person and the person's mannerisms, postures and general and particular movements.

(b) Is there also something in the person's tones, or manner, or attitude of the body that arouses in you a feeling of distrust?

(c) Determine which conveyed to you good impressions and which conveyed poor impressions.

2. Do not confine this imaging to one person or to one time.

(a) Repeat the process each night in relation to some one person with whom you have dealt during the day.

(b) Then, in your mind, image the person using tones or acting in such a way that he causes none of these negative feelings and ideas to be awakened in your mind.

(c) Image him truly communicating his character, noting especially just what qualities of tones and what changes in his attitude or movement are necessary.

3. Image some person whose bent body, loose and lax muscle movement, and posture of the legs always gives you the impression that he is old or weak or that he lacks energy.

(a) Then, image his body in such a posture and moving in such a way that it gives you the impression of great vitality, great energy, great activity.

(b) In your mind pick out the muscles that were called into action to produce this changed impression.

(c) Now apply these images to yourself, seeing to it that you are functioning these same muscles.

4. Image some failure you have witnessed: an individual of good motives and ideas who failed because his tones or actions, or both, antagonized people with whom he had to deal so that they failed to give him their support and loyal co-operation.

5. Image one of your own past failures in attempting to persuade some one to accept your ideas or co-operate with you. Re-image the means that caused

you to fail, your proportionate effort to communicate ideas by words and your lack of man-to-man attitude which can be expressed only by tones and action.

## II

Image these successes:

1. Choose some successful man whom you know personally.

(a) Watch this man in his dealings with other people in business, in social life, in casually meeting friends on the street or in the home or at a public gathering.

(b) Notice every factor of facial expression, of movement of the body, of the various tones he uses.

(c) Decide which ones make people like him, which (tones and actions) make it easy for him to persuade people to accept him, to respond to his leadership, to co-operate with him.

2. Repeat this each night in relation to some one person with whom you have had to deal during the day. This constant night-after-night repetition of imaging individuals of this type builds up in your mind a permanent consciousness of what you yourself should do so that it becomes a habit within you,—so that your subconscious self forces you habitually to use the right means in the right way.

3. Choose any one thing you are doing or wish to do: selling dish pans from door to door, interesting a

publisher in a manuscript you have written, or financing a million dollar real estate deal.

(a) Image everything you have already *said* or planned to *say* about the proposition.

(b) List all the sense images you can build up in the other person's mind,—images that will help to create desire.

(c) Then decide how you can re-inforce this: doubling, tripling, quadrupling the force of your words by your tones, your manner, your postures, your movement.

### III

Think of these two pictures (remembering that success is a matter of human relationship) every morning and every night:

1. This picture: A young man calls upon a young lady—the young lady—planning, hoping, praying to succeed in his mission. He sits across the room twenty feet away from her; he is immobile, inactive, expressionless face, dead eye—no action in it. He tells her in the high pitched tones of the old-time town crier,—“I love you, I love you.”

2. Image this picture: Another young man calls upon another young lady—to him the only girl in the world. He says little; but his tones and his eyes tell her in ten minutes more than all the words in the dictionary can tell her in a lifetime. He acts— . . . . , I leave it to you to image this—words are so weak and unimportant they cannot picture it.

3. Then after re-imagining these two pictures in your mind every morning and every night, relate them to these facts:

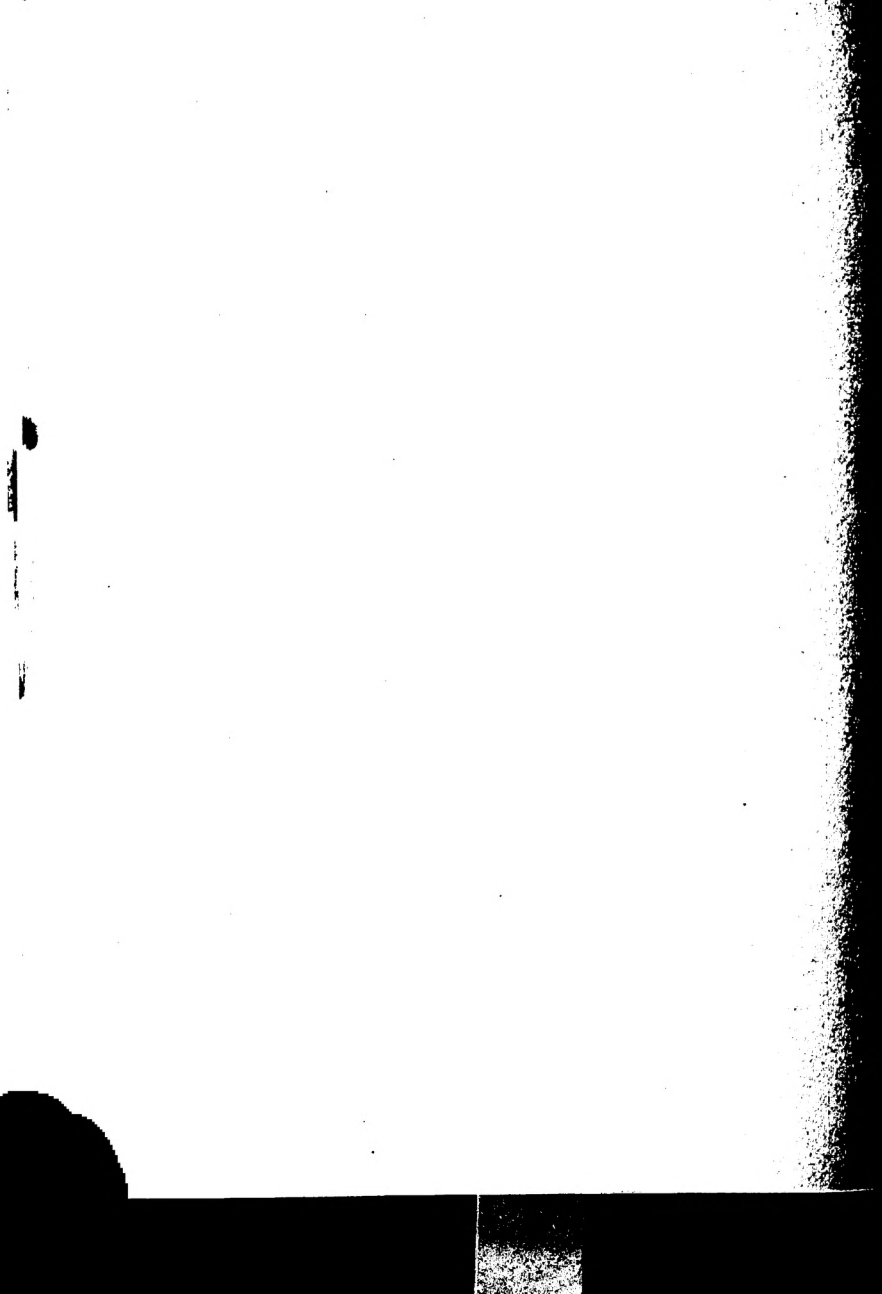
(a) That your success is a matter of human relationships;

(b) That to be a success with others you must win them and lead them, and

(c) That winning them to accept your ideas, your propositions and your plans is just as much an art of courtship as winning the girl you love.







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# *THE SUCCESS PROCESS*

*By Brown Landone*

*SEVEN LESSONS IN LEADERSHIP  
IN ANY LINE, GIVING THE FIVE  
FACTORS, THE PROCESS AND  
THE MEANS THAT GUARANTEE  
SUCCESS; HOW TO OVERCOME  
CIRCUMSTANCES AND CONDI-  
TIONS; HOW TO LEAD AND GET  
ACTION FROM INDIVIDUALS,  
GROUPS, MASSES; HOW TO IN-  
CREASE SERVICE AND SECURE  
JUSTICE.*

## *LESSON FOUR*

*Freeing Yourself From Self-Limitations*

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# THE SUCCESS PROCESS

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By Brown Landone

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A COURSE OF 7 LESSONS GIVING THE (1) GENERAL IDEAS AND THE (2) SPECIAL KNOWLEDGE OF EACH PART OF THE ENTIRE PROCESS BY WHICH SUCCESS AND LEADERSHIP ARE ACHIEVED. WITH FIVE CHARTS

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## LESSON FOUR

*Freeing Yourself From Self-Limitations.*

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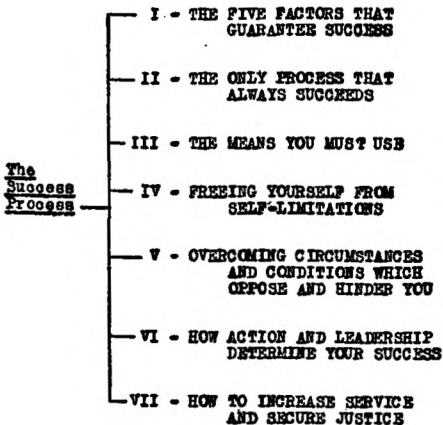
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1920

CHART A - THE GENERAL IDEAS OF THE SUCCESS PROCESS

(There is only one efficient way by which the human mind obtains information of what to do and how to do it; (1) a general idea of the whole thing or process; (2) special knowledge of each part of the entire thing or process; (3) complete general knowledge of the entire thing or process, formed out of what the mind learns from the two steps mentioned above).



Success is guaranteed only by knowledge and discriminative use of all of these.

Fix these seven subjects in your mind so that you can always see them in order whenever you wish to do so, - no matter where you are nor what else you are doing!

# The Success Process

By BROWN LANDONE

## LESSON IV

FREEDING YOURSELF FROM SELF-LIMITATIONS

PART A—THE KEYNOTE THAT DOMINATES  
ALL SUCCESS

**F**REEDOM! Freedom is the great word! It is the divine desire for freedom that leads men and nations and all the peoples of the earth onward and upward.

It is the desire for freedom that leads men and women to strive and struggle for wealth in order to be free from the disadvantages and the ills of poverty.

It is the desire for freedom that leads men and women to labor unceasingly for education and culture in order to be free from the bondage of ignorance and superstition.

It is the desire for freedom that makes men and women plan and work and sacrifice to establish and maintain homes in order to be free of the evils of the life of the wandering ones.

It is the desire for freedom that leads men and women to give all for love in order to be free from the loneliness of self-ness.

It is the desire for freedom that impels men toward goodness and righteousness in order that they may be

free from the torments of the consciousness of evil doing.

It is the desire for freedom that leads man's soul to faith in God and a hereafter in order to be free of the fear of death and annihilation.

Freedom is the dominating keynote of all human activity. It is the first determining factor of success. To succeed you must be free of self-limitations, free from the hindrances of circumstances, free of opposing and obstructing conditions.

Since circumstances and conditions are discussed in the next lesson, this one deals only with the limitations of the self.

## PART B—THE TWO-FOLD AIM OF FREEDOM

What is your aim in desiring freedom? Of course, the general idea is merely "to be free." But what is "being free"? What is free-dom? What is this state or condition of being free?

There are *thinkers* who assert that they must be free of the thoughts and conditions and conventions of society. They are willing to discredit the value of the thoughts of all others. Their thought is to them the only thought worth while in the world. They are thought-individualists. They declare they have the right to violate all established customs and convention of others merely because they desire to do so.

There are also *workers* of the world who claim this same kind of freedom, this same lack of responsibility



to those dependent upon them, to those with whom they work, and to all other workers and to all consumers who are interlocked with them in the complex society of today.

The same kind of freedom is demanded by certain *artists*. They feel they have the right to be free to express themselves as they wish. They feel that nothing should demand that they communicate anything to anyone else. They paint an ill-shaped triangle or two and proclaim the work a true representation of the spirit of man toward God, or of a racing track, or a woman at a wash-tub.

And in the matter of government, there is also this kind of freedom demanded,—the *anarchist* demands it.

Such freedom is selfishness; it is the result of considering the individual as more important than human brotherhood. Those who believe in it, turn to it because it satisfies their conscience in that it permits them to do as they please and excuses themselves to themselves; it allows them to accentuate their selfishness by making of themselves people apart from the rest of society.

Only those who are failures in the brotherhood of humanity seek to win this distinction for themselves by separating themselves from humanity. It is the selfishness of separation, the opposite of the comradeship of man.

### ***The Positive Idea Of Freedom.***

But there are other ideas of freedom.

The most common one is this: freedom is the right

to do as you please so long as you do not harm others by what you do. But the restriction as to "harming others" is a negative limitation. I am going to go one step further. I am going back to the original meaning of the word "free" and interpret for you its *positive* instead of its negative meaning.

The root of the word "free" is cognate with "friend." The root of the word *free* originally meant "*loving and generous.*" Hence freedom is the state of being loving and generous. It relates definitely to *others*; and it defines a definite *positive* attitude toward others,—not a negative restriction. Today, *freedom means the right and liberty and privilege of doing all things that benefit yourself and others.*

Freedom viewed in this light—in its true light—has a definite relation to your efforts to attain success. Your *first* aim in acquiring freedom is to secure the liberty and privilege of using all your good qualities for your own benefit and for the good of others. The *second* aim is to free yourself from all limitations that prevent you from doing so. Accomplishing the latter gives you the right to use the former and makes it possible for you to do so.

Freedom is a *determining* factor in winning success.

To succeed, freedom is necessary in the smallest action or effort. If you are restricted even by one little personal limitation that one restriction may defeat all your efforts to succeed.

If but one tire of your automobile is flat, your car does not ride well: even a deficiency of one part of the thousand and more parts of the machine reduces the working or running efficiency of the whole machine.

If there is but one personal limitation or lack in yourself, you cannot succeed as you should succeed. Even one self-limitation restricts and may prevent the success of all your activities.

To succeed you must come out from under, you must climb or mount out from under, the limitations of self.

Self-limitations are usually imagined-limitations, but—whether real or imagined—they limit you until you overcome them, until you come out from under them, until you mount above them.

### ***Four Sections of the Subject.***

There are four divisions of this subject and only four:

First, *what* should you be free to use?

Second, what are your *self-limitations* that prevent you using them?

Third, is it *possible* for you to overcome all of these no matter how serious they may be or seem to be?

Fourth, if so, *how* can you do this? How employ the Process and use the Means to free yourself?

Each of these subjects is important. The last—*how* to overcome limitations—may appear to be the most important. But, even though you know how to successfully overcome your self-limitations, all your ef-

forts to climb out from under them may fail if you do not know exactly *what* they are; and certainly, you will not make sufficient effort unless you *know* that it IS possible to free yourself from them.

### PART C—QUALITIES TO BE USED AND LIMITATIONS TO BE OVERCOME

To succeed, you need to possess and use each and all of the qualities of the individual that are designated as good or useful or efficient. You remember that, in the first lesson, I discriminated between *determining factors* of success and the *essential personal qualities*. We now come to these essential personal qualities. The most important are: health, good appearance, hard work, enthusiasm, industry, persistence, sincerity, earnestness, self-confidence, concentration, determination, honesty, good memory, self-control, tact, patience and imagination.

But these are not all the individual qualities necessary. There are scores and hundreds more. The list given above is merely a partial list,—it includes only those which were named by each of several successful men. Add to these all the factors necessary to wisely and discriminatively use every step of the process and all the elements of the means.

#### ***What Are Your Limitations?***

On the other hand, what are your limitations? Tell you? Why, *I* cannot tell you; only you can tell yourself what they are.

Use a mirror! I mean an actual looking glass,—and a big one so that you can see yourself as you really are—your entire body in action, your pose, your poise, your postures, your movements. Only thus can you know your physical limitations.

Have a mirror placed in your office, facing you at your desk, so that you cannot prevent yourself from seeing yourself as you talk and deal with others. Watch your facial expression. Determine whether or not there are limitations that hinder you, that contradict your intentions, that convey to other men a wrong impression of yourself.

Then, use your *ear* as a mirror. Establish the habit of listening to your own tones to determine whether or not they truly communicate your motives, your feelings, and your intentions to others. If they do not, if they mis-represent you,—certainly, then, they are limitations to be overcome.

Then also, use your *mind*, your *heart* and your *soul* as mirrors. Look deep into each when you are alone in the *dark*. Search for your limitations—mental, emotional, spiritual.

When you find them, do not despair. Be happy that you have found them. If they exist, they exist—whether you discover them or not. Only when you discover them, do you have a chance of remedying them. Your recognition of them should make you happy for it is the first step in overcoming them.

### ***Kinds of Limitations.***

Of course, it is impossible to discuss or even to name all the self-limitations—real or imagined—that hinder the success of one or more of all the different individuals of the human race. But it is possible to group these self-limitations in five main groups, to determine whether each kind can be overcome, and how to overcome those of each group.

First, there are the limitations of the physical self: ungainly bodily form or actual deformity; general appearance,—that is, unattractive or disagreeable features, lack of bearing, poor posture, slouchy or arrogant or domineering pose; and also lack of health, endurance, vitality and physical energy.

Second, there are the limitations of the mental self: lack of keen and quick perception, lack of a ready memory, lack of vivid and constructive imagination, lack of will, and lack of sane, safe and quick judgment.

Third, limitations of the emotional self: lack of kindness, courtesy, confidence, courage; and lack of sympathy, cheerfulness, enthusiasm, hope.

Fourth, there are social limitations: the inability to work harmoniously with others; the inability to be truthful and agreeable at the same time; the inability to appear at ease, over-consciousness of self.

Fifth, there are the limitations of the spiritual self: lack of ideals of service and justice; and, greatest of all, lack of vision.

There are, of course, thousands of other limitations

that might be mentioned if space permitted. But each—no matter what it is—belongs in one of the five groups already given and the method and means of climbing out from under it is the same as the method and means of overcoming all other limitations of that group. To show how each limitation may be overcome, the method and means of overcoming each kind is given in this lesson.

#### PART D—IS IT POSSIBLE TO OVERCOME ALL SELF-LIMITATIONS?

But *can* you overcome all limitations of self? *Can* you and *can you*? Is it possible for you to climb out from under all the self limitations that do prevent you attaining success and that will continue to prevent you unless you overcome them?

You *can* do so and *you* can do so. I do not mean, however, that you can *change* your height from four feet eight to six feet two. Neither do I mean that you can *change* a deformed body to an Apollo-man or a Venus-woman. You may not be able to *change* the characteristics of the physical self, but you can overcome the *limitations* of these characteristics. You *can* climb out from under them.

Napoleon, though short of stature, made himself a commanding figure wherever he went, among all classes and all kinds of men, merely by the way he carried himself. He did not increase his stature but he overcame the *limitation*.

Milton was blind—a great physical defect; he was

not able to regain his sight, but he overcame the *limitation* of blindness—he dictated poetry instead of writing it; he overcame the limitation.

One of the world's greatest humorists was unattractive of face and deformed of body. Yet he made himself so happy in living his life, so cheerful and so joyous, so humorous and so witty, that millions loved him, millions went to hear him year after year, millions welcomed him to their homes, millions were made happy by his presence, his wit, his humor, and his own joy and happiness. He did not change his physical structure, but he overcame the limitations; he climbed out from under the *limitations* of it.

The possibilities of climbing out from under any and every limitation depends upon four factors: (1) your aim, (2) your recognition of the possibility of doing so, (3) the process you employ, and (4) the means you use.

### ***Possibilities and Power of Your Real Self.***

Your attitude concerns yourself; it concerns your knowledge and vision and faith of the possibilities and powers of your mind, your soul and your spirit. If your ideal of the possibilities and power of your real self are limited, then you hinder yourself in climbing out from under your self-limitations.

I care not if you think of your real self as mind or as soul or as spirit. That real self is perfect and complete. It is perfect and complete in existence though it may be incomplete in manifestation.



Pure white light is complete light. Yet, if the pure white light in my study is covered with a green glass-globe, the expression or manifestation of light in my study is limited to but one part of white light—green light. Pure white light includes all colors. When it is limited in expression to green light, only a small part of the whole is made manifest.

If, however, I assume that the white light inside the globe is green light, I limit not only my conception of the white light but I fail to recognize the completeness of the light. If you view your own life merely from its green or red or yellow or blue expression and manifestation—mere partial expressions of your own soul—then you limit your conception of your real self and fail to recognize the fullness and completeness of the powers and possibilities of your soul.

Your real self—mind, soul or spirit—whatever you call it—is perfect and complete. It possesses all the possibilities and powers of any soul in the universe; it can overcome, climb out from under, any and every limitation of self.

### ***Change Yourself by Changing the Means.***

If I have a so-called green light in my study, I can change it to a red light merely by changing the globe that covers it. If I wish a white light, I can secure it by removing the globe. No matter what the color, I can remove the limitation of that particular color by changing the globe which limits or restricts it.

So it is with yourself. No matter what the partial manifestation, no matter what the restriction, no matter what the limitation,—you can climb out from under it by removing that which restricts it.

In *essence*, your mind, soul and spirit are perfect. In essence your real self is perfect, embracing all possibilities and all powers. But your mind, soul or spirit is limited in expression, and your possibility and power of expression are limited by the body only.

By mind development we mean the development of the states of the mind, the brain structure and the body through which mind expresses itself. By mind development and soul growth we mean *increased* expression.

As to the first factor—your real self: understand that you can never succeed as you should succeed unless you recognize that in existence and essence, your mind, soul and spirit is perfect and complete,—that it possesses all powers and possibilities.

### ***Your Power is Limited Only by Your Means of Expression.***

But, understand also, that these powers and possibilities are not yours to use consciously until you have removed the restriction. This brings us to the second factor: Can you change the physical structure of your brain and your body so as to be able to climb out from under the basic limitations of self that hinder your success?

You can if you know *how*.

If you are locked in a room, with the key on the inside of the door, you *fail* to get out if your effort is limited to butting your head against the door. But you *succeed* in getting out if you know the key is on the inside and if you know enough to turn the key in the lock and open the door.

Most people fail to climb out from under the limitations of self because they limit their efforts to attempts to batter down the limitations. Let them alone, remember that to succeed means "to climb out from under." To succeed does not mean to destroy or annihilate or to smash anything.

Let your limitations, as limitations, alone. Look for the key that unlocks the door—the means of climbing out from under and the methods of freeing yourself. All you wish is freedom so that you may use your possibilities and powers successfully.

The secret of how to overcome limitations of the physical self tells you how to overcome all limitations. The secret is the knowledge of the process. This is two-fold: first, training your body to do skillfully that which it has not done before; and second, awakening unused brain centers to give your mind expression it has not had previously. In other words,—re-making yourself.

### ***Is It Possible to Re-make Yourself?***

Is such development possible? No matter how ill-formed your face, you can make it attractive in expression. You can make it attractive in action. That

which attracts is cheer and joy and love. If you make your real self cheerful and joyful and loving and if you train your face continually to express these qualities, it cannot remain unattractive.

Even strangers who meet you for the first time will think of the cheer and joy and good feeling you give to them instead of the form of your face. Remember the deformed American humorist. Does anyone remember his ill-featured face and deformed body or do you remember the expression of cheer and joy and good will of that wonderful soul that climbed out from under self limitations and succeeded?

All limitations of form, whether of features of the face or of parts of the body, can be overcome by the right expression.

It is also possible to climb out from under the limitations of the mental self, the emotional, the social, and the spiritual self.

The mind or soul is perfect and complete, but its expression is limited. Increased expression or development comes by the awakening brain cells or brain centers now unused. In this there are no limits.

Certainly the brain structure is not mind; it is merely the means by which the mind expresses. Your mind or soul does not depend upon your brain for its *existence*, but it does depend upon your brain for *expression*.

### ***Growth is Necessary and Possible.***

To attain success in overcoming self-limitations, *real development*—GROWTH—is necessary—not just “being willing” or “desiring,” not just “*acquiring information*” or even *knowledge*—but *actual change of character, growth of ability to conceive, plan, and construct, capacity to understand, persuade, convince,*—resulting in an enlarged conception of men, capacity to understand them, and more successfully handle them.

The big man, the man of ideals, of vision, of faith, of initiative is able to see beyond himself. He looks out over the world; he comprehends world-things, world-conditions and world-men. This vision, bigger than the self, is spiritual; this capacity to know and understand other men is spiritual capacity.

Of course, *you cannot change one form of life into another form of life*; you cannot develop a carrot into a calla-lily, you cannot develop a stupid pig into a phenomenally trained dog or horse.

*But you can change the functions of any form of life*; you can always change the *degree of activity*, and the *quality* of any factor of your nature.

Luther Burbank developed a small hardened dry sour prune into a large, luscious, sweet fruit larger than our ordinary fresh plum.

The meat of the walnut had by “nature” a covering of *bitter tannin*; this habit had been established for centuries and centuries; yet, in a few years, Burbank trained walnut trees to give up this century old habit

and to produce a nut, the meat of which has no tannin-bitter skin.

Such changes *have been wrought* in mere vegetable forms of life, in seemingly unconscious and unintelligent forms of life; why cannot greater changes be wrought in you?

Of all living things on the earth, the human being, in growth and development, is the most adaptable, the most capable of development, the most responsive to desires within and to influences from without.

It is stupid and stubborn ignorance to continue to hold to the idea that a man's nature cannot be radically changed, that a man cannot rid himself of so-called "natural qualities" and acquire others in their place, that his character is "so-and-so" by birth, and that he cannot alter it.

### ***What Processes Produce Change.***

What are the *processes* which take place in the development of desired qualities which do not seem to exist previous to the training?

Mind action is always followed by body action of some sort; body activity is always followed by changes in mind activity.

Not only does the activity of each follow the activity of the other, *but they always act together.*

Each brain center has a definite use and if it is undeveloped, the mind is, to just that extent, hindered in its expression. Intelligence in that particular line seems

to be lacking. Arouse or develop the brain center, and the mind activity at once manifests.

The basis of all permanent development is dependent upon the related activities of the mind, the brain, and the muscular system of the body.

The most earnest effort to develop a quality by *desire, intention* or *will* does not develop that quality, unless something is done, consciously or unconsciously, to develop that portion of the brain which makes it possible for that quality to manifest. And to develop the brain center, the intelligent activity of the related muscles is necessary. "Any old action" of the muscles will not do—will not secure development any more than stretching or contracting a rubber band develops the rubber in the band.

Hence any real permanent development must result from co-operating action of brain and muscle.

The actual practice for development, to secure quick and effective results, must be: first, Conscious; and second, Discriminative.

Development is limited only by *unlimited* number of unawakened brain cells in your brain.

The number of cells in the human brain has been estimated at from 600,000,000 to 2,000,000,000. The greatest person that ever lived probably had scores of millions of brain cells that were more or less idle.

"Compared with what we ought to be," wrote the late William James, "we are only half awake. Our fires are damped, our drafts are checked. We are mak-

ing use of only a small part of our physical and mental resources.

