



**THE
LAW OF SUCCESS
IN SIXTEEN LESSONS**

BY NAPOLEON HILL

SUCCESS MANUAL STRATEGIST EDITION 2011

LESSON SIXTEEN: THE GOLDEN RULE

COMPILED AND EDITED BY RICHARD A. CATALINA, JR., ESQ.

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VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

THE LAW OF SUCCESS IN SIXTEEN LESSONS: LESSON FIFTEEN
NAPOLEON HILL

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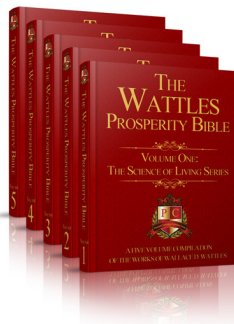
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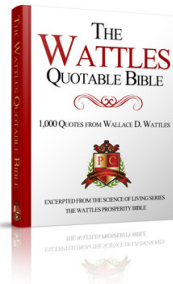
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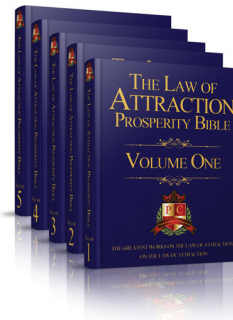
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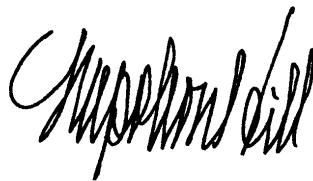
VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

VOLUME XVI: LESSON SIXTEEN

THE LAW OF SUCCESS COURSE
IN SIXTEEN LESSONS

BY NAPOLEON HILL

LESSON SIXTEEN: “THE GOLDEN RULE”



SUCCESS MANUAL STRATEGIST EDITION 2011

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE



NAPOLEON HILL

A handwritten signature of Napoleon Hill in cursive script, written in black ink.

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

NO MAN COULD POSSIBLY READ THE LAW
OF SUCCESS PHILOSOPHY, EVEN ONCE,
WITHOUT BECOMING, THEREBY, BETTER
PREPARED TO SUCCEED IN ANY CALLING.

– ELBERT H. GARY

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

THE LAW OF SUCCESS

LESSON SIXTEEN
THE GOLDEN RULE

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

WITH THIS lesson we approach the apex of the pyramid of this course on the Law of Success.

This lesson is the Guiding Star that will enable you to use profitably and *constructively* the knowledge assembled in the preceding lessons.

There is more power wrapped up in the preceding lessons of this course than most men could trust themselves with; therefore, this lesson is a

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

governor that will, if observed and applied, enable you to steer your ship of knowledge over the rocks and reefs of failure that usually beset the pathway of all who come suddenly into possession of power.

For more than twenty-five years I have been observing the manner in which men behave themselves when in possession of power, and I have been forced to the conclusion that the man who attains it in any other than by the slow, step-by-step process, is constantly in danger of destroying himself and all whom he influences.

It must have become obvious to you, long before this, that this entire course leads to the attainment of *power* of proportions which may be made to perform the seemingly “impossible.” Happily, it becomes apparent that this power can only be attained by the observance of many fundamental principles all of which converge in this lesson, which is based upon a law that both equals and transcends in importance every other law outlined in the preceding lessons.

Likewise, it becomes apparent to the thoughtful student that this *power* can endure only by faithful observance of the law upon which this lesson is based, wherein lies the “safety-valve” that protects the careless student

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

from the dangers of his own follies; and protects, also, those whom he might endanger if he tried to circumvent the injunction laid down in this lesson.

To “prank” with the power that may be attained from the knowledge wrapped up in the preceding lessons of this course, without a full understanding and strict observance of the law laid down in this lesson, is the equivalent of “pranking” with a power which may destroy as well as create.

I am speaking, now, not of that which I suspect to be true, but, of that which I KNOW TO BE TRUE! The truth upon which this entire course, and this lesson in particular, is founded, is no invention of mine. I lay no claim to it except that of having observed its unvarying application in the everyday walks of life over a period of more than twenty-five years of struggle; and, of having appropriated as much of it as, in the light of my human frailties and weaknesses, I could make use of.

If you demand *positive* proof of the soundness of the laws upon which this course in general, and this lesson in particular, is founded, I must plead inability to offer it except through one witness, and that is *yourself*.

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

You may have *positive* proof only by testing and applying these laws for yourself.

If you demand more substantial and authoritative evidence than my own, then I am privileged to refer you to the teachings and philosophy of Christ, Plato, Socrates, Epictetus, Confucius, Emerson and two of the more modern philosophers, James and Münsterberg, from whose works I have appropriated all that constitutes the more important fundamentals of this lesson, with the exception of that which I have gathered from my own limited experience.

For more than four thousand years men have been preaching the Golden Rule as a suitable rule of conduct among men, but unfortunately the world has accepted the letter while totally missing the spirit of this Universal Injunction. We have accepted the Golden Rule philosophy merely as a sound rule of ethical conduct but we have failed to understand the law upon which it is based.

I have heard the Golden Rule quoted scores of times, but I do not recall having ever heard an explanation of the law upon which it is based, and not until recent years did I understand that law, from which I am led to believe

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

that those who quoted it did not understand it.

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

But why? What is the *real* reason for this kindly consideration of others?

The real reason is this:

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

“Whatsoever a man soweth that shall be also reap”!

It is your privilege to deal unjustly with others, but, if you understand the law upon which the Golden Rule is based, you must know that your unjust dealings will “come home to roost.”

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

If you fully understood the principles described in Lesson Eleven, on *accurate thought*, it will be quite easy for you to understand the law upon which the Golden Rule is based. You cannot pervert or change the course of this law, *but you can adapt yourself to its nature and thereby use it as an irresistible power that will carry you to heights of achievement which could not be attained without its aid.*

This law does not stop by merely flinging back upon you your acts of injustice and unkindness toward others; it goes further than this – much further – and returns to you the results of every *thought* that you release.

Therefore, not alone is it advisable to “do unto others as you wish them to do unto you,” but to avail yourself fully of the benefits of this great Universal Law you must “think of others as you wish them to think of you.”

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

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

which we become the masters of our own destiny.

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

During ages of less enlightenment and tolerance than that of the present, some of the greatest thinkers the world has ever produced have paid with their lives for daring to uncover this Universal Law so that it might be understood by all. In the light of the past history of the world, it is an encouraging bit of evidence, in support of the fact that men are gradually throwing off the veil of ignorance and intolerance, to note that I stand in no danger of bodily harm for writing that which would have cost me my life a few centuries ago.

While this course deals with the highest laws of the universe, which man is capable of interpreting, the aim, nevertheless, has been to show how these laws may be used in the practical affairs of life. With this object of

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

practical application in mind, let us now proceed to analyze the effect of the Golden Rule through the following incident.

EVERY MAN TAKES CARE THAT HIS NEIGHBOR DOES NOT CHEAT HIM. BUT A DAY COMES WHEN HE BEGINS TO CARE THAT HE DOES NOT CHEAT HIS NEIGHBOR. THEN ALL GOES WELL. HE HAS CHANGED HIS MARKET CART INTO A CHARIOT OF THE SUN.

THE POWER OF PRAYER

“No,” said the lawyer, “I shan’t press your claim against that man; you can get someone else to take the case, or you can withdraw it; just as you please.”

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

“Think there isn’t any money in it?”

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

“Got frightened out of it, eh?”

“Not at all.”

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

“Well, yes, he did.”

“And you caved in, likely?”

“Yes.”

“What in creation did you do?”

“I believe I shed a few tears.”

“And the old fellow begged you hard, you say?” “No, I didn’t say so; he didn’t speak a word to me.”

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

“Well, may I respectfully inquire whom he did address in your hearing?”

“God Almighty.”

“Ah, he took to praying, did he?”

