



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 4

Third Pillar - Integrity

There is no striking a cheap bargain with prosperity. It must be purchased, not only with intelligent labour, but with moral force. as the bubble cannot endure, so the fraud cannot prosper. He makes a feverish spurt in the acquirement of money, and then collapses. Nothing is ever gained, ever can be gained, by fraud. It is but wrested for a time, to be again returned with heavy interest. But fraud is not confined to the unscrupulous swindler. All who are getting, or trying to get, money without giving an equivalent are practicing fraud, whether they know it or not. Men who are anxiously scheming how to get money without working for it, are frauds, and mentally they are closely allied to the thief and swindler under whose influence they come, sooner or later, and who deprives them of their capital. What is a thief but a man who carries to its logical or later, and who deprives them of their capital. What is a thief but a man who carries to its logical extreme the desire to possess without giving a just return - that is, unlawfully? The man that courts prosperity must, in all his transactions, whether material or mental, study how to give a just return for that which he receives. This is the great fundamental principle in all sound commerce, while in spiritual things it becomes the doing to others that which we would have them do to us, and applied to the forces of the universe, it is scientifically stated in the formula, "Action and Reaction are equal."

Human life is reciprocal, not rapacious, and the man who regards all others as his legitimate prey will soon find himself stranded in the desert of ruin, far away from the path of prosperity. He is too far behind in the process of evolution to cope successfully with honest man. The fittest, the best, always survive, and he being the worst, cannot therefore continue. His end, unless the change in time, is sure it is the goal, the filthy hovel, or the place of the deserted outcast. His efforts are destructive, and not constructive, and he thereby destroys himself.

It was Carlyle who, referring to Mohammed being then universally regarded by Christians as an impostor, exclaimed, "An impostor found a religion! An impostor couldn't built a brick house" an impostor, a liar a cheat the man of dishonesty cannot build as he has neither tools or material with which to build. He can no more build up a business, a character, a career, a success, than he can found a religion or build a brick house. He not only does not build, but all his energies are bent on undermining what others have built, but his being impossible, he undermines himself.

Without integrity, energy and economy will at last fail, but aided by integrity, their strength will be greatly augmented. There is not an occasion in life in which the moral factor does not play an important part. Sterling integrity tell wherever it is, and stamps it hall mark on all transactions; and it does this because of its wonderful coherence and consistency, and its invincible strength. For the man of integrity is in line with the fixed laws of things - not only with the fundamental principles on which human society rests, but with the laws which hold the vast universe together. Who shall set these at naught? Who, then, shall undermine the man of unblemished integrity? He is like a strong tree whose roots are fed by perennial springs, and which no tempest can law low.

To be complete and strong, integrity must embrace the whole man, and extend to all the details of his life; and it must be so through and permanent as to withstand all temptations to swerve into compromise. To fail in one point is to fail in all, and to admit, under stress, a compromise with falsehood, howsoever necessary and insignificant it may appear, is to throw down the shield of integrity, and to stand exposed to the onslaughts of evil. The man who works as carefully and conscientiously when his employer is away as when his eye is upon him, will not long remain in an inferior position. Such integrity in duty, in performing the details of his work, will quickly lead him into the fertile regions of prosperity.

The shirker, on the other hand - he who does not scruple to neglect his work when his employer is not about, thereby robbing his employer of the time and labour for which he is paid - will quickly come to the barren region of unemployment, and will look in vain for needful labour. There will come a time, too, to the man who is not deeply rooted in integrity, when it will seem necessary to his prospects and prosperity that he should tell a lie or do a dishonest thing - I say, to the man who is not deeply rooted in this principle, for a man of fixed and enlightened integrity knows that lying and dishonesty can never under any circumstance be necessary, and therefore he neither needs to be tempted in this particular, nor can he possibly be tempted but the one so tempted must be able to cast aside the subtle insinuation of falsehood which, in a time of indecision and perplexity, arises within him, and he must stand firmly by the principle, being willing to lose and suffer rather than sink into obliquity. In this way only can he become enlightened concerning this moral principle, and discover the glad truth that integrity does not lead to loss and suffering, but to gain and joy; that honesty and deprivation are not, and cannot be, related as cause and effect.

