



# The Campbell M Gold Newsletter

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**Campbell M Gold**

**Consultant**

**Self-Help and personal Development through  
New Thinking, and Hypnosis and Subliminal  
Programs**

**Just the Facts...**

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## **Welcome**

Welcome to the next part of the "Eight Pillars of Prosperity", by James Allen.

As always, no hugs, just the facts... in this case, the facts as presented by Allen in 1911 - so let's jump right in...

Kind regards,

**Campbell M Gold**

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## **Looking Back To Move Forward**

**EIGHT PILLARS**

**OF**

**PROSPERITY**

**by**

**James Allen**

(1911)

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## Part 2

### First Pillar - Energy

Energy is the working power in all achievement. Inert coal it converts into fire, and water it transmutes into steam; it vivifies and intensifies the commonest talent until it approaches to genius, and when it touches the mind of the dullard, it turns into a living fire that which before was sleeping in inertia.

Energy is a moral virtue, its opposing vice being laziness. As a virtue, it can be cultivated, and the lazy man can become energetic by forcibly arousing himself to exertion. Compared with the energetic man, the lazy man is not half alive. Even while the latter is talking about the difficulty of doing a thing, the former is doing it. The active man has done a considerable amount of work before the lazy man has roused himself from sleep. While the lazy man is waiting for an opportunity, the active man has gone out, and met and utilized half a dozen opportunities. He does things while the other is rubbing his eyes.

Energy is one of the primary forces: without it nothing can be accomplished. It is the basic element in all forms of action. The entire universe is a manifestation of tireless, though inscrutable energy. Energy is, indeed, life, and without it there would be no universe, no life. When a man has ceased to act, when the body lies inert, and all the functions have ceased to act, then we say he is dead; and in so far as a man fails to act, he is so far dead. Man, mentally and physically, is framed for action, and not for swinish ease. Every muscle of the body (being a lever for exertion) is a rebuke to the lazy man. Every bone and nerve is fashioned for resistance; every function and faculty is there for a legitimate use. All things have their end in action; all things are perfected in use.

This being so, there is no prosperity for the lazy man, no happiness, no refuge and no rest; for him, there is not even the ease which he covets, for he at last becomes a homeless outcast, a troubled, harried, despised man, so that the proverb wisely puts it that "The lazy man does the hardest work", in that, avoiding the systematic labour of skill, he brings upon himself the hardest lot.

Yet energy misapplied is better than no energy at all. This is powerfully put by St. John in the words: "I would have you either hot or cold; if you are lukewarm I will spew you out of my mouth". The extremes of heat and cold here symbolize the transforming agency of energy, in its good and bad aspects.

The lukewarm stage is colourless, lifeless, useless; it can scarcely be said to have either virtue or vice, and is merely barren empty, fruitless. The man who applies his abounding energy to bad ends, has, at the very power with which he strives to acquire his selfish ends, will bring upon him such difficulties, pains, and sorrows, that will compel him to learn by experience, and so at last to refashion his base of action. At the right moment, when his mental eyes open to better purposes, he will turn round and cut new and proper channels for the outflow of his power, and will then be just as strong in good as he formerly was in evil. This truth is beautifully crystallized in the old proverb, "The greater the sinner, the greater the saint".

Energy is power, and without it there will be no accomplishment; there will not even be virtue, for virtue does not only consist of not doing evil, but also, primarily, of doing good. There are those who try, yet fail through insufficient energy. Their efforts are too feeble to produce positive results. Such are not vicious, and because they never do any deliberate harm, are usually spoken of as good men that fail. But to lack the initiative to do harm is not to be good; it is only to be weak and powerless. He is the truly good man who, having the power to do evil, yet chooses to direct his energies in ways that are good. Without a considerable degree of energy, therefore, there will be no moral power. What good there is, will be latent and sleeping; there will be no going forth of good, just as there can be no mechanical motion without the motive power.