“There are in every one potential forms of activity that actually are shunted from use. Part of the imperfect vitality under which we labor can thus be easily explained. One part of our mind dams up—even damns up—the other parts.”

### ***All Limitations of Self Can be Overcome.***

No matter from what viewpoint you estimate the possibilities and powers of climbing out from under limitations of self, you are forced to the conclusion that you can free yourself from any and all limitations.

You cannot change your hunched-back to a straight back, you cannot change your solid square face to an oval shaped one, you cannot change your ill-shaped features to symmetrical features—but you can *free* yourself from any limitations dependent upon these.

The one thing is to learn how to do it: not to batter your head against the limitation but to learn that there is a key, *how* to turn it, how to *open* the door, and how to walk out and make yourself free.

As to your real self then—your mentality, your emotional and spiritual nature and your character—all things are possible. To attain the expression you wish, it is only necessary for you to provide the proper means.

As to your physical self—the development of your brain, your senses and the muscles of your body—it is possible to *overcome* all limitations even though you



may not be able to change the special characteristics.

The only thing that limits you is lack of wisdom in choosing the means of development. But limitless development is possible if and when you use conscious and discriminative methods.

### PART E—IDEALIZE THE PROCESS OF OVERCOMING SELF-LIMITATIONS

Your study of the process has shown you that success is guaranteed when you idealize the process. The same success is guaranteed by the idealized process of overcoming the limitations of self. Struggle and strive to overcome your limitations by a non-idealized process, if you wish to do so,—but if you wish to succeed, idealize it.

Idealize (1) the end you wish to attain, (2) idealize your attitude, (3) idealize the steps to be used and your action in doing so.

Form *five* ideals of the ends you wish to attain: (1) the ideal of what you wish to be *physically*,—both as to condition and expression; (2) the ideal of what you wish to be *mentally*; (3) of what you wish to be *emotionally*; (4) socially; and (5) spiritually.

Ideals of these five groups of qualities include all the good, useful, efficient qualities of the human being. When you have set the standard—formed the ideals of each of these—you are ready to proceed,—next in idealizing your *attitude* and then with the steps of the *process* and your *means of action*.

### ***Idealize Your Attitude.***

Above all idealize your attitude before you begin your attempt to overcome self-limitations. Idealizing your attitude changes all things of life. First, idealize your attitude toward yourself; second, idealize your attitude toward your limitations; and third, idealize your attitude toward the process and the means to be used.

As to the first: remember that you have unlimited power restricted only by the means you use. Vision these powers; idealize them as yours. Prove your faith in yourself by putting them in action, by making use of them. It is not enough to idealize your attitude *concerning* these powers; idealize them as a part of you and prove your faith by your work in using them. If you are not willing to trust yourself to use them, you fear that you do not possess them. And fear is not an idealized attitude.

As to the second; know that all limitations can be *overcome*. Make a distinction between *overcoming* limitations and removing or annihilating them. There are many limitations that cannot be removed; but it is always possible to overcome them, to get around them, to climb out from under them.

As to the third—process and means: realize that all things are possible only if you use *all* the steps of the process, only if you *idealize* all the steps and put them in action, only if and when you use *all the means* that can be used, and only when you use them *skillfully, discriminatively, and co-ordinatedly*.

But, when you do idealize the process and means and idealize your attitude toward them, the overcoming of all limitations is possible.

#### PART F—IDEALIZE THE STEPS TO BE USED

The steps of the idealized process are always the same though the application may vary with each individual problem and with every particular use you make of them. Here, you are to apply them in overcoming—in getting around or climbing out from under—your self limitations that hinder your success.

For this purpose use four steps of the process.

First, vividly image to yourself, all the factors of the limitation you wish to overcome, and what you wish actually to be and wish actually to do when the restriction is removed or overcome.

Second, connect in your mind the three following factors—(1) your desire to overcome the limitation, (2) the process of doing so, and (3) the anticipated result.

Third, vision yourself in action—using all the factors that aid you in overcoming the limitation, living your ideal, and doing what you wish to be able to do.

Fourth, repeat and repeat again these three steps of the idealized process—the imaging, the connecting, and the visioning of action.

Vividly image yourself (1) as to your existence,—that is, your nature; and (2) as to your action.

As to your *nature*: image not only what you are,

but what you will to be. Perhaps it will be stronger if I reverse this thus: image not only what you wish to be but also what you are.

I am aware that many people advise you not to do this; they advise you to image only what you wish to be. I differ with them. They believe you can become what you wish to be merely by asserting that you are. I know there is a process of development; I know that success in changing yourself and in overcoming self-limitations can be guaranteed only when you consciously recognize the differences between the ideal of what you wish to be and the ideal of what you actually are.

### ***Compare Two Ideals.***

When you have imaged yourself as you see yourself—with all your good qualities and with your limitations, you have a definite picture in your mind that is *like* you as you are living and acting at present.

When you vividly image the ideal of what you wish to be—the ideal of that more perfect body, more perfect mind and character, your picture of yourself in your mind differs in certain respects from the ideal of what you actually are in expression and manifestation.

Comparing these two ideals forces you to recognize the differences between your real self—what you wish to be—and the present expression of yourself—what you are at present.

This recognition of differences is important. Why? As soon as you recognize just what differences exist,

your mind selects the right methods and means of removing the limitations or overcoming them. Moreover, this recognition of differences by the mind means discrimination and mental discrimination is one of the processes that actually changes old brain structure and builds in new brain structure.

Mere assertion or affirmation of the possession of qualities never does this. But, when, by discrimination you change brain structure or build in new structure, you provide increased means for your mind and soul to use.

### ***Image Doing.***

Just as you vividly image the differences between the nature of what you wish to be and the limitation of your actual expression, so also vividly image your action—mental and physical. That is, image yourself doing and acting as you wish and will to do and then compare that ideal with the vivid image of what you do at present. This process also reveals differences. These differences make your limitations clear to you. This process never fails to suggest the right methods and means of removing or overcoming them.

### ***Image the Helpful Factors.***

Then, also, image the factors which will make you what you wish to be and those which will make you do what you wish to do.

Do this discriminatively. If you are in ill health and desire to be healthy and strong and enduring,

image not only good health and strength and endurance, image not only yourself as possessing these qualities,—but image all the factors that will help to give you health and strength and endurance. That is, image yourself exercising, exercising in the right way to remedy your special limitations, image the choice of diet you should make, image the amount of work you should do, image the amount of rest you should have, image the effect your mind and emotions have upon your health. If you do not image all the factors your efforts may fail for you may forget to use one or more of them.

Then image the factors that will make you do what you wish to do. If, at present, your tone lacks courage, not only image yourself using a courageous tone, but get back to the cause. Image yourself as self-confident and without fear. Recognize that lack of confidence in yourself and lack of moral or physical courage are the present causes of your timid tone or that your timid tone is a habit resulting from lack of courage and self-confidence in the past. In every case, image back to the factors that help to make you what you wish to be and help to make you do what you wish to do. Then only can you choose the right means of removing the limitation or overcoming it.

### ***Relate These Three: Desire--Process--Result.***

With these vivid images in your consciousness, connect up three steps of your mental activity. It is

not enough to be moved by a great desire, to think of the process of attaining it, and to idealize the result you wish to attain. These must be *connected* in your mind. Relate the desire to the process and the process to the anticipated result. Do this again and again so that an actual mental habit is established—a mental switching—that turns the force of your desire into the process of accomplishment and then directs the process so that it attains the results.

All people desire to change, all people resolve to change, all people will to change,—but, so long as they do not relate the desire to the actual process or development, the force of the desire evaporates as a good intention only. You know where mere good intentions lead, that is, good intentions not followed by a process that attains results.

This is the law: whenever a desire to change yourself arises in your mind associate it immediately with the process of carrying out that desire; and whenever you think of the process relate it definitely to the result you wish to attain.

This is more than a mental process. When you do this six or seven times in relation to the same thing—that is, when you do it vividly, consciously and discriminatively—you build in new brain paths, you make new connections between the brain centers so that new habits of brain action as well as habit of mind activity are established. After this is accomplished, it is actually *easier* for the desire to turn at once to the process of

doing the thing, than it is to allow it to evaporate. It is also easier for the process to secure results than it is to permit it merely to spend its energy in planning.

The first step, then, of the idealized process is vivid imaging of yourself and all the factors that help to make you what you wish to be and help to make you do what you wish to do.

The second step is connecting the desire in your mind with the process and the process with the result so that brain paths as well as mental habits are established.

### ***Vision Yourself in Action Overcoming the Limitations.***

Now for the third step: vision yourself in action—(1) idealize yourself *using all the factors* that will aid you in removing or overcoming your self-limitations; (2) vision yourself as actually *living up to the ideal* standard you have established for yourself; and (3) vision yourself as *actually doing* what you wish to be able to do.

This process of visioning unifies the three factors that you previously connected in your mind—blending desire, process and result into one operation. This is what happens as soon as these are unified: as soon as you desire to do a thing, you start doing it at once, and you continue the doing until the end is attained.

Moreover, this visioning of yourself in action *surcharges* the brain centers with energy so that you are compelled to act. It makes it impossible for you to



drop the matter, to neglect it, to put it off. It compels you to do and to do at once.

Repeat and repeat again these three steps of the process: (1) vivid imaging, (2) connecting desire with process and process with result, and (3) visioning yourself in action. Repeat these idealized processes in your mind and in your activities over and over again until the entire process becomes a habit.

As soon as this becomes a habit it is *easier* to overcome limitations than it is to permit them to exist.

In the foregoing you have complete information of the steps to be used in overcoming all self-limitations. Now take up with me the use of the Means—the application of these steps to specific problems so that you may know how to overcome (1) physical limitations of appearance, health and vitality; (2) mental limitations—lack of persistence, lack of vivid imagination, poor memory, unsafe judgment, weak will; (3) emotional limitations—fear, lack of enthusiasm and lack of hope and lack of self-confidence; (4) social limitations—lack of ease, and expressiveness, lack of sympathy, lack of courtesy; and (5) the one great spiritual limitation—lack of vision.

#### PART G—USE OF THE MEANS IN OVERCOMING SELF-LIMITATIONS

Refer to the section of this lesson which presents the possibilities of overcoming all self-limitations. There I emphasize the fact that all developmental changes in the individual take place because of co-op-

erating activities of the mind and body. Every activity of the body produces a reflex action upon the mind and every action of the mind produces a resulting change in the body.

Which of the three means—words, tones, action—are you able to use in overcoming self-limitations? No discussion is necessary; it is evident that no amount of *talking* ever changes your habits or characteristics or your nature. No amount of talking—use of words—removes in any way the limitations which restrict your efforts to succeed. Neither does your use of tones change your nature, change your habits or character, or remove or overcome your self-limitations.

All change in yourself depends upon action. Action includes, of course, both the activity of your mind and the action of your body.

We have already discussed the action of the mind,—the idealization of the steps of the process—vivid imagining, relating the factors in your mind, and visioning yourself in action.

In addition to mind action, you use three forms of bodily action to remove and overcome your self-limitations: (1) the action of the senses; (2) the postures of the body; and (3) physical movement.

### ***The Process of Changing Yourself.***

To secure actual change,—that is, real growth within yourself—the two activities of mind and body must function together to the same end and at the same

time. Moreover, they must function *in a particular way* in order to change not only mental conditions and emotional states and habits, but also the physical structure of the brain centers themselves.

The activity of both the mind and the body must be consciously directed and discriminative to secure such development, such actual change.

*Consciously directed* activity means more than mere knowledge on your part that you are performing a certain activity; it means more than intention to perform the activity. It means that the mind consciously directs every single activity *at that PARTICULAR moment, with the full knowledge of just WHAT it is doing, HOW it is doing it, WHY it is acting and the RESULT expected.*

*Discriminative action* means that the action must be *different* than the habitual action and that it must *distinguish* differences as a result of its action.

*Consciously directed discriminative activity* includes all the factors mentioned above; only such action brings real change within yourself.

## PART H—HOW TO OVERCOME LIMITATIONS OF THE PHYSICAL SELF

There are certain individual factors which you, of course, cannot change; *BUT you can OVERCOME their limitations.*

Your features may not be symmetrically formed but you can overcome the limitation by the expression

of your face—by its cheer, its enthusiasm, its animation, its vitality, and its spirit of good-will toward other men.

Lincoln's face, so far as outline was concerned, was ugly; yet even those who had been his worst enemies before they met him, even those who had ridiculed him, ceased to ridicule and bowed in admiration as soon as they saw the light within shining in his face,—the soul radiating its love, kindness, strength and wisdom.

Mirabeau, one of the greatest Frenchmen that ever lived, was not only ill-featured but marred by smallpox pits. To overcome this drawback he spent hours a day training his face to be expressive; and as a result, he was so attractive and charming, that he became the *one* man of the court of France—men admired him, and the countesses, marquises and duchesses were enraptured by him, enamoured of him.

Your facial features are, however, but one factor of your appearance.

### **What Is "Good Bearing"?**

Good bearing is another. Good bearing is made up of two factors: (1) the pose of the body and (2) the pose of the head.

If you stand with your legs spread from side to side, you give others the impression that you are not sure of your position. No man stands thus, unless he subconsciously wishes to prop up the idea in his own mind by physical "props." In other words, such a

pose indicates that the man self-consciously fears that his idea or decision or his courage and will are not strong enough to stand up on their own merit and of their own strength.

A slouching attitude, weakness or listlessness of one side of the body, gives others an impression of lack of energy. Such an attitude tells the other man that you have not sufficient energy to carry out what you determine to carry out or it tells him that you are lazy.

If you stand in either of these two positions in giving directions to others, in commanding others, or in talking your proposition to other people, others get the impression that you are afraid your directions or commands will not be obeyed or that you are afraid you cannot fulfill your promises or that you are afraid they will find out the weaknesses of your proposition.

What pose of your body conveys the ideas you wish to convey about yourself?

Always stand with one foot in front of the other and a little to the side so that you have a good base for balancing your body. This makes the other person feel that you are so strong mentally that you can easily balance your body on one foot yet keep the other ready for action. It gives the impression that you are both stable *and* energetic—that you possess both these qualities at the same time.

If your pose is defective, if it limits you, if it gives others false impressions of you,—change it.

Do this, by *consciously* practicing the balanced

pose. Consciously thinking of what you are doing *every moment of your practice*. This means more than mere thinking of it only when you begin the exercise and then continuing without conscious attention. *Consciously think of every movement of the exercise every moment of the practice*. This is what brings quick change, complete change and permanent change.

### ***The Pose of the Head.***

Now as to the pose of the head.

Not many years ago I asked an American woman—known throughout the world in national and international affairs—this question: “What is it that gives the greatest impression of personal worth?”

She answered: “It is the way a person carries his head. It is not wealth, nor beauty, nor position; it is the *pose* of the head.”

Mere lifting of the head upward, keeping it well and easily balanced, gives the impression of adding another inch or two to the height of the individual. This increases the impression of life and vitality. This impression of life and vitality in the other person's mind is not limited to impressions of the physical; the mentality of the individual and his character are judged by this indication of virility.

How your impression of the man whose shoulders droop forward with head hanging forward or to one side differs from your impression of another individual who stands erect with head up, accentuating the life line of the body, of the mind and of the character.

If the pose of your head limits your efforts—if it gives a poor impression of you—*change* it. Practice before a mirror. Make your practice conscious and discriminative. Continue the practice until—with a book upon your head—you are able to walk about your room without the book slipping off to the floor. Continue this until you can do this without feeling stiff and tensed and constrained when doing so. Only then will the pose of your head be *erect* and the carriage *easy*.

If you have limitations of form, features or bearing, overcome them not only by thinking of what you want to be, but by actual action. Make your facial features *express* and communicate your cheer and joy and sociability and fellow feeling. Carry yourself, your body and your head, in such a way that it reacts upon the brain centers and produces actual change in the brain centers themselves.

Only from such practice does your desire and your effort become *permanent* and *habitual* so that you appear at ease even though you are making a conscious effort to convey a true impression of yourself.

The only way of “checking up” upon yourself is to stand before a mirror.

## PART I—OVERCOMING MENTAL LIMITATIONS

Naturally, there are many limitations of the mind which I cannot discuss here, but all are overcome in exactly the same way—by consciously directed discriminative training.

I mention five here: lack of persistency, lack of vivid imagination, of good memory, of safe judgment, of strong will.

To illustrate how you can overcome limitations of this type, I give you three examples: (1) overcoming lack of persistency, (2) overcoming poor memory, (3) developing a strong will. As to methods and means, this will give you all that is necessary to remedy or overcome any mental limitation. It is necessary, however, before you attempt to remove any restriction, overcome any limitation, or develop any new quality—that you know exactly what the quality is and how the mind and body are related in functioning and expressing it.

### ***Developing Persistency.***

As to *persistency*: Persistency developed first in the animal world in the effort to seize food. Animals and half savage men seized food either by gripping with claws or hands or by gripping with the jaws. Hence, in the man of today, it is the muscles of the hand and the muscles that control the action of the jaw that indicate persistency or lack of persistency.

If, when you urge a young man to better himself, to live a different kind of life—he responds to your urging and promises you faithfully that he will do so, you doubt his ability to carry out his intentions if his lower jaw hangs loose and his hands are floppy at the time he makes his resolution and his promise.

But if you see a tenseness of the jaw muscles and if you see a good steady grip of the hand, you feel quite



certain that he will be able to persist until he has accomplished what he intends to accomplish.

If your efforts to succeed are hindered by lack of persistency, develop it. The question is, *how* to do so.

Remember the dual action of the mind and the body. Not only idealize yourself as persistent, as sticking to things until they are finished; but develop consciously and discriminatively the muscles of the jaw and the muscles of the hand used in gripping.

If you lack persistency, hold your force by tensing your jaw muscles and by tensing the hands,—that is, by gripping them. You do this *now*, when you are forced to do so by circumstances. If circumstances or conditions, acting of themselves or through other people, back you up against a stone wall, you clench your fists and you tighten your jaws and through your closed teeth, you say: "I will do it, no matter what opposes me."

If you do so, now and then, when circumstances and conditions force you to do so, why not do it willingly and intentionally, so as to develop the brain centers in such a way that persistency becomes established as a *habit*—as a *permanent* quality of your character.

### ***What Is "Poor Memory"?***

Now turn to memory! Scores of methods are given for the development of a good memory. Most of them are ridiculous,—some are of value. If, however, you know just what lack of good memory is, you will find it easy to remove limitations of this kind.

*Poor memory is lack of vivid imaging or lack of proper mind and brain connection of the processes you intend to relate in action in the future.*

Note this illustration: A young married couple are suburbanites, living twenty miles from the city. The wife paints. The husband is a business man, has no interest in art, except his reflected interest because of the interest of his wife. He knows nothing of paints. There are no vivid images in his mind regarding them.

One morning, as he leaves for the city, the wife asks him to stop at a certain shop to purchase her two thirty-four cent tubes of Chinese Vermilion. He promises to do so. But, even before he reaches his train, he has forgotten whether she wishes two thirty-four cent tubes, or four thirty-two cent tubes. Also he doesn't remember whether it is Chinese Vermilion or English Vermilion or what color of red it is or whether it is red or not.

Why? Merely because he has no vivid images of paints, and colors and tubes and prices in his mind. Thus, lack of memory of this type is due to lack of vivid images.

But there is another kind of poor memory: *we often fail to remember to do something we intend to do at a certain time in the future.*

The young husband to whom I have just referred goes to his office. All day long his mind is on *his* affairs. He deals with fifty or sixty people during the day. He deals with a dozen important problems.

There are from fifty to two hundred letters that demand his attention. He has not thought once of the tubes of Vermilion since promising his wife to buy them.

At the close of the work day, he is tired. He wishes to get home. It has been his habit every day for weeks and months to rush from his office to the station, and jump on the train for home. That is the process established in his mind.

But today, *if* he is to remember to purchase the paints for his wife, he must change that process. He forgets to do so, whenever he fails to establish a new process of mental action in his mind. Memory of this kind is: "remembering to *do* at some *FUTURE TIME* that which you *NOW think* of doing. *Future doing* of the *present thinking*—this is memory. Note that "the thinking" about doing the thing takes place *now*.

Therefore, if you mentally establish the process *now*, in connection with the time and action of the future, it brings up the thing at the time you wish to do it.

### ***The Process is Simple and Certain.***

The process is this—I picture it in the case of the young man: When he seats himself in the train, he *images* himself going to his office as usual, doing his work as usual. He images himself leaving the office to take the train for home. But here he makes a *change* in the mental process. He sees himself turning up another street; he sees himself going to a certain art shop; he sees himself entering the store; he sees him-

self buying the paint; leaving the store, returning to the station; taking the train for home.

It takes a long time to write this out, but mentally it can be done in a moment—in half a minute. If it is repeated several times, this vivid imaging establishes a new brain path in the brain. When this new brain path is established, it is connected with the process the man goes through when he leaves his office. Consequently, when he leaves his office, the very action of doing so calls up the related process and he remembers to go to the paint shop.

All good memory is as simple as that. Do not complain of poor memory. Remove all limitations due to a poor memory, by visioning beforehand the thing you intend to do, relating the process of doing it to the processes you will be performing at that future time.

### ***Strong Will vs. Weak Will.***

Take up next the development of the strong will.

Will is not a power of mystery. Its operation is very simple.

*Will is merely a balance of images.*

When, in your mind, more vivid images impel you to do a thing than not to do it, you *will* to do it. When the images that impel you not to do a thing are the more vivid you *will* not to do the thing.

We say a man is "weak-willed" when his balance of images changes easily. A young man—intending to reform—resolves and wills to do so. *At the time* he re-

solves and wills to change, there are in his mind a large number of strong vivid images that make him wish to change, that make him determine and resolve to live up to the ideals of those images. Later, if he fails to do so—and this is called weak will—it is because these images have not been kept strong and vivid and because others impelling him to do otherwise are greater in number and more vivid and more pleasing.

Let me tell you of a boy and his mother that illustrates exactly what weak will and strong will are and how a weak will can be made strong and kept strong.

### ***A Young Man's Struggle With His Will.***

This boy was lovable, dutiful, obliging, sociable, and idealistic. His mother was partly dependent upon him. He left the little Connecticut town to accept a position in New York City. Before leaving he vowed to himself and promised her that every Saturday night he would send her at least six dollars and that when his salary was increased he'd send her more.

For the first few weeks the six dollars was sent every Saturday night; then only five dollars was sent the fifth week and after that the amount varied. Finally one Saturday night he had nothing to send; he did not even have enough to pay his room rent in advance for the following week.

He was just as lovable, obliging and idealistic as when he left home; but when he went out with the others to lunch, he did not wish to seem miserly so or-

dered what they ordered. When they invited him to join them—dutch treat—at a good theatre, he went because he liked good entertainments. And so his money was spent.

He came to me: "If I have not strength of will to resist these temptations to spend money, what will become of me when big ones come?" he asked.

I asked him to close his eyes, to think of his home, to picture in his mind the house and the rooms in the house, to visualize his mother there, to visualize her love for him and his love for her, to visualize her needs and how much six dollars a week added to her comfort.

That was all there was to it.

"Now you feel that you will keep your promise?"

"Certainly," he replied, "I feel so *now*."

"Then always keep this condition of the NOW with you; make it permanent in your mind; visualize, for five minutes every morning and every night these images of your mother's home, her needs, and the extra comforts your six dollars a week will provide. So long as these images are strong in your mind your will to keep your promise is strong. But when these images fade and the images of expensive lunches and theatres becomes stronger, your will to keep your promise becomes weak. To keep your will strong and to keep the promise you made, idealize the images which lead you to make the promise."

Twenty-four hours later he said over the telephone: "It's easy"; and a year later he said the same thing, and he had lived up to it.

## PART J—OVERCOMING EMOTIONAL LIMITATIONS

Do not be afraid of the word emotion. Emotions are not sentimental unless you make them so. The word emotion is composed of two parts—"e" meaning out, and "motion" meaning movement.

Emotion is that phase of your nature which wishes to give out, which reaches out to others. It is essentially that phase of your nature that relates you to other people. Since success is essentially a matter of human relationship, a matter of dealing with other people, emotional limitations are very serious limitations.

There are many emotional qualities: enthusiasm, self-confidence, courage, are the most important in winning success.

Let me illustrate the process of developing emotions by the method of developing courage.

Most people find it necessary to screw up their courage for certain occasions, to buck up from time to time. But the man capable of winning great success is the one who does not need to screw up his courage—who does not need to buck it up, because within him courage is a permanent quality.

If the brain centers are thoroughly awakened and developed, courage can be made just as permanent a part of your emotions, as your head is a permanent part of your body.

It is the way you hold your back shoulder muscles

that indicates courage and these muscles help you to develop it so that it becomes permanent.

### ***How To Develop Courage.***

The development of courage began far back in the race. It began when one man was forced to combat another man. The man who kept his head up and kept his shoulders back and down had a better chance—other things being equal—of coming out of the combat victorious. If he came out of the combat victorious, he was more courageous afterwards.

The man who kept his head up was able to see every movement of his opponent. This gave him an advantage. The man who kept his shoulders back and down was able to strike from many more angles than the man who let his shoulders sag forward. Try it and prove it yourself.

Since success in combat developed courage and since success came to the man—other things being equal—who held his head up and his shoulders back and down,—consequently, through the ages, these activities of the back neck muscles which hold the head up and the back shoulder muscles which hold the shoulders back and down, came to be related with the brain centers that function when courageous emotions are present in the individual. Hence it is these muscles you should develop in your effort to make courage a *permanent* quality of your character.

The high chest has nothing to do with the develop-



ment of courage. It is an indication of bluff. It is an attempt to cover timidity or fear or cowardice within. The man who struts with his chest raised high fears for his ideas and his own position.

Of course, the chest comes up when the shoulders go down and back, but this lifting of the chest is merely a reflex action.

To overcome fear, timidity, lack of self-confidence, not only vision yourself as courageous, but at the same time function the muscles of the shoulders keeping them tense and strong, developing them by exercise, so that they easily and naturally hold your shoulders back and down.

Only by relating your mind and emotional activity with the action of the muscles can you change the brain structure and make courage a permanent quality, overcoming for all time the limitations of fear and timidity.

## PART K—OVERCOMING SOCIAL LIMITATIONS

These limitations may be grouped as lack of good manners, lack of ease in movement, lack of sympathy for others, lack of expressiveness, and lack of courtesy.

Courtesy is kindness. Kindness wins more in the world than all other individual qualities combined. Kindness does not mean being soft or easy or saying "yes" to every request made of you. Kindness means sympathy, fellow feeling, willingness to do the other fellow a good turn. But it does not mean that you

should relieve the other person of the responsibility of doing for himself.

