



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...

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

Looking Back To Move Forward

EIGHT PILLARS

OF

PROSPERITY

by

James Allen

(1911)

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Part 3

Second Pillar - Economy

It is said of Nature that she knows no vacuum. She also knows no waste. In the divine economy of Nature everything is conserved and turned to good account. Even excreta are chemically transmuted, and utilized in the building up of new forms. Nature destroys every foulness, not by annihilation, but by transmutation, by sweetening and purifying it, and making it serve the ends of things beautiful, useful and good.

That economy which, in nature is a universal principle, is in man a moral quality and it is that quality by which he preserves his energies, and sustains his place as a working unit in the scheme of things.

Financial economy is merely a fragment of this principle, or rather it is a material symbol of that economy which is purely mental, and its transmutations spiritual. The financial economist exchanges coppers for silver, silver for gold, gold for notes, and the notes he converts into the figures of a bank account. By these conversions of money into more readily transmissible forms he is the gainer in the financial management of his affairs. The spiritual economist transmutes passions into intelligence, intelligence into principles, principles into wisdom, and wisdom is manifested in actions which are few but of powerful effect. By all these transmutations he is the gainer in character and in the management of his life.

True economy is the middle way in all things, whether material or mental, between waste and undue retention. That which is wasted, whether money or mental energy, is rendered powerless; that which is selfishly retained and hoarded up, is equally powerless. To secure power, whether of capital or mentality, there must be concentration, but concentration must be followed by legitimate use. The gathering up of money or energy is only a means; the end is use; and it is use only that produces power.

An all round economy consists in finding the middle way in the following seven things: *Money, Food, Clothing, Recreation, Rest, Time and Energy.*

Money is the symbol of exchange, and represents purchasing power. He who is anxious to acquire financial wealth as well as he who wishes to avoid debt - must study how to apportion, his expenditure in accordance with his income, so as to leave a margin of ever increasing working capital, or to have a little store ready in hand for any emergency. Money spent in thoughtless expenditure - in worthless pleasures or harmful luxuries - is money wasted and power destroyed; for, although a limited and subordinate power, the means and capacity for legitimate and virtuous purchase is, nevertheless, a power, and one that enters largely into the details of our everyday life. The spendthrift can never become rich, but if he begin with riches, must soon become poor. The miser, with all his stored away gold, cannot be said to be rich, for he is in want, and his gold, lying idle, is deprived of its power of purchase. The thrifty and prudent are on the way to riches, for while they spend wisely they save carefully, and gradually enlarge their spheres as their growing means allow.

The poor man who is to become rich must begin at the bottom, and must not wish, nor try to appear affluent by attempting something far beyond his means. There is always plenty of room and scope at the bottom, and it is a safe place from which to begin, as there is nothing below, and everything above. Many a young business man comes at once to grief by swagger and display which he foolishly imagines are necessary to success, but which, deceiving no one but himself, lead quickly to ruin. A modest and true beginning, in any sphere, will better ensure success than an exaggerated advertisement of one's standing and importance. The smaller the capital, the smaller should be the sphere of operations. Capital and scope are hand and glove, and they should fit. Concentrate your capital within the circle of its working power, and however circumscribed that circle may be it will

continue to widen and extend as the gathering momentum of power presses for expression. Above all take care always to avoid the two extremes of parsimony and prodigality.

Food represents life, vitality, and both physical and mental strength. There is a middle way in eating and drinking, as in all else. The man who is to achieve prosperity must be well nourished, but not overfed. The man that starves his body, whether through miserliness or asceticism (both forms of false economy), diminishes his mental energy, and renders his body too enfeebled to be the instrument for any strong achievement. Such a man courts sickly mindedness, a condition conducive only to failure.

The glutton, however, destroys himself by excess. His bestialized body becomes a stored up reservoir of poisons, which attract disease and corruption, while his mind becomes more and more brutalized and confused, and therefore more incapable. Gluttony is one of the lowest and most animal vices, and is obnoxious to all who pursue a moderate course.