“Not for my benefit, in the least. You see, I found the little house easily enough and knocked on the outer door, which stood ajar; but nobody heard me, so I stepped into the little hall and saw through the crack of a door a cozy sitting-room, and there on the bed, with her silver head high on the pillows, was an old lady who looked for all the world just like my mother did the last time I ever saw her on earth. Well, I was on the point of knocking, when she said: ‘Come, father, now begin; I’m all ready.’ And down on his knees by her side went an old, white-haired man, still older than his wife, I should judge, and I couldn’t have knocked then, for the life of me. Well, he began. First, he reminded God they were still His submissive children, mother and he, and no matter what He saw fit to bring upon them they shouldn’t rebel at His will. Of course ‘twas going to be very hard for them to go out homeless in their old age, especially with poor mother so sick and helpless, and, oh! – how different it all might have been if only one of the boys had been spared. Then his voice kind of broke,

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

and a white hand stole from under the coverlet and moved softly over his snowy hair. Then he went on to repeat that nothing could be so sharp again as the parting with those three sons – unless mother and he should be separated.

“But, at last, he fell to comforting himself with the fact that the dear Lord knew that it was through no fault of his own that mother and he were threatened with the loss of their dear little home, which meant beggary and the alms-house – a place they prayed to be delivered from entering if it should be consistent with God’s will. And then he quoted a multitude of promises concerning the safety of those who put their trust in the Lord. In fact, it was the most thrilling plea to which I ever listened. And at last, he prayed for God’s blessing on those who were about to demand justice.”

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

“Little afraid to defeat the old man’s prayer, eh?”

“Bless your soul, man, you couldn’t defeat it!” said the lawyer. “I tell you

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

he left it all subject to the will of God; but he claimed that we were told to make known our desires unto God; but of all the pleadings I ever heard that beat all. You see, I was taught that kind of thing myself in my childhood. Anyway, why was I sent to bear that prayer? I am sure I don't know, but I hand the case over.”

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

“Why so?”

“Well, because I want the money the place would bring; but I was taught the Bible straight enough when I was a youngster and I'd hate to run counter to what you tell about. I wish you hadn't heard a word about it, and, another time, I wouldn't listen to petitions not intended for my ears.”

The lawyer smiled.

“My dear fellow,” he said, “you're wrong again. It was intended for my ears, and yours, too; and God Almighty intended it. My old mother used to sing about God's moving in a mysterious way, as I remember it.”

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

“Well, my mother used to sing it, too,” said the claimant, as he twisted the claim-papers in his fingers.

“You can call in the morning, if you like, and tell ‘mother’ and ‘him’ the claim has been met.”

“In a mysterious way,” added the lawyer, smiling.

Neither this lesson nor the course of which it is a part is based upon an appeal to maudlin sentiment, but there can be no escape from the truth that *success*, in its highest and noblest form, brings one, finally, to view all human relationships with a feeling of deep emotion such as that which this lawyer felt when he overheard the old man’s prayer.

It may be an old-fashioned idea, but somehow I can’t get away from the belief that *no man can attain success in its highest form without the aid of earnest prayer!*

Prayer is the key with which one may open the secret doorway referred to in Lesson Eleven. In this age of mundane affairs, when the uppermost

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

thought of the majority of people is centered upon the accumulation of wealth, or the struggle for a mere existence, it is both easy and natural for us to overlook the power of earnest prayer.

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

Thirty men, red-eyed and disheveled, lined up before the judge of the San Francisco police court. It was the regular morning company of drunks and disorderlies. Some were old and hardened; others hung their heads in shame. Just as the momentary disorder attending the bringing in of the prisoners quieted down, a strange thing happened. A strong, clear voice from below began singing:

“Last night I lay a-sleeping,

There came a dream so fair.”

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

“Last night!” It had been for them all a nightmare or a drunken stupor. The song was such a contrast to the horrible fact that no one could fail of a sudden shock at the thought the song suggested.

“I stood in old Jerusalem, Beside the Temple there,” the song went on. The judge had paused. He made a quiet inquiry. A former member of a famous opera company known all over the country was awaiting trial for forgery. It was he who was singing in his cell.

Meantime the song went on, and every man in the line showed emotion. One or two dropped on their knees; one boy at the end of the line, after a desperate effort at self-control, leaned against the wall, buried his face against his folded arms, and sobbed, “Oh, mother, mother.”

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

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

A TRIFLING KINDNESS HERE AND THERE,
IS BUT A SIMPLE, SMALL AFFAIR;
YET IF YOUR LIFE HAS SOWN THIS FREE,
WIDE SHALL YOUR HAPPY HARVEST BE.

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

“Jerusalem, Jerusalem!

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

Hosanna, for evermore!”

In an ecstasy of melody the last words rang out, and then there was silence. The judge looked into the faces of the men before him. There was

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

not one who was not touched by the song; not one in whom some better impulse was not stirred. He did not call the cases singly – a kind word of advice, and he dismissed them all. No man was fined or sentenced to the workhouse that morning. The song had done more good than *punishment* could possibly have accomplished.

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

A passive attitude toward the Golden Rule will bring no results; it is not enough merely to *believe* in the philosophy, while, at the same time, failing to *apply* it in your relationships with others. If you want results you must take an *active* attitude toward the Golden Rule. A mere passive attitude, represented by belief in its soundness, will avail you nothing.

Nor will it avail you anything to proclaim to the world your belief in the Golden Rule while your actions are not in harmony with your proclamation. Conversely stated, it will avail you nothing to appear to practice the Golden Rule, while, at heart, you are willing and eager to use

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

this universal law of right conduct as a cloak to cover up a covetous and selfish nature. Murder will out. Even the most ignorant person will “sense” you for what you are.

“Human character does evermore publish itself. It will not be concealed. It hates darkness – it rushes into light . . . I heard an experienced counselor say that he never feared the effect upon a jury of a lawyer who does not believe in his heart that his client ought to have a verdict. If he does not believe it, his unbelief will appear to the jury, despite all his protestations, and will become their unbelief. This is that law whereby a work of art, of whatever kind, sets us in the same state of mind wherein the artist was when he made it. That which we do not believe we cannot *adequately say*, though we may repeat the words ever so often. It was this conviction which Swedenborg expressed when he described a group of persons in the spiritual world endeavoring in vain to articulate a proposition which they did not believe; but they could not, though they twisted and folded their lips even to indignation.

“A man passes for what he is worth. What he is engraves itself on his face, on his form, on his fortunes, in letters of light which all men may read

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

but himself . . . If you would not be known to do anything, never do it. A man may play the fool in the drifts of a desert, but every grain of sand shall seem to see.” – Emerson.

It is the law upon which the Golden Rule philosophy is based to which Emerson has reference in the foregoing quotation. It was this same law that he had in mind when he wrote the following:

“Every violation of truth is not only a sort of suicide in the liar, but is a stab at the health of human society. On the most profitable lie the course of events presently lays a destructive tax; whilst frankness proves to be the best tactics, for it invites frankness, puts the parties on a convenient footing and makes their business a friendship. Trust men and they will be true to you; treat them greatly and they will show themselves great, though they make an exception in your favor to all their rules of trade.”

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

The Golden Rule philosophy is based upon a law which no man can circumvent. This law is the same law that is described in Lesson Eleven, on Accurate Thought, through the operation of which one's thoughts are transformed into reality corresponding exactly to the nature of the thoughts.

“Once grant the creative power of our thought and there is an end of struggling for our own way, and an end of gaining it *at some one else's expense*; for, since by the terms of the hypothesis we can create what we like, the simplest way of getting what we want is, not to snatch it from somebody else, but to make it for ourselves; and, since there is no limit to thought there can be no need for straining, and for everyone to have his own way in *this manner*, would be to banish all strife, want, sickness, and sorrow from the earth.”

“Now, it is precisely on this assumption of the creative power of our thought that the whole Bible rests. If not, what is the meaning of being saved by Faith? Faith is essentially thought; and, therefore, every call to have faith in God is a call to trust in the power of our own thought about God. ‘According to your faith be it unto you,’ says the Old Testament. The

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

entire book is nothing but one continuous statement of the creative power of Thought.

“The Law of Man’s Individuality is, therefore, the Law of Liberty, and equally it is the Gospel of peace; for when we truly understand the law of our own individuality, we see that the same law finds its expression in everyone else; and, consequently, we shall reverence *the law in others* exactly in proportion as we value it in ourselves. To do this is to follow the Golden Rule of doing to others what we would they should do unto us; and because we know that the Law of Liberty in ourselves must include the free use of our creative power, there is no longer any inducement to infringe the rights of others, for we can satisfy all our desires by the exercise of our knowledge of the law.