### ***Sympathy is Basis of Human Relationship.***

Sympathy is the basis of true sociability. To be sociable means to be interesting, to be a personality, to have a character of your own and at the same time to be agreeable in recognizing the character of others, the rights of others, the ideal, motives, feelings and ideas of others as equal to your own.

Sympathy grows out of this attitude of *feeling*, but it also depends upon *knowledge*. If you have no knowledge of the work of an office man, or if you are an office man and have no knowledge of the work of the hand laborer, you cannot sympathize with him regarding the nature of his work, the effort required, the conditions under which he works, nor regarding his needs—physical, mental, emotional, and social.

Sympathy is developed by knowledge of conditions of others and your emotional attitude toward them—your desire to be of help, your desire to be kind, courteous.

All social qualities actively aid you only when you express them, hence *expressiveness* is so important that I have mentioned it as one of the essential characteristics to be attained for the purpose of overcoming social limitations.

I care not into what class of society you were born, good manners, ease, sympathy, courtesy and expressive-

ness win you a place in any class of society in any country in the world, providing the expression is backed up by a true character.

## PART L—OVERCOMING SPIRITUAL LIMITATIONS

No, when I use the word "spiritual," I am not referring to anything religious. It is true the spiritual qualities are ethical, but so is good memory and so is good will and so is a healthy body. I am referring especially to those qualities which reach beyond the reality.

Vision is spiritual. Vision is more than imagination. Imagination merely pictures the thing. Vision idealizes it, makes it complete; gives you the impulse to attain it. Mere imagination never impels you to act. It is only when imagination turns to vision that initiation takes place.

Vision, as I have said, goes beyond the reality. Every new invention is the result of vision, the man carries his ideas beyond what is, out into the conception of what should be. All great advances have come only as a result of vision preceding action.

All other personal qualities combined may lead to failure, if you lack vision.

I remember a little storekeeper in a little country town up in northern Michigan. He is about seventy years old. He is honest; he is reliable; his word is as good as his bond; he is orderly; he is neat; he is indus-

trious. In the last twenty-four years he has never missed a day in his little store.

But his store now is not as large as it used to be; he is not as successful as he once was; for twenty years he has been gradually, slowly slipping down hill.

His persistency in holding on lessens his failure, but still there is gradual failure.

He lacks vision. If, as a young man, he had had vision, he would have left this little town which died forty-three years ago when a certain railway then planned to reach it failed of being constructed. He might, with all his other good qualities, have become a great success, had he had the vision to see possibilities elsewhere.

Of all self-limitations to be overcome, lack of vision is the greatest: "Where there is no vision, the people perish."

### ***Limitless Possibilities.***

Your power to change is unlimited.

You can change the expression and the form even of your body.

I know it can be done because I have done it. When I was three years old my left ankle was injured: it was crushed flat between two rollers of a sugar mill. The left foot was saved only because at that early age the bone structure was not brittle. The surgeons moulded the crushed mass into shape so that it looked something like an ankle. But all the little bones grew

together as one bone. For years the ankle could bear weight only with the help of steel braces.

Later in life, I determined to make this ankle movable. It took time, of course; it took years, but by consciously and discriminatively functioning the muscles of the ankle I developed it so that I could flex it. Then I was able to do away with the brace. I can now move the tip of the foot through an arc of four and a half inches, as much and as easily as I can move the normal right foot.

Still there was a decided limp. This was a limitation to be overcome, for I was a public speaker. I was not ashamed to be seen limping before an audience, but the limp was a limitation because it attracted the attention of the audience to my physical condition and movements and to a slight extent distracted their attention from the ideas I presented and the ideals I wished to awaken in them.

It took years to get rid of that limp,—to make it possible for me always and *habitually* to put down the tip of my left foot an inch further than I did the right foot every time I stepped upon it. This also was accomplished only by consciously directed discriminative methods. So successful were these methods that I am certain no one who knows me today ever imagines that my left limb is over an inch shorter than my right one.

You can change the most serious physical conditions, even those that depend upon bone structure; and

certainly you can change any mental, emotional or spiritual attitude or condition.

You can change them to a great degree and you can *overcome* all limitations no matter what they are.

The power to do so resides in you!

Will you take the time and make the effort? Will you use consciously directed discriminative methods to accomplish the results?

If so you can be what you will to be!

### PRACTICE.

I—Image and Idealize yourself as free of all self-limitations:

1. By determining first what true freedom is;
2. By establishing this ideal in relation to yourself and your work; and
3. By visioning yourself living and acting in accordance with this ideal.

II—Each night—after lights are out—study yourself; look within, listing in your mind your good qualities and recognizing your apparent limitations.

1. Vision your mind as possessing all powers and possibilities possessed by any other human being in the world;
2. Vision each and all of the means that are used or can be used to increase the expression of your innate powers and possibilities;
3. Discriminate the use of the different means;

4. Recognize that no decided change can be brought about within yourself except by consciously directed discriminative effort.

III—Choose a physical limitation that restricts your efforts to succeed.

1. Determine whether you shall attempt to change it or to overcome it;
2. If you decide that this particular physical limitation can be changed, image the conscious and discriminative methods you will use;
3. Vision yourself using them;
4. Put them into practice.

IV—Choose a mental, an emotional, and a spiritual limitation to be removed or overcome.

1. Image something you have forgotten to do when you should have done it;
2. Image the process of connecting the actions that should have been related when you first decided to remember to do it;
3. Image something you wish to do at a certain time in the future;
4. Connect this *now* in your mind with the things that will then be taking place and with the activities you will be performing at that time.

V—Choose some past experience of so-called weak will:

1. Vision the images (the causes) that induced you at that time to *will* to do;

2. Recall (vaguely) the images that over-balanced your mind in the other direction;
3. Then, re-image *vividly* all the original images that made you will to do that which you failed to do.

VI—Repeat this in relation to something you now resolve and will to do.

1. Re-call the vivid images every day—every hour if necessary—to keep the balance on the side of the resolution;
2. Shut out of your consciousness all other images that tend to tip the balance in the other direction.

VII—Each day, choose some one new possibility of the future:

1. Vision the possibilities of it in operation;
2. Vision the probable results of its use;
3. Vision the means and methods by which it can be made a reality;
4. Vision the means and methods of its operation.





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# *THE SUCCESS PROCESS*

*By Brown Landone*

*SEVEN LESSONS IN LEADERSHIP  
IN ANY LINE, GIVING THE FIVE  
FACTORS, THE PROCESS AND  
THE MEANS THAT GUARANTEE  
SUCCESS; HOW TO OVERCOME  
CIRCUMSTANCES AND CONDI-  
TIONS; HOW TO LEAD AND GET  
ACTION FROM INDIVIDUALS,  
GROUPS, MASSES; HOW TO IN-  
CREASE SERVICE AND SECURE  
JUSTICE.*

## *LESSON FIVE*

*Overcoming Circumstances and Conditions  
Which Oppose and Hinder You*

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# THE SUCCESS PROCESS

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By Brown Landone

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A COURSE OF 7 LESSONS GIVING THE (1) GENERAL IDEAS AND THE (2) SPECIAL KNOWLEDGE OF EACH PART OF THE ENTIRE PROCESS BY WHICH SUCCESS AND LEADERSHIP ARE ACHIEVED. WITH FIVE CHARTS

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## LESSON FIVE

*Overcoming Circumstances That Hinder  
and Conditions That Oppose Success.*

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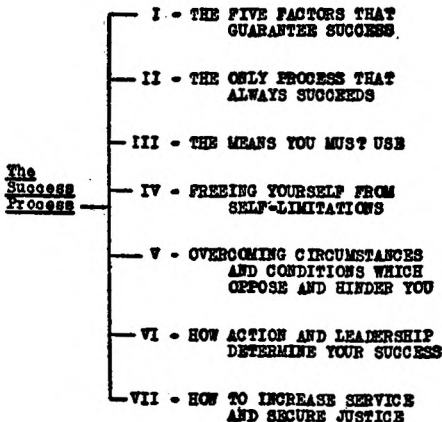
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1920



## CHART A - THE GENERAL IDEAS OF THE SUCCESS PROCESS

(There is only one efficient way by which the human mind obtains information of what to do and how to do it; (1) a general idea of the whole thing or process; (2) special knowledge of each part of the entire thing or process; (3) complete general knowledge of the entire thing or process, formed out of what the mind learns from the two steps mentioned above).



Success is guaranteed only by knowledge and discriminative use of all of these.

Fix these seven subjects in your mind so that you can always see them in order whenever you wish to do so, - no matter where you are nor what else you are doing!

# The Success Process

By BROWN LANDONE

## LESSON V.

OVERCOMING CIRCUMSTANCES THAT HINDER  
AND CONDITIONS THAT OPPOSE SUCCESS

PART A—A GREAT ENGINEER BEGGING FOR  
FOOD

**Y**ESTERDAY I got the last intimate details of the life story of a man—well-known on two continents—who failed because circumstances and conditions were always against him—at least he thought so. Who was he? Well, of course, he was a very prominent man, and I am not at liberty to give his name; but if you knew it and should turn to "Who's Who in America," you would find that he has held many positions of prominence and you would read of many great things he has done in North, Central and South America.

He was a very successful man so long as he was employed by someone else and directed by someone else—so long as someone else looked out for the circumstances and conditions. He was not born to power or wealth, but worked his way up from the bottom; and then he, himself, worked himself down from the success, which he had attained under the direction of others, to a very miserable failure.

At the height of his success as a constructive engineer, employed by the greatest inventor of the world—of course you know who he is—this man of whom I am

writing decided that he could do better by himself. He purchased the rights of a very important invention, a very practical invention, one that has since become, under the direction and ownership of others, a very successful venture. But when it was in his hands, he was never able to meet the circumstances and conditions that came up,—that prevented him, month by month, from closing one advantageous contract after another.

I heard the story from his own attorney, consequently I know many important details. Month after month, and year after year, whenever one of his deals failed, the only reason he could perceive was that circumstances and conditions were against him. He was always on the point of just putting the thing over, but some circumstance or condition prevented it each time,—that is the way he explained it to his friends and his attorneys.

His failure was so great that, during the last years of his life, he spent most of his time going from one old friend to another, borrowing a dollar or fifty cents at a time, merely to buy something to eat.

**“Switch” Around Them Don’t “Plow”  
Through Them.**

There *are* circumstances that hinder your progress and hinder your attainment of success. There *are* conditions that oppose your advancement,—conditions that are real obstacles to your success. The problem is, how to overcome these. Perhaps I may more truly say—how “to get around these,” for the method of switching

around them has much to do with the success of your effort to overcome them.

If there is a train wreck, men are put to work to clear away the wreckage—to remove the obstacles. But the railway company does not stop all its trains. Nor do the engineers of the trains following the one that is wrecked, attempt to “plow through” the pile of wreckage or to “run on top” of it. Wherever possible, they switch to other tracks running *around* the wreck, and even to other railway lines.

There is this difference between a wreck that obstructs the successful running of the other trains of the line and the circumstances and conditions which hinder and obstruct your success: Trains run along previously constructed lines,—they can run only where tracks are laid for them, and it takes time to lay such tracks; but you can build new tracks at once.

In meeting your problems, you can always find a way of switching around hindering circumstances and conditions, because you can build your switch tracks wherever you please, and instantly at that. The switching in your plans and your action depends upon your thought. And a man, if forced to or in the habit of doing so, can think a thousand ideas in an hour—establish a hundred switching tracks in a minute.

Several phases of this subject should be considered. What are hindering circumstances and opposing conditions? What is the nature of a circumstance? What is the nature of a condition? What are the kinds and varieties of each? How can you overcome each kind? And,

more important than all else,—what is your attitude toward them?

## PART B—YOUR ATTITUDE TOWARD CIRCUMSTANCES AND CONDITIONS THAT HINDER AND OPPOSE YOUR SUCCESS

Your attitude is important because it determines, (1) whether you make additional effort or not; (2) the kind of effort you make; and (3) the degree and effectiveness of your effort.

Hope is the primal quality that should dominate your attitude. Hope looks to the future. Hope inspires you to go forward. Hope saves you from depression and discouragement, and, consequently, makes you persist in finding a way around hindering circumstances and opposing conditions,—lifts you up to overcome them.

Cheerfulness will not kill worry, optimism will not kill pessimism, enthusiasm will not kill indifference,—unless hope runs through all. Hope is the light that changes the color of all things. The man who looks at the light need never see the shadow. Hope comes from within you. It is yours upon demand. Why, then, look at the shadow when you may keep the light ever with you?

Hope does not kill forethought—it inspires it; but it does kill fear-thought.

### ***Who Creates and Maintains Circumstances and Conditions.***

Who created circumstances, anyway? Did God or nature or man? And who maintains and continues them? God, nature or man?

Every circumstance and condition that actually hinders your progress or your success or opposes or obstructs it, is created by man. Since all hindering circumstances and opposing conditions are created by man, they can be remedied by man. That is the first factor that determines whether you are to succeed when circumstances seem to be against you and when conditions seem to overwhelm you. All circumstances and conditions that oppose your success are *man* created; remember that! And since man created them, they can be removed by man,—by *yourself*! Remember that, also.

#### PART C—THE CIRCUMSTANCES THAT HINDER YOUR SUCCESS

Consider first, the *nature* of circumstances. A circumstance is that which “*encircles*,”—that which “*stands round about*.”

Circumstances—as related to you—are those factors that encircle you. And, as related to your success, circumstances and conditions are those factors which encircle you,—helping or hindering you. Naturally, as you do not wish to remove helpful circumstances, we are here considering only those that hinder your advancement.

The word “circumstance” means: “the surroundings of a person”; “factors which do not effect the essential nature of the real thing”; something incidental to another thing.”

Circumstances are never a part of yourself, nor of the work you do, nor of your plan. They are always *secondary* factors. “Incidental” means of *minor* im-

portance. In themselves, they do not effect the essential nature of your work, of yourself, or of your surroundings. And, hence, they are much more easily overcome than conditions, the nature of which will be discussed later.

### ***Kinds of Circumstances.***

Each one of every hundred thousand people attempting to place the blame for his failure upon some circumstance, cites a circumstance different from those cited by all others of the one hundred thousand people. But all of these circumstances can be classified under certain heads. They can all be grouped as certain kinds of circumstances, so that when you learn how to overcome each kind of circumstance or each variety of circumstance, you can apply the same means and method to any other circumstance of that particular kind.

There are four kinds of circumstances: (1) Personal, (2) Financial, (3) Social, and (4) Business and Industrial.

### **PART D—PERSONAL CIRCUMSTANCES THAT HINDER YOUR SUCCESS**

Personal circumstances that hinder you are of two kinds,—that is, in the eyes of those who fail—the first is “no opportunity,” and the second is “no luck.”

Ten thousand times I have heard: “Oh, I never had an opportunity,” and “Luck’s always against me.”

Often it does seem that certain individuals are pursued by ill-luck, and that many individuals are not aided by the favorable opportunities that help others.

Perhaps you, yourself, feel that just and great opportunities to succeed have not come *your* way. Perhaps you feel that luck is against you. If so, I shall not argue with you,—let it pass; the thing to do is to prepare for the present and the future. If you think opportunities do not *come* to you, what are you to do? First, find out why, where they are; and, second, *go* to them!

If you wish to overcome the circumstances that seem to keep opportunities away from you, find out first what the real nature of opportunity is, so that you will recognize it when you go forth to find it.

*Lack of opportunity is nothing but lack of vision.*

### ***What is the Matter With Your Eyes?***

Are there no opportunities?

Think of the changes that have resulted from opportunities visioned in the last few years. Forty years ago electricity was unknown outside of the scientist's laboratory. Today the hamlets in Kamchatka, Afghanistan and the Islands of Magellan are lighted with it.

The wealth, resulting directly and indirectly from the discoveries of Edison alone, equals the entire national wealth of the Empire of Japan. And Edison says that what we have discovered is only the fringe of what we shall discover in the next fifteen years.

Are there no opportunities?

Twenty years ago the automobile was deemed commercially impracticable. Yet, today, millions of cars are carrying products, carrying mail, carrying passengers to far away places to which even the railroad has



not penetrated. There is no need of waiting for Opportunity; but, oh, how opportunity has to wait on you!

*Lack of opportunity is lack of vision and nothing else.*

What do you expect, anyway? You lock yourself up in a room of precedence, you bolt and double bolt the doors, you pull down the shades of the windows, you tie bandages over your eyes, you stuff cotton in your ears,—and then you complain that you cannot hear opportunity knocking, knocking, knocking at your door.

Those who fail say that opportunity knocks but once. What they mean is, that but once in a life-time are they sufficiently awake to hear opportunity knocking.

What do you expect, anyway?

Do you imagine opportunity is going to break down the door, kick in the panels? Do you expect opportunity to force you to put up the shades, tear the bandages from your eyes and pull the cotton from your ears?

Opportunities await you on every hand; and, because of the speed with which things move today—as much is happening in a month as formerly happened in a decade, as great changes are taking place each year as formerly took place in a century—greater opportunities come and come more often than ever before.

Again let me repeat: *Lack of opportunity is nothing but lack of vision.*

### ***What is Luck?***

And now, regarding luck. A man may find a gold mine or a copper mine; he may receive a large inheritance from an unexpected source. Such a man is lucky,

but this is not a factor of success. His success depends upon whether he is able to keep and use all the fortune obtained from the mine, or able to keep and wisely use his inheritance.

There is a difference between having things heaped upon you and *attaining* success. In the attainment of success, luck or lack of luck plays no part at all. The real accomplishments and success of life are worked out individually by every person who succeeds.

When a man puts over a deal and does it successfully, others, who have failed in similar attempts, say: "He's a lucky man." In such a case it is not luck at all. In ninety-nine cases out of one hundred of this kind, it is *pluck* and not luck. In fact, in all efforts to succeed, luck is merely pluck with the "p" worked off by hard work, and not only by hard work but by intelligent work.

The man who puts over a deal so successfully that it seems to be a matter of luck does so because he knows men, and knows how to handle men—persuade and convince them of his own ability, of the value of his proposition and of the benefit that will come to them if they associate with him.

This, as you understand from what has already been written, is a matter of action and a matter of leadership; it has nothing to do with luck.

Whenever you feel inclined to say that luck is against you, remember it is nerve and action and wise leadership you need. To win luck, buck up your pluck! Work off the "p," and it's luck!

## ***Where You Always Find the Cause and the Remedy.***

At this point, let me call your attention to one important thing—a truth running through all our study of hindering circumstances.

*Whenever you analyze a circumstance to find out its cause, you find it is a human weakness or lack.*

Since it is a human matter, and if it interferes with your success, then it has something to do with yourself,—it is related to a lack within yourself.

Lack of opportunity does not mean that there are no opportunities in the world; it means that *you* lack the vision to see and grasp the opportunities that exist. Lack of luck does not mean that there is no possibility of success in the world; it means that your efforts lack pluck in action and leadership.

## **PART E—FINANCIAL CIRCUMSTANCES THAT HINDER YOUR SUCCESS**

Hindering financial circumstances are of two kinds:

- (1) "No credit," and
- (2) "No financial backing."

What is credit, anyway? The word "credit" means *faith*. Credit is the faith of men in men. Faith is the basis of all business in the world and, consequently, of all success.

No single transaction can be carried on without it. You do not even buy a railroad ticket without having faith that the train will take you to the destination

called for by the ticket. You do not leave your order at the grocer's without having faith that the grocer will deliver the goods. You do not make the least expenditure of money for anything—big or small—except you make it upon faith.

Credit is faith. Credit in the business world—in fact, in all things of life—is the faith of humanity in humanity. The faith of men in men. Your credit depends upon the faith of men in you; and this, in turn, depends upon your *true* faith in yourself.

I am not referring at all to blind faith, to mere assertion of faith in yourself. Blind faith is mere self-hypnotism, intended to deceive yourself into believing yourself to be something you are not, or intended to convince yourself that you can do something which, down in your heart, you fear you cannot do.

*True faith is forethought plus confidence.*

If you have thought out in advance what you want to do and how you want to do it, and if you have tested yourself in relation to these two factors, and are confident that you can succeed,—then—if you use the right process and the right means—men will have faith in you. And when they have faith in you, you will be given credit.

But first, you must establish true faith in yourself; second, you must truly communicate it to others. The world is too busily engaged in its own affairs to run around to find out what is inside of you and what kind of a plan you have.

### ***Millions are Loaned On Faith Alone.***

If you do not succeed in winning credit, the answer is within yourself. You have as much right to succeed as anyone else ever had. If you have the *true* faith in yourself, you have as much right to credit as any other man.

Big men understand this: the late Mr. Morgan testified on the witness stand that he often loaned a million dollars to this man or that one—provided they were men of character, men of faith, who believed in themselves and in their proposition—even though they did not have one penny of security.

### ***What Is the Cause of "No Financial Backing"?***

Hindering financial circumstances also include the lack of financial backing. Just as lack of credit is due to lack of true faith, so lack of financial backing is due to lack of a concrete plan.

Thousands upon thousands of men have remarkable ideas—oh, such wonderful ideas—of what they can do, and of their big propositions. But as soon as they get such an idea, they run to their friends or to bankers, hoping to get backing for it. The banker recognizes that many such ideas are good ideas, and so do your friends. The banker, however, is very seldom taken in; while your friend often is.

The difference is this: Thousands of such propositions are brought to the banker every week, and he has learned from sad experience that unless a man has a plan—a concrete, definite plan—it is not probable that the

man with the idea will make a success of his attempt to carry it out. You have often heard conservative men answer this: "It's a good idea, *if* it will work out."

That little phrase—"If it will work out"—is the keynote that indicates why such men do not give their approval nor their backing to the ideas presented. "If it will work out" indicates that no definite plan has been presented,—that is, no plan that shows that it can be worked out.

### ***How to Secure Financial Backing.***

In this, you see that lack of financial backing is also due to a lack in your own thinking. To remedy it, go back to the lesson on the PROCESS. Work out a plan in accordance with all the principles there presented, present this plan by discriminative use of the means, and there will be no lack of financial backing.

Let me cite a little incident from a story lately published in one of our national magazines. The facts I know to be true, because I know of the person of whom it was written.

A former soap salesman, being forced from his position because of ill-health, travels with his family across the continent in a small van drawn by mules: first, because he has not the money to move his family in the usual way; and, second, because he wishes several months of outdoor life to regain his health.

Upon arriving on the Pacific Coast, he finds that his cash has been reduced to eleven dollars. He is not dressed as a successful man should be dressed. His appearance is certainly not up to what it should be.

He goes to the general salesmanager of a large western soap concern. For years, before his illness, when connected with the company in the east, he had taken trade away from this western concern. He outlines a detailed plan of how he, the former salesman of the east, can win the whole soap trade of the west for the western manufacturer. The western manufacturer likes his plan, but the soap salesman fails to obtain the position for reasons not pertinent to the discussion of this lesson.

### ***How He Obtained Financial Backing.***

However, he wishes credit so that he can put himself in suitable condition, rig up his appearance to put his deal across with others or arrange to manufacture soap himself.

He took his credentials to a bank. The bank knew nothing of him; neither did the cashier. He told his entire story to the cashier, and told why his proposition had just been turned down. Before he left the bank he had given his note, and he had three hundred dollars in his pocket.

Later, when he wished to finance his own soap company, "He gathered up his literature and credentials and called on the president of another trust company of the town. He saw the president and did not like his looks, and came away without making known his errand. The third man whom he met, he felt he could trust. To this man he opened up the whole thing. 'With soy-bean oil I can undersell any soap that is made.' The president

believed him, the bank gave him the line of credit that he needed.”

This man succeeded in gaining credit merely because he had a definite plan. Hundreds of thousands of men ask for credit every day of the year, and fail. They are just as enthusiastic, and earnest, and honest as this soap salesman. They fail because they do not present definite plans that prove to others that their ideas will work out, and that they have the ability to carry out the plans.

#### PART F—SOCIAL CIRCUMSTANCES THAT HINDER YOUR SUCCESS

Here are two kinds of social circumstances that hinder you: first, lack of friends, of influence; and second, no friends except amusement friends.

If you have no friends of influence, what is the cause? It is this: you lack character and personality, or you lack manners, or your language and speech are at fault.

Your acceptance by people of influence and standing is largely dependent upon your manners and your use of language. These are the two means by which you convey to others ideas of your character and of your personality. It is not so much what you know; it is not so much your education; it is not so much what you can do, that wins friends. It is your manner and the language you use.

In our democracy, men and women of influence and position mingle—on the street, in stores and offices, on



trains and on steamboats—with people of all classes. If you have not had the advantage of knowing people of influence, you have had thousands of opportunities of coming in contact with them.

Hundreds of shop girls and messenger boys and clerks—people from all ranks of life—have attracted the attention of people of influence, have been befriended by and become friends of people of influence. In every single case of this kind which I have investigated, the person of influence was first attracted by the manner of the other person or by his language.

### ***Judge by the Effect Upon Yourself.***

You have had the same experiences I have had,—the same all other people have had.

I see two young women or two young men in a street car or a subway. They are well dressed; their appearance is good; they seem intelligent. In my mind I accept them,—that is, I feel that—should someone offer to introduce us—I should be glad to become acquainted with them.

Then, one of the girls or one of the young men does something that is unkind, or that shows such crudeness or such commonness that all my favorable interest vanishes. Or, one of them says something that reveals such commonness of thought or such lack of intelligent thought that I find there is no common bond of interest. After any one of these revelations of lack of personality and character, it is much more difficult for them to make me willing to accept them as friends.

You know how it is even with people you have known for some time, with people you have seen now and then. You think well of them; then they do something or say something that shows vulgarity, crudeness, unkindness or selfishness, and at once your opinion changes, and you say—"I never thought they'd do such a thing as that."

Winning friends of influence depends upon manners and language, but back of manners and language there must be character and personality.

If you have no friends of influence, look to yourself. As soon as you make your manners and language similar to the manners and language of people of influence, then they will accept you. But if these two factors are lacking, you often fail to win their friendship, even though you are a genius.

Remember that all success is a matter of human relationship, that manners and language are the only means by which you carry on that relationship.

### ***Too Many Amusement Friends.***

On the other hand, there are people who lack friends of influence because they make enjoyment—amusement—the basis of friendship. These have too many so-called friends—of the Four Hundred or of the Bowery Dance Halls—of the wrong kind.

This is due to lack of sympathy. People need not be sympathetic to unite in pleasures and amusements,—selfishness is sufficient to win friends of this kind. Real

friends are made because of sympathy—fellow feeling in relation to efforts and struggles and ideals of life.

Since success is a matter of human relationship and since friendship is the basis of human relationship, winning friends of influence is of vital importance.