The best workers and most successful men are they who are most moderate in eating and drinking. By taking enough nourishment, but not too much, they attain the maximum physical and mental fitness. Beings thus well equipped by moderation, they are enabled to vigorously and joyfully fight the battle of life.

Clothing is covering and protection for the body, though it is frequently wrested from this economic purpose, and made a means of vain display. The two extremes to be avoided here are negligence and vanity. Custom cannot, and need not, be ignored; and cleanliness is all important.

The illdressed, unkempt man or woman invites failure and loneliness. A man's dress should harmonize with his station in life, and it should be of good quality, and be well made and appropriate. Clothing should not be cast aside while comparatively new, but should be well worn. If a man be poor, he will not lose in either self respect or the respect of others by wearing threadbare clothing if it be clean and his whole body be clean and neat. But vanity, leading to excessive luxury in clothing, is a vice which should be studiously avoided by virtuous people. I know a lady who had forty dresses in her wardrobe; also a man who had twenty walking sticks, about the same number of hats, and some dozen mackintoshes; while another had some twenty or thirty pairs of boots. Rich people who thus squander money on piles of superfluous clothing, are courting poverty, for it is waste, and waste leads to want. The money so heedlessly spent could be better used, for suffering abounds and charity is noble.

An obtrusive display in clothing and jewellery bespeaks a vulgar and empty mind. Modest and cultured people are modest and becoming in their dress, and their spare money is wisely used in further enhancing their culture and virtue. Education and progress are of more importance to them than vain and needless apparel; and literature, art, and science are encouraged thereby. A true refinement is in the mind and behaviour, and a mind adorned with virtue and intelligence cannot add to its attractiveness though it may detract from it) by an ostentatious display of the body. Time spent in uselessly adorning the body could be more fruitfully employed. Simplicity in dress, as in other things, is the best. It touches the point of excellence in usefulness, comfort, and bodily grace, and bespeaks true taste and cultivated refinement.

Recreation is one of the necessities of life. Every man and women should have some definitive work as the main object of life, and to which a considerable amount of time should be devoted, and he should only turn from it at given and limited periods for recreation and rest. The object of recreation is greater buoyancy of both body and mind, with an increase of power in one's serious work. It is, therefore, a means, not an end; and this should ever be born in mind, for, to many, some forms of recreation innocent and good in themselves - become so fascinating that they are in danger of making them the end of life, and of thus abandoning duty for pleasure. To make of life a ceaseless round of games and pleasures, with no other object in life, is to turn living upside down, as it were, and it produces monotony and enervation. People who do it are the most unhappy of mortals, and suffer from languor, ennui, and peevishness. As sauce is an aid to digestion, and can only lead to misery when made the work of life. When a man has done his day's duty he can turn to his recreation with a free mind and a light heart, and both his work and his pleasure will be to him a source of happiness.

It is a true economy in this particular neither to devote the whole of one's time to work nor to recreation, but to apportion to each its time and place; and so fill out life with those changes which are necessary to a long life and a fruitful existence.

All agreeable changes is recreation and the mental worker will gain both in the quality and, quantity of his work by laying it down at the time appointed for restful and refreshing recreation; while the physical worker will improve in every way by turning to some form of study as a hobby or means of education.

As we do not spend all our time in eating or sleeping or resting, neither should we spend it in exercise or pleasure, but should give recreation its proper place as a natural tonic in the economic scheme of our life.

Rest is for recuperation after toil. Every self respecting human being should do sufficient work every day to make his sleep restful and sweet, and his rising up fresh and bright.

Enough sleep should be taken, but not too much, over indulgence on the one hand, or deprivation on the other, are both harmful. It is an easy matter to find out how much sleep one requires. By going to bed early, and getting up early (rising a little earlier every morning if one has been in the habit of spending long hours in bed), one can very soon accurately gauge and adjust the number of hours he or she requires for complete recuperation. It will be found as the sleeping hours are shortened that the sleep becomes more and more sound and sweet, and the waking up more and more alert and bright. People who are to prosper in their work must not give way to ignoble ease and over indulgence in sleep. Fruitful labour, and not ease, is the true end of life, and ease is only good in so far as it subserves the ends of work. Sloth and prosperity can never be companions can never even approach each other. The sluggard will never overtake success, but failure will speedily catch up with him, and leave him defeated. Rest is to fit us for greater labour, and not to pamper us in indolence. When the bodily vigour is restored, the end of rest is accomplished. A perfect balance between labour and rest contributes considerably to health, happiness, and prosperity.