“As this comes to be understood, cooperation will take the place of competition, with the result of removing all ground for enmity, whether between individuals, classes, or nations . . . ”¹

¹ The quotation is from Bible Mystery and Bible Meaning by the late Judge T. Troward. Judge Troward was the author of several interesting volumes, among them The Edinburgh Lectures, which is recommended to all students of this course.

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

If you wish to know what happens to a man when he totally disregards the law upon which the Golden Rule philosophy is based, pick out any man in your community whom you know to live for the single dominating purpose of accumulating wealth, and who has no conscientious scruples as to how he accumulates that wealth. Study this man and you will observe that there is no warmth to his soul; there is no kindness to his words; there is no welcome to his face. He has become a slave to the desire for wealth; he is too busy to enjoy life and too selfish to wish to help others enjoy it. He walks, and talks, and breathes, but he is nothing but a human automaton. Yet there are many who envy such a man and wish that they might occupy his position, foolishly believing him to be a *success*.

There can never be *success* without happiness, and no man can be happy without dispensing happiness to others. Moreover, the dispensation must be voluntary and with no other object in view than that of spreading sunshine into the hearts of those whose hearts are heavy-laden with burdens.

George D. Herron had in mind the law upon which the Golden Rule philosophy is based when he said:

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

“We have talked much of the brotherhood to come; but brotherhood has always been the fact of our life, long before it became a modern and inspired sentiment. Only we have been brothers in slavery and torment, brothers in ignorance and its perdition, brothers in disease, and war, and want, brothers in prostitution and hypocrisy. What happens to one of us sooner or later happens to all; we have always been inescapably involved in common destiny. The world constantly tends to the level of the downmost man in it; and that downmost man is the world’s real ruler, hugging it close to his bosom, dragging it down to his death. You do not think so, but it is true, and it ought to be true. For if there were some way by which some of us could get free, apart from others, if there were some way by which some of us could have heaven while others had hell, if there were some way by which part of the world could escape some form of the blight and peril and misery of disinherited labor, then indeed would our world be lost and damned; but since men have never been able to separate themselves from one another’s woes and wrongs, since history is fairly stricken with the lesson that we cannot escape brotherhood of some kind, since the whole of life is

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

teaching us that we are hourly choosing between brotherhood in suffering and brotherhood in good, it remains for us to choose the brotherhood of a cooperative world, with all its fruits thereof – the fruits of *love* and *liberty*.”

**O IDLE PERSON IS EVER SAFE, WHETHER HE BE
RICH OR POOR, WHITE OR BLACK, EDUCATED
OR ILLITERATE.**

– BOOKER T. WASHINGTON

The world war ushered us into an age of cooperative effort in which the law of “live and let live” stands out like a shining star to guide us in our relationships with each other. This great universal call for cooperative effort is taking on many forms, not the least important of which are the Rotary Clubs, the Kiwanis Clubs, the Lions Clubs and the many other luncheon clubs which bring men together in a spirit of friendly intercourse,

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

for these clubs mark the beginning of an age of friendly competition in business. The next step will be a closer alliance of all such clubs in an out-and-out spirit of friendly cooperation.

The attempt by Woodrow Wilson and his contemporaries to establish the League of Nations, followed by the efforts of Warren G. Harding to give footing to the same cause under the name of the World Court, marked the first attempt in the history of the world to make the Golden Rule effective as a common meeting ground for the nations of the world.

There is no escape from the fact that the world has awakened to the truth in George D. Herron's statement that "we are hourly choosing between brotherhood in suffering and brotherhood in good." The world war has taught us – nay, forced upon us – the truth that a part of the world cannot suffer without injury to the whole world. These facts are called to your attention, not in the nature of a preachment on morality, but for the purpose of directing your attention to the underlying law through which these changes are being brought about. For more than four thousand years the world has been thinking about the Golden Rule philosophy, and that *thought* is now becoming transformed into realization of the benefits that

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

accrue to those who apply it.

Still mindful of the fact that the student of this course is interested in a material success that can be measured by bank balances, it seems appropriate to suggest here that all who will may profit by shaping their business philosophy to conform with this sweeping change toward cooperation which is taking place all over the world.

If you can grasp the significance of the tremendous change that has come over the world since the close of the world war, and if you can interpret the meaning of all the luncheon clubs and other similar gatherings which bring men and women together in a spirit of friendly cooperation, surely your imagination will suggest to you the fact that this is an opportune time to profit by adopting this spirit of friendly cooperation as the basis of your own business or professional philosophy.

Stated conversely, it must be obvious to all who make any pretense of thinking accurately, that the time is at hand when failure to adopt the Golden Rule as the foundation of one's business or professional philosophy is the equivalent of economic suicide.

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

Perhaps you have wondered why the subject of *honesty* has not been mentioned in this course, as a prerequisite to *success*, and, if so, the answer will be found in this lesson. The Golden Rule philosophy, when rightly understood and applied, makes dishonesty impossible. It does more than this – it makes impossible all the other destructive qualities such as selfishness, greed, envy, bigotry, hatred and malice.

When you apply the Golden Rule, you become, at one and the same time, both the judge and the judged – the accused and the accuser. This places one in a position in which *honesty* begins in one's own heart, toward one's self, and extends to all others with equal effect. *Honesty* based upon the Golden Rule is not the brand of honesty which recognizes nothing but the question of expediency.

It is no credit to be honest, when honesty is obviously the most *profitable* policy, lest one lose a good customer or a valuable client or be sent to jail for trickery. But when honesty means either a temporary or a permanent material loss, then it becomes an *honor* of the highest degree to

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

all who practice it. Such honesty has its appropriate reward in the accumulated power of character and reputation enjoyed, by all who deserve it.

Those who understand and apply the Golden Rule philosophy are always scrupulously honest, not alone out of their desire to be just with others, but because: of their desire to be just with themselves. They understand the eternal law upon which the Golden Rule is based, and they know that through the operation of this law *every thought they release and every act in which they indulge has its counterpart in some fact or circumstance with which they will later be confronted.*

Golden Rule philosophers are honest because they understand the truth that honesty adds to their own character that “vital something” which gives it life and power. Those who understand the law through which the Golden Rule operates would poison their own drinking water as quickly as they would indulge in acts of injustice to others, for they know that such injustice starts a chain of causation that will not only bring them physical suffering, but will destroy their characters, stain for ill their reputations and render impossible the attainment of enduring success.

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

The law through which the Golden Rule philosophy operates is none other than the law through which the principle of Auto-suggestion operates. This statement gives you a suggestion from which you should be able to make a deduction of a far-reaching nature and of inestimable value.

Test your progress in the mastery of this course by analyzing the foregoing statement and determining, before you read on, what suggestion it offers you.

Of what possible benefit could it be to you to know that when you do unto others as if you were the others, which is the sum and substance of the Golden Rule, you are putting into motion a chain of causation through the aid of a law which affects the others according to the nature of your act, *and at the same time planting in your character, through your subconscious mind, the effects of that act?*

This question practically suggests its own answer, but as I am determined to cause you to think this vital subject out for yourself I will put the question in still another form, viz.:

If all your acts toward others, and even your thoughts of others, are

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

registered in your subconscious mind, through the principle of Autosuggestion, thereby building your own character in exact duplicate of your *thoughts* and *acts*, can you not see how important it is to guard those acts and thoughts?

We are now in the very heart of the real reason for doing unto others as we would have them do unto us, for it is obvious that whatever we do unto others we do unto ourselves.

Stated in another way, every *act* and every *thought* you release modifies your own character in exact conformity with the nature of the act or thought, and your character is a sort of center of magnetic attraction which attracts to you the people and conditions that harmonize with it.

You cannot indulge in an act toward another person without having first created the nature of that act in your own *thought*, and you cannot release a *thought* without planting the *sum and substance and nature* of it in your own *subconscious mind*, there to become a *part and parcel* of your own character.

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

THERE IS NO DEFEAT EXCEPT FROM WITHIN.
THERE IS REALLY NO INSURMOUNTABLE
BARRIER SAVE YOUR OWN INHERENT
WEAKNESS OF PURPOSE.

– EMERSON

Grasp this simple principle and you will understand why you cannot afford to hate or envy another person. You will also understand why you cannot afford to strike back, in kind, at those who do you an injustice. Likewise, you will understand the injunction, “Return good for evil.”