Energy is the informing power in all doing in every department of life, and whether it be along material or spiritual lines. The call to action, which comes not only from the soldier but from the lips or pen of every teacher in every grade of thought, is a call to men to rouse their sleeping energy, and to do vigorously the task in hand. Even the men of contemplation and meditation never cease to rouse their disciples to exertion in meditative thought, is a call to men to rouse their sleeping energy, and to do vigorously the task in hand. Even the men of contemplation and meditation never cease to rouse their disciples to exertion in meditative thought. Energy is alike needed in all spheres of life, and not only are the rules of the soldier, the engineer and the merchant rules of action, but nearly all the precepts of the saviours, sages, and saints are precepts of *doing*.

The advice of one of the Great Teachers to his disciples - "Keep wide awake", tersely expresses the necessity for tireless energy if one's purpose is to be accomplished, and is equally good advice to the salesman as to the saint. "Eternal vigilance is the price of liberty", and liberty is the reaching of one's fixed end. It was the same Teacher that said: "If anything is to be done, let a man do it at once; let him attack it vigorously!" The wisdom of this advice is seen when it is remembered that action is creative, that increase and development follow upon legitimate use. To get more energy we must use to the full that which we already possess. Only to him that that is given. Only to him that puts his hand vigorously to some task does power and freedom come.

But energy, to be productive, must not only be directed towards good ends, it must be carefully controlled and conserved. "The conservation of energy" is a modern term expressive of that principle in nature by which no energy is wasted or lost, and the man whose energies are to be fruitful in results must work intelligently upon this principle. Noise and hurry are so much energy running to waste. "More haste, less speed". The maximum of noise usually accompanies the minimum of accomplishment. With much talk there is little doing. Working steam is not heard. It is the escaping steam which makes a great noise. It is the concentrated powder which drives the bullet to its mark.

In so far as a man intensifies his energies by conserving them, and concentrating them upon the accomplishment of his purpose, just so far does he gain quietness and silence, in response and calmness. It is great delusion that noise means power. There is no great baby than the blustering boaster. Physically a man, he is but an infant mentally, and having no strength to anything, and no work to show, he tries to make up for it by loudly proclaiming what he has done, or could do.

"Still waters run deep," and the great universal forces are inaudible. Where calmness is, there is the greatest power. Calmness is the sure indication of a strong, well trained, patiently disciplined mind. The calm man knows his business, be sure of it. His words are few, but they tell. His schemes are well planned, and they work true, like a well balanced machine. He sees a long way ahead, and makes straight for his object. The enemy, Difficulty, he converts into a friend, and makes profitable use of him, for he has studied well how to "agree with his adversary while he is in the way with him", Like a wise general, he has anticipated all emergencies. Indeed, he is *the man who is prepared beforehand*. In his meditations, in the counsels of his judgement, he has conferred with causes, and has caught the bent of all contingencies. He is never taken by surprise; is never in a hurry, is safe in the keeping of his own steadfastness, and is sure of his ground. You may think you have got him, only to find, the next moment, that you have tripped in your haste, and that he has got you, or rather that you, wanting calmness, have hurried yourself into the dilemma which you had prepared for him. Your impulse cannot do battle with his deliberation, but is foiled at the first attack; your uncurbed energy cannot turn aside the wisely directed steam of his concentrated power. He is "armed at all points". By a mental JuJitsu acquired through self discipline, he meets opposition in such a way that it destroys itself. Upbraid him with angry words, and the reproof hidden in his gentle reply searches to the very heart of your folly, and the fire of your anger sinks into the ashes of remorse. Approach him with a vulgar familiarity, and his look at once fill you with shame, and brings you back to your senses. As he is prepared for all events, so he is ready for all men; though no men are ready for him. All weaknesses are betrayed in his presence, and he commands by an inherent force which calmness has rendered habitual and unconscious.