Time is that which we all possess in equal measure. The day is not lengthened for any man. We should therefore see to it that we do not squander its precious minutes in unprofitable waste. He who spends his time in self indulgence and the pursuit of pleasure, presently finds himself old, and nothing has been accomplished. He who fills full with useful pursuits the minutes as they come and go, grows old in honour and wisdom, and prosperity abides with him. Money wasted can be restored; health wasted can be restored; but time wasted can never be restored.

It is an old saying that "time is money". It is, in the same way, health, and strength, and talent, and genius, and wisdom, in accordance with the manner in which it is used; and to properly use it, the minutes must be seized upon as they come, for once they are past they can never be recalled. The day should be divided into portions, and everything - work, leisure, meals, recreation - should be attend to in its proper time; and the time of *preparation* should not be overlooked or ignored. Whatever a man does, he will do it better and more successfully by utilizing some small portion of the day in preparing his mind for his work. The man who gets up early in order to think and plan, that he may weigh and consider and forecast, will always manifest greater skill and success in his particular pursuit, than the man who lives in bed till the last moment, and only gets up just in time to begin breakfast. An hour spend in this way before breakfast will prove of the greatest value in making one's efforts fruitful. It is a means of calming and clarifying the mind, and of focussing one's energies so as to render them more powerful and effective. The best and most abiding success is that which is made before eight o'clock in the morning. He who is at his business at six o'clock, will always other conditions being equal be a long way ahead of the man who is in bed at eight. The lie a bed heavily handicaps himself in the race of life. He gives his earlyrising competitor two or three hours start every day.

How can he ever hope to win with such a self imposed tax upon his time? At the end of a year that two or three hours start every day is shown in a success which is the synthesis of accumulated results. What, then, must be the difference between the efforts of these two men at the end, say, of twenty years! The lieabed, too, after he gets up is always in a hurry trying to regain lost time, which results in more loss of time, for hurry always defeats its own end. The early rise, who thus economises his time,

has no need to hurry, for he is always ahead of the hour, is always well up with his work; he can well afford to be calm and deliberate, and to do carefully and well whatever is in hand, for his good habit shows itself at the end of the day in the form of a happy frame of mind, and in bigger results in the shape of work skillfully and successfully done.

In the economizing of time, too, there will be many things which a man will have to eliminate from his life; some of things and pursuits which he loves, and desires to retain, will have to be sacrifice to the main purpose of his life. The studied elimination of nonessentials from one's daily life is a vital factor in all great achievement. All great men are adepts in this branch of economy, and it plays an important part in the making of their greatness. It is a form of economy which also enters into the mind, the actions, and the speech, eliminating from them all that is superfluous, and that impedes, and does not subserve, the end aimed at. Foolish and unsuccessful people talk carelessly and aimlessly, act carelessly and aimlessly, and allow everything that comes along good, bad, and different to lodge in their mind.

The mind of the true economist is a sieve which lets everything fall through except that which is of use to him in the business of his life. He also employs only necessary words, and does only necessary actions, thus vastly minimizing friction and waste of power.

To go to bed betime and to get up betime, to fill in every working minute with purposeful thought and effective action, this is the true economy of time.