### ***The Ethical Right to Use Friends.***

Here comes up the question of the ethical right to use friends. Many people oppose this for one reason or another.

It is always right to use friends to help you if your ideal and use serves them as well as yourself. The whole ethical question depends upon your attitude, your motive, your intention, and whether or not you are rendering service.

Even "pulling wires" is ethical, providing service dominates your motive and your action. When you pray for help from God, what are you doing? Trying to pull wires. You, seeking, asking or demanding that God aid you! That is, you try to pull wires with the strongest force in the universe, and you do not hesitate to do so.

Using friends for the purpose of service in whatever you do is but using little parts of God. For are we not told that in God we live and move and have our being, and that all of us are children of God? God is in all of us. That means that he is the essence of all our friends. But God is good and, therefore, ethical. You can ethically use them only in doing good.

## PART G—CIRCUMSTANCES OF BUSINESS AND INDUSTRY THAT HINDER YOU

Is there no demand for your work? That is due to lack of leadership. If there is no demand for the special work you are doing it is because you do not lead others in doing that kind of work. There is always a demand for the man or woman who can do things better or more quickly or more beautifully than others do them. There is always a demand for the people who can make things or handle things more efficiently than others.

Hard times, panics and all other depressing circumstances take work away from those who are not leaders. The inefficient are allowed to go. In fact, employers are compelled to let them go; but they hold on to the leaders. And this is true of people who lead in using words and in leading other people.

Why, the whole world is crying for leadership—for efficient leadership of any kind, in every one of the three fields of work.

If there is no demand for your work, the remedy is within you. As soon as you become a leader in your work, there is always a demand for your services.

“No demand” for your goods is due to lack of wise selection or to lack of vision. If you are failing today as a shop-keeper because you are overstocked with goods for which there is little demand, it is due to lack of vision. You did not look ahead clearly to determine what the need of today would be, and you did not make a wise selection. You made an unwise selection of goods

because your choice was based upon images of likeness. You selected for your sales this year the same kinds of things you selected last year because they sold last year. If you had used the basis of difference—if you had looked ahead to see the differing conditions,—you would have selected differently and you would have had on hand the goods that are now in demand.

### **“Coming Back” After You Are “Down-and-Out.”**

There are other circumstances of business and industry that seem greatly to hinder your success,—individual reverses or loss of fortune, for instance.

If you do not “come back” after being “down-and-out,” it is due to two lacks within you, yourself: (1) lack of courage, and (2) lack of true pride.

I have in mind a man who is eminently successful today. He is in the insurance business, making at least two hundred and fifty thousand dollars a year. Before the panic of 1907, he was president of a very large insurance company of the Middle West. In that year he lost money and position,—everything except courage and pride. He came back to New York without even money enough to provide for his family.

But he had courage and he had true pride. Because of the panic, no executive positions were available in any company. He screwed up his courage, banished all false pride from his heart—false pride is lack of true pride—and began as an agent for one of the large insurance companies of New York. He started up Broadway, visiting every single office on the way.

In speaking to me of that first day, he said: "It was hard, of course, to think that I, the former president of a company to whom men came for advice and direction, was compelled to canvass from office to office, but I knew I must live. I had my family, and, thank God, I had the courage to do it."

Moreover, he had true pride. False pride said: "Don't become a mere canvasser." True pride said: "Be a man; support your family and yourself."

Today he is one of the most successful men in the insurance business.

In meeting all circumstances that seem to hinder your success—personal, financial, social or industrial—realize that all of them are based upon human factors, and that they hinder you only so long as there are lacks within yourself.

These lacks are: lack of vision, lack of pluck, lack of faith in yourself, lack of definite plan, lack of personality or manners or language, lack of sympathy, lack of leadership, lack of wise selection, lack of wise choice of your field of work, lack of courage or lack of true pride.

## PART H—THE CONDITIONS THAT OPPOSE AND OBSTRUCT YOUR EFFORTS

As in the discussion of circumstances, so in the discussion of *conditions* the first point to be cleared up is the exact *nature* of a condition. Just what it is, so that we may discriminate between circumstances and conditions, and consequently discriminatively choose the methods and means of overcoming it.

*Condition* means that which is “*put together,*” or “*property of,*” or an “*attribute of the real thing.*”

Circumstances, as you remember, are factors that merely encircled you or your work or your plan, but they are not essential qualities or attributes of yourself, or your work or your plan.

A condition, however, is an attribute, a characteristic of the thing itself. Consequently it is much more difficult to overcome conditions successfully than it is to overcome circumstances.

### ***Kinds of Conditions.***

All the seemingly different conditions that oppose and obstruct your success can be grouped in four classes,—that is, there are four kinds or varieties of opposing conditions: (1) personal, (2) material, (3) social, and (4) business and industrial.

There are no financial conditions that oppose your progress because all financial factors are mere circumstances. But some of the personal factors that hinder your success are circumstantial, while others are conditional. Some of the social factors that hinder and oppose your advancement are circumstantial, while others are conditional and hence more difficult to overcome.

Only by knowing the *cause*, can you determine upon the method and a means that will always be successful in overcoming the condition. The problem for you at this moment is to discover the exact cause of each kind, so that you will know how to remedy each kind, how to overcome it.

## PART I—PERSONAL CONDITIONS THAT OBSTRUCT YOUR EFFORTS TO SUCCEED

There are but two personal conditions. (1) lack of education, and (2) lack of training.

It is unnecessary to elaborate these; give your whole attention to the possibility of overcoming them and the means of doing so.

At the present time, in our complex society—industrial, social, educational, governmental—position is not obtained nor held by education alone. So also success is not attained by mere education. The reason for this is this: in complex society the problem of handling people—that is, of dealing with the individual, the team, the crowd, the mass and the organization—is much more important than the problem of dealing with words. Of course, I am limiting the use of the word “education” to its general use, *school* education.

### ***All Means Are Available.***

The possibility of remedying any lack of education on your part lies with you. There are plenty of opportunities about you. Never in the history of the world have there been so many institutions of education open and free to anyone wishing to take advantage of them.

Three generations ago, the people of that day—and we now often refer to it—idealized a man, a blacksmith, who became a great linguist. Elihu Burritt was held up as an ideal to all school boys. If, in that age, a blacksmith could become one of the learned men of the world,



certainly you—if you desire to do so—can remedy any lack of education so far as you are concerned.

The most able man of the present generation is Lloyd George, Premier of England and of the British Empire, directing the affairs of one-third of the entire population of the world. Yet Lloyd George was uneducated as a boy, had practically no schooling, grew up in the coal mines.

His first political office was obtained as representative of the Limehouse District of East London, the most untutored, uneducated, perhaps the most criminal section of all England.

So far as education is concerned, the opportunities await you—day school and night school, public lectures given more frequently than ever before, magazines by the thousands, sufficient of themselves to educate a man, if he makes use of them.

### ***Possibilities of Becoming Skilled in Your Work.***

As to lack of training: if you are not skilled, is it possible for you to become skilled? It seems almost ridiculous to ask this question, and I would not waste time upon it *if*—over and over again, week after week, year after year—men and women did not come to me attempting to excuse their failures by such phrases as “I never had a training,” “I never had a chance to get a skilled training.”

When you think of what Helen Keller has accomplished, how silly these excuses appear. And not only do they appear silly, they are silly,—mere attempts to

shift the blame from the person who fails to some condition that is supposed to prevent success.

Your possibilities of training and skilful training are unlimited.

In Japanese tea houses I have seen blindfolded tea experts—merely by feeling of tea leaves with their finger tips, tell the quality, the age and the approximate selling price of one hundred ten different grades of tea.

There are flour men, milling experts, who can determine whether the wheat from which the flour is made came from Minnesota or from the State of Washington, merely by feeling the flour.

### ***Success Without a College Education.***

There is one department store that stands out as the greatest success in all the world, the model of all other department stores,—the retail store of Marshall Field in Chicago. One of its head buyers is a man who has had very little education, but he has trained his eyes and his finger tips. The manager—a few years ago—said to me when speaking of this head buyer: “It is true that our buyer cannot spell correctly, and he has probably never read a book through, but when anything comes within the range of his eyes, he sees all that there is to be seen. Whenever he feels of a piece of goods there is no need of a salesman talking to him,—he knows the quality, the make and the weave of anything his finger touches. He buys millions of dollars worth of goods a year, and I cannot recall an instance in which he failed to detect a defect in any line of goods

or failed to detect a feature which would be likely to render them unsalable.”

I have written, you will notice, of sense training. I have written of this because this is the most difficult kind of skilled training. Mere muscle training is much more rapidly acquired and takes much less effort.

Thus you see that even lack of education or lack of training are due to the lack of effort on the part of the individual—to his lack of effort at the present time. The conditions due to the past can be overcome if a man or woman wills.

If you are making excuses today, stop making excuses and start in making good. The opportunities are open to you. The personal conditions that oppose your success can be removed, but they can be removed only by yourself.

## PART J—MATERIAL CONDITIONS WHICH OPPOSE SUCCESS

Many a man fails because he lacks the materials needed,—while a business often fails because of a surplus of materials.

The trouble with most of us when we think we lack certain materials that would help to make us successful is that we do not make full use of what we already have. What is the remedy?

*Use what we have, to get what we want.*

I am thinking of a young man, who was born forty years ago on a farm in Wisconsin of very poor parents.

Success to this young man meant independence. He wished above all other things to be independent personally and financially. It was a desire that burned in his heart from early childhood.

His mother was anxious to have him enter the service of the church, and he began his preparation for the priesthood. But here he found he could not obtain one of the factors he most desired—personal independence.

If I had time I should like to write a book of his efforts: how he became a bartender, a salesman, a printer's assistant, an advertising writer, an author. When he began writing, he found that the conditions of his life had been so limited, that he had nothing big to write about—at least that is what others would have thought. He had lived in little towns in little communities. He had known nothing big that would form the basis of a story,—but he used what he had, to get what he wanted.

He wanted personal and financial independence. All that he had was his own life, so he started writing about himself. Since then he has edited magazines; he has written thousands of articles; he has become a success financially, and he is personally independent—he refuses to work for anybody but himself.

I have yet to find—and I have read most that he has written—anything that he has ever produced that has not been written in a way that relates to himself. Even the advertisements he has written picture himself as a buyer,—he tells why he buys the articles for which he writes the advertisements.

### **Success by Substitution.**

There are also lacks of actual matter as well as ideas and plans. Unless overcome, these lacks lead to failure. However, you can always overcome them and win success by substitution.

Previously in this lesson I referred you to a soap salesman who went from the east coast to the west coast. Later he established himself as a soap maker and won the entire trade of the western section of the United States. He did so by substituting soy-bean oil for animal fats that had been used previously in making soap. Animal fats were expensive. Soy-bean oil met all the needs and was very cheap.

Then success is won by substituting one form or condition of matter for another. For example: a man who is now a multi-millionaire, now a very old man, another soap-maker—I have successful soap-makers on the brain this morning.

This one began life as a worker on the Erie Canal. His first work as a boy was to make *soft* soap for the laborers to use in washing their hands. He was paid three dollars a week for his work. But in carting soft soap from one place to another, there was always trouble. Often a barrel slipped and the contents were lost on the ground. So he set about making a substitute for soft soap. He made the first successful *hard* soap, and he is a multi-millionaire.

When you think of it, almost all the material progress of the world is the result of substitution as the re-

sult of wise visioning. Every new manufactured product is a substitute for something that preceded it. The typewriter is a substitute for the pen. The railway train is a substitute for the ox-cart. All progress is a matter of substitution.

Wherever there is a lack of material—a condition that seems absolutely to obstruct your efforts to succeed—vision some substitute. All opposing material conditions can be overcome by visioning the factor that can be substituted successfully.

### ***Success From Use of Surplus.***

Often, however, a business fails because there is a *surplus* of material. A certain substance must be extracted from other substances, and there is such waste that the whole process becomes financially unsuccessful unless the waste is used. When these waste products are used they are called by-products. Sometimes they become so important that they take the place of the main product.

One of the wise things Mr. Rockefeller did was to vision the possibility of using the waste products of crude petroleum. Kerosene was once the main product of the Standard Oil Company, but hundreds of other things are made out of the by-products. In fact, I am reliably informed by men who know, that the Standard Oil Company could now give away all its oil and yet declare a fair dividend merely from the profits of the sales of its by-products.

Whenever you go to Atlantic City, visit the Du

Pont shop on the board walk. There you will see not only scores but hundreds of by-products made by the Du Pont Company out of materials that would otherwise be mere waste.

But the use of surplus *matter* is not the only type of surplus that can be used as a by-product.

### ***The Success of Dr. Frank Crane.***

You have read much of what Dr. Frank Crane has written. Dr. Frank Crane was once a minister. He was a good preacher. He reached several thousands of people a year. In writing his sermons he found certain thoughts that could be condensed into single paragraphs. He began writing these out and saving them. They were the by-products of his work on his sermons.

Later, someone proposed that these be published. A syndicate took them and for two or three years Dr. Crane, though still preaching, made a success in selling these little syndicated paragraphs published in hundreds of papers throughout the United States.

In his work the by-products brought him such great success that they became his main product. Today his success as a newspaper essayist and his financial reward for that work far exceed what he earned as a preacher. This is just: he has given up preaching in the pulpit to render a greater service—that of reaching millions of people every day.

Opposing material conditions are overcome: (1) by using what you have, to get what you want; (2) by substitution of matter or process or form; and (3) by

wise use and marketing of the by-products of your efforts.

All material conditions that oppose and obstruct your path can be overcome by one or more of these three means. But the success of your efforts is up to you; it is not dependent upon conditions of society or of business or of government. You are the one that must use what you have; you are the one that must vision the substitution to be made; you are the one that must perceive the possibility and the method of using the by-products of your work.

#### PART K—SOCIAL CONDITIONS THAT PREVENT ADVANCEMENT

It is seldom that opposing social conditions are the result of society as a whole. Such factors are usually mere social circumstances. There are, however, social conditions—factors of society as a whole—that *do* hinder and obstruct the success of certain individuals. This is true only in case of race or religious prejudice—against the blood or religion of the individual.

In this country there is still a prejudice against the negro race. Booker T. Washington was a negro, but he overcame the opposing social conditions. Not only was he admired and respected, but honored in all countries in the world.

There is but one thing that overcomes obstructing social conditions that relate to society as a whole,—that is, *human service*. Booker T. Washington rendered a service not only to his own race, but to the white people



of the south and to all the world. And because of the service he rendered, he overcame the conditions that hold down thousands upon thousands of other men and women of his race.

### ***Overcoming Family Obstacles.***

Usually, the social conditions which obstruct the success of the individual relate to the family and not to society as a whole. These opposing conditions are social, because the family is the social unit of society.

These conditions can be grouped in two classes: (1) a dependent family; and (2) family opposition.

Each one of these opposing conditions is met in a different way.

Thousands of young men—sons and husbands—dutifully struggle through life sacrificing that which they wish to attain, because they do not see a way of earning enough to provide for a dependent family and also provide for the leisure or the means of making it possible for them to attain what they want.

It is the duty of a husband first to provide for his family. It is the duty of a son to provide for a dependent mother. But duty need not mean continued drudgery. This problem is solved by providing more means—more money to meet the family needs,—the question is how to do so.

When such men fail, they fail because they limit their efforts to action; because they do not carry their activities into fields of *leadership*.

*Leadership in making things or using words or in*

*handling people* is the only high paid work in the world. A college education is of great value, but it is not essential that you be educated in college in order to become a leader of men. And a college education is not necessary in order to become a leader in making and handling things.

Leadership—how to become a leader—and the wise use of certain means are fully described in the lesson following this one.

All the obstructing conditions that hold you down, due, as you think, to a dependent family, can be overcome if you make yourself a leader in whatever you are doing. Increased leadership brings you increased financial reward, and increased means takes care of the family and makes you financially independent of them.

### ***Overcoming the Opposition Of the Family.***

Now as to family opposition. I presume at least fifty per cent of the thousands of young men who have come to me to talk over the causes of their failures, feel they failed because each followed the wishes of his family in preparing for one line of life work, when, in his heart, he wished to follow some other line. Each followed the wishes of his family because to oppose the family meant friction and trouble.

Let me give you a hint. Do not oppose opposition. That doubles the difficulty,—makes two opposing conditions instead of one. Re-read the lesson on MEANS. Remember there are only three means of communication—words, tones, action. Read again the *discriminative* and the *skilful* use of these means.

The family is not bound together by ideas; it is bound together by motives and feelings. Family opposition arises only when there are supposed differences of motives and feelings.

Motives and feelings cannot be truly expressed in words. Family opposition occurs only when you *talk* and *talk* about motives and purposes and intentions. Your ideas are your ideas. The ideas of the members of the family belong to the respective members of the family. Therefore, if there is opposition to your plans, motives in life, to your purposes, talk about them as little as possible; but *act* and act *quietly*.

### ***The Family Opposes Your Talk, But Commends Your Success.***

I have known many fathers who have threatened to disinherit sons if the sons followed certain ideals of their own. And I have seen each of these fathers parade his son before the world as soon as the son had become successful in doing the very thing the father did not wish him to do. Opposition always starts during the talking stage. As soon as the son has made a success by doing—by action—the father is proud of his son's success.

May not the son or daughter make a mistake; may not the father and mother be right; are you—as a son or daughter—justified in doing what you think you should do in opposition to their wishes?

You will make no mistake if, before you act, you (1) idealize yourself, (2) idealize your desire, (3) idealize your aim, and (4) idealize your plan. If, after idealiz-

ing these factors, you are still convinced that it is right for you to follow out the idea you have in mind, then act. But keep it quiet until you have attained something.

Family opposition is overcome by skilful use of the means. Talk less, do more. Do it kindly, so far as the family is concerned; efficiently, so far as you are concerned. When you win success the family will glory in it.

## PART L—BUSINESS AND INDUSTRIAL CONDITIONS THAT PREVENT SUCCESS

This special subject can be divided into two sub-heads: (1) the work itself, and (2) the industrial system.

I give little attention here to the subject of the work itself because that is fully discussed in the next two lessons on ACTION and LEADERSHIP and SERVICE and JUSTICE.

All conditions in your work that obstruct your progress are overcome by increasing the service you render.

You are not *held* down to a machine in a factory: if conditions seem to be such that they hold you there, you can overcome them. Many a millionaire of today is a millionaire because, when working in the shop or the factory, he saw the possibility of improving the machine upon which he was working, and hence created a new process or a new method or a new machine.

As to the other types of work—working with words

and working with people—all obstructing conditions are overcome by becoming a leader in what you are doing. As an entire lesson is devoted to this subject, I do not discuss it more fully here.

### PART M—THE OBSTACLE OF OUR PRESENT INDUSTRIAL SYSTEM

Now we come to a truly opposing condition—a real obstacle that actually exists—an essential part of the industrial system of today—a condition that does hinder success.

Very big men and very successful men of from forty to sixty years of age still assert: “You can’t keep a good man down,” and “If a man has it in him, he’ll always come to the top.” They believe this, because it was true under the industrial conditions that existed when they were young men. At that time there were no large corporations, no large groups of thousands of men working together under one management.

Forty years ago industry was run in little groups. Each man owned his own little business. He was the executive doer of the business. He knew all the men in his business. Usually he knew all the men in the town and all the boys in the town.

When a boy or man came to work for him he had a chance of being near him every day and of knowing the kind of work he did. Whenever such a boy or such a man showed ability to advance, the head man recognized it and gave him a chance. The head man was an executive, and he recognized doing ability and appreciated it.

In those days, a good man always came to the top. He could not be kept down, because, if he did not get his chance in one little shop or business, he could easily change to another.

### ***Conditions of the System At the Present Time.***

But the possibility of easy change and the possibility of getting in touch with the man at the top have passed.

Think for a moment of the size of our industrial groups of today. The ten largest industries in 1873 averaged about 4,100 men each. Today—less than fifty years later—one single organization, the United States Steel Corporation, employs 280,000 men; a score of other industrial and transportation systems employ 100,000, 150,000 and 200,000 men each.

The report of the Industrial Commission of 1914 shows that there were six financial groups in 1913 controlling six combinations of industries, each one of which employed on an average more than 430,000 men.

If the average number of men employed by the ten largest corporations of 1873 is represented by an upright pole fifteen feet high, the average number of men controlled in each of the six great industrial groups of today, each under the distinct management of one financial organization, is represented by a pole as high as an imaginary 117-story building—more than twice as high as the Woolworth Tower.

This great increase in the size of the industrial group has brought about an industrial system composed of *layers* of different kinds of workers. These layers, to-

day, form the greatest obstacle to individual success in industry.

### ***The Obstacle in the Way.***

The man at the bottom is a *doer*. He may work with things or he may work with small groups of men,—but in all his work he is essentially a doer, an executive in a small way.

The man at the top is a *doer*, an executive,—a man who handles other men.

Now, in between these two classes of doers is a second class—the *word-workers*. They are the ones who take the orders from the doer at the top and carry the directions on down the line to the doers at the bottom. These men and women of this second class are not as a rule executives. If they were they would not remain in this class.

Standing in between the doer at the top and the doer at the bottom, they make it very difficult for the good doer at the bottom to get a chance to get at the doer at the top, and for the doer at the top even to know of the existence of the doer at the bottom.

Like recognizes like. The man at the top, being an executive, recognizes the *doing* qualities of the man at the bottom whenever he comes in personal contact with him.

But the whole strata of word-workers in between do not know what executive qualities are, and, consequently, when a man of the doing class at the bottom brings a new idea to one of the so-called superiors—word-workers—

of the second class, the supposed superior thinks that the man at the bottom is merely trying to change things or trying to be smart—as he expresses it, or trying to get the word-man's job.

Consequently, the attitude of the word class—the word-workers in between the executive doer at the top and the working doers at the bottom—forms a barrier, an almost impenetrable barrier that prevents the man at the bottom from attaining success.

When I use the word "man" at the bottom, I mean, of course, men and women, boys and girls; and also I wish to emphasize the fact that I do *not* mean the low type of workman. In fact, the man at the bottom usually is more capable of development than the man of the word class.

This is the system—the great obstructing condition—the obstacle to the advancement of millions of workers everywhere in the world today.

### ***The One Successful Way Of Overcoming This.***

How can it be overcome? There is but one means—choose the element that is common to all men and women—that is the human factor—the heart factor. Nothing else with certainty will pierce the layers of men in the industrial system of today.

If you are one of those men and women who feel that you are capable of doing more and better work or a different kind of work than you are doing at present, if you find it difficult to secure recognition of your ability and the possibilities of your future work, if you find



a whole strata of subordinate officials in between you and the big man at the top of the organization—a strata that prevents you getting to him or to getting to men like him—seek out some method based upon a human factor and use it.

This is the story of the chairman of one of the biggest systems of railways in the Middle West.

When a young man—after two years as a common telegrapher at a little way station in northern Illinois and two years' effort to secure a transfer to a more important station—he gave up in despair, becoming convinced that it would never be possible for him to succeed as he wished to succeed.

The young man believed in himself; he believed in his possibilities. But the red-tape system of the strata of the word workers—separating him from the few big executives at the top of the railway organization—convinced him that his work would never be recognized; that he would never get a chance to show what he could do; that no one of importance would ever know that he even existed.

After two years of work without transfer he decided to enjoy life even if he could not succeed. So he made another application for transfer, but this time the application did not specify a better position,—in fact he asked to be transferred to a little junction station far up in the wilds of northern Wisconsin. There was not even a village; but the station was very near a lake and there was good fishing.

After a month or two in this new position—left alone to himself and his fishing, with but an hour or two of work a day—he began thinking out how it might be possible to get in touch with the head officials of the railway system,—even with the president himself.

### ***“Dear Dad” Letters.***

His reports were sent in weekly; and, of course, they were formal reports. The sameness of these gave him an idea. He acted upon it.

Week after week he sent to the president a little handwritten letter on plain stationery in a plain envelope. This letter always began: “Dear Dad”: Each letter contained a different account of some successful catch of fish or of some pleasant canoe trip along the shore of the lake or of a good deer hunt in the woods. Each letter closed thus: “Your affectionate son in the R. R. biz,” and his name.

This went on for some three months. He received no reply, but each week one of these letters went to the president of the company, to his private office, addressed to him personally. The first of these letters “got past” the secretary to the president, for when the secretary read the beginning, “Dear Dad,” he thought it a personal letter to the old man from his son and handed it over to him without reading it.

Of course, the president read it; liked it; he could not be offended at it,—in fact, it called up in his mind just such a catch of fish as he himself would like to make.

Mentally, without intending to do so, he tucked away in his memory a picture of this little junction town, recalling that once when traveling in his private car he had noticed the lake there.

The second letter was different from the first and made a different impression; and the third letter differed from the first and the second.

### ***The Kind of Letters the Young Man Wrote.***

There were other letters—each, the type of a letter a chummy son—camping in the woods, enjoying himself, fishing and hunting—might write to a chummy dad burdened with the management of a railway force of ten thousand men, meeting all the strife and conflict of the business world, and winning success for himself and his railroad system in the second largest city in America.

These letters were always simple, direct, cordial, cheerful and sometimes witty. Whenever the president received one of them he felt as though someone had brought a great basket of fragrant wild flowers and fresh ferns into his office. But the young man never mentioned his work nor his position in these letters, never mentioned his desires, nor his ambitions, never even hinted of his previous position nor his previous efforts and failures to secure advancement.

Now and then there was a touch of human sympathy in the letters,—fellow feeling for the big man, working and straining and striving in the office in the city, deprived of the freedom of the woods, the quiet

and the beauty of the lake, the pleasures of outdoor life—hunting and fishing, and the joy of being alone with oneself and nature.

Six months passed. It was summer. It was hot. And on one of those hot Chicago days the president decided to chuck everything for a while and take a rest. His private car was made ready for him, but there was no particular place to which he wished to go. He wished most of all to get away from people. An idea struck him. All the vivid images of quiet woods and a peaceful lake, of canoeing and hunting and fishing, of a place tucked away from the world, of a chummy, cheerful young man as companion,—all these vivid images came up in his mind and he ordered his engineer to run him to the little junction.

Arriving, the car was switched to the sidetrack and the old man and the young telegrapher began their personal acquaintance, which developed into a friendship that has lasted twenty years.

Getting in touch with the old man was the beginning of the young man's success. Today, he is the president of the railway system and chairman of a railway board that directs several railways connected with the system.

What is essential is this: he pierced the most serious obstructing condition of our modern industrial system by an appeal to the human heart. This, of course, is only *one* of a thousand particular methods that can be used. This special method might not work

in one case in fifty; but the principle is the important thing—the *human* means is the only means of breaking through the red tape of the strata of word workers.