Calmness, as distinguished from the dead placidity of languor, is the acme of concentrated energy. There is a focused mentality behind it. In agitation and excitement the mentality is dispersed. It is irresponsible, and is without force or weight. The fussy, peevish, irritable man has no influence. He repels, and not attracts. He wonders why his "easy going" neighbour succeeds, and is sought after,

while he, who is always hurrying, worrying and troubling the miscalls it *striving*, falls and is avoided. His neighbour, being a calmer man, not more easy going but more deliberate, gets through more work, does it more skillfully, and is more self possessed and manly. This is the reason of his success and influence. His energy is controlled and used, while the other man's energy is dispersed and abused. Energy, then, is the first pillar in the temple of prosperity, and without it, as the first and most essential equipment, there can be no prosperity. No energy means no capacity; there is no manly self respect and independence. Amongst the unemployed will be found many who are unemployable through sheer lack of this first essential of work energy. The man that stands many hours a day at a street corner with his hands in his pockets and a pipe in his mouth, waiting for some one to treat him to a glass of beer, is little likely to find employment, or to accept it should it come to him. Physically flabby and mentally inert, he is every day becoming more so, is making himself more unfit to work, and therefore unfit to live. The energetic man may pass through temporary periods of unemployment and suffering, but it is impossible for him to become one of the permanently unemployed. He will either find work or make it, for inertia is painful to him, and work is a delight; and he who delights in work will not long remain unemployed. The lazy man does not wish to be employed. He is in his element when doing nothing. His chief study is how to avoid exertion. To vegetate in semi torpor is his idea of happiness. He is unfit and unemployable. Even the extreme Socialist, who places all unemployment, at the door of the rich, would discharge a lazy, neglectful and unprofitable servant, and so add one more to the arm of the unemployed; for laziness is one of the lowest vices repulsive to all active, right minded men.

But energy is a composite power. It does not stand alone. Involved in it are qualities which go to the making of vigorous character and the production of prosperity. Mainly, these qualities are contained in the four following characteristics:

1. Promptitude
2. Vigilance
3. Industry
4. Earnestness

The pillar of energy is therefore a concrete mass composed of these four tenacious elements. They are through, enduring, and are calculated to withstanding the wildest weather of adversity. They all make for life, power, capacity, and progress.

**Promptitude** is valuable possession. It begets reliability. People who are alert, prompt, and punctual are relied upon. They can be trusted to do their duty, and to do it vigorously and well. Masters who are prompt are a tonic to their employees, and a whip to those who are inclined to shirk. They are a means of wholesome discipline to those who would not otherwise discipline themselves. Thus while aiding their own usefulness and success, they contribute to the usefulness and success of others. The perfunctory worker, who is ever procrastinating, and is always behind time, becomes a nuisance, if not go himself, to others, and his services come to be regarded as of little economic value. Deliberation and dispatch, handmaids of promptitude, are valuable aids in the achievement of prosperity. In ordinary business channels, alacrity is a saving power, and promptness spells profit. It is doubtful whether a confirmed procrastinator ever succeeded in business. I have not yet met one such, though I have known many who have failed.

**Vigilance** is the guard of all the faculties and powers of the mind. It is the detective that prevents the entrance of any violent and destructive element. It is the close companion and protector of all success, liberty, and wisdom. Without this watchful attitude of mind, a man is a fool, and there is no prosperity for a fool. The fool allows his mind to be ransacked and robbed of its gravity, serenity, and judgement by mean thoughts and violent passions as they come along to molest him. He is never on his guard, but leaves open the doors of his mind to every nefarious intruder. He is so weak and unsteady as to be swept off his balance by every gust of impulse that overtakes him. He is an example to others of what they should not be. He is always a failure, for the fool is an offence to all men, and there is no

society that can receive him with respect. As wisdom is the acme of strength, so folly is the other extreme of weakness.

The lack of vigilance is shown in thoughtlessness and in a general looseness in the common details of life. Thoughtlessness is built another name for folly. It lies at the root of a great deal of failure and misery. No one who aims at any kind of usefulness and prosperity (for usefulness in the body politic and prosperity to one's self cannot be served) can afford to be asleep with regard to his actions and the effect of those actions on other and reactively on himself. He must, at the outset of his career, wake up to a sense of his personal responsibility. He must know that wherever he is - in the home, the counting house, the pulpit, the store, in the schoolroom or behind the counter, in company or alone, at work or at play his conduct will materially affect his career for good or bad; for there is a subtle influence in behaviour which leaves its impression every man, woman, and child that it touches, and that impress is the determining factor in the attitude of persons towards one another. It is for the reason that the cultivation of good manners plays such an important part in all coherent society. If you carry about with you a disturbing or disagreeable mental defect, it needs not to be named and known to work its poison upon your affairs. Its corrosive influence will eat into all your efforts, and disfigure your happiness and prosperity, as powerful acid eats into and disfigures the finest steel. On the other hand, if you carry about an assuring and harmonious mental excellence, it needs not that those about you understand it to be influenced by it. They will be drawn towards you in good -will, often without knowing why, and that good quality will be the most powerful sport in all your affairs, bringing you friends and opportunities, and greatly aiding in the success of all your enterprises. It will even right your minor incapacities; covering a multitude of faults.