Understand the law upon which the Golden Rule injunction is based and you will understand, also, the law that eternally binds all mankind in a single bond of fellowship and renders it impossible for you to injure another person, by *thought* or *deed*, without injuring yourself; and, likewise, adds to your own character the results of every kind *thought* and *deed* in

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

which you indulge.

Understand this law and you will then know, beyond room for the slightest doubt, that you are constantly punishing yourself for every wrong you commit and rewarding yourself for every act of constructive conduct in which you indulge.

It seems almost an act of Providence that the greatest wrong and the most severe injustice ever done me by one of my fellow men was done just as I began this lesson. (Some of the students of this course will know what it is to which I refer.)

This injustice has worked a temporary hardship on me, but that is of little consequence compared to the advantage it has given me by providing a timely opportunity for me to test the soundness of the entire premise upon which this lesson is founded.

The injustice to which I refer left two courses of action open to me. I could have claimed relief by “striking back” at my antagonist, through both civil court action and criminal libel proceedings, or I could have stood upon my right to forgive him. One course of action would have brought me a

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

substantial sum – of money and whatever joy and satisfaction there may be in defeating and *punishing* an enemy. The other course of action would have brought me self-respect which is enjoyed by those who have successfully met the test and discovered that they have evolved to the point at which they can repeat the Lord's Prayer and *mean it!*

I chose the latter course. I did so, despite the recommendations of close personal friends to “strike back,” and despite the offer of a prominent lawyer to do my “striking” for me *without cost*.

But the lawyer offered to do the impossible, for the reason that no man can “strike back” at another *without cost*. Not always is the cost of a monetary nature, for there are other things with which one may pay that are dearer than money.

It would be as hopeless to try to make one who was not familiar with the law upon which the Golden Rule is based understand why I refused to strike back at this enemy as it would to try to describe the law of gravitation to an ape. If you understand this law you understand, also, why I chose to *forgive* my enemy.

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

In the Lord's Prayer we are admonished to forgive our enemies, but that admonition will fall on deaf ears except where the listener understands the law upon which it is based. That law is none other than the law upon which the Golden Rule is based. It is the law that forms the foundation of this entire lesson, and through which we must inevitably reap that which we sow. There is no escape from the operation of this law, nor is there any cause to try to avoid its consequences if we refrain from putting into motion *thoughts* and *acts* that are destructive.

That we may more concretely describe the law upon which this lesson is based, let us embody the law in a code of ethics such as one who wishes to follow literally the injunction of the Golden Rule might appropriately adopt, as follows.

MY CODE OF ETHICS

I. I believe in the Golden Rule as the basis of all human conduct; therefore, I will never do to another person that which I would not be willing for that person to do to me if our positions were reversed.

II. I will be honest, even to the slightest detail, in all my

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

transactions with others, not alone because of my desire to be fair with them, but because of my desire to impress the idea of honesty on my own subconscious mind, thereby weaving this essential quality into my own character.

III. I will forgive those who are unjust toward me, with no thought as to whether they deserve it or not, because I understand the law through which forgiveness of others strengthens my own character and wipes out the effects of my own transgressions, in my subconscious mind.

IV. I will be just, generous and fair with others always, even though I know that these acts will go unnoticed and unrecorded, in the ordinary terms of reward, because I understand and intend to apply the law through the aid of which one's own character is but the sum total of one's own *acts* and *deeds*.

V. Whatever time I may have to devote to the discovery and exposure of the weaknesses and faults of others I will devote, more profitably, to the discovery and *correction* of my own.

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

VI. I will slander no person, no matter how much I may believe another person may deserve it, because I wish to plant no destructive suggestions in my own subconscious mind.

VII. I recognize the power of Thought as being an inlet leading into my brain from the universal ocean of life; therefore, I will set no destructive thoughts afloat upon that ocean lest they pollute the minds of others.

VIII. I will conquer the common human tendency toward hatred, and envy, and selfishness, and jealousy, and malice, and pessimism, and doubt, and fear; for I believe these to be the seed from which the world harvests most of its troubles.

IX. When my mind is not occupied with thoughts that tend toward the attainment of my *definite chief aim* in life, I will voluntarily keep it filled with thoughts of courage, and self-confidence, and goodwill toward others, and faith, and kindness, and loyalty, and love for truth, and justice, for I believe these to be the seed from which the world reaps its harvest of progressive growth.

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

X. I understand that a mere passive belief in the soundness of the Golden Rule philosophy is of no value whatsoever, either to myself or to others; therefore, I will *actively* put into operation this universal rule for good in all my transactions with others.

XI. I understand the law through the operation of which my own character is developed from my own *acts* and *thoughts*; therefore, I will guard with care all that goes into its development.

XII. Realizing that enduring happiness comes only through helping others find it; that no act of kindness is without its reward, even though it may never be directly repaid, I will do my best to assist others when and where the opportunity appears.

You have noticed frequent reference to Emerson throughout this course. Every student of the course should own a copy of Emerson's Essays, and the essay on Compensation should be read and studied at least every three months. Observe, as you read this essay, that it deals with the same law as that upon which the Golden Rule is based.

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

There are people who believe that the Golden Rule philosophy is nothing more than a theory, and that it is in no way connected with an immutable law. They have arrived at this conclusion because of personal experience wherein they rendered service to others without enjoying the benefits of direct reciprocation.

How many are there who have not rendered service to others that was neither reciprocated nor appreciated? I am sure that I have had such an experience, not once, but many times, and I am equally sure that I will have similar experiences in the future, nor will I discontinue rendering service to others merely because *they* neither reciprocate nor appreciate my efforts.

YOU HAVE NOT FULFILLED EVERY DUTY
UNLESS YOU HAVE FULFILLED THAT OF BEING
PLEASANT.

– CHARLES BUXTON

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

And here is the reason:

When I render service to another, or indulge in an act of kindness, I store away in my subconscious mind the effect of my efforts, which may be likened to the “charging” of an electric battery. By and by, if I indulge in a sufficient number of such acts I will have developed a positive, dynamic character that will *attract* to me people who harmonize with or resemble my own character.

Those whom I *attract* to me will reciprocate the acts of kindness and the service that I have rendered others, thus the Law of Compensation will have balanced the scales of justice for me, bringing back from one source the results of service that I rendered through an entirely different source.

You have often heard it said that a salesman’s first sale should be to himself, which means that unless he first convinces himself of the merits of his wares he will not be able to convince others. Here, again, enters this same Law of Attraction, for it is a well known fact that *enthusiasm* is contagious, and when a salesman shows great *enthusiasm* over his wares he will arouse a corresponding interest in the minds of others.

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

You can comprehend this law quite easily by regarding yourself as a sort of human magnet that attracts those whose characters harmonize with your own. In thus regarding yourself as a magnet that attracts to you all who harmonize with your dominating characteristics and repels all who do not so harmonize, you should keep in mind, also, the fact that *you are the builder of that magnet*; also, that you may change its nature so that it will correspond to any ideal that you may wish to set up and follow.

And, most important of all, you should keep in mind the fact that this entire process of change takes place through *thought!*

Your character is but the sum total of your *thoughts* and *deeds!* This truth has been stated in many different ways throughout this course.

Because of this great truth it is impossible for you to render any useful service or indulge in any act of kindness toward others without benefiting thereby. Moreover, it is just as impossible for you to indulge in any destructive *act* or *thought* without paying the penalty in the loss of a corresponding amount of your own power.

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

Positive thought develops a dynamic personality. *Negative thought* develops a personality of an opposite nature. In many of the preceding lessons of this course, and in this one, definite instructions are given: as to the exact method of developing personality through *positive thought*. These instructions are particularly detailed in Lesson Three, on *Self-confidence*. In that lesson you have a very definite formula to follow. All of the formulas provided in this course are for the purpose of helping you *consciously* to direct the power of *thought* in the development of a personality that will attract to you those who will be of help in the attainment of your *definite chief aim*.

You need no proof that your hostile or unkind *acts* toward others bring back the effects of retaliation. Moreover, this retaliation is usually definite and immediate. Likewise, you need no proof that you can accomplish more by dealing with others in such a way that they will want to cooperate with you. If you mastered the eighth lesson, on *Self-control*, you now understand how to induce others to act toward you as you wish them to act – *through your own attitude toward them*.