If you are a man and if you know you are capable of success, make the “*man*” in you appeal to the manhood of other men, reach their motives and their feelings for motives and feelings are not part of the industrial system.

### ***You CAN; YOU Can.***

All conditions can be overcome. You may not be able to *change* them, to *prevent* them, or to *annihilate* them; but you *can overcome* them. No man can prevent the roll of the waves of the sea, but the gyroscope overcomes the ill effects of the roll.

All conditions—personal, material, social, business and industrial—can be overcome and you win success only by doing so. But it is you who must climb out from under, it is *you* who must do the overcoming.

You can overcome lack of education and training by developing ability and skill in handling men; but it is necessary that *you* develop and use these.

You can overcome all lack of material by substitution. But it is necessary that *you* image and vision the substitution to be made. The opportunities are limitless: fine threads of silk are now made from the trees of the forest; paper in many cases is substituted for steel; and even car wheels and railroad ties have been made from the by-products of cow's milk.

Even the greatest opposing obstacle to success—the stratas of the present gigantic industrial system—can be pierced by the appeal of manhood,—the appeal of one man to another; but it is *you* who must discover the right appeal in each case and it is *you* who must make the appeal.

YOU are the only factor in overcoming circumstances and conditions that hinder your progress or obstruct your success. You can change some of them; you can overcome all of them!

### PRACTICE

I—Choose any personal circumstance that is hindering your efforts to succeed:

1. Work out in your mind the *cause* of that circumstance, tracing it back to the individuals or combinations of individuals who create and maintain it;
2. Determine whether or not these causes can be removed;
3. If you think they cannot, then image the method of overcoming them,—that is, lifting your efforts above them, finding a way around them;
4. Apply all the steps of the idealized process in working out this plan; re-read the lesson on the Process to be certain you leave out none of the steps;

5. Vision yourself in action, getting around this hindering circumstance;
6. Decide which of the Means you will use;
7. Image yourself using the Means chosen.
8. Now, put all the above in action and succeed.

II—Choose a hindering circumstance of each other kind—financial, social, business and industrial—and repeat the above.

III—Choose a social condition that opposes your efforts to succeed:

1. Determine its exact cause;
2. Proceed as with a hindering circumstance as suggested in Section I of this practice.

IV—Re-image the experience of the young telegrapher who became the chairman of a railway board managing several railways.

V—Choose an opposing condition of each of these kinds—personal, material, business and industrial and proceed as in Sections I and III.

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# *THE SUCCESS PROCESS*

*By Brown Landone*

*SEVEN LESSONS IN LEADERSHIP  
IN ANY LINE, GIVING THE FIVE  
FACTORS, THE PROCESS AND  
THE MEANS THAT GUARANTEE  
SUCCESS; HOW TO OVERCOME  
CIRCUMSTANCES AND CONDI-  
TIONS; HOW TO LEAD AND GET  
ACTION FROM INDIVIDUALS,  
GROUPS, MASSES; HOW TO IN-  
CREASE SERVICE AND SECURE  
JUSTICE.*

## *LESSON SIX*

*How Action And Leadership Determine  
Your Success*

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# THE SUCCESS PROCESS

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By Brown Landone

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A COURSE OF 7 LESSONS GIVING THE (1) GENERAL IDEAS AND THE (2) SPECIAL KNOWLEDGE OF EACH PART OF THE ENTIRE PROCESS BY WHICH SUCCESS AND LEADERSHIP ARE ACHIEVED. WITH FIVE CHARTS.

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## LESSON SIX

*How Action And Leadership  
Determine Your Success.*

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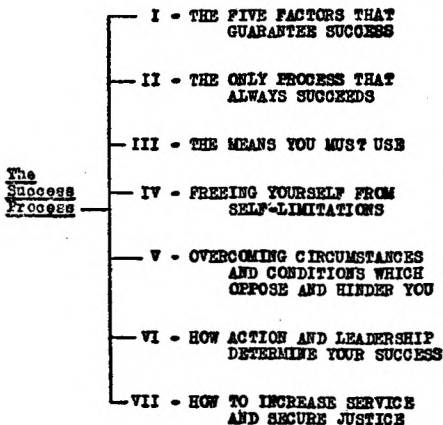
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CHART A - THE GENERAL IDEAS OF THE SUCCESS PROCESS

(There is only one efficient way by which the human mind obtains information of what to do and how to do it; (1) a general idea of the whole thing or process; (2) special knowledge of each part of the entire thing or process; (3) complete general knowledge of the entire thing or process, formed out of what the mind learns from the two steps mentioned above).



Success is guaranteed only by knowledge and discriminative use of all of these.

Fix these seven subjects in your mind so that you can always see them in order whenever you wish to do so, - no matter where you are nor what else you are doing!

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# The Success Process

By BROWN LANDONE

## LESSON VI

### HOW ACTION AND LEADERSHIP DETERMINE YOUR SUCCESS

#### PART A—ACTION: MACHINE ACTION VS. THOUGHT ACTION

**T**O succeed, you must work! Hence, if you are not a worker, if you do not wish to work,—drop these lessons, for they mean work and more work. If you do not wish to increase your work—to drop your drudgery, toil and labor and add to your willing and intentional activities—then, you are wasting your time studying these lessons.

To succeed, every one and everybody must work. Even geniuses do not succeed without work. Usually they work much more—more seriously, more determinedly, longer hours and with greater concentration—than people of so-called ordinary ability.

#### *Geniuses Work.*

A few years ago, Thomas Edison said: “Millions of people know of my successes; very few know of my failures. My successes have been due not to genius but to work. For fifty years I have worked about twenty hours every single day.”

General Grant became a great leader of men be-

cause he made his genius for leadership *work* toward that end even at West Point. A thousand writers have pointed out that he was next to the lowest man in his class, the inference being that he was dull, stupid and lazy. But they all fail to point out the line in which he did work and how well he did that work.

"You're an ass," said his French professor one day. "Is there any explanation why you can't learn these French verbs? All the instructors say you're so stupid and lazy, they are tired of bothering with you. Tell me, is there anything on earth you can do?"

"I can drill," replied Grant, "the lieutenant tells me I am the best man in the squad,"—and, of course, he was punished according to West Point methods for a discourteous remark to a superior.

A few years ago, when Calve was the great contralto, a new acquaintance remarked:

"Ah, I wish I had your grace—every movement is so pleasing; but of course, it is *natural* to you,—for you come of the Latin race; they are all so graceful!"

"Yes—?" replied Calve questioningly, "I am glad that you think me graceful. I spent eight years, working five hours a day to learn how to walk on and off the stage gracefully."

Lyman Beecher's "Government of God" is recognized as his greatest sermon. One admirer said: "That was a great sermon; how long did you work on it?"

And Beecher replied: "About forty years, as near as I can judge."

### ***Jaw-Bone vs. Back-Bone.***

There are (1) those who dream and talk and (2) those who vision and do. The talkers talk because they dream too much; the doers do magnificently because they vision so much that must be done.

Your talk about doing things is much like the whistle of an engine. It *shrieks*, it makes a lot of *noise*, it is heard a *long distance*,—but it never *MOVES the train an inch!*

Your talk makes it seem that you are doing something or about to do something. Of course, the man who *talks* usually *seems* to be doing the most, and the man who *does* usually *seems* to be doing the least; but seeming is only seeming after all. One unit of back-bone action is worth ten thousand units of jaw-bone action.

Do! Don't talk! Doing wins; always wins! You cannot serve two masters any more than Peter could. You cannot be a dreamer and a talker and at the same time be a visionist and a doer.

I have been very ill in my life; I have been in hospitals; I have seen many deaths of many kinds of diseases. Also I have seen many horrible deaths in the great war. But the most terrible deaths I have ever seen are those of men standing up and walking around and dying at the same time because of inactivity.

The man of action *lives*; the man of inaction dies! This is not a mere "say so"; it is a scientific truth.

### **An Ox or a Mule.**

“Down in Virginia,” writes David Gibson, “a farmer had an ox and a mule that he hitched to a plow. One night, after several days of continuous plowing, the ox said to the mule: ‘We’ve been workin’ pretty hard, let’s play off sick tomorrow and lie here in the stalls all day.’”

“‘You can if you want to,’ returned the mule, but I believe I’ll go to work.’ So, next morning when the farmer came out, the ox played sick.

“When the mule came in at night the ox asked: ‘Did the old man have anything to say about me?’ ‘No,’ replied the mule, ‘not to ME, but he did have a long talk with the *butcher* on the way home.’”

Few business men have any use for a man dying of inactivity. In fact, there is only *one* business man that has any use at all for him,—that is the undertaker. And in business life, if you do not kill yourself quickly enough, business itself does it for you.

If you wish to live and succeed, your work must be thought-out, idealized doing. If it is not, you act as a mere machine.

How is it with you? Do you accept the responsibilities that come to you, discharge them as efficiently as possible, and make yourself ready for the next thing to do? Why, that is not enough,—even a hay press does that!

If your doing is a mere machine doing, you fail. What you do today as a machine man, you did yester-



day. There is no difference except the *change* within yourself. You are not so good as you were yesterday. You are a mere machine and machines wear out with use.

### ***Old Machines Go to the Junk Pile.***

If you are a machine doer, you may lose your job almost any day. For as soon as your employer finds a better machine, he will get rid of you. The longer you work as a machine doer, the more you wear out; and hence the more and longer you work, the greater the possibility of someone throwing you on the junk pile. That is where worn-out machines go; and it is just!

If you persist in being a machine-doer, why should any one pity you? You have the capacity to be more than a machine. Therefore, if you do not use that capacity, you should be thrown away as soon as a better *machine* can be found to take your place.

Do you pity a man who, owning a silver mine, drops a dime in a crack of his kitchen floor? Why should anyone pity you, who, having a dynamo in your head,—refuse to use it?

It is the way in which things are done that makes the doer a failure or a success. The machine-doer fails; the thought-doer succeeds.

Why, everything you have read in all the lessons preceding this, all you will read in this lesson and all you will read in the last lesson have to do with this thought process: (1) the *selection* and use of the fac-

tors which guarantee success; (2) the *idealizing* of the process; and (3) the use of the means, *discriminately* and *consciously*.

Is there a secret of success? I do not think there is any secret about it! But I know that everything that determines success is *locked up* in these three things; and of course, if you do not unlock these thinking processes, they will remain a secret to *you*.

But what does their use lead to? What kind of thinking must the thinking-doer do? He must think in such a way that he will become a leader in doing.

And this brings us to leadership!

## PART B—THE NATURE OF LEADERSHIP

The nature of leadership depends primarily upon quality-doing, not upon the quantity of work done. If you are a successful "piece-worker" in a factory, do not think that your success is due to the fact that you turn out more "pieces" per day than someone else. No matter how many "pieces" you turn out, you will not succeed unless the work you do is of standard *quality*. No one continues to give increased pay for defective work no matter how rapidly it is done.

To be a leader in working with things, you must add quality to your doing; you must make things better, or more useful, or more beautiful. Increase in the quantity of your production leads only to failure if the articles produced are defective.

It is also the quality that determines the leadership of a writer. One man turns out a quarter of a million words a year at one-tenth of one cent a word. He is a quantity producer.

A noted essayist receives a dollar a word.

And there is one man in the United States who seldom writes and sells more than two thousand words a year, yet he is paid \$100,000 for those 2,000 words. He writes better short advertising slogans than any other man in the United States. His word-doing is 99% quality and 1% quantity. He is our *leading* slogan writer.

In shaping your doing to become a leader—whether working with things, words or people—look to your quality doing. It is only thus that you can become a leader.

### ***You Must Lead in Order to Succeed.***

And to become a success, you *must* become a leader. Leadership is necessary. It is more than necessary; it is an essential. And it is more than an essential; it is a determining factor, a guarantor of success.

Why, even a street car cannot be run without a leader. Either the conductor or the motorman must act as leader. If the conductor assumes he is the leader and signals the car to go ahead, while the motorman determines to act as leader and decides to run the car backwards, there is trouble and failure in serving the public.

No unit of society, no department of government,

no section of industry, can run efficiently without a leader. It is efficient leadership that makes success possible—the success of your team, your organization, your cause, your country, yourself.

### PART C—FIELDS, PREPARATION, AND RESULTS

As you now know, there are but three fields of work and but three fields of leadership: first, making and handling and creating things; second, using words; third, managing and directing people.

I shall waste no time in trying to teach you how to make, handle or create things, or to use words. There are thousands of books already prepared for you that tell you how to do these things. Moreover, you learn to do these things in the home, in the factory, in the public schools, the night schools and the technical schools. And all the schools on earth teach you how to use words.

Hence, I confine the work of these lessons to the one thing that is not taught: that is, how to lead in doing your work,—and especially how to lead other people.

Of course, there is always a demand for leaders who can make and handle things more skilfully than others do; there is always a demand for leaders who can use words more correctly, definitely and vividly than others do; but the great demand of today is for men and women who can efficiently manage and direct others.

Even if you make things well and use words effectively, you do not succeed unless these are sold to

others, and that means leading others to like, desire, buy and appreciate what you produce. Primarily, then, the whole problem of success is the leadership of others. That is why this work is limited to this important subject.

You *can* become a leader! Everything in the world is tagged and priced. You may have it if you but pay the price. But money has less purchasing power than your own soul. Health, wealth, fame, character, success and happiness—each and all—may be yours if you care to pay the price for them. But the price is work and working in such a way that you become a leader. Even if you have genius, your genius will not make you a success unless you work. Genius without work leads to dissipation or insanity. Genius plus work results in leadership and success.

The next step, then, is to know what to lead and how to lead.

#### PART D—THE FOUR UNITS OF SOCIETY

An instrument is made up of different parts. If the instrument is a good one, the parts are so related that they function well together. Human society is a gigantic human instrument. It is composed of parts or units. It functions well only when these parts or units are well related and managed efficiently.

It is within this human society—as a part of it—that you must win success. If you mistake the use of any part of the instrument or even the way of using any one part, you fail to secure the result you desire.

Pedals and sounding board are parts of a piano, but resonant melody is not obtained if you manipulate your fingers on the sounding board and pedal the keys with your feet. That sounds silly, doesn't it? Yet it is no more ridiculous than the attempts some people make in mistaking the use of or in misusing the parts or units of human society.

There are four important units of society of which you must have definite knowledge—of the nature of each and how each functions—before you can use any one or more of them successfully. These four units are: (1) the *individual*; (2) the small unit of action,—that is, the *team* unit; (3) the discussion unit, usually a *crowd* or mass of people; and (4) the business or political *organization* unit.

It is possible for you to fit yourself to lead any one or more or all of them.

### ***Each Unit Is Managed Differently.***

But as each one of these units differs from each and all of the others, it is necessary (1) to know the nature of each, and (2) how the management of each one differs from each and all of the others.

Machines are the tools we use in doing or making things.

*Individuals, teams, crowds and organizations are the tools of society. We use them in managing and directing people.*

And as machines differ, so also different methods of operation are required.

If you are expert in operating a high-speed tool lathe, you know what a lathe is and how to operate it. If it varies from its normal operation you know at once what the trouble is and how to remedy it. But all knowledge, training, experience and skill in operating a lathe does not fit you to pilot an airplane.

You may be an expert in driving an automobile. You may be able to thread your way through blocked traffic and draw up to a curb with but two inches to spare. Yet you may not be able to operate a sewing machine,—you may not be able to sew a straight line six inches long.

Skill and efficiency in operating one machine aids in learning, but it does not of itself fit you to operate a different kind of a machine.

### ***Failures Because Methods Are Not Changed.***

A leader succeeds only when he manages each unit of society in accordance with its own particular method and means of operation. Your efficient football coach (a good team leader) breaks up a lecture audience if he attempts to lead it as he leads his football team. Your interesting lecturer (a good crowd leader) destroys football *practice* or a football *game* if he attempts to lead the team as he leads a crowd,—by lecturing to it.

A young man promoted to lead a team of workers or office helpers, sometimes succeeds and sometimes fails.

Although it is his efficient work with things or words that causes his promotion, yet he fails as team leader if he continues to act as though he were still dealing with things or words. He succeeds if he adopts team methods of leadership.

An efficient team leader is often promoted to be the head of a department composed of several teams. Such promotion demands crowd and organization leadership. He succeeds if he adopts crowd and organization methods of management. But, if he continues his team methods, he stirs up serious discontent, arouses opposition and disorganizes his department.

### ***Leading Individuals.***

Naturally the individual unit comes up for consideration first. Individual leadership may be divided thus: leading (1) one individual alone by himself in connection with the matter in hand; (2) one individual alone by himself, who is, however, connected with several others, all of whom are concerned with the proposition.

If you are selling an office desk to the head of a one-man business, you deal with no one else. But if you are selling a limousine to a man who has a family, you may find that—after he has decided to buy your limousine—the wife spoils the entire deal because the color of the body does not please her.

And often, in dealing with a committee, it may be necessary—in order to succeed with the group—to con-



sult with one or more individuals independently and lead them to your viewpoint.

## PART E—THE NATURE AND USE OF THE TEAM UNIT

There are three kinds of team units—the *game-team*, the *working-team*, and the *committee-team*. Each of these kinds of teams differs from the other two kinds, yet—since all are teams—each possesses certain qualities that are common to all.

### ***The Team is an Action-Group.***

The basic nature of each and all kinds of teams is the same.

A small group or team is always an *action unit* of society, and it should never be used for any other purpose.

The small group or team, which is the action unit of our present society, has developed out of the band or gang of generations ago. The band or gang *originated in the action* of one man who controlled his followers by show of physical force or the suggestion of physical force.

Action, and action alone, is the *cohesive factor* that held the members of the band or gang together. They were held together only by a leader who was able to overcome in physical combat the member or members of the band or gang who opposed him. If he failed to do this he lost his leadership, for the victor made himself the leader.

Now, of course, actual physical combat is not the basis of leadership in the teams of our day; but, since like produces like, the *psychological basis of action* is the same. Today it is a suggestion of control by action or the actual co-operation of members in action under the direction of a leader that is the cohesive factor of a team.

### ***Size of the Team.***

To act efficiently, any kind of a team must be *small*. First, because of its basic nature and because of its origin. The band or gang held together by the physical action of *one* man was necessarily small, because no amount of suggested action can make the members of a large group believe that any one man can, by physical force, compel all of them to do as he wishes.

Second, because the success of the team of today depends upon all of its members being trained to co-ordinate their actions.

Of course, large groups can be trained to co-operate in thought and in policies, but they do not co-operate in action successfully unless the large crowd or mass of men is composed of small team units. A great army is the best example of a large group of men trained to act together. But, such co-ordinated action would be impossible if all the training and direction were not carried out in the small team units of action—the squad and the platoon.

The team unit also tends to become *permanent*. After time is spent in training its members to act together

efficiently, neither the leaders nor the members wish to destroy that efficiency by losing a trained member or adding a raw recruit.

Moreover, after a team is well trained to do one kind of work, it takes a long time to train its members to do a different kind of team work efficiently. It might take a long time to train the members of a football team to act together as an efficient vaudeville dancing group, and it certainly would take a long time to change a good football team into a good baseball team.

For these reasons the team always tends to be permanent, and *therefore it is one of the units of society upon which we can depend for continued stable action.*

Since the team is a unit of action, it is not efficiently led by a pianist, or an artist, or a bank clerk, or a university professor, unless such men happen also to be men of action. In short, a team is never well-led, except by a man of action.

### ***What a Team Can and Cannot Do.***

There are some things a team can do efficiently and some things it never can do well. Since it is a unit of action, its true function is to act. If it is a true team and well trained, its members respond quickly to the leader's direction, their work is co-ordinated, there is loyalty of co-operation, and hence unity of action. *Consequently the team is the most effective unit in executing things that must be done either in government or industry.*

But the team is *not* able to act as a unit of discussion without destroying itself as a team. Of course a football team may play a good game in the afternoon and its members may discuss affairs in the fraternity club house that night; but in the club house they function as individuals of society, not as a team.

Whenever a team, as a team, attempts to function as a discussion unit, there is (1) difference of opinion, (2) half-hearted co-operation, (3) lack of co-ordinated action, (4) dissension, (5) division, and hence (6) destruction of the team itself.

*Nine-tenths of all failures in leading others result from misunderstandings of the nature of the team.* All the social and industrial problems of the world are unsettled because of the confusion regarding the nature of the team and the nature of the crowd. Order will be established only when the function of the team is clearly distinguished from the function of the crowd.

I have here condensed thought which I could easily elaborate in several volumes without in any way padding it. *Re-read it!*

## PART F—THE CROWD UNIT: KINDS, NATURE, FUNCTION

There are three kinds of crowd or mass units of society: one-time crowds, re-assembling crowds, permanent community crowds.

The people who rush together because of a street accident, a wreck or a fire, form a *one-time crowd*; mass

meetings are often one-time crowds; and the spectators at a football game form but a one-time crowd.

Second, there are the *re-assembling crowds*; the regular meetings of the members of large societies, or meetings of the people of such societies held at irregular times.

The third kind of a crowd is the *permanent* mass of people that form a community, a state, or a nation.

### ***The Crowd is an "Idea" Unit.***

Just as it is very important to learn the exact nature of the team unit of society, so it is also vitally important to learn the nature of the crowd unit. The team is a unit of action; the crowd is a unit of discussion.

In fact, the very *existence* of a crowd or a mass or a community depends upon feelings or ideas or ideals that are common. And it is only such common feelings, ideas or ideals that hold the members of a crowd or mass or community together.

Even though the individual ideas of the members of the crowd may differ greatly, as may their ideals,—yet they may be held together by a *common* interest. The spectators at a football game form a crowd composed of priests and gamblers, university professors and illiterates, good women and bad—yet they shout and cheer as one unit because they are held together by a common feeling and a common idea,—the common interest in the game.

As to *origin*, the nature of the crowd is definitely

inherited from the crowds of the past, just as the action nature of the team unit is inherited from the action band or gang of the past. The mass meeting originated in the effort of one man to persuade many others to accept his idea as their idea, to make his idea the common idea. And, hence, by nature, the crowd is an *idea* unit.

As to *size*, the crowd or mass may be large or small. In the far past, the size of a crowd depended upon how far the leader's voice could be heard; but today, a mass of people of common interest and common faith may be held together by means of the telephone and the telegraph and the press, which, in twenty-four hours, carries the ideas and ideals of their leaders to a hundred million people or more.

### ***Instability of the Crowd.***

While the team or action unit of society tends to be permanent because its members are trained to act together, the members of a crowd are bound together only so long as common interest obtains. The crowd disintegrates the moment the common factor ceases to be common. The individuals of a football crowd disperse as soon as the common interest in the game is over. The members of a mass meeting disperse as soon as the speakers or leaders leave; and, if the speakers or leaders cannot hold their common interest, they leave before the speakers or leaders finish. Hence, the usual crowd has but a *temporary* existence.

Since the crowd is an idea and discussion unit, it is

lead efficiently only by those who are especially capable in presenting interesting ideas or ideals and especially successful in persuading the mass that these ideas and ideals should be accepted by all people in common.

Now, a dog can bark and bite, because it is his nature to do so, but he cannot meow as a cat. Neither can a cat bark; because of her nature, it is not one of her normal functions.

The team unit, being a unit of action, succeeds when it concentrates its energies upon acting; but it fails and disrupts and destroys itself when it attempts discussion. Discussion is not its natural function any more than it is the nature of a dog to scamper up a tree and out on a branch if chased by another dog.

### ***What a Crowd Can and Cannot Do.***

So, also, the crowd functions efficiently only when it acts in accordance with its nature. The crowd is an idea and discussion unit and can be used efficiently in uniting and bringing people together, in the creation of common ideas and ideals, in determining what is right and just and best for the mass.

*But it cannot act.* There are some people today who think that the crowd should function as a direct-action unit. It cannot act efficiently because its parts are not co-ordinated. Moreover, it is so large and unwieldy that it tumbles over itself and tramples upon itself. The history of all crowds in action is the same. You remember the Iroquois Fire in Chicago. About

fifty people burned to death, while over five hundred were pounded and trampled to death by the theatre crowd that surged round and round inside the theatre, even fighting and pulling back those who were making for the stairways in their attempts to get out.

Whenever the crowd as a crowd attempts to function as an action unit, there is lack of co-ordination, riot, mob action and destruction. But, in planning to handle it successfully, you must distinguish a crowd from an organization.

Since these subjects are so important, since these distinctions have never been made before, it is essential that you give time and thought to the nature and function of the team and the nature and function of the crowd.

Lay aside your lesson and close your eyes: image different teams you know; image different crowds you have seen.

Now, think of every single one of the points made regarding the nature of the *team*: its origin, what holds its members together, its size, the co-ordinated training of its members, its tendency to be permanent, its inability to change easily, the result when it functions as a unit of action, and the destructive result when it attempts to function as a unit of discussion.

Then image the *crowd* again; think of its nature, how it originated, what holds its members together, its possible size, how long it lasts, how easily its members are dispersed, the result when it functions as a unit of



discussion and the riot and destruction and death that result whenever it attempts to function as a unit of action.

## PART G—THE ORGANIZATION IS FORMED OF CO-ORDINATED TEAMS

The organization is a large unit of people so grouped as to be able to act. It is a crowd made up of teams. These teams co-operate with one another so that the result of their combined effort is efficient. If the teams are not well co-ordinated and do not act efficiently, as a whole, then we say they are poorly organized. If they refuse to act together, then the organization ceases to be an organization. It is disorganized and becomes a crowd again.

In modern complex life where everything is done on a grand scale and by large groups of men and women, the organization is very important. But, although it is important, it is not necessary to take more space here regarding its nature and functions because it is a composite of team units bound together in a great mass that tends to be permanent because of its teams.

Also, it is not essential to give time to a discussion of the kinds of organizations, for they are already well known to you: social, educational, fraternal, industrial, political and governmental. But it is important to know how to lead each of the units—the individual, the team, the crowd, the organization.

## PART H—HOW TO LEAD ONE PERSON SUCCESSFULLY

Your efforts in handling or leading or dealing with individuals as individuals are limited to one of two conditions: (1) the other person who is alone with you and alone by himself in so far as your work, idea, plan or proposition is concerned; (2) the other person who is alone with you at the time, but so far as your work is concerned, is also a member of a group—team, crowd or organization.

The process by which you successfully handle one other person includes four steps: (1) persuading the other person, (2) convincing him, (3) securing his co-operation, and (4) inducing him to assume responsibility. The first two—persuading and convincing—are also used in handling crowds; but they are especially effective in dealing with *one person alone*—when no one else is associated with him. The other steps—securing co-operation and inducing the assumption of responsibility—are used more often when the person is one of a group.