Thus we receive at the hands of the world according to the measure of our giving. For bad, bad; for good, good. For defective conduct, indifferent influence and imperfect success; for superior conduct lasting power and consummate achievement. We act, and the world responds. When the foolish man fails, he blames other, and sees no error in himself; but the wise man watches and corrects himself, and so is assured of success.

The man whose mind is vigilant and alert, has thereby a valuable equipment in the achievement of his aims; and if he be fully alive and wideawake on all occasions, to all opportunities, and against all marring defects of character, what event, what circumstance, what enemy shall overtake him and find him unprepared? What shall prevent him from achieving the legitimate and at which he aims? Industry brings cheerfulness and plenty. Vigorously industrious people are the happiest members of the community. They are not always the richest, if by riches is meant a superfluity of money; but they are always the most lighthearted and joyful, and the most satisfied with what they do and have, and are therefore the richer, if by richer we mean more abundantly blessed. Active people have no time for moping and brooding, or for dwelling selfishly upon their ailments and troubles. Things most used are kept the brightest, and people most employed best retain their brightness and buoyancy of spirit. Things unused tarnish quickest; and the time killer is attacked with ennui and morbid fancies. To talk of having to "kill time" is almost like a confession of imbecility; for who, in the short life at his disposal, and in a world so flooded with resources of knowledge with sound heads and good hearts can fill up every moment of every day usefully and happily, and if they refer to time at all, it is to the effect that it is all too short to enable them to do all that they would like to do.

**Industry**, too, promoted health and well being. The active man goes to bed tired every night; his rest is sound and sweet, and he wakes up early in the morning, fresh and strong for another day's delightful toil. His appetite and digestion are good. He has an excellent sauce in recreation, and a good tonic in toil. What companionship can such a man have with moping and melancholy? Such morbid spirits hang around those who do little and dine excessively. People who make themselves useful to the community, receive back from the community their full share of health, happiness, and prosperity. They brighten the daily task, and keep the world moving. They are the gold of the nation and the salt of the earth.

"**Earnestness**", said a Great Teacher, "is the path of immortality. They who are in earnest do not die; they who are not in earnest are as if dead already". Earnestness is the dedication of the entire mind to its task. We live only in what we do. Earnest people are dissatisfied with anything short of the highest excellence in whatever they do, and they always reach that excellence. They are so many that are careless and half hearted, so satisfied with a poor performance, that the earnest ones shine apart as

it were, in their excellence. They are always plenty of "vacancies" in the ranks of usefulness and service for earnest people. There never was, and never will be, a deeply earnest man or woman who did not fill successfully some suitable sphere. Such people are scrupulous, conscientious, and painstaking, and cannot rest in ease until the very best is done, and the whole world is always on the lookout to reward the best. It always stands ready to pay the full price, whether in money, fame, friends, influence, happiness, scope or life, for that which is of surpassing excellence, whether it be in things material, intellectual, or spiritual. What ever you are - whether shopkeeper or saintly teacher you can safely give the very best to the world without any doubt or misgiving. If the indelible impress of your earnestness be on your goods in the one case, or on your words in the other, your business will flourish, or your precepts will live.

Earnest people make rapid progress both in their work and their character. It is thus that they live, and "do not die", for stagnation only is death, and where there is incessant progress and ever ascending excellence, stagnation and health are swallowed up in activity and life. Thus is the making and masonry of the First pillar explained. He who builds it well, and sets it firm and straight, will have a powerful and enduring support in the business of his life.

**Continued in next issue...**

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