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

The law of “an eye for an eye and a tooth for a tooth” is based upon the selfsame law as that upon which the Golden Rule operates. This is nothing more than the law of retaliation with which all of us are familiar. Even the most selfish person will respond to this law, *because he cannot help it!* If I speak ill of you, even though I tell the truth, you will not think kindly of me. Furthermore, you will most likely retaliate in kind. But, if I speak of your virtues you will think kindly of me, and when the opportunity appears you will reciprocate in kind in the majority of instances.

Through the operation of this law of attraction the uninformed are constantly attracting trouble and grief and hatred and opposition from others by their *unguarded words* and *destructive acts*.

Do unto others as you would have them do unto you!

We have heard that injunction expressed thousands of times, yet how many of us understand the law upon which it is based? To make this injunction somewhat clearer it might be well to state it more in detail, about as follows:

Do unto others as you would have them do unto you, *bearing in mind the*

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

fact that human nature has a tendency to retaliate in kind.

Confucius must have had in mind the law of retaliation when he stated the Golden Rule philosophy in about this way:

Do not unto others that which you would not have them do unto you.

And he might well have added an explanation to the effect that the reason for his injunction was based upon the common tendency of man to retaliate in kind.

Those who do not understand the law upon which the Golden Rule is based are inclined to argue that it will not work, for the reason that men are inclined toward the principle of exacting “an eye for an eye and a tooth for a tooth,” which is nothing more nor less than the law of retaliation. If they would go a step further in their reasoning they would understand that they are looking at the *negative* effects of this law, and that the selfsame law is capable of producing *positive* effects as well.

In other words, if you would not have your own eye plucked out, then insure against this misfortune by refraining from plucking out the other

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

fellow's eye. Go a step further and render the other fellow an act of kindly, helpful service, and *through the operation of this same law of retaliation* he will render you a similar service.

And, if he should fail to reciprocate your kindness – what then?

You have profited, nevertheless, because of the effect of your act on *your own subconscious mind!*

Thus by indulging in acts of kindness and applying, always, the Golden Rule philosophy, you are sure of benefit from one source and at the same time you have a pretty fair chance of profiting from another source.

It might happen that you would base all of your acts toward others on the Golden Rule without enjoying any direct reciprocation for a long period of time, and it might so happen that those to whom you rendered those acts of kindness would never reciprocate, but meantime you have been adding vitality to your own character and sooner or later this *positive character* which you have been building will begin to assert itself and you will discover that you have been receiving compound interest on compound interest in return for those acts of kindness which appeared to

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

have been wasted on those who neither appreciated nor reciprocated them.

Remember that your *reputation* is made by others, but your *character* is made by *you!*

You want your reputation to be a favorable one, but you cannot be sure that it will be for the reason that it is something that exists outside of your own control, in the minds of others. It is what others believe you to be. With your character it is different. Your character is that which *you are*, as the results of your *thoughts* and *deeds*. You control it. You can make it weak, good or bad. When you are satisfied and know in your mind that your character is above reproach you need not worry about your reputation, for it is as impossible for your character to be destroyed or damaged by anyone except yourself as it is to destroy matter or energy.

It was this truth that Emerson had in mind when he said: “A political victory, a rise of rents, the recovery of your sick or the return of your absent friend, or some other quite external event raises your spirits, and you think your days are prepared for you. *Do not believe it.* It can never be so. *Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of*

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

principles.”

One reason for being just toward others is the fact that such action may cause them to reciprocate, in kind, but a better reason is the fact that kindness and justice toward others develop *positive character* in all who indulge in these acts.

You may withhold from me the reward to which I am entitled for rendering you helpful service, but no one can deprive me of the benefit I will derive from the rendering of that service in so far as it adds to my own *character*.

We are living in a great industrial age. Everywhere we see the evolutionary forces working great changes in the method and manner of living, and rearranging the relationships between men, in the ordinary pursuit of life, liberty and a living.

This is an age of organized effort. On every hand we see evidence that organization is the basis of all financial success, and while other factors

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

than that of organization enter into the attainment of success, this factor is still one of major importance.

This industrial age has created two comparatively new terms. One is called “capital” and the other “labor.” Capital and labor constitute the main wheels in the machinery of organized effort. These two great forces enjoy success in exact ratio to the extent that both understand and apply the Golden Rule philosophy. Despite this fact, however, harmony between these two forces does not always prevail, thanks to the destroyers of confidence who make a living by sowing the seed of dissension and stirring up strife between employers and employees.

During the past fifteen years I have devoted considerable time to the study of the causes of disagreement between employers and employees. Also, I have gathered much information on this subject from other men who, likewise, have been studying this problem.

There is but one solution which will, if understood by all concerned, bring harmony out of chaos and establish a perfect working relationship between capital and labor. The remedy is no invention of mine. It is based upon a great universal law of Nature. This remedy has been well stated by

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

one of the great men of this generation, in the following words:

“The question we propose to consider is exciting deep interest at the present time, but no more than its importance demands. It is one of the hopeful signs of the times that these subjects of vital interest to human happiness are constantly coming up for a bearing, are engaging the attention of the wisest men, and stirring the minds of all classes of people. The wide prevalence of this movement shows that a new life is beating in the heart of humanity, operating upon their faculties like the warm breath of spring upon the frozen ground and the dormant germs of the plant. It will make a great stir, it will break up many frozen and dead forms, it will produce great and, in some cases, it may be, destructive changes, but it announces the blossoming of new hopes, and the coming of new harvests for the supply of human wants and the means of greater happiness. There is great need of wisdom to guide the new forces coming into action. Every man is under the most solemn obligation to do his part in forming a correct public opinion and giving wise direction to popular will.

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

“The only solution for the problems of labor, of want, of abundance, of suffering and sorrow can only be found by regarding them from a moral and spiritual point of view. They must be seen end examined in a light that is not of themselves. *The true relations of labor and capital can never be discovered by human selfishness.* They must be viewed from a higher purpose than wages or the accumulation of wealth. They must be regarded from their bearing upon the purposes for which men was created. It is from this point of view I propose to consider the subject before us.

“Capital and labor are essential to each other. Their interests are so bound together that they cannot be separated. In civilized and enlightened communities they are mutually dependent. If there is any difference, capital is more dependent upon labor than labor upon capital. Life can be sustained without capital. Animals, with a few exceptions, have no property, and take no anxious thought for the morrow, and our Lord commends them to our notice as examples worthy of imitation. ‘Behold the fowls of the air,’ He says, ‘for they sow not, neither do they reap nor gather into barns, yet your heavenly Father feedeth them.’ The savages live without capital. Indeed, the

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

great mass of human beings live by their labor from day to day, from hand to mouth. But no man can live upon his wealth. He cannot eat his gold and silver; he cannot clothe himself with deeds and certificates of stock. Capital can do nothing without labor, *and its only value consists in its power to purchase labor or its results.* It is itself the product of labor. It has no occasion, therefore, to assume an importance that does not belong to it. Absolutely dependent, however, as it is upon labor for its value, it is an essential factor in human progress.

“The moment man begins to rise from a savage and comparatively independent state to a civilized and dependent one, capital becomes necessary. Men come into more intimate relations with one another. Instead of each one doing everything, men begin to devote themselves to special employments, and to depend upon others to provide many things for them while they engage in some special occupation. In this way labor becomes diversified. One man works in iron, another in wood; one manufactures cloth, another makes it into garments; some raise food to feed those who build houses and manufacture implements of husbandry. This necessitates a system of exchanges,

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

and to facilitate exchanges roads must be made, and men must be employed to make them. As population increases and necessities multiply, the business of exchange becomes enlarged, until we have immense manufactories, railroads girding the earth with iron bends, steamships plowing every sea, and a multitude of men who cannot raise bread or make a garment, or do anything directly for the supply of their own wants.

“Now, we can see how we become more dependent upon others as our wants are multiplied and civilization advances. Each one works in his special employment, does better work, because he can devote his whole thought and time to a form of use for which he is specially fitted, and contributes more largely to the public good. While he is working for others, all others are working for him. Every member of the community is working for the whole body, and the whole body for every member. This is the law of perfect life, a law which rules everywhere in the material body. Every man who is engaged in any employment useful to body or mind is a philanthropist, a public benefactor, whether he raises corn on the prairie, cotton in Texas or India, mines coal in the chambers of the earth, or feeds it to engines in

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

the hold of a steamship. If selfishness did not pervert and blast human motives, all men and women would be fulfilling the law of charity while engaged in their daily employment.