### ***Persuading vs. Convincing.***

How do you persuade successfully? By arousing in the other person's mind vivid images of agreeable likenesses! Re-read that sentence! Then, take up the lesson on the Process and re-read the section relating to vivid imaging. Remember the girl you followed, thinking her to be your friend,—the one who turned out to be a nigger.

What is the difference between persuading and convincing? It is this: when you persuade a person to accept your ideas or plans or to co-operate with you, he decides to do so because you stimulate his motives and arouse his desires. Desire is the principal factor in persuasion.

But, you may convince the other person against his will, against his desire. In convincing him you lead him to a decision by means of interest and judgment,—and the judgment is based upon a *balancing* of the images in his mind.

Now for the process and means of persuasion. A man is persuaded by creating a desire in his mind for the plan you have or for an opportunity to share in the result of your proposed plan.

You *awaken* interest, but you must *arouse* desire. Interest is won by adding new images, new ideas, or new thoughts to what the other man already has in his mind. Desire is created by arousing *emotions* that are centuries old,—that is, age-long feelings of the human race.

### ***Arousing Desire.***

Desire is based on the *primal* emotions which are the same in all men whether savage or civilized.

The savage man centers his life in his cave or his wigwam, just as the civilized man centers his life in his cottage or his palace. Both sacrifice to win the admiration of men and the adoration of women. Both have

the same primal emotions regarding the opposite sex. Both struggle to possess those things or those means which meet their wants or satisfy their longings.

Desire is aroused by picture images of what the man *wants*, what he *longs* for. But he can only know his wants and longings by the imaged pictures which you have lead him to build up in his own imagination. It is your business then, in persuading a man to help him build up these images in his own mind.

He does not feel desire for a thing or condition unless he feels some kind of emptiness in his nature, some *lack* which will be met by the thing he desires, or by what you can do for him. Desire feels such a want and desire longs for something to meet that want, to satisfy it.

If then, you lead the man to see that you have the thing he wants, that is, if you make him recognize his desire and recognize that the thing he wants can be obtained by what you present, why then he *decides*. Such a decision is secured by persuasion.

There is no convincing by argument. And, if it is well done, there is no reasoning.

The attempt to reason a man into anything always indicates to him, that you are making an effort to inform, teach or direct his mind. And every human individual—a child a year old, or a man of ninety—reacts negatively to such an attempt on your part. There is something in the soul of each of us which makes us

desire to think and decide for ourselves. This is as it should be.

“Men must be taught as if you taught them not:  
And things unknown, proposed as things forgot.”

### ***Is It Right, Moral, Ethical?***

Persuasion is no sly, slick, tricky art of leading a man to believe something or do something against his reason and will. The true art of persuasion is the presentation of the parts of a thing or plan in exactly the same way that the man's mind itself would go about it if he were planning it out by himself without your help.

Electricity is neither moral nor immoral, good nor bad. It may be *used* in a good way to run our street cars and to light our houses. It may be used in a “bad” way to charge a bath for the purpose of committing murder.

Persuasion is neither moral nor immoral; neither ethical nor unethical; neither good nor bad. But its *use* may be moral or immoral, according to the motives and methods of the person using it. It is, then, your use and your motive in using it that are important so far as the ethics of your art of persuasion is concerned. You can never paint the colors of the rainbow of desire too vividly, if the pot of gold at the other end is true service to him as well as a help to you.

### ***Connect Up With His Motives.***

Since desire is all bound up with feelings and motives, you must get back to them.

The best motives are: to live well, to be somebody, to grow, to possess the means of doing all those good things you wish to do, to work more, to love more, to be happier.

Whenever you attempt to create desire in a man's mind, connect up your plan or your proposition with some one of these motives; choose the motive you find strongest in him; use more than one if necessary. Lead his mind to picture his lacks and his wants so vividly, that his feelings are aroused. Then, lead his mind to image vividly the satisfaction he will have by buying what you have to sell, by co-operating with you, by assuming responsibility for you.

These two things lead his mind: (1) to image his wants, and (2) to image the satisfaction the thing you propose will give him.

One more thing about the process of persuasion: do not always take the direct route to a man's mind. Across lots is not always the shortest path, nor the best path. The skilled captain guiding his ship into the harbor with the definite purpose of docking at the pier,—*avoids* the rocks in the channel, *avoids* the sand-bars, *seeks out* the deepest and best channels, and *pulls up slowly and gently* to the pier. Take the captain as your guide.

In persuasion you appeal to desire and motive. You do so on a basis of likeness for no one likes disagreeable things. The only way any mind can imagine it will like something new is by thinking of it in terms of

agreeable images already in the mind,—that is, in terms of images that are like pleasant images already in the consciousness. The use of images in persuading is the process of making vivid images call up other vivid images that are like them,—but more pleasing, more satisfactory.

### ***The Art of Convincing.***

But it is also necessary to *convince* others that your thing or plan or idea will do what you think it will do. Consequently all that has been previously suggested as to the art of persuading must be completed by the art of convincing.

Conviction is a decision that is based upon recognition of contrasts and differences in images or groups of images. And hence we convince by awakening contrasting images of interest and then balancing them in a particular way which I shall soon explain.

Although images of desire are based on century old motives, images of interest are determined by the training, the education and the culture of the man. And these qualities vary with each man.

First, you must secure attention. Attention is always the result of some sense appeal—some impression carried to the mind by one or more senses.

If, when sitting alone at home at night, absorbed in reading a book, you hear someone carefully, quietly trying the key in the door, your attention is awakened by an appeal through the sense of hearing; if, when

lying awake in your darkened room, you see just the glimmer of a flashlight, your attention is attracted by an appeal through the sense of sight; if, after you have gone to sleep, you half waken because you feel a warm breath against your face, your attention is awakened by an appeal through the sense of temperature.

But why are the above incidents so *vivid*, why do they *command* attention so absolutely? Because they are *direct sense* appeals made in an *unusual* manner,—that is, out of the ordinary, *different* from the ordinary appeal.

In trying to gain attention, have you made a direct sense appeal or have you “just talked.” You have often failed, have you not? First, because “talk” offers no vivid images; and second, because everybody talks; nothing vivid and nothing unusual in that!

### ***Winning Interest Is Not a Simple Process.***

After gaining attention, you win interest. This is not so simple as it may appear. You may gain attention by what *you* do and the way *you* do it, but interest is a condition of the *other* person's mind. It is not enough to express that which you think will create interest, you must communicate it,—get it into the other person's mind.

To do this you must understand something about the other man's mind: how he views things and what his dominant interests are. Every idea and every thing arouses a different interest in each mind, for minds dif-



fer. Three people—a city sport, an automobile manufacturer, and a society woman—are looking at an \$8,000 car at the automobile show.

The *city sport* says: "Gad, if that were only painted red and yellow, what a dash I could make on the Great-White-Way."

The *manufacturer* thinks: "Too costly; no profit in making such a machine. Not enough people want to buy them."

The *society woman* looks inside and exclaims: "What beautiful gray brocade! What lovely tassels! What a nice mirror!"

The interests of each differ. In winning interest to your plan, discover what interests the other person most. Work from that point of contact.

Now, go back to your process of selection. Choose images because of differences, for all minds are convinced only by recognition of differences. Recall how *easily* you were *convinced* that the negress was not your friend as soon as you perceived the first differences,—heard her talk and saw the color of her face. Only recognitions of differences convince.

### ***What Is a Conviction.***

But, to succeed, you must convince by *agreeable differences*. If you convince a man that he should buy an automobile from you, you lead his mind to decide: "It is better to buy this automobile than not to buy it." Such a decision is a judgment. It is not a complex process; it is a very simple one.

It is not more complex than the judgment: "*This apple is better than that apple.*" The process of reaching the first decision (it is better to buy than not to buy) is exactly the same as the process of reaching the second decision (this apple is better than that apple).

"This apple is better than that apple" means that you have perceived two apples and balanced the good images of one against the good images of the other,—that is, decided that the images of the "*this*" apple are better than the images of the "*that*" apple.

That is all there is to it.

And this balancing of images, always results in a judgment which decides that one thing is better than another, or that one course of action is better than another.

### ***How to Convince the Other Man.***

In leading another man's mind to so group and balance images that they will convince him to co-operate with you, you must first be able to group and balance these images in your own mind, for it is only then that you effectively present them so that his mind will be convinced.

To do this you must make the images in favor of doing the thing you want him to do *outweight* and *outshine* the images that are against his doing what you want him to do. This process of balancing images arouses no opposition as reasoning and argument do. Moreover, the more images you can put in the favorable

side of the balance, the more the other man's *desire* is increased.

Morally and ethically you can tip the balance of conviction in your favor only if the thing or plan or proposition possesses more images of more weight in favor of it than against it. If it does not, get out of the thing yourself. If it does, convince the other person that it does, by making the side of the balance that is favorable to your idea or plan, outweigh the other side.

Do this thus: first, by the arrangement of the images; second, by the vividness of the images; and third, by the contrast between the images that are made vivid and well arranged and the images that tend to prevent him making a decision in your favor.

### ***How to Arrange Your Balance.***

How to arrange the images you wish to present? The human mind always associates weight and solidity with stability. A child's blocks can be built up in such a way, that they will easily topple over. Built up in this way they do not convey an idea of solidity. But, the same blocks can be built up into a pile with a broad base; they can be solidly massed together; and thus built up they give a true idea of the solidity and stability of the pile. This is the principle upon which you should arrange your images, for you wish to convince the other man's mind that your mind is stable, or that your plan or proposition has stability.

Therefore, take your biggest, most solid, most certain idea. Use that as the foundation; and upon that, build the less important images in favor of your plan.

Do the reverse with the images that have been brought up in opposition to your plan. First, take one of the lightest, most flippant excuses that has been advanced as an objection,—then pile upon it another one and another, like a pile of child's blocks piled one on top of the other and likely to topple over. No human mind can resist this impression of lack of stability, lack of solidity.

Is it right to use such a method? It is, if you yourself believe in yourself, your plan and your proposition. If you believe in it you think it is stable. If you think it is stable, you believe the objections are unstable,—and you want to give the other person the impression that the objections cannot stand by themselves. This process is but a means of conveying to the other person in vivid images the full truth of the stability, solidity and weight of your plan and the full truth of the instability of any and all objections he makes to it.

### ***Paint Your Images in Bright Colors.***

Then paint the images in favor of your plan. Brighten them up with vivid sense images of desire. In other words, vision the thing as you have visioned it in planning out the process for yourself, in forming your own ideas. This not only aids in convincing, but it gives the impulse to act upon that conviction.

These then are the two methods—persuasion and conviction—of leading one individual when you are dealing with a man who is alone with you, who is not connected with anyone else in relation to what you propose. Persuading is securing a decision by vivid images of likeness that appeal to desire and are based upon primal motives. Convincing is securing a decision by balancing images by contrasts or differences based upon interests that differ with each man.

### ***Dealing with One Member of Your Team or Crowd.***

Now we come to the methods that succeed in handling one individual, who is a member of a team or crowd or an organization. All the art of persuading and convincing may be used with one who belongs to a group but there are also two other processes that are vitally important. The first is to secure his *co-operation*; the second is to induce him to assume *responsibility*.

You secure co-operation by leading his mind to recognize his likeness to you as a leader. If you let him know that you know his *motives* are more like yours than they are like those of others in the group, he feels drawn to you as a leader because you make him feel that he is more like you. His appreciation of himself is increased. His valuation of himself is augmented. And as he thinks better of himself, he will do better. As he thinks himself more like you—the leader, he will do more as you wish him to do.

But one caution as to the *means* of conveying this impression. There are few people to whom you can say this in words and still succeed in securing the loyal, continued co-operation you desire. Most people talk too much, and if you use words in conveying this idea of your appreciation of the motives of the other person, it is likely he will babble it to others. Then you will be in trouble with all the rest of the group.

Well, then, if you cannot tell him, how can you get it over to him? Why, by tones, or by a smile at just the right time, or by talking over your plans with him alone, when he is away from the group. Giving him the true impression, without saying so in words, that you know he will understand your plans because his motives are like your motives.

Use the tone you would use to your best chum, when talking with him confidentially about something that touches your feelings deeply; but remember the use of such tones and the personal smile, and the sympathetic understanding glance of the eye are to be used with this person when you are alone with him, not in the group.

Now, of course, no man can be made to feel that he is more like you than the other members of the group are, without also feeling that he is different from them. But, you *emphasize the likeness*.

### ***Inducing Responsibility.***

The second process is that of inducing one of your group, when alone with you, to assume responsibility.

Just as you secure more loyal co-operation by emphasizing the likeness of the man to yourself in the matter of motives, so you induce a man to live up to the responsibilities you put upon him by making him feel that he is *different* from the rest of the group.

Of course he is lead to feel that he is more like you than the others are, but in inducing a man to assume responsibility, you *emphasize the difference*.

As you use certain *tones* to aid you in securing the loyal co-operation of the man; so you use *action* to induce him to assume greater responsibility. You give him something to do, and the less said about it the better. If you use words at all, in addition to your mere direction, about the safest and wisest thing you can add after telling him what to do, is this: "I *know* you can do it," or "I know *you* can do it," or "I know you will do it *well*."

These four methods of handling an individual alone—persuading, convincing, securing co-operation, and inducing the other person to assume greater responsibility—are used also in leading a team or a crowd or an organization successfully. And this brings us to the process of leading, directing and managing a team.

## PART I—THE TEAM UNIT AND THE PROCESS OF LEADING IT

Recall, first of all, that the team is a unit of action; that it is a unit of action only; that it is nothing else. Each of its members is animated by motives and de-

sire,—but the team, as a team, has none. Do not think your team—be it a game-team or a working-team or a committee-team—is *like* the individuals of which it is composed. A piano is *not like* its keys or strings or pedals or legs; it is *not like* all of its parts combined.

The nature and function of your team is *not like* the nature and activity of any individual in the team, *nor like* all of the individuals combined.

You deal with the team as a team when it is in action; but, when *not* in action, you deal with the individuals of the team as individuals.

Since the team is a unit of action, since it was born in action, since it is held together only by action, since the only thing it can ever do is to act,—there is only one process to be used in leading it. That process can be summed up in two words—“*suggest action.*”

Everything you do in leading a team must suggest action: the words you use, the tones you use, your mental and physical attitudes and your movements—each and all must suggest but one thing—that the team must act, and act quickly and efficiently.

## PART J—THE MEANS TO BE USED IN LEADING A TEAM

The *means* you studied in a previous lesson are here applied to show you how to successfully lead a team. These means are: (1) words; (2) tones; and (3) action.

Your use of words in dealing with the team should be limited: (1) *instruct clearly*; (2) *direct concisely*



and concretely; (3) use *short words and short sentences*; (4) use words that portray *sense images of action*.

Telling men what you want them to do is not sufficient. Telling merely expresses yourself; your ideas of what you want done and how you want it done.

Teaching communicates to the team what is to be done and the method to be used in doing it. Teaching differs from giving directions. If you wish to succeed, you teach first and direct afterwards. Teaching takes time; directions do not.

A race-track jockey goes through a long period of training and instruction. But when it comes to the race, the directions for action are exceedingly brief. So it should be in the management of your team. It will not be a waste of time to teach your men what is to be done and how to do it and to continue the teaching until every man thoroughly understands.

However, as soon as this is accomplished, no explanation should be needed and none given. The directions should be as brief as possible, stated in as few words as possible. If you are weak in this point, write them out as though you were writing a telegram,—in the fewest words possible, yet with phrases so arranged that they cannot be misunderstood.

In teaching, your clearness is secured by explanation. In directing, however, clearness is often lost if you attempt to explain. You give directions for the purpose of getting something done; if you try to ex-

plain at that time, you stop the impulse of the team to do.

### ***Use Concrete Words and Action-Words.***

And make your directions *concrete* as well as concise. If you are the sales manager of a silk house, do not direct your salesmen to emphasize the "color and finish of your goods," when talking to a buyer. Such a direction is vague and indefinite. Make it concrete; say: "Emphasize our *blues* and *browns*, and make the buyer *feel the finish* of these goods."

Since you want action, not discussion, use *short words*, and short sentences and use those that signify action,—words that suggest *motion*. When you wish Johnny to go to bed at once, you say: "*Now go along, skip* upstairs to bed." You do not say: "The time has arrived Johnny, when you must leave the room and ascend the stairs and retire." Use the same common sense in choosing your motion words in directing your team. Use words that tend to suggest motion, action, doing something,—words that give the team an impulse to do.

### ***Use Decisive Commanding Tones.***

In choosing the *tones* you should use in managing, directing and leading a team, remember that a team is not an individual with motives and desires. If you use the same sympathetic tones you used in gaining the loyal co-operation of one member of the team when he was alone with you, the team unconsciously will think that

you are soft. At first they may not know that they think so, but they will feel it in an indefinite way and their response will be soft.

In directing a team use clear *decisive* tones. Let them be strong and heavy enough to be compelling and commanding. Remember always that the team is a unit of action, that your tones as well as your words must suggest action, impel to action.

Especially avoid a high pitched tone,—that is, a “preachy” tone. Such a tone is mental. You can find out what it is like by listening to a soap box orator. His whole soul is obsessed by one idea; he thinks his idea will solve the problems of the world. He uses a mental tone because he wants to get his *idea* over to the crowd. Such a tone is an idea-tone. It is not an action-tone. It neither inspires nor impels to action.

If you use such a tone in leading your team, you give them the feeling that all you possess is an idea about your work, that you do not know how to do it, nor how to get them to do it.

### ***Your Own Attitude Should Suggest Action.***

Make every *attitude and movement* of your body suggest not only action but preparation and readiness for immediate action. Stimulate the doing of your team by the action you suggest to them. If you are sitting in your office directing them, do not lounge comfortably back in your chair while talking to them.

Sit erect and forward, give them the impression that you yourself are ready on a second's notice to spring into action, and it will unconsciously give them the impression that they must get into action the moment your directions are finished.

If standing before your committee, or with your working gang, stand with one foot forward, with your weight forward, suggesting that you, like a racer, have your toe on the line ready to sprint the moment the direction is given.

And it is not only your present attitude and your present movement that make you successful in securing team action; the team must know that you yourself have the ability to do what you ask them to do, and do it better than they can do it. Such ability is not necessary in leading a crowd, but it is essential in making the greatest success in leading a team.

Moreover, when you join in the work, as you should now and then in leading a team, your movements should be rapid and efficient and what you do should be rapidly and efficiently done; but not so much more rapidly than the team that it gives them the impression that you are merely trying to show off.

Of course you must also be a man of ideas, but, to be a successful leader of a team, you must be only a man of action when leading the team; you must not discuss your ideas nor the ideas of the members of your team when leading them as a team.

### ***The One Big Don't.***

And here is the caution: everything I have written here regarding the methods of leading the team by means of words, tones and movements, do not apply at all to your association with the individuals when the team is not in action.

The team is a machine unit of action. The members of the team, when the team is out of action, are human individuals. Treat them as such, and use the methods that were given in discussing the leadership of one person—persuading, convincing, securing co-operation, and inducing the other man to assume responsibility.

As a team leader, when the team is in action, you are directing an action unit, a machine. In dealing with the men of the team, when the team is out of action, you are a man and they are men,—your attitude should be the man to man attitude.

Probably nine-tenths of the failures of men and women who attempt to lead teams are due to the fact that the leaders persist in attempting to be team leaders when the team is not in action. The friction thus created is carried in the minds of the members back into their work as members of the team. And there is dissension, lack of loyal co-operation, lack of unity, of action, inefficiency and partial if not complete failure.

There are about twenty million children in the United States who would, if they knew just what the trouble is, pray each night: "Oh, Good Lord, teach

teachers that they are not teachers after school is out." And there are millions of young boys who would pray: "Oh, dear Lord, please make preachers forget they are preachers as soon as they leave the pulpit." There are about five million men who have served in our army and navy who have often prayed: "Good Lord, make officers forget they are officers when off duty"; and about forty million workers in the United States who ask themselves again and again: "Why can't bosses forget they are bosses as soon as the work is over."

#### PART K—THE PROCESS OF LEADING A CROWD

Re-read that portion of this lesson which deals with the nature and function of the crowd to recall to your mind just what it is, what it can and cannot do.

Since a crowd is an idea and discussion unit and since its members are held together only by common ideals and feelings, the most essential steps in the process of handling a crowd are: (1) to secure unified attention; (2) arouse unified feelings; (3) present ideas that can and will be accepted in common; (4) awaken common ideals; (5) accentuate common motives; and (6) secure a common decision to support a certain policy or action agreeable to the crowd.

*Unification*, then, is the first step of the process of handling a crowd. The second step is *deputization of action*.

Since a crowd cannot act of itself without destroying the very thing it wishes to attain, it is necessary

that a committee or a representative be chosen to carry out the policies and decisions of the crowd.

If you do not lead the crowd to do this—to deputize action—the result of your work fizzles out in gradually decreasing interest and feeling after the members disperse, or it stirs the crowd to break away from your control and to act on its own accord, the result being mob action, riot and destruction.

These then, are the two processes of leading a crowd: (1) unification of attention, feelings, ideas, ideals, motives and decision; and (2) deputization of action to a person or a committee.

#### PART L—THE MEANS OF LEADING A CROWD

Of course there are only three means that you can use—words, tones and action; but the way in which you employ these with a crowd is vitally important.

Remember always that the crowd is unstable—the most calm and quiet crowd, even a crowd half asleep can be thrown into a panic, its members wildly fighting each other, merely by a cry of "FIRE," even if there is no fire at all.

Hence the means of gaining the attention of the crowd varies with each individual crowd and with the condition of the crowd from hour to hour and even from moment to moment.

With the crowd it may be necessary to change your planned method on a second's notice,—also the way in which you intend to use the means.

### ***A Crowd Leader Must Often Change Instantly.***

Let me cite an instance: at one of the mass meetings during the war there were three speakers—Lord Northcliffe of England, an American Congressman, and myself. We were to speak in the order named. Although the meeting was in honor of Lord Northcliffe, it had been planned that the speakers should present a general idea of the three great democracies of the world—Lord Northcliffe speaking for England, our congressman for the United States, and I for France.

Now, as I did not expect it would be necessary to win their attention, I had planned to open my talk with a little story of humor and pathos to unify the feelings of the crowd. Lord Northcliffe spoke and finished. The congressman spoke and spoke and then spoke some more. In fact he spoke so long that when he had finished, about four-fifths of the crowd thought it time to go home and rose from their chairs to go.

But I was determined that they should hear something of the democracy of France. I knew that the story of humor and pathos must be given in conversational and emotional tones to be effective. And I also knew that such tones would not be heard at all in the midst of the noise of moving people and moving chairs.

Hence, as soon as the chairman introduced me, I said, in a high pitched voice (the tone the clerk of a court uses) to command attention: "Hear ye, hear ye, the message of France!"



“What under the sun is that?” thought the people moving toward the door, “what kind of a man is shouting in that way?”

So they stopped still, and turned to look.

By that time I had them, and they took their seats again, and listened.

It is not so much what you say, but the *tone* you use, that gains the attention of a crowd that is not giving attention. The high pitched, penetrating, calling tone always commands attention at least for a moment. It gives you your opportunity not only of gaining the attention but of winning their interest if you follow it up with something that has meat in it. But, to win interest it is necessary to accentuate the *what* of your idea,—tone is not enough.

### ***These Are the Steps in the Right Order.***

Once the attention of the crowd is yours, the next step is to unify the feelings. At the beginning of a meeting you may not be able to unify the feelings of the members of a crowd in relation to your subject; but every man and woman, boy and girl, loves humor and loves to laugh. Hence, use some story—if possible a joke on yourself—to unify their feelings. Their ideas may differ when they come into the meeting and their feelings may differ. They may be strong partisans. Many of them may be opposed to the ideas you are to present. For these reasons, it is often unwise to tell a humorous story that relates to your subject at the be-

ginning of the meeting; but friends and foes can all be united in appreciating a joke that relates to you, yourself.

Unify the ideas you present, persuade the crowd to accept them by the same process you used in persuading the individual—presenting agreeable images of likeness.

Once the mass or crowd is agreed upon a common idea, balance the images on one side against those on the other to convince them to make a decision. In this use the same method you use in leading the individual to make a decision.

Then you or someone else—and if someone else the matter should be arranged beforehand—should call for the support of the crowd, call for a decision and the appointment of a committee or an individual to carry their will into action for them.

Remember that the crowd leader may and should be a man of action as well as a man of ideas, but that when acting as the leader of a crowd he should confine his activities mainly to ideas and ideals and use only that amount of action that is necessary to properly express them and communicate them.

## PART M—HOW TO MANAGE AN ORGANIZATION

Since an organization partakes both of the nature of the crowd and the nature of the team, its leadership embraces no new methods. But the leader must be able to act both as a crowd leader and as a team leader, and

to know when he is leading a team and when he is leading a crowd.

The organization leader must see to it that all the teams in the organization limit their functions to action. He must not permit them—much less aid them—to become units of discussion.

When discussion is necessary,—that is, when it is necessary to unify the members of an organization or a large section of an organization by common ideas and common ideals—the leader should call them together not as teams, but as a large crowd.

When with this crowd, he should act as a crowd leader, not as a team leader. But, on the other hand, he should act only as a team leader when working with his team. His team is formed of his assistants and subordinates. When with them, he should be a team leader and a team leader only.

One of the most difficult problems is to know when the same group of men is acting as a team or acting as a crowd. Often the same men that form a team at one moment, form a tiny crowd and become a small discussion group at another. Hence the organization leader must be able to change methods instantly: to be a crowd leader one moment and a team leader the next. And he must adapt his methods; he must persuade the crowd and unify their feelings, ideals and motives; he must command the team; and, with the individuals he must work as a man with men.

## PART N—IS IT POSSIBLE FOR YOU TO BECOME A LEADER?

The mistaken idea that you cannot become an efficient leader unless you are a "born" leader now takes its place with the discarded business idea that "salesmen are born, not made." Leaders and salesmen are born—there is no doubt of that—but they are born babies. No baby is born a leader or a salesman any more than one is born a corset manufacturer or a college professor.

The mistaken faith in the "born" salesman is a thing of the past. Every good business house is so convinced of the necessity of training its salesmen that it establishes sales schools or systems of sales training. Knowledge and skill in selling are necessary in addition to native capacity. Experienced sales managers know that anyone who is mentally and physically normal can become a good salesman by intelligent, persistent, energetic effort combined with knowledge of his goods, his field and his prospective purchasers.

For you to become a good salesman, certain native capacity is necessary. So also to become a good leader, certain native capacity is essential. In fact, native capacity is necessary in developing the ability to attain any position worth while.