Energy is economized by the formation of good habits. All vices are a reckless expenditure of energy. Sufficient energy is thoughtlessly wasted in bad habits to enable men to accomplish the greatest success, if conserved and used in right directions. If economy be practiced in the six points already considered, much will be done in the conservation of one's energies, but a man must go still further, and carefully husband his vitality by the avoidance of all forms of physical self indulgences and impurities, but also all those mental vices such as hurry, worry, excitement, despondency, anger, complaining and envy - which deplete the mind and render it unfit for any important work or admirable achievement. They are common forms of mental dissipation which a man of character should study how to avoid and overcome. The energy wasted in frequent fits of bad temper would, if controlled and properly directed, give a man strength of mind, force of character, and much power to achieve. The angry man is a strong man made weak by the dissipation of his mental energy. He needs self control to manifest his strength. The calm man is always his superior in any department of life, and will always take precedence of him, both in his success, and in the estimation of others. No man can afford to disperse his energies in fostering bad habits and bad tendencies of mind. Every vice, however, apparently small will tell against him in the battle of life. Every harmful self indulgence will come back to him in the form of some trouble or weakness. Every moment of riot or of pandering to his lower inclinations will make his progress more laborious, and will hold him back from scaling the high heaven of his wishes for achievement. On the other hand, he who economizes his energies, and bends them towards the main task of his life, will make rapid progress, and nothing will prevent him from reaching the golden city of success.

It will be seen that economy is something far more profound and far reaching than the mere saving of money. It touches every part of our nature and every phase of our life. The old saying, "Take care of the pence, and the pounds will take care of themselves", may be regarded as a parable, for the lower passions as native energy; it is the abuse of that energy that is bad, and if this personal energy be taken care of and stored up and transmuted, it reappears as force of character. To waste this valuable energy in the pursuit of vice is like wasting the pence, and so losing the pounds, but to take care of it for good uses is to store up the pence of passions, and so gain the golden pounds of good. Take care, therefore, of the lower energies, and the higher achievements will take care of themselves.

The Pillar of Economy, when soundly built, will be found to be composed largely of these four qualities:

1. Moderation
2. Efficiency

3. Resourcefulness

4. Originality

Moderation is the strong core of economy. It avoids extremes, finding the middle way in all things. It also consists in abstaining from the unnecessary and the harmful. There can be no such things as moderation in that which is evil, for that would be excess. A true moderation abstains from evil. It is not a moderate use of fire to put our hands into it, but to warm them by it at a safe distance. Evil is a fire that will burn a man though he but touch it. A harmful luxury is best left severely alone. Smoking, snuff taking, alcoholic drinking, gambling, and other such common vices, although they have dragged thousands down to ill health, misery, and failure, have never helped one towards health, happiness and success. The man who eschews them will always be head of the man that pursues them, their talents and opportunities being equal. Healthy, happy, and long lived people are always moderate and abstemious in their habits. By moderation the life forces are preserved; by excess they are destroyed. Men, also, who carry moderation into their thoughts, allaying their passions and feelings, avoiding all unwholesome extremes and morbid sensations and sentiments, add knowledge and wisdom to happiness and health, and thereby attain to the highest felicity and power. The immoderate destroy themselves by their own folly. They weaken their energies and stultify their capabilities, and instead of achieving an abiding success, reach only, at best, a fitful and precarious prosperity.

Efficiency proceeds from the right conservation of one's forces and powers. All skill is the use of concentrated energy. Superior skill, as talent and genius, is a higher degree of concentrated force. Men are always skillful in that which they love, because the mind is almost ceaselessly centered upon it. Skill is the result of that mental economy which transmutes thought into invention and action. There will be no prosperity without skill, and one's prosperity will be in the measure of one's skill. By a process of natural selection, the inefficient fall in to their right places. Among the badly paid or unemployed; for who will employ a man who cannot, or will not, do his work properly? An employer may occasionally keep such a man out of charity; but this will be exceptional; as places of business, offices, households, and all centers of organized activity, are not charitable institutions, but industrial bodies which stand or fall but the fitness and efficiency of their individual members.