“To carry on this vast system of exchanges, to place the forest and the farm, the factory and the mine side by side, and deliver the products of all climes at every door, requires immense capital. One man cannot work his farm or factory, and build a railroad or a line of steamships. As raindrops acting singly cannot drive a mill or supply steam for an engine, but, collected in a vast reservoir, become the resistless power of Niagara, or the force which drives the engine and steamship like mighty shuttles from mountain to seacoast and from shore to shore, so a few dollars in a multitude of pockets are powerless to provide the means for these vast operations, but combined they move the world.

“Capital is a friend of labor and essential to its economical exercise and just reward. It can be, and often is, a terrible enemy, when employed for selfish purposes alone; but the great mass of it is more friendly to human happiness than is generally supposed. It cannot be employed without in some way, either directly or indirectly, helping

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

the laborer. We think of the evils we suffer, but allow the good we enjoy to pass unnoticed. We think of the evils that larger means would relieve and the comforts they would provide, but overlook the blessings we enjoy that would have been impossible without large accumulations of capital. It is the part of wisdom to form a just estimate of the good we receive as well as the evils we suffer.

“It is a common saying at the present time, that the rich are growing richer and the poor poorer; but when all man’s possessions are taken into the account there are good reasons for doubting this assertion. It is true that the rich are growing richer. It is also true that the condition of the laborer is constantly improving. *The common laborer has conveniences and comforts which princes could not command a century ago.* He is better clothed, has a greater variety and abundance of food, lives in a more comfortable dwelling, and has many more conveniences for the conduct of domestic affairs and the prosecution of labor than money could purchase but a few years ago. An emperor could not travel with the ease, the comfort, and the swiftness that the common laborer can today. He may think that he stands alone, with no one to help. But, in truth, he has an immense retinue of servants constantly

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

waiting upon him, ready and anxious to do his bidding. It requires a vast army of men and an immense outlay of capital to provide a common dinner, such as every man and woman, with few exceptions, has enjoyed today.

“Think of the vast combination of means and men and forces necessary to provide even a frugal meal. The Chinaman raises your tea, the Brazilian your coffee, the East Indian your spices, the Cuban your sugar, the farmer upon the western prairies your bread and possibly your beef, the gardener your vegetables, the dairyman your butter and milk; the miner has dug from the hills the coal with which your food was cooked and your house was warmed, the cabinet-maker has provided you with chairs and tables, the cutler with knives and forks, the potter with dishes, the Irishman has made your tablecloth, the butcher has dressed your meat, the miller your flour.

“But these various articles of food, and the means of preparing and serving them, were produced at immense distances from you and from one another. Oceans had to be traversed, hills leveled, valleys filled, and mountains tunneled, ships must be built, railways

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

constructed, and a vast army of men instructed and employed in every mechanical art before the materials for your dinner could be prepared and served. There must also be men to collect these materials, to buy and sell and distribute them. Everyone stands in his own place and does his own work, and receives his wages. But he is none the less working for you, and serving you as truly and effectively as he would be if he were in your special employment and received his wages from your hand. In the light of these facts, which everyone must acknowledge, we may be able to see more clearly the truth, that every man and woman who does useful work is a public benefactor, and the thought of it and the purpose of it will ennoble the labor and the laborer. We are all bound together by common ties.

“The rich and the poor, the learned and the ignorant, the strong and the weak, are woven together in one social and civic web. Harm to one is harm to all; help to one is help to all.

“You see what a vast army of servants it requires to provide your dinner. Do you not see that it demands a corresponding amount of capital to provide and keep this complicated machinery in motion?

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

And do you not see that every man, woman and child is enjoying the benefit of it? How could we get our coal, our meat, our flour, our tea and coffee, sugar and rice? The laborer cannot build ships and sail them and support himself while doing it. *The farmer cannot leave his farm and take his produce to the market. The miner cannot mine and transport his coal.* The farmer in Kansas may be burning corn today to cook his food and warm his dwelling, and the miner may be hungry for the bread which the corn would supply, because they cannot exchange the fruits of their labor. Every acre of land, every forest and mine has been increased in value by railways and steamboats, and the comforts of life and the means of social and intellectual culture have been carried to the most inaccessible places.

“But the benefits of capital are not limited to supplying present wants and comforts. It opens new avenues for labor. It diversifies it and gives a wider field to everyone to do the kind of work for which he is best fitted by natural taste and genius. The number of employments created by railways, steamships, telegraph, and manufactories by machinery can hardly be estimated. Capital is also largely invested in supplying the means of intellectual and spiritual culture.

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

“Books are multiplied at constantly diminishing prices, and the best thought of the world, by means of our great publishing houses, is made accessible to the humblest workman. There is no better example of the benefits the common laborer derives from capital than the daily newspaper. For two or three cents the history of the world for twenty-four hours is brought to every door. The laborer, while riding to or from his work in a comfortable car, can visit all parts of the known world and get a truer idea of the events of the day than he could if he were bodily present. A battle in China or Africa, an earthquake in Spain, a dynamite explosion in London, a debate in Congress, the movements of men in public and private life for the suppression of vice, for enlightening the ignorant, helping the needy, and improving the people generally, are spread before him in a small compass, and bring him into contact and on equality, in regard to the world’s history, with kings and queens, with saints and sages, and people in every condition in life. *Do you ever think*, while reading the morning paper, how many men have been running on your errands, collecting intelligence for you from all parts of the earth, and putting it into a form convenient for your use? It required the investment of

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

millions of money and the employment of thousands of men to produce that paper and leave it at your door. And what did all this service cost you? A few cents.

“These are examples of the benefits which everyone derives from capital, benefits which could not be obtained without vast expenditures of money; benefits which come to us without our care and lay their blessings at our feet. Capital cannot be invested in any useful production without blessing a multitude of people. It sets the machinery of life in motion, it multiplies employment; it places the product of all climes at every door, it draws the people of all nations together; brings mind in contact with mind, and gives to every man and woman a large and valuable share of the product. These are facts which it would be well for everyone, however poor he may be, to consider.

“If capital is such a blessing to labor; if it can only be brought into use by labor, and derives all its value from it, how can there be any conflict between them? There could be none if both the capitalist and laborer acted from humane and Christian principles. But they do not.

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

They are governed by inhuman and unchristian principles. Each party seeks to get the largest returns for the least service. Capital desires larger profits, labor higher wages. The interests of the capitalist and the laborer come into direct collision. In this warfare capital has great advantages, and has been prompt to take them. It has demanded and taken the lion's share of the profits. It has despised the servant that enriched it. It has regarded the laborer as a menial, a slave, whose rights and happiness it was not bound to respect. It influences legislators to enact laws in its favor, subsidizes governments and wields its power for its own advantage. Capital has been a lord and labor a servant. While the servant remained docile and obedient, content with such compensation as its lord chose to give, there was no conflict. But labor is rising from a servile, submissive, and hopeless condition. It has acquired strength and intelligence; has gained the idea that it has rights that ought to be respected, and begins to assert and combine to support them.

“Each party in this warfare regards the subject from its own selfish interests. The capitalist supposes that gain to labor is loss to him,

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

and that he must look to his own interests first; that the cheaper the labor the larger his gains. Consequently it is for his interest to keep the price as low as possible. On the contrary, the laborer thinks that he loses what the capitalist gains, and, consequently, that it is for his interest to get as large wages as possible. From these opposite points of view their interests appear to be directly hostile. What one party gains the other loses; hence the conflict. Both are acting from selfish motives, and, consequently, must be wrong. Both parties see only half of the truth, and, mistaking that for the whole of it, they fall into a mistake ruinous to both. Each one stands on his own ground, and regards the subject wholly from his point of view and in the misleading light of his own selfishness. Passion inflames the mind and blinds the understanding; and when passion is aroused men will sacrifice their own interests to injure others, and both will suffer loss. They will wage continual warfare against each other; they will resort to all devices, and take advantage of every necessity to win a victory. Capital tries to starve the laborer into submission, like a beleaguered city; and hunger and want are most powerful weapons. Labor sullenly resists, and tries to destroy the value of capital by rendering

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

it unproductive. If necessity or interest compels a truce, it is a sullen one, and maintained with the purpose of renewing hostilities as soon as there is any prospect of success. Thus laborers and capitalists confront each other like two armed hosts, ready at any time to renew the conflict. *It will be renewed, without doubt, and continued with varying success until both parties discover that they are mistaken, that their interests are mutual, and can only be secured to the fullest extent by cooperation and giving to each the reward it deserves.* The capitalist and the laborer must clasp hands across the bottomless pit into which so much wealth and work has been cast.