It however, is but one factor. The other is *acquired* capacity. It consists of knowledge and skill. These can be acquired by observation, study, thinking and practice.

To meet the leadership demands of today, knowledge of the different kinds of groups to be lead and how to lead each of them and skill in leading each—team, crowd or organization—is just as valuable as native capacity.

Of the two factors of leadership, native capacity is more important in the less organized society, while the knowledge of leadership which you can acquire and the skill in leading which you can develop are more important in highly civilized society with its complex social, industrial and political organizations.

In a democracy leadership waits for you. It does not run after you if you persist in attempting a kind of work for which you are not fitted.

But it is yours; and you succeed as a leader by discriminative use of the different processes and means that should be used in handling the individual, the team, the crowd and the organization.

### PRACTICE

*First, image some one man*—some one you know—whom you wish to persuade or convince of something, or some one whom you wish to direct or command to do something. Image the nature of this man, his motives, his desires, his feelings, his interests, and, so far as you know, the way in which his mind acts. Image yourself persuading him, convincing him, directing him, or commanding him.

*Second, image a team leader:* choose some team leader you know. Image his activity, determine in what ways he is a man of action or what he lacks as a man of action.

*Third, image a crowd* of which you have been a member. Image all the factors of that crowd: size, nature, interests, et cetera. Image the leader of that crowd: the idea he presented, whether the idea was accepted as the common idea of the crowd, what common feelings the leader aroused in the crowd; did these act beneficially upon the crowd or did they cause a reaction? Did the leader lessen his hold on the crowd by too much action? In connection with this, think of the old-fashioned style of revivalist—think of Billy Sunday.

Are the effects of such crowd leadership permanently beneficial or only temporarily so? Are all the good effects the result of effective presentation of ideas and ideals? Are all the detrimental effects the result of too much action?

*Fourth, image an organization,*—the business organization of which you are a member. Image its separate parts: the teams of its office force, the teams of the factory force.

Image the leader of this organization, the head man, not the subordinates. How often do you see him?

Does he confine his team leadership to his small group of subordinates? He should do this for they are his team. Or does he attempt now and then to apply

his team leadership methods to the entire organization? If he does so, does it interfere with the action of the entire organization? Or does he, when before the entire crowd of employees of the organization limit his activities to the normal functions of a crowd leader,—presentation of ideas and ideals, creating harmony, giving orders quietly though decisively.

*Now, image yourself*,—just what *you* would do as the leader of a certain team you know; just how you would manage a certain crowd you know, and just how you now think you would manage the organization of which you are a member. Take time for this: and, remember I am asking you to *image* these things, not merely to think about them.

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# *THE SUCCESS PROCESS*

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*By Brown Landone*

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*SEVEN LESSONS IN LEADERSHIP  
IN ANY LINE, GIVING THE FIVE  
FACTORS, THE PROCESS AND  
THE MEANS THAT GUARANTEE  
SUCCESS; HOW TO OVERCOME  
CIRCUMSTANCES AND CONDI-  
TIONS; HOW TO LEAD AND GET  
ACTION FROM INDIVIDUALS,  
GROUPS, MASSES; HOW TO IN-  
CREASE SERVICE AND SECURE  
JUSTICE.*

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## *LESSON SEVEN*

*How to Increase Service and  
Secure Justice*

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# THE SUCCESS PROCESS

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By Brown Landone

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## LESSON SEVEN

*How to Increase Service and  
Secure Justice.*

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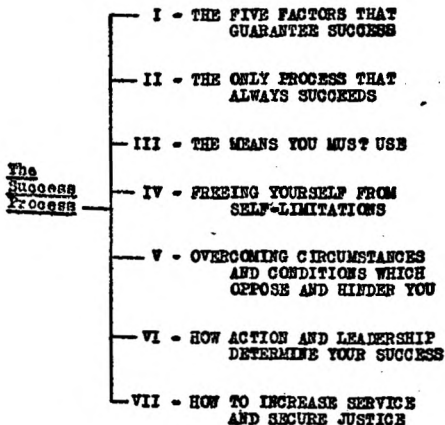
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CHART A - THE GENERAL IDEAS OF THE SUCCESS PROCESS

(There is only one efficient way by which the human mind obtains information of what to do and how to do it; (1) a general idea of the whole thing or process; (2) special knowledge of each part of the entire thing or process; (3) complete general knowledge of the entire thing or process, formed out of what the mind learns from the two steps mentioned above).



Success is guaranteed only by knowledge and discriminative use of all of these.

Fix these seven subjects in your mind so that you can always see them in order whenever you wish to do so, - no matter where you are nor what else you are doing!

# The Success Process

By BROWN LANDONE

## LESSON VII

### HOW TO INCREASE SERVICE AND SECURE JUSTICE

#### PART A—THE FINAL DETERMINANTS OF SUCCESS

**H**E IS an old man and lives in a little country village in Maryland. Few think of him now; in fact, but few people in the world know that he has lived; few know that for thirty years he worked fifteen to sixteen hours a day developing a product (which, some day, when it is marketed) will be of value to the world,—will render great service to all mankind.

He is not broken hearted, but he is resigned and a little bitter,—bitter, because the world, he says, has not treated him justly. In short, in his own heart, he is a failure; and a failure in the opinion of the few who know of him.

Twenty-four years ago, when I first met him—he was then a man of fifty—his broad brow was furrowed with the deep thought of years and with incessant labor, but his eyes were calm and hopeful, his expression kind and his smile winning. Today the horizontal lines of his forehead are broken by up and down lines caused



by scowling; his eye is still calm but it is cold now; and his smile is bitter when there is a smile.

I pity him and sympathize with him; in fact, as a friend, I hold him dear; but I differ with him,—I hold that his failure has been just.

If I were to attempt to explain this now, it would be necessary for me to include all the ideas and principles and laws and processes and means I shall discuss in this lesson in relation to rendering service and securing justice. Consequently forget for a time my old friend until we understand the relation of service to success and the relation of justice to success: until we have worked out the nature of service, its factors, how to increase our service, how to test our service; until we have comprehended the nature of just compensation, how to obtain it, the factors that determine it,—that is, guarantee just reward for services rendered.

Then—although you with me may sympathize with and pity my old friend of seventy-four—you will agree that the world has been just to him, even though you cannot see it now.

Let us recall the determining factors of success of the steps you must take, of the efforts you must make, of the process you must use, of the field you must choose, and of the means you should employ, of the freedom you must secure for yourself, of the necessity of overcoming circumstances and conditions, of the necessity of action and the kind of action and of the process and means of leadership.

### ***The Shrine and Chalice of Service and Justice.***

Progressing step by step—understanding and using each of these—leads to success, takes you to its shrine, that you may gaze upon the sacred chalice.

But the shrine of success is service and the chalice is justice.

To succeed and succeed nobly and greatly you must enter the shrine,—you must serve! You must secure possession of the sacred chalice,—you must demand justice and you must be just!

Now there is a definite relation of service to success; I hinted at it in the first lesson in writing of the factors of success; and, furthermore, I hinted at it in all the other lessons. Of course, from the time you are fifteen until you are seventy-four, you may lead in what you do, yet you may fail—as my dear old friend of Maryland has failed—if the thing you are doing does not render service; if you are not just and do not demand justice.

#### **PART B—THE NATURE OF SERVICE**

*Rendering service is the adaptation of your work to meet human needs in such a way as to better humanity.* As I have previously said, service is a matter of human relationship; it is the relation of your work to other people, whether your work consists of making, handling or creating things, in using words, or in managing or directing people.

Moreover, the nature of service is largely a matter of quality not of quantity. The qualities a thing possesses in relation to its nature and its use determines the success of the service it renders.

If you are making a thing, you can make it render greater service by making it (1) better or (2) more enduring or (3) cheaper or (4) of a different size or (5) of a different action or (6) of greater beauty.

### ***Improving the Uses.***

You can make it render greater service by improving its *use*: making it *easier* for human beings to do the work they have to do, or making it possible for them to do things more *quickly* and more *often*. The telephone is of service to humanity because it makes it possible for you in New York to talk with your friend in San Francisco and to get his answer while talking with him. Previously it took not only weeks, but months to get your message to him and receive his answer in return.

Only a few years ago, you could communicate with your friend and receive answers but eight or ten times a year; now you can telegraph every night and receive and answer next day.

Then also, increased service can be given by *extension* of the use of the thing you make. Once it was considered marvelous to talk by telephone from New York to Boston. Now with wireless telephone New York and Paris converse.

Then, there are services of beauty and form; and such service is of as much value to humanity as utilitarian service.

### ***Increase the Degree of Service Rendered.***

Then, thirdly, the nature of service depends upon the *degree* of service rendered: the degree of service rendered to an individual or that degree of service which is rendered to humanity, stated thus: "the greatest good to the greatest number."

During the last dozen years a poor man, Mr. Henry Ford, has become one of the wealthiest men of the world, receiving an income of many millions of dollars per year. Personally, after studying this remarkable success, I am certain it is not due to Mr. Ford's genius, for he has none; it is not due to his judgment, for that is often faulty; it is not due to remarkable executive ability, because he lacks this capacity; but it is due to the circumstance that forced him to build a small car at a time when a small car was needed and demanded.

During the years that preceded the making of the Ford car, the manufacturing and use of larger and higher priced cars led the public to become acquainted with what the automobile could do, how it could be used, the service it could render and the pleasure it could give. But only a few people could afford the larger, better made, higher priced car. Consequently when circumstances forced Mr. Ford to make a smaller and cheaper car, a great service was rendered to hu-

manity. Hundreds of thousands of people could buy this smaller, cheaper car and it served them well. Ultimately millions bought it. The great success of the Ford car and Mr. Ford are due to the fact that the *first* small cheap car gave the greatest service to the greatest number.

These, then, are the three factors of the nature of service: first, it is a human problem; second, it is a matter of quality of service; and third it is a matter of the degree of service rendered,—the greatest good to the greatest number.

### PART C—FACTORS OF SERVICE

There are two factors that determine service. The first is the *adaptation* of your work—whether it be with things, words or people—to more completely meet definite human needs. Unless you change a thing, or handle a thing, or create a thing in such a way that you adapt it to human needs, you do not render service. And the greater the adaptation, the greater the service rendered.

The second factor of service is the *rendition* of service. No matter how perfectly you may adapt things and words and your work with people to meet human needs, you do not serve unless that service is marketed. By being marketed I mean this: that you must, either by your own efforts or by employing the efforts of others, so distribute the thing you have

adapted that people can use it, that people may have a chance to use it.

If I were a novelist, I might write a novel that would inspire the world, that would serve the world in lifting humanity. But all the inspiration of the novel would be of no value to humanity unless the book were published and distributed in such a way as to reach the greatest number. *Rendition* of service—to those whom you wish to serve and to those whom you should serve—is just as essential to success as the adaptation of your work to meet human needs.

#### PART D—HOW TO INCREASE YOUR SERVICE

You augment your success by increasing the service you render.

Since the two factors of service are adaptation and rendition, you increase your service only by greater adaptation of your work to meet human needs or by rendering your service to a greater degree or to a larger number of people.

And since your work is concerned with things or words or people, increased service is obtained only by better adaptation of things or the use of words or the leadership of people.

There was a time not many hundreds of years ago, when all printing was done by means of carved wooden types and but shortly before that printing was done by carved blocks. It took months and years to carve the blocks to print the pages of a small book. But men of

idealizing minds improved the process of printing step by step until we now have the rotary press and in addition to the rotary press, individual type and linotype machines.

Consequently today hundreds of millions of people are served with information and ideas where a hundred thousand were served but a century or two ago. The adaptation of the means—that is, of the machines of printing—have rendered greater service to a greater number of people.

### ***Humanizing Service of Things.***

And since service is a matter of human relation, the service rendered in the adaptation depends upon the degree to which the thing is *humanized*—if I may use that term.

A trunk grew out of a chest and a chest grew out of a box. A trunk is more closely associated with human needs than an ordinary box. Thousands of boxes are never associated with men and women, but trunks become personal adjuncts. But trunks have been improved from time to time to more satisfactorily meet human needs.

Lately, a young man idealized the needs of human beings, traveling to and fro upon the earth, and idealized the old-fashioned trunk into a wardrobe trunk. Now the wardrobe trunk is not only more adapted to human needs but it even performs some of the functions of a human being. A man's suit is kept in order by the

care it is given and by pressing it frequently. Folding it up and wadding it into an old-fashioned trunk or into a traveling bag injures its condition for human use. But when the coat and vest is hung on a hanger in the wardrobe trunk, it remains in a condition adapted to the human form,—it saves human labor. Hence the wardrobe trunk renders part of the service a maid or valet renders,—it is *humanized* to a certain degree.

Because of this adaptation to human needs, because of the increased service rendered, because of the *humanizing*—if that word be permitted,—the inventors and manufacturers and distributors of wardrobe trunks have made fortunes. The wardrobe trunk renders service: it saves millions of dollars of time per year; and it saves millions of dollars of effort per year.

#### PART E—HOW TO ADAPT YOUR USE OF WORDS AND YOUR LEADERSHIP OF PEOPLE TO MEET THE GREATEST HUMAN NEEDS

The success of the physician depends almost as much upon the words he uses and the way he uses them as it does upon the medicines he prescribes. In fact, I believe that his success in bringing his patients to health depends more upon his use of words than upon his medicines.

The physician whose every word to his patient is a pessimistic prophecy of illness and of long protracted illness—arousing fear, worry, anxiety, despair—is not adapting his words to meet human needs. And such



a physician soon fails. He fails, first, because by depressing his patients he prolongs their illness or kills them. And since the extent of his practice comes from what his patients and the family say of him to others, he fails, secondly, because of negative advertising by them.

### ***Philosopher, Professor and Novelist.***

A philosopher works out a great truth that is of value to humanity; and, by ten years of work, he elaborates this in seven great volumes of philosophic dissertation. Now the great truth he has recognized and clarified is contained in those volumes. He has rendered a certain service by presenting it by his use of words but it is not adapted to meet the human needs of the mass of humanity.

Another person, a college professor, reads these lengthy volumes, grasps the ideal of the great truth of the philosopher, and writes a book of his own on the subject. But as his book is written in college English, the presentation is learned and didactic. Hence it does not reach the great mass of people although it renders service to a larger class—to a greater number of people than were reached by the work of the great philosopher.

Then, comes the novelist. He reads the book of the college professor. He recognizes the truth in it, and he also recognizes that the truth as presented by the college professor is but a skeleton—dry and dead to the average *human* mind.

Hence he takes the thought and embodies it in human beings. He humanizes it. He makes it live in the lives of his characters. He pictures the truth working in them and through them—in many different incidents so that all may recognize it and benefit by it. He renders a greater service than the others, even though the truth has come to him not only second-hand but third-hand.

He has rendered a greater service because he has given service to the greatest number. Hundreds of thousands of people read his book where hundreds read the work of the great philosopher who elaborated the truth. Moreover, the novelist has *humanized* the adaptation of words, made the truth appear as human character, and by such humanized adaptation has rendered greater service than the philosopher and greater service than the college professor.

### ***The Service of Two Violinists.***

Two musical geniuses study the violin under the same master and they in turn become masters of the violin. The technique of each is delicate, strong, exact, skillful. Both of them play the violin in such a way that the most trained musician, the most trained critic are pleased; but the success of one is not so marked as that of the other.

One is accepted and enjoyed only by a limited few,—only by musicians who care more for technique than they do for the spirit and interpretation of the

music. His audience is limited. It is limited to a small number of people and it is limited to those people whose souls prefer excellence in technique to inspiration of the mass of people.

Now, the other violinist adds interpretation to his technique. His interpretation is a greater *adaptation* of his playing to meet human needs. And he excels in true *rendition* of service. Consciously or without knowing it, he senses great human needs, he feels what is behind the music, and how that music should be played to satisfy the needs of thousands of people. He plays excellently, but he interprets also. It is *just* that he should be the greater success.

### ***Service in Adapting People to Work with Things.***

Just as greater adaptation of your work with things and words to meet human needs increases the value of your service, so also greater adaptation of your work in handling people to meet human needs adds to the value of the service you render others and consequently increases the compensation you receive.

There are degrees of service and the degree of the service varies in accordance with the degree of human adaptation.

It may be one man's work merely to show factory beginners how to handle a single tool, a simple machine, or make or finish a simple part of an object—polish a bone button for instance. These services, however, are

not of great value to humanity. It is not a difficult thing to teach others to operate a simple machine, for most machines are now constructed so that they almost run themselves, one might say. And most of them are so built and so installed that it is almost impossible for an intelligent man and a careful man to injure himself in operating them. Since the degree of service rendered in merely showing a man how to run a simple machine or make or finish a simple object is not a great service in leading other people, it does not command a great reward. This suggests the subject of justice—which we consider later—as being related to the degree of service.

### ***Adapting Others to Work with Words.***

Then also there are men and women who train others, children or adults, to use words. There are public school teachers, teachers of stenography, bookkeeping, instructors, professors of medicine and professors of law. Each and all of these serve in leading other people,—that is, in teaching other people to use words either to gain information or to convey information.

When you are taught stenography or bookkeeping or law or medicine, you are taught something that helps to adapt your service to the needs of other men and women. These instructors render a greater service than do those who merely show a person how to make a simple thing or run a simple machine,—the teacher who instructs children or adults to use words is serving by

securing greater adjustment and adaptation to the work of others, they teach humans to be able to read of what all other humans have done and consequently their compensation should be greater. The justice or injustice of the pay of teachers is considered later.

### ***Service that Adapts Men to Lead Other Men.***

There is still another degree of leadership. This is the leadership that trains men and women to deal successfully with other men and women. This leadership is the highest paid leadership because it renders the highest degree of service to humanity.

A great Italian master taught Mozart to refine his musical compositions and to stretch them out so as to include all human motifs. Mozart, by doing this, made his music so all-inclusive that it touches the heart of all classes of people and hence renders service to hundreds of thousands,—yes, several millions, of people every year. Thus we see that the degree of service of one man training another man to lead in musical composition renders service to millions upon millions of people. We know that that which determines the degree of service is the greatest good to the greatest number; consequently, we can conclude that the great Italian master who trained Mozart rendered a greater service to humanity than the business school instructor who trains your bookkeeper.

Andrew Carnegie was a master in training young men to lead others as well as a great industrialist and

capitalist. In fact, his success as an industrialist and a capitalist was the result of his ability to select young men of promise to associate them with him, and to lead them to develop the capacity that made them leaders of other men.

Of the scores of prominent men who were picked out by Mr. Carnegie and trained by him, Charles Schwab stands out as the one most important man. If Mr. Carnegie had done nothing else in his life except help Charles Schwab to become a great master of men, he would have earned his fortune first, by recognizing Charles Schwab's ability when he was only a boy carrying water to workmen; and second, by training and advancing him so that others knew of Charles Schwab. When the war came upon us, Charles Schwab's ability was a material factor in wakening the spirit of the men in the ship yards to produce the number of ships needed in the shortest time.

Like Carnegie, Schwab had learned to appeal to the human element of the men working under him. He unified the ideals and the efforts of the men in the ship yards and produced the ships needed by the army and the navy and the nation.

Then, also, we have the example of the late ex-President Roosevelt. Perhaps no man of the last hundred years selected so many young men of promise, helped to develop and make them leaders of others. This is the greatest service a man can render humanity.

Christ is the Master Ideal Leader of the world today not only because of the Christian philosophy He taught and Christian truths He presented, but because of his method in choosing twelve apostles as a working team and training them as to what should be done and how to do it. If it had not been for His training of the twelve apostles, how limited the spread of Christianity might have been.

### ***The Greatest Service.***

In all of which we recognize a basic truth: the degree of service to other people depends upon the degree of adaptation to human needs. The great Italian master, Andrew Carnegie, Charles Schwab, Theodore Roosevelt, and the Christ are great in proportion as they served humanity.

Your service in leading others increases in value in accordance with the following degrees of service: first, leading others to do or make some *thing*; second, leading others to use *words*; third, leading others to become leaders themselves.

The greater the adaptation to human needs the greater the service.

### **PART F—INCREASE SERVICE BY RENDERING IT**

The first factor of how to increase your service is greater adaptation of your work to meet human needs; the second, the factor which I now take up is the "*rendering*" of that service.

Distinguish at once between what you do, that is the service you provide for others, and the service you actually *render* to others. To render service is to get it over to one or more individuals or to get it over to a community or to get it over to the world at large.

Greater rendition of service depends upon two conditions: (1) a non-selfish attitude on your part; and (2) your capacity to market your service.

Let me illustrate these: In the United States there are approximately half a million serious accidents each year. Death in American industry is greater per year than our annual death casualties in the great war. Surprising as it may seem to one who has not studied the subject, more than one-half of all the serious accidents in the United States each year are due to *slipping* and to consequent falls.

### ***Why I Fail If I Fail.***

Now, assume that I am an inventor. Assume that I invent a composition-material that can be made thin and light weight. Assume that this material will not slip in mud or slush, that it will not slip on ice or snow, nor on wet concrete sidewalks nor on tiled nor polished wood floors, nor on glass nor on marble.

Now assume that this non-slipping material which I have invented is also enduring, that it will not wear out readily, and that it can be made so cheaply that all can afford to use it.

Assuming these conditions, I must be credited with having discovered a composition adapted to meet human



needs and to meet a very great human need. I have performed a great service in discovering or inventing this,—but I do *not* render service unless it is marketed.

If I fail to market it because of selfishness,—that is, because I distrust others fearing I shall not get my rightful share of the profits or because I am so scientifically inclined that I am interested only in the discovery and lack interest in humanity; or if I fail to market it because I lack the leadership ability necessary to interest others, then I have *rendered no service* at all.

My discovery is a service but I cannot expect just compensation until I have rendered service. In fact, to secure any compensation, I must add rendition of service to adaptation of service.

Please note that all the reasons I have listed above as causes that prevent rendition of service indicate “*lacks*”—lack of courage, lack of trust, lack of interest in others, lack of leadership ability. There are many who wail about the mistreatment of the poor inventor; but does anyone think that a just universe should compensate an inventor because he lacks certain qualities? The trouble is this: many people provide service but do not render it. They expect not only justice, but more than justice. They expect to be compensated not only for what they have done, but also because they lack valuable human qualities,—the qualities that render service.

Service, then, is increased by two means: greater

adaptation of what you do to meet human needs and greater rendition of your service to others.

First, increased service value depends upon greater *adaptation* (1) of things: from the single block-type to the rotary press; from the ordinary box to the wardrobe trunk; (2) greater adaptation of words to meet human needs; (3) greater adaptation in leadership of people—first, in training them to make things; second, in training them to use words; and third, in training them to become leaders of others.

Second, increased *rendition* of service depends upon: (1) your unselfish attitude; and (2) developing capacity to market what you produce.

#### PART G—TEST THE SERVICE YOU RENDER

Because you have read of the failure of certain subway construction in New York City, it is easy for you to understand that mere thinking and planning and estimating your service may mislead you in regard to its value.

Testing your service is but a general idea. There are five special subjects to be considered: (1) Decide what you are to test; (2) Decide how you are to test it; (3) Use the proper means of testing; (4) Draw proper conclusions of your service; and (5) Improve your service as a result of your tests.

No matter what you are doing, it can be improved. You are but a human being in action. Your work is but the work of a human being. It is therefore not per-

fect, but if you apply your God given powers of mind to testing what you are doing, you can bring your work nearer perfection and thus increase your service. With each improvement in your work, you render greater service and greater service brings greater reward.

Stop kicking! Instead test yourself and your work and the service you are rendering. If you do this thoroughly and improve your service in accordance with what you discover by your test, you are so overwhelmed with reward and compensation and your services are so greatly demanded that you have not one iota of energy left for kicking or complaint.

### ***Test Yourself, Your Service, and How Many You Serve.***

What should you test? First, test *yourself*. Go back to the lesson on Self Limitations; re-read it. Determine what limitations prevent you rendering the greatest service. When you studied that lesson, you studied it from the self standpoint. Now, review each of the factors and read every sentence in it, asking yourself: "How does this limitation or that limitation hinder me from increasing the service I wish to render?"

Second, test your *work*—every and all factors of it. To help you in this, re-read the section in this lesson that deals with the nature of service. Understand that service is a human problem and that service is rendered in relation to making things better or cheaper or

of different size or of different action, or making them so that they can be used more easily, more quickly, or more efficiently; or so that their use is extended to cover more space,—also by adapting them so that they are more beautiful, more ornamental, more helpful.

Understand also—in testing every factor of your work—that the degree of service is determined by the greatest good to the greatest number. Test your work by asking yourself: “How can I change this to make it better, or cheaper, or of more serviceable size or action; how can I change this to make its use easier, quicker, more frequent; how make its form more beautiful; how can I make it serve a greater number of people?”

### ***Test Only By Sense Images.***

These are the factors you should test. But *how* should you test them? Not by thinking about the problems; not by merely thinking about you, nor the thing, nor the work you do.

*Image* all these things. Image the thing or the work itself. Test everything by sense images and by sense images of all the senses.

If it is a thing, test as to form, size, weight, material, whether it needs to be acted upon or whether it is self-acting. The man who made it possible to change the method of starting an automobile from cranking it to pressing a button rendered great service,—not only by increasing the ease with which an automobile can be started, but by saving thousands of arms being broken every year.

### ***Making a Successful Writer by Image Tests.***

If you are a writer or if you wish to become a writer, test what you are writing by sense images. A young lawyer has just come to me for advice. He is an ex-service man and the war has given him many new ideas. He has conceived many good story plots and written them. These he sent to editors and the editors returned them. He improved them and sent them to other editors and other editors returned them.

The thing I like about this young man is that he did not at once decide that the editors were prejudiced against his work. He knew his plots were good, that the stories were well told, and that the English was good. Most authors would have concluded that, therefore, the stories should be accepted. But, not he! He decided something must be the matter with them, although he did not know what it was. He brought them to me.

I read two or three of them and said: "Your construction is good; your plots are good, but all you do is *tell* your stories. When you write fiction, you must convey more than ideas. You must arouse feeling and to arouse feeling you must *picture* ideas in sense images."

Let me illustrate what I mean: A great poet of England, in describing a woman's face—pale white with lips rouged—expressed it thus: "Lips like poppies thrown out on the snow." Words without sense images would tell us that the woman's face was white and pale and that she had used rouge to color her lips;

but "poppies thrown out on snow" gives us a vivid picture of the images of the sense of sight.

All work with words increases in value in the service rendered in proportion as they picture and hence arouse sense images. This is true in business as well as in literature. It is the speaker who pictures his ideas in vivid images that successfully leads the crowd; it is the salesman who pictures the value of his goods in vivid images that sells successfully.