Skill is gained by thoughtfulness and attention. Aimless and inattentive people are usually out of employment - to wit, the loungee at the street corner. They cannot do the simplest thing properly, because they will not rouse up the mind to thought and attention. Recently an acquaintance of mine employed a tramp to clean his windows, but the man had refrained from work and systematic thought for so long that he had become incapable of both, and could not even clean a window. Even when shown how to do it, he could not follow the simple instructions given. This is an instance, too, of the fact that the simplest thing requires a measure of skill in the doing. Efficiency largely determines a man's place among his fellows, and leads one on by steps to higher and higher positions as greater powers are developed. The good workman is skillful, with his tools, while the good man is skillful with his thoughts. Wisdom is the highest form of skill. Aptitude in incipient wisdom. There is *one* right way of doing everything, even the smallest, and a thousand wrong ways. Skill consists in finding the one right way, and adhering to it. The inefficient bungle confusedly about among the thousand wrong ways, and do not adopt the right even when it is pointed out to them. They do this in some cases because they think, in their ignorance, that they know best, thereby placing themselves in a position where it becomes impossible to learn, even though it be only to learn how to clean a window or sweep a floor. Thoughtlessness and inefficiency are all too common. There is plenty of room in the world for common. There is plenty of room in the world for thoughtful and efficient people. Employers of labour know how difficult it is to get the best workmanship. The good workman, whether with tools or brain, whether with speech or thought, will always find a place for the exercise of his skill.

Resourcefulness is the outcome of efficiency. It is an important element in prosperity, for the resourceful man is never confounded. He may have many falls, but he will always be equal to the occasion, and will be on his feet again immediately. Resourcefulness has its fundamental cause in the conservation of energy. It is energy transmuted. When a man cuts off certain mental or bodily vices which have been depleting him of his energy, what becomes of the energy so conserved? It is not destroyed or lost, for energy can never be destroyed or lost. It becomes productive energy. It reappears in the form of fruitful thought. The virtuous man is always more successful than the vicious man because he is teeming with resources. His entire mentality is alive and vigorous, abounding with

stored up energy. What the vicious man wastes in barren indulgence, the virtuous man uses in fruitful industry. A new life and a new world, abounding with all fascinating pursuits and pure delights, open up to the man who shuts himself off from the old world of animal vice, and his place will be assured by the resources which will well up within him. Barren seed perishes in the earth; there is no place for it in the fruitful economy of nature. Barren minds sink in the struggle of life. Human society makes for good, and there is no room in it for the emptiness engendered by vice.

But the barren mind will not sink for ever. When it wills, it can become fruitful and regain itself. By the very nature of existence, by the eternal law of progress, the vicious man *must* fall; but having fallen, he can rise again. He can turn from vice to virtue, and stand, self respecting and secure, upon his own resources. The resourceful men invent, discover, initiate. They cannot fail, for they are in the stream of progress. They are full of new schemes, new methods, new hopes, and their life is so much fuller and richer thereby. They are men of supple minds. When a man fails to improve his business, his work, his methods, he falls out of the line of progress, and has begun to fail. His mind has become stiff and inert like the body of an aged man, and so fails to keep pace with the rapidly moving ideas and plans of resourceful minds. A resourceful mind is like a river which never runs dry, and which affords refreshment, and supplies new vigour, in times of drought. Men of resources are men of new ideas, and men of new ideas flourish where others fade and decay.

Originality is resourcefulness ripened and perfected. Where there is originality there is genius, and men of genius are the lights of the world. Whatever work a man does, he should fall back upon his own resources in the doing it. While learning from others, he should not slavishly imitate them, but should put himself into his work, and so make it new and original. Original men get the ear of the world. They may be neglected at first, but they are always ultimately accepted, and become patterns for mankind. Once a man has acquired the knack of originality, he takes his place as a leader among men in his particular department of knowledge and skill. But originality cannot be forced; it can only be developed; and it is developed by proceeding from excellence to excellence, by ascending in the scale of skill by the full and right use of one's mental powers. Let a man consecrate himself to his work, let him, so consecrated, concentrate all his energies upon it, and the day will come when the world will hail him as one of its strong sons; and he, too, like Balzac who, after many years of strenuous toil, one day exclaimed, "I am about to become a genius!", "I am about to become a genius" will at least discover, to his joy, that he has joined the company of original minds, the gods who lead mankind into newer, higher, and more beneficent ways. The composition of the Second Pillar is thus revealed. Its building awaits the ready work man who will skillfully apply his mental energies.

Continued in next issue...

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Health Bite

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