“How this reconciliation is to be effected is a question that is occupying the minds of many wise and good men on both sides at the present time. Wise and impartial legislation will, no doubt, be an important agent in restraining blind passion and protecting all classes from insatiable greed; and it is the duty of every man to use his best endeavors to secure such legislation both in state and national governments. Organizations of laborers for protecting their own rights and securing a better reward for their labor, will have a great

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

influence. That influence will continue to increase as their temper becomes normal and firm, and their demands are based *on justice and humanity*. Violence and threats will effect no good. Dynamite, whether in the form of explosives or the more destructive force of fierce and reckless passion, will heal no wounds nor subdue any hostile feeling. Arbitration is, doubtless, the wisest and most practicable means now available to bring about amicable relations between these hostile parties and secure justice to both. Giving the laborer a share in the profits of the business has worked well in some cases, but it is attended with great practical difficulties which require more wisdom, self-control and genuine regard for the common interests of both parties than often can be found. Many devices may have a partial and temporary effect. But no permanent progress can be made in settling this conflict without restraining and finally removing its cause.

“Its real central cause is an inordinate love of self and the world, and that cause will continue to operate as long as it exists. It may be restrained and moderated, but it will assert itself when occasion offers. Every wise man must, therefore, seek to remove the cause, and as far as he can do it he will control effects. Purify the fountain, and

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

you make the whole stream pure and wholesome.

“There is a principle of universal influence that must underlie and guide every successful effort to bring these two great factors of human good which now confront each other with hostile purpose, into harmony. It is no invention or discovery of mine. It embodies a higher than human wisdom. It is not difficult to understand or apply. The child can comprehend it and act according to it. It is universal in its application, and wholly useful in its effects. It will lighten the burdens of labor and increase its rewards. It will give security to capital and make it more productive. It is simply the Golden Rule, embodied in these words: *‘Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.’*

“Before proceeding to apply this principle to the case in hand, let me call your special attention to it. It is a very remarkable law of human life which seems to have been generally overlooked by statesmen, philosophers and religious teachers. This rule embodies the whole of religion; it comprises all the precepts, commandments, and means of the future triumphs of good over evil, of truth over error, and the

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

peace and happiness of men, foretold in the glorious visions of the prophets. Mark the words. It does not merely say that it is a wise rule; that it accords with the principles of the Divine order revealed in the law and the prophets. *It embodies them all; it 'IS the law and the prophets.'* It comprises love to God. It says we should regard Him as we desire to have Him regard us; that we should do to Him as we wish to have Him do to us. If we desire to have Him love us with all His heart, with all His soul, with all His mind, and with all His strength, we must love Him in the same manner. If we desire to have our neighbor love us as he loves himself, we must love him as we love ourself. Here, then, is the universal and Divine law of human service and fellowship. It is not a precept of human wisdom; it has its origin in the Divine nature, and its embodiment in human nature. Now, let us apply it to the conflict between labor and capital.

“You are a capitalist. Your money is invested in manufactures, in land, in mines, in merchandise, railways, and ships, or you loan it to others on interest. You employ, directly or indirectly, men to use your capital. You cannot come to a just conclusion concerning your rights and duties and privileges by looking wholly at your own gains. The

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

glitter of the silver and gold will exercise so potent a spell over your mind that it will blind you to everything else. You can see no interest but your own. The laborer is not known or regarded as a man who has any interests you are bound to regard. You see him only as your slave, your tool, your means of adding to your wealth. In this light he is a friend so far as he serves you, an enemy so far as he does not. But change your point of view. Put yourself in his place; put him in your place. How would you like to have him treat you if you were in his place? Perhaps you have been there. In all probability you have, for the capitalist today was the laborer yesterday, and the laborer today will be the employer tomorrow. You know from lively and painful experience how you would like to be treated. Would you like to be regarded as a mere tool? As a means of enriching another? Would you like to have your wages kept down to the bare necessities of life? Would you like to be regarded with indifference and treated with brutality? Would you like to have your blood, your strength, your soul coined into dollars for the benefit of another? These questions are easy to answer. Everyone knows that he would rejoice to be treated kindly, to have his interests regarded, his rights recognized

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

and protected. Everyone knows that such regard awakens a response in his own heart. Kindness begets kindness; respect awakens respect. Put yourself in his place. Imagine that you are dealing with yourself, and you will have no difficulty in deciding whether you should give the screw another turn, that you may wring a penny more from the muscles of the worker, or relax its pressure, and, if possible, add something to his wages, and give him respect for his service. Do to him as you would have him do to you in changed conditions.

“You are a laborer. You receive a certain sum for a day’s work. Put yourself in the place of your employer. How would you like to have the men you employed work for you? Would you think it right that they should regard you as their enemy? Would you think it honest in them to slight their work, *to do as little and to get as much as possible*? If you had a large contract which must be completed at a fixed time or you would suffer great loss, would you like to have your workmen take advantage of your necessity to compel an increase of their wages? Would you think it right and wise in them to interfere with you in the management of your business? To dictate whom you should employ, and on what terms you should employ them? Would you not

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

rather have them do honest work in a kind and good spirit? Would you not be much more disposed to look to their interests, to lighten their labor, to increase their wages when you could afford to do so, and look after the welfare of their families, when you found that they regarded yours? I know that it would be so. It is true that men are selfish, and that some men are so mean and contracted in spirit that they cannot see any interest but their own; whose hearts, not made of flesh but of silver and gold, are so hard that they are not touched by any human feeling, and care not how much others suffer if they can make a cent by it. But they are the exception, not the rule. We are influenced by the regard and devotion of others to our interests. The laborer who knows that his employer feels kindly toward him, desires to treat him justly and to regard his good, will do better work and more of it, and will be disposed to look to his employer's interests as well as his own.

“I am well aware that many will think this Divine and humane law of doing to others as we would have them do to us, is impracticable in this selfish and worldly age. If both parties would be governed by it, everyone can see how happy would be the results. But, it will be said,

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

they will not. The laborer will not work unless compelled by want. He will take advantage of every necessity. As soon as he gains a little independence of his employer he becomes proud, arrogant and hostile. The employer will seize upon every means to keep the workmen dependent upon him, and to make as much out of them as possible. Every inch of ground which labor yields capital will occupy and entrench itself in it, and from its vantage bring the laborer into greater dependence and more abject submission. But this is a mistake. The history of the world testifies that when the minds of men are not embittered by intense hostility and their feelings outraged by cruel wrongs, they are ready to listen to calm, disinterested and judicious counsel. A man who employed a large number of laborers in mining coal told me that he had never known an instance to fail of a calm and candid response when he had appealed to honorable motives, as a man to man, both of whom acknowledged a common humanity. There is a recent and most notable instance in this city of the happy effect of calm, disinterested and judicious counsel in settling difficulties between employers and workmen that were disastrous to both.

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

“When the mind is inflamed by passion men will not listen to reason. They become blind to their own interests and regardless of the interests of others. *Difficulties are never settled while passion rages. They are never settled by conflict. One party may be subdued by power; but the sense of wrong will remain; the fire of passion will slumber ready to break out again on the first occasion.* But let the laborer or the capitalist feel assured that the other party has no wish to take any advantage, that there is a sincere desire and determination on both sides to be just and pay due regard to their common interests, and all the conflict between them would cease, as the wild waves of the ocean sink to calm when the winds are at rest. The laborer and the capitalist have a mutual and common interest. Neither can permanently prosper without the prosperity of the other. They are parts of one body. If labor is the arm, capital is the blood. Devitalize or waste the blood, and the arm loses its power. Destroy the arm, and the blood is useless. Let each care for the other, and both are benefited. *Let each take the Golden Rule as a guide, and all cause of hostility will be removed, all conflict will cease, and they will go hand in hand to do their work and reap their just reward.*”

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

If you have mastered the fundamentals upon which this lesson is based, you understand why it is that no public speaker can move his audience or convince men of his argument unless he, himself, believes that which he is saying.

You also understand why no salesman can convince his prospective purchaser unless he has first convinced himself of the merits of his goods.