### ***Stenography in a Week by Sense Image Tests.***

It is also by sense images that you test either what you are doing or what you want others to do in relation to your work. In connection with this, let me give little illustrations of my own experience.

In the office and in my study, I had trouble for years whenever I took on a new stenographer,—especially when I took a stenographer who had just been trained in a stenographic school. I had this trouble until I began to test the conditions by sense images. In the stenographic school about nine-tenths of the work done by the student is the learning of the lines and forms of stenography from a book by means of the eye which embodies that of form and line in the brain center of sight. Next, the student learns to transcribe these lines and forms by muscle movement of the hands and fingers and this relates the brain center of sight with the centers that control the movements of the hands and fingers.

I imaged these connections in the brain; I visioned them and then I visioned the connections used when the stenographer took my dictation. When I dictate, the stenographer must perceive by the *ear* (not the eye), and the impression must go to the brain center of hearing not to the brain center of sight. Therefore it is the brain center of *hearing* that should be related to the brain center that moves the muscles of the hands and fingers.

Consequently now, when I wish another stenographer I pick out a young man or young woman who has ability but who has no knowledge of stenography. I blindfold the person and lead them to learn the lines and forms of the stenographic system by the sense of touch,—that is, by movement of the hands and fingers. This embodies the knowledge in the brain center that must be used when the stenographer begins to transcribe his dictation. Then also at the time the person is feeling these lines and forms, I give him the sound of which the line or form is the symbol. Consequently by this method the brain center of sound and the brain center of movement are connected at the same time. The sense of sight has nothing to do with it. As a result, stenography is learned in a few hours instead of taking months to do so. Moreover, he or she is at once an efficient stenographer.

### ***Making a Hotel Successful Because of These Tests.***

Carry this test of service to a bigger proposition. A few years ago I was interested in a hotel property

in Paris. The property did not pay a good profit. I went into the dining room and the kitchen and spending an hour or two a day for several days to test the service of those working there by sense images of their movements.

Then I took the measurements of the kitchen, store rooms, the serving room and the dining room. Back in my studio I worked out a plan for remodelling these rooms. It was so worked out that it reduced the number of those who were doing the work forty per cent,—that is, instead of a hundred people, it took but sixty people after the remodelling was done.

How was this accomplished? Merely by imaging movements and by so placing the different things that were used in such relation to each other that those who worked were not compelled to take unnecessary steps. Under the old arrangement it was necessary for the chefs who did the broiling to take four steps in order to pick up each chicken to be broiled. Because of the number of patrons who had to be served, it was consequently necessary to employ three chefs as broilers.

After the remodelling, it was not necessary for such a chef to take one single step for this purpose. Things were so arranged that he could reach directly from the ice cold drawers in which the chickens were kept to the fire and as a result this work was done by one man with less effort than when he was one of three.

Similar results were obtained for other workers.



Then the kitchen and serving room were so arranged that the entrance to the dining room was at the side of the dining room—not at the end. This made it possible for one-half as many waiters to serve more people more efficiently than twice as many waiters had done before the change—each waiter traveled the shortest distance possible.

The only way to test the service of anything is by direct sense images. The only way to test the value of a writing or your speaking is by the proportion of sense images it contains. The only way to test your efforts in leading other people is the test of what direct sense images you get over to them that impel them to believe in your leadership and follow it.

### ***When Service Guarantees Success.***

Mere service is not enough to win success. Since time began, millions and millions of men and women have served and served faithfully. Only a few succeeded.

You cannot win success by mere service, and it would be unjust if you could do so. Service is a matter of human relationship and unless you adapt your service to meet human needs and actually render service to others you cannot justly demand—you should not even expect—a just reward for all your effort and service.

Service that is not adaptation to meet human needs and service that is not “put over” to others by your own intelligent effort is nothing but slavery.

In this section of this lesson I have shown you just how to adapt your service and how to render it to others. In fact, I have shown you how to increase continually the adaptation of your service so that the service value of your work will continually increase; and, in this lesson and the preceding one on leadership, I have shown you the method and the means of increased rendition of service—how to lead others to accept, appreciate, desire and pay for your service.

And payment brings us to the subject of justice.

#### PART H—OBTAINING JUSTICE IS THE LAST STEP IN WINNING SUCCESS

Over and over again I have emphasized the truth that justice is a result of human relationship. This is so self-evident that I should never mention it were it not for the fact that all the complaints in the world regarding injustice are due to lack of understanding of this truth.

Not only is justice the result of human relationship but it is also directly related to success. It is the last step in the process of succeeding. To cap all the rest of the process by obtaining justice is as necessary to succeed as finishing the roof is to the successful building of a house.

Do not, however, imagine that just compensation comes to you always in but one form or by but one medium. Each kind of service is paid in its kind.

Mr. Rockefeller, Senior, was the first great oil man to idealize oil as a *flowing* liquid. Many other oil men, who at that time were wealthier than Mr. Rockefeller, thought and planned as well as he, but they thought and planned of oil only as oil—the cost to them per barrel, the cost of transportation, the selling price and the profit.

In addition to these ideas, Mr. Rockefeller visioned oil *running* from the wells and this vision of oil *moving* made him think of pipe-lines as a means of transportation. It was the installation of this means of transportation which made Mr. Rockefeller the great oil king of the world. In so far as his fortune resulted from his process of idealization of *running* oil, the return to him in money was a just return.

### ***Rockefeller's Just Failure.***

On the other hand, Mr. Rockefeller did not idealize his relation to the rest of society. He thought of himself as a man standing alone. For forty years he was silent,—unwilling that anyone within his companies should give any statement regarding their policies or methods to the public. He failed to idealize the truth that men are bound together in a social structure and consequently, separating himself from others, he failed to win the trust and good will of mankind.

Thus, because he idealized a material factor—that made for material wealth—a great fortune was returned to him. He became the greatest industrial success of his time. This was just.

Also, because he failed to idealize himself as a man bound together with other men in the great social structure of humanity, the trust and confidence of mankind was not given him. And in this he is the greatest individual failure known in history. And this also is just.

The *nature* of the compensation you receive depends upon the kind of service you render. If you demand money for a service of friendship you will be denied the money or you will lose the friendship. And that is just. These laws are as old as the world: "Render unto Caesar that which is Caesar's and unto God that which is God's." To obtain material compensation, render a service that materially aids in meeting human needs.

And more than this. There are *degrees* of compensation and the degree of compensation you should demand and receive corresponds to the degree of service you render. The greater the degree of service—the greater the good to the largest number—the larger your just reward.

## PART I—HOW TO OBTAIN JUST COMPENSATION

Since justice is a result of human relationship, the *method* and means of obtaining just compensation depends primarily upon your success in dealing with other people. There are five subjects to be considered here: (1) just valuation; (2) true communication; (3) devel-

oping capacity to lead others; (4) demanding just returns; and (5) using the proper means.

Often it has been said and written that others value you as you value yourself. There is truth in this though it is not always true. If you have written a mediocre novel yet think yourself the greatest novelist in the world, others will not value you as you value yourself. It is only when you *justly* value yourself and your services that others accept your valuation.

If you keep your feet on the ground, if you continually look yourself straight in the face and look deep into your heart also, you can make no mistake even though you place the highest valuation upon yourself,—recognizing your soul as divine and as possessing the power to do whatever you conceive you should do. There is little danger of over-valuing yourself if you look at yourself honestly.

Many men fail, however, because they undervalue themselves. They consider themselves of less value than they are. They do not credit themselves with innate possibilities and unlimited capacity for development. There is but one honest attitude to take: think of yourself as a prince among men, but think of other men as equals and brothers of yourself.

This estimate of your valuation is essential before you can determine the amount of just compensation you should receive for your efforts; and you must know within yourself what you ought to receive before you can definitely work out the process of how to obtain it.

A true valuation of yourself, however, is not enough.

Second, estimate also the value of your work, estimate the value of your work in accordance with every factor of service mentioned in the first part of this lesson. If you find lacks in your service, then realize that you cannot justly demand the full compensation which complete service should bring you.

### ***How Much Service Do You Render.***

Then, third, judge your work from the standpoint of the service *rendered*. Be just: if you are doing but a part of the work either in producing service, or in rendering service, determine what part of the service you render, then image yourself in the shoes of the other man and determine as justly for him the proportionate service *he* renders.

Only the other day in talking with some workmen—mechanics in a typewriter factory—I heard this complaint over and over again. “We’re not getting what’s due us. These here typewriters cost only \$21 a piece,—and that there \$21 includes the cost of every particle of material that goes into a machine and it pays for all the labor employed in making it. The company sells it for \$100. They make \$79. I tell you, we’re not getting our share of the profits.”

Such men value the material that goes into an article, they value the labor expended upon it in the factory,—but they fail to value any of the other services, except those which they perform or those in which they are concerned.

They fail to realize that it would not be profitable to keep them at work making typewriters unless there was a large organization that advertised and sold and distributed the typewriters after they were made. Every large manufacturer knows that advertising a product—one of the means of *rendering* service—often costs more per article than the actual physical production of it. Then also, there is the cost of all the office force, of all the selling force, of the investment, of insurance, of taxes, and a thousand and one overhead charges about which workmen often know nothing.

On the other hand, employers often image only the service they are rendering—furnishing capital, managing and distributing.

### ***Justly Value Services of Others.***

Neither employer nor employee can ever determine what just compensation each should receive until he has justly imaged the services of all who are concerned in the project. Then only can he justly proportion the compensation and make his just demand for that portion of the service which he renders.

And the same applies to associates and partners and to any two or more individuals united in providing and rendering any particular service.

Just valuation of yourself, of the work, of the services actually rendered by yourself and others,—all these are necessary to determine what compensation is just.

It is a remarkable—almost a mystical—truth, that your compensation increases rather than diminishes in proportion as you justly value the services of others as well as the services you render and in proportion as you lead others to do the same. Seemingly more mysterious is the truth that the compensation of each person increases in proportion to its division on this basis. But how is this possible? It is again the law of the loaves and fishes: When two people working together, justly value each other's services and justly value their own services as well, there is harmony, there is greater cooperation, better work is done, more work is done, greater service is rendered, and the rewards to be divided are so much larger that each receives a much greater amount than he would otherwise receive.

### ***Demand Justice by Action.***

Now that you have determined the basis upon which your demand for just compensation is to be made, turn to the *means*. Idealize the process by which you plan to secure increased compensation. Which are most effective—words, tones or action? Action, of course.

It is the work *done* that speaks loudly in demanding and securing just compensation. This must of course be reinforced by verbal demands and oftentimes by forcefully written demands. But if there is little action back of the word demand, the effort to secure increased compensation fails. It fails if the person be but an employee asking for a raise of salary and it fails ultimately



even if the demand be made by a gigantic corporation boosting prices without actually rendering increased service. In the first case, the employer re-acts; in the second case, the public. And, in your own special work, it is what you *do* in producing things, what you *do* in using words and what you *do* in leading people that brings you a larger income.

Action is the best means of communicating to others the value of the service you render and of leading them to pay you a just compensation for that service. Just as millions of dollars of good advertising lead but to failure if the goods sold do not render the service claimed for them in the advertisements, so all your talk of the value of your services and all your word demands fall flat if they are not backed up by what you have *done*,—by your action.

### ***Are You Able to Persuade and Convince.***

Since all communication indicates that you are dealing with others, the success of your demand for just compensation depends upon your capacity to lead other people,—that is, your ability to persuade and convince them of your own value, of the value of your work and of the services you actually render.

If you are not obtaining the just compensation that is due you, it is because you are not discriminately using the proper means of securing what is justly due you,—therefore review again the lesson on leadership. If you fail because of your inability to convince others

of your value, you fail because of a "lack" within yourself,—lack of ability to lead other people.

The remedy is not fault-finding—not even fault-finding with yourself! The remedy is development. Learn how to lead other people; learn how to persuade and convince. Study again the lesson on the Process and then plan out your method of obtaining just compensation. Study the lesson on Means and determine how you will go about it. Then again study the lesson on Leadership and adapt your choice of means to handling the unit of society from which you are to obtain increased compensation—an individual, a team, a crowd, or an organization.

### *How to Use the Means.*

And now we come to *how* the demand for just compensation should be made. Base all demands upon action and character. Character qualities have much to do in determining the success of your demand. Your action and character must be backed up, of course, by just valuation of all the factors, by use of the proper means of communicating your demands to others, and by your capacity to convince other people that your valuation is just.

I have emphasized *action* as the means of demanding just compensation. But, be careful: do not permit one type of action to contradict another type, or allow lack of action in one line to annul action in another. The action you put into your work is sufficient to ren-

der service; but that action of itself may not be sufficient to obtain just compensation for your work.

### ***Why a Young Man Failed to Secure Justice.***

A young man who has worked three years in a publisher's office has lately come to me for advice. When he began work, it was his ideal to do everything possible in the interest of the publisher, his employer. He was loyal to the firm; he was willing to render service,—to work any number of hours. Day after day, month after month, he worked overtime and asked no extra pay although other employees who now and then worked overtime left their little slips with the book-keeper and received extra amounts on pay day.

He came to me, discouraged and complaining of the injustice of his employer. He insisted that he had been loyal and faithful and honest in his effort; that he had shown by his work that he was willing to do more than others did even though he was not so well paid, and not paid at all for overtime. He complained to me because his employer had given him but a three dollar increase when he had asked for a five dollar weekly raise.

Others who had not worked as well nor so many hours per day and others who had not felt the same desire to devote themselves whole heartedly to the interests of the employer did however receive larger increases in salary.

The boy failed because his *lack of action* in demand-

ing pay lessened the valuation of the action he gave to his employer in his work.

What mistake did the boy make? First, he was not loyal, nor faithful, nor honest. He was not loyal to himself, nor faithful to himself, nor honest with himself. Neither was he loyal and faithful and honest to his employer,—no matter what his intentions.

The action he gave to his work should have conveyed to his employer a true valuation of the service he rendered; but when he again and again failed to hand in his little slip to the bookkeeper demanding extra pay for extra work as others did, his employer began to value the young man's services as he himself valued them.

The young man in refraining to do this—and even action that represses action is a more effective means of communication than words—told the employer, more forcibly than though he had told him in words, that he did not place a high valuation upon himself, that he did not value his work as equal to that of the others. Consequently by this lack of action, he told untruths about himself,—about his character, about his work, about his desires and therefore, he was neither loyal, nor faithful, nor honest with himself nor with his employer.

### ***The Unworthy Attitude of the Young Man.***

Although the young man did not realize it, the ideal that lead him to serve so many extra hours in that

office was an unworthy ideal: *he wished to feel that he was doing so much more than he was paid for and that consequently his employer was under a special obligation to him.* It is always unjust to attempt to place others under special obligation to you for the purpose of winning some future reward,—increase of salary or anything else. It is a sort of mental blackmail—even though the intention be good—and re-acts upon the one who attempts it.

He used action in his work to convey to his employer the value of his service, but he failed to use action to obtain just compensation.

All this does not mean that you should never be willing to work except by the clock, nor that you should not work extra time unless you are paid for it; neither does it mean that you should make a grab for all you think you can obtain. But it does mean that you cannot secure just compensation for your services unless you justly value them yourself, unless you cease attempting to put your employer under obligation to you, unless you justly value the services of others in comparison with your own services, and unless you then *act* in such a way as to convey to your employer a true impression of what your services are worth.

## PART J—DETERMINANTS OF JUSTICE

Mere demanding just compensation does not always succeed. Many thousands of people ask for just compensation every month and fail to get what they ask for.

This is due to the fact that they do not understand and hence do not use the factors that determine the justice of their demands.

There are five determinants of just compensation: (1) the degree of *effort* and the result; (2) the degree of *adaptation* to meet human needs; (3) the degree of the *extent* of the service; (4) the degree of service *rendered*; and (5) the degree of service *given*.

Compensation depends, first, upon the degree of effort and the result.

More is paid for service in managing people than for service in using words; and more is paid for efficient use of words than for making things. And there is justice in this.

It is more difficult to manage people than it is to deal with things or to use words. You can do whatever you wish with a thing, but it, of itself, has no power of changing itself. You can do whatever you wish with a word, spell it correctly or incorrectly or place it where you please in a sentence, but it, of itself, has no power of changing itself or its position. You write a business letter and the business letter has no power of changing itself.

But with people it is different. You may direct ten people to do a thing a certain way. Yet each of those ten has the power within himself of doing what you ask him to do in twenty different ways. And each one of the twenty ways in which he can do it may differ from the way in which you direct it to be done.

Each human being of a group of ten or twenty or a thousand has the power of changing his activity himself. One order to fifty people can be executed in hundreds of different ways. This is why managing people is so difficult a task. This is why leadership of people is so important. This is why efficient leadership of people is so well paid.

The importance and difficulty of managing people determines the reward of the leader. As a leader in dealing with things you receive from two to ten dollars per day. As a leader in using words, you receive from five to fifty dollars a day. As an efficient leader in managing and directing people you receive from five thousand to one hundred thousand dollars a year.

### ***Compensation and Human Needs.***

The second determinant of just compensation is the degree of adaptation to meet human needs. So far as I know, there are but two men in America who have for a number of years given time and thought to the subject of executive leadership. One is a professor in a university, the other is myself.

He has made a very extended study of the leaders of history—Alexander, Caesar, Napoleon, and scores of others. From biographies written about great men, he has selected and classified the qualities that make a man a leader. I have no such extended knowledge as he has regarding these subjects. My study of leadership has been confined to men living at the present time, doing the work of the world in industry and government.

He lectures about leadership to the young men of his university classes. My work in this line has in the past been confined to consulting with business executives, pointing out how they can select leaders from among their men, how they can train and develop them.

When my professor-friend talks at the university he receives about \$15 a day; while my consulting fee for talking with business executives is nearly ten times that amount per day. His brain is just as good as mine,—probably better. His study is just as exact and comprehensive as mine,—in fact, much more so. His knowledge is just as certain as mine.

### *The Justice of This.*

Since both of us instruct by talking and both instruct regarding the same subject,—is it not, then, unjust that I should receive more for my work than he receives for his?

Of course, I do not think so and I have told him so. I have insisted that he drop his university work and adapt his knowledge to meet actual human needs existing at the present time in industry and government, rather than talk about his knowledge to young men of whom not one out of ten intends ever to become a leader or will ever manage other people in government and industry.

The justice of my compensation is determined by the fact that I have *adapted* my knowledge to meet the human needs of executives who are actually handling



other people and who need to wisely choose others to help them in their work.

The third determinant of just compensation is *extent of service*. This is so self-evident that nothing more need be said—it is the old, old phrase: the greatest good to the greatest number.

Witness the success of the Woolworth Stores. During this last year service was extended to millions of people and accepted by them to the extent of buying between 1,000,000,000 and 1,500,000,000 articles at a price cheaper than in other stores.

### ***You Are Paid for Service Actually Rendered.***

The fourth determinant of just compensation is the degree of service actually *rendered*.

Over and over again, we hear the story of the poor inventor who has been cheated out of the profits of his invention although the manufacturer has made millions out of it. I hold no brief for the dishonest man—manufacturer or inventor. That many inventors in the past have been robbed by unscrupulous lawyers, promoters and manufacturers is a disgrace.

But there is also a large class of inventors who have not received the compensation they think they should have received because the service they provided would never have been “put over” to the people except for the effort of the producer and the distributor. It is the promoter, the manufacturer and the distributor

who *render* the service, and it is just that those who rendered the service should be paid for doing so.

You and I are sorry for the inventor who has not the ability to market his own article. We are also sorry for the man who lacks the ability to know whether the man with whom he is dealing is honest or not. Being sorry for a man who lacks certain qualities is one thing; but to assert that he should receive compensation for his lack of character qualities is quite another thing.

I appreciate the service of the weaver who weaves the canvas used for the artist's painting and I hold that it is just that he should be well paid for his work. But if such a weaver is quite unable to paint any kind of an artistic painting, I hold it is unjust for him to demand pay because of his lack of artistic ability.

### ***The Last Determinant.***

I have not previously discussed the fifth determinant of justice. It is the degree of service *given*. This, as I use the word "given" is not the same as service "rendered." Service rendered can be paid for in dollars and cents; but service *given* cannot be paid for in that way.

Yet, the man who *gives* the greatest degree of service in addition to rendering service, receives the greatest reward and the greatest material compensation as well.

Ethical and spiritual truths are also industrially and socially true.

“Seek ye first the Kingdom of Heaven, and all other things shall be added unto you” is true in business; compensation for services *given*—the material compensation—comes indirectly,—but it always comes to the giver.

A new drainage canal is being constructed. There are ditch diggers and there are engineers. The ditch digger renders a service and is paid for his service. The engineer renders a service and he is paid for the service he renders.

But the great engineer who conceived the idea *gives* service in addition to the service he renders. The service he renders consists of the actual work—planning and constructing and managing and directing.

The service he *gives* is his aid to humanity: as a result of the completion of the new drainage canal, hundreds of thousands of acres of land are reclaimed and made profitable for farming. Or, if the canal drains the waste from a large city, his work prevents the illness of millions of people.

These are services *given*. No one thinks of paying for them in money; *but* the more service given, the greater the financial success of the man giving it. The more land reclaimed because of such a canal or the more sickness prevented because of it, add to the fame of the engineer, to the good will of the public and of others who wish to construct other canals. Hence, because of his reputation—that is, because of the service *given*—

his time and services are in demand; other construction jobs wait for him; his compensation is increased.

### ***Dope Merchant Versus Surgeon.***

The dope merchant, who sells cocaine, renders a certain service to dope fiends and receives pay from them for the goods rendered to them. But he *gives* no service and consequently he does not merit nor obtain the good will of the public. Since he *gives* no service, he has the public's ill-will to such an extent that the public demands laws forbidding the service he renders,—even “that which he hath” is taken away.

On the other hand, the great surgeon—successful in performing a particular operation—not only renders service but also *gives* service. He is paid directly for his skill in operating. But can any patient—no matter what his wealth may be—pay for the service that saved his life? What father can pay the great surgeon for saving the life of a loved son or daughter or wife? Yet, because of this service *given*, the fame of the surgeon spreads, his practice increases, his compensation is augmented. And this is just.

In proportion as a man *gives* service in addition to rendering service, his compensation increases. Note, however, that I state: “In addition to *rendering* service.” The man who attempts to give all his services fails because he is unjust to himself and unjust to society.

The law holds in all things: Benedict Arnold rendered a service to the British and was paid for it.

George Washington rendered a service to the Colonists and the Colonial Congress paid him for it. But Washington also *gave* service. What money could pay for the sufferings at Valley Forge? Yet the service he gave received just compensation—the independence of the colonies and the admiration of people of all times—even of the British who despise the man who rendered the service for which they paid.

### ***Caesar and the Christ.***

Caesar rendered service to Rome and to the people of many lands. Christ rendered service and *gave* service. How many followers has Caesar today? How many has Christ? The service of Caesar ceased long ago; the service *given* by Christ lives on and on—the greatest success in the history of the world.

To the greatest degree possible, adapt your service to meet human needs. Spread your service to the greatest possible extent—make your work serve the greatest number. See that your service is actually *rendered* to others; and *then give* service, for this leads to the highest success.

If service is adapted, extended, rendered and given in accordance with the determinants of just compensation, all the forces of the universe as well as the forces of society guarantee you a just compensation.

Consciousness of your own character and power, the honor and trust and confidence of the world, the love and comradeship of men and women—these are the just compensations paid you for service *given*.

The fame of doing well, the great demand for the service you render, and the reward of much money,—these are the just compensations paid you for service rendered.

These—spiritual, social and material rewards—fill the chalice of success to overflowing.

### ***Justice Guaranteed.***

They are guaranteed to you—it is certain you shall hold the chalice of success in your hands, that you shall possess it as your own—if you make that which is contained in these lessons a part of your own consciousness, a part of your own life, an habitual part of your own activities.

But these processes and activities must become your own. Information must be turned into abilities and capacities,—your abilities and capacities—in order that success shall always be *yours*. Moreover, these abilities and capacities must be used so often that they become habitual.

I have not, however, left you in the dark, alone with mere information. I have in every instance—in relation to every factor—told you *how* to use it, what means to employ, and even how to use each one of the means. And still more, I have shown how to develop the qualities you do not now possess.

Make all this your own—read and re-read, image and re-image and vision every step in every one of these lessons so often that each and every factor, step, process:

and means becomes a part of your consciousness, a part of your thinking and feeling and doing day and night.

Work with these until you can—whenever you wake in the night or close your eyes in the street car or in the factory or the office—vision any one of these seven lessons and all the parts of which it is composed. Unless you train yourself to do this, the factors, processes and means will not become a part of you,—they will still be a part of *me*, embodied in the lessons *I* have written. And if they are not made a part of you, you will *forget* to use them *all* in your efforts to attain success.

### ***You Will Fail in Attempting to Use My Ideas.***

I have given you information about *my* keys to *my* chests of gold. They are of value because they are the same keys that have opened the chests of gold for every successful man and woman in the world in every kind of endeavor and in all ages.

Of course I appreciate intelligent and faithful study of this information on your part, but mere study does not satisfy my desire for your progress and success. Mere study will not make my keys to my chests of gold your keys nor will it provide your mind with chests of gold. Though you study these lessons for ten years, the keys will still be mine, the chests will be mine and the gold in them will be mine also,—unless you make the information part of yourself, unless you develop yourself in accordance with the means here given, and apply the processes to your own efforts.

Dishonesty always fails, even though the intention be divine. If, for your own end, you try to use *my* ideals, *my processes*, and *my* means, without making them your own,—in other words, if you try to *steal* my keys and carry the gold from my chests, you will fail and you will deserve to fail!

### ***You Will Succeed if You Make Them Your Own.***

But, if you make the five factors habits of your own mind and body action; if you idealize all you do—the end you wish to attain, the methods of testing, planning, selecting, visioning and doing; if you skilfully, discriminatively and co-ordinately use all the means; if you use these to free yourself of self-limitations, hindrances of circumstances, and obstacles of conditions; if you devote your efforts to idealized action; if you wisely apply the process and means in leading individuals, teams, crowds and organizations; if you make whatever you do of great service to others and develop the leadership capacity to “put it over” to others—to actually *render* service; if you justly value yourself, your work and the participation of others in the work; if you not only render service but *give* service; if you *do* these things—all the devils of opposition of all the worlds cannot make you fail because they have no power over these laws. Neither can the Supreme Power of all the universe prevent your success, for these laws are a part of the very essence of the consciousness and activity of that Supreme Power. It cannot nullify the laws and proc-



esses of Its own being any more than white can nullify white.

If you make these factors, methods and means of the Success Process a part of yourself, you will not need to *win* success, for you will *Be* success!



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