Throughout this entire course one particular principle has been emphasized for the purpose of illustrating the truth that every personality is the sum total of the individual's *thoughts* and *acts* – that we come to resemble the nature of our dominating *thoughts*.

Thought is the only power that can systematically organize, accumulate and assemble facts and materials according to a definite plan. A flowing river can assemble dirt and build land, and a storm can gather and assemble sticks into a shapeless mass of debris, but neither storms nor river can *think*; therefore, the materials which they assemble are not assembled in

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

organized, definite form.

Man, alone, has the power to transform his *thoughts* into physical reality; man, alone, can dream and make his dreams come true.

Man has the power to create ideals and rise to their attainment.

How did it happen that man is the only creature on earth that knows how to use the power of *thought*? It “happened” because man is the apex of the pyramid of evolution, the product of millions of years of struggle during which man has risen above the other creatures of the earth *as the result of his own thoughts and their effects upon himself*.

Just when, where and how the first rays of *thought* began to flow into man’s brain no one knows, but we all know that thought is the power which distinguishes man from all other creatures; likewise, we all know that *thought* is the power that has enabled man to lift himself above all other creatures.

No one knows the limitations of the power of *thought*, or whether or not it has any limitations. Whatever man *believes* he can do he eventually does.

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

But a few generations back the more imaginative writers dared to write of the “horseless carriage,” and lo! – it became a reality and is now a common vehicle. Through the evolutionary power of *thought* the hopes and ambitious of one generation become a reality in the next.

The power of *thought* has been given the dominating position throughout this course, for the reason that it belongs in that position. Man’s dominating position in the world is the direct result of *thought*, and it must be this power that you, as an individual, will use in the attainment of *success*, no matter what may be your idea of what represents *success*.

You have now arrived at the point at which you should take inventory of yourself for the purpose of ascertaining what qualities you need to give you a well balanced and rounded out personality.

Fifteen major factors entered into the building of this course. Analyze yourself carefully, with the assistance of one or more other persons if you feel that you need it, for the purpose of ascertaining in which of the fifteen factors of this course you are the weakest, and then concentrate your efforts upon those particular lessons until you have fully developed those

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

factors which they represent.

PERSONAL ANALYSIS SERVICE

As a student of this course you are entitled to a continuation of the author's services for the purpose of making a complete Personal Analysis that will indicate your general efficiency and your understanding of the Fifteen Laws of Success.

To avail yourself of this service you must fill out the Personal Analysis Questionnaire, which accompanies the course, and mail it to the author, at the address shown on the Questionnaire.

You will, in due time, receive a graphic chart diagram which will show you, at a glance, the percentage to which you are entitled in connection with each of the Fifteen Laws. It will be both interesting and instructive to compare this analysis with the one which you, yourself, have made, through the aid of the chart shown in Lesson One.

The Questionnaire should not be filled out until after you have read all the lessons of this course at least once. Answer the questions correctly, and frankly, as near as you can. The data contained in your answers will be

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

strictly confidential, and will be seen by no one except the author of this philosophy.

Your analysis will be in the nature of a signed report, which may be used to great advantage in the marketing of your personal services, if you wish so to use it. This analysis will be the same, in every respect, as those for which the author made a charge of \$25.00 during the years he was engaged in research in connection with the organization of this course, and it may, under some circumstances, be worth many times this amount to you, as similar analyses have been to scores of people whom the author has served.

No charge is made for this analysis, as it is a part of the service to which each student of this course is entitled upon completion of the sixteen lessons and the payment of the nominal tuition fee charged for the course.

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

INDECISION

AN AFTER-THE-LESSON VISIT WITH THE AUTHOR



TIME!

Procrastination robs you of opportunity. It is a significant fact that no great leader was ever known to procrastinate. You are fortunate if AMBITION drives you into action, never permitting you to falter or turn back, once you have rendered a DECISION to go forward. Second by second, as the clock ticks off the distance TIME is running a race with YOU. Delay means defeat, because no man may ever make up a second of lost TIME. TIME is a master worker which heals the wounds of failure and disappointment and rights all wrongs and turns all mistakes into capital, but, it favors only those who kill off procrastination and remain in ACTION when decisions are to made.

Life is a great checker-board. The player opposite you is TIME.

If you hesitate you will be wiped off the board. If you keep moving you may win. The only real capital is TIME, but it is capital only when used.

You may be shocked if you keep accurate account of the TIME you waste in a single day.

Take a look at the picture above if you wish to know the fate of all who play carelessly with TIME.

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

THE PICTURE at the top of previous page tells a true story of one of the chief causes of FAILURE!

One of the players is “TIME” and the other is Mr. Average Man; let us call him YOU.

Move by move Time has wiped off Mr. Average Man’s men until he is finally cornered, where Time will get him, no matter which way he moves. INDECISION has driven him into the corner.

Ask any well informed salesman and he will tell you that indecision is the outstanding weakness of the majority of people. Every salesman is familiar with that time-worn alibi, “I will think it over,” which is the last trench-line of defense of those who have not the courage to say either yes or no. Like the player in the picture above, they cannot decide which way to move. Meanwhile, Time forces them into a corner where they can’t move.

The great leaders of the world were men and women of quick decision.

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

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

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

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

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

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

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

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

Imagination, alone, is not enough to insure success.

Millions of people have imagination and build plans that would easily bring them both fame and fortune, but those plans never reach the DECISION stage.

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

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

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

Martin W. Littleton was a poor lad who never saw the inside of a school house until he was past twelve years of age. His father took him to hear a great lawyer defend a murderer, in one of the southern cities. The speech made such a profound impression on the lad’s mind that he grabbed his father by the hand and said, “Father, one of these days I am going to become the ablest lawyer in America.”

That was a DEFINITE DECISION!

Today Martin W. Littleton accepts no fee under \$50,000.00, and it is said that he is kept busy all the time. He became an able lawyer because he reached a DECISION to do so.

Edwin C. Barnes reached a DECISION in his own mind to become the

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

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

Men of decision usually get all that they go after!

Well within the memory of this writer a little group of men met at Westerville, Ohio, and organized what they called the Anti-Saloon League. Saloon men treated them as a joke. People, generally, made fun of them. But, they had reached a decision.

That decision was so pronounced that it finally drove the powerful saloon men into the corner.

William Wrigley, Jr., reached a decision to devote his entire business

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

career to the manufacture and sale of a five-cent package of chewing gum. He has made that decision bring him financial returns running into millions of dollars a year.

Henry Ford reached a decision to manufacture and sell a popular priced automobile that would be within the means of all who wished to own it. That decision has made Ford the most powerful man on earth and brought travel opportunity to millions of people.

All these men had two outstanding qualities: A DEFINITE PURPOSE and a firm DECISION to transform that purpose into reality.

The man of DECISION gets that which he goes after, no matter how long it takes, or how difficult the task. An able salesman wanted to meet a Cleveland banker. The banker would not see him. One morning this salesman waited near the banker's house until he saw him get into his automobile and start down town.

Watching his opportunity, the salesman drove his own automobile into

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

the banker's, causing slight damage to the automobile. Alighting from his own car, he handed the banker his card, expressed regret on account of the damage done, but promised the banker a new car exactly like the one that had been damaged. That afternoon a new car was delivered to the banker, and out of that transaction grew a friendship that terminated, finally, in a business partnership which still exists.

The man of DECISION cannot be stopped!

The man of INDECISION cannot be started! Take your own choice.

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

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

When Columbus began his famous voyage he made one of the most far-reaching DECISIONS in the history of mankind. Had he not remained firm on that decision the freedom of America, as we know it today, would never have been known.

Take notice of those about you and observe this significant fact – THAT THE SUCCESSFUL MEN AND WOMEN ARE THOSE WHO REACH DECISIONS QUICKLY AND THEN STAND FIRMLY BY THOSE DECISIONS AFTER THEY ARE MADE.

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

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

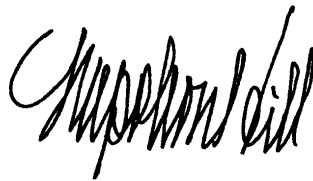
No matter who you are or what may be your lifework, you are playing checkers with TIME! It is always your next move. Move with quick

VOLUME XVI: LESSON SIXTEEN – THE GOLDEN RULE

DECISION and Time will favor you. Stand still and Time will wipe you off the board.

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

END



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