It is this willingness to sacrifice rather than be untrue that leads to enlightenment in all spheres of life; and the man who, rather than sacrifice some selfish aim, will lie or deceive, has forfeited his right to moral enlightenment, and takes his place lower down among the devotees of deceit, among the doers of shady transactions, than men of no character and no reputation.

A man is not truly armoured with integrity until he has become incapable of lying or deceiving either by gesture, word, or act; until he sees, clearly, openly, and freed from all doubt, the deadly effects of such moral turpitude. The man so enlightened is protect from all quarters, and can no more be undermined by dishonest men than the sun can be pulled down from heaven by madmen, and the arrows of selfishness and treachery that may be poured upon him will rebound from the strong armour of his integrity and the bright shield of his righteousness, leaving him unharmed and untouched.

A lying tradesman will tell you that no man can thrive and be honest in these days of keen competition. How can such a man know this, seeing that he has never tried honest? Moreover, such a man has no knowledge of honesty, and his statement is therefore, a statement of ignorance, and ignorance and falsehood so blind a man that he foolishly imagines all are as ignorant and false as himself. I have known such tradesmen, and have seen them come to ruin. I once heard a businessman make the following statement in a public meeting:"

No man can be entirely honest in business; he can only be approximately honest." He imagined that his statement revealed the condition of the business world; it did not, *it revealed his own condition*. He was merely telling his audience that he was a dishonest man, but his ignorance, moral ignorance, prevented him from seeing this. Approximate honesty is only another term for dishonesty. The man who deviated a little from the straight path, will deviate more. He has no fixed principle of right and is only thinking of his own advantage. That he persuades himself that *his* particular dishonesty is of a white and harmless kind, and that he is not so bad as his neighbour, is only of the many forms of self delusion which ignorance of moral principles creates.

Right doing between man and man in the varied relations and transactions of life is the very soul of integrity. It includes, but is more than, honesty. It is the backbone of human society, and the support of human institutions. Without it there would be no trust, no confidence between men, and the business world would topple to its fall. As the liar thinks all men are liars, and treats them as such, so the man of integrity treats all men with confidence. He trusts them, and they trust him. His clear eye and open hand shame the creeping fraud so that he cannot practice his fraud on him. As Emerson has so finely put it - "Trust men and they will be true to you, even though they make an exception in your favour to all their rules of trade."

The upright man by his very presence commands the morality of those about him making them better than they were. Men are powerfully influenced by one another, and, as good is more powerful than evil, the strong and good man both shames and elevates, by his contact, the weak and bad.

The man of integrity carries about with him an unconscious grandeur which both awes and inspires. Having lifted himself above the petty, the mean, and the false, those coward vices slink from his presence in confusion. The highest intellectual gift cannot compare with this lofty moral grandeur. In the memory of men and the estimation of the world the man of integrity occupies a higher place than

the man of genius. Buckminster says, "The moral grandeur of an independent integrity is the sublimest thing in nature." It is the quality in man which produces heroes. The man of unswerving rectitude is, intrinsically, always a hero. It only needs the occasion to bring out the heroic element. He is always, too, possessed a permanent happiness. The man of genius may be very unhappy, but not to the man of integrity. Nothing nor sickness, nor calamity, nor death - can deprive him of that permanent satisfaction which inheres in uprightness.

Rectitude leads straight to prosperity by four successive steps. First, the upright man wins the confidence of others. Second, having gained their confidence, they put trust in him. Third, this trust, never being violated, produces a good reputation; and fourth, a good reputation spreads further and further, and so bring about success. Dishonesty has the reverse effect. By destroying the confidence of others, it produces in them suspicion and mistrust, and these bring about a bad reputation, which culminates in failure.

The Pillar of Integrity is held together by these four virile elements:

1. Honesty
2. Fearlessness
3. Purposefulness
4. Invincibility

Honesty is the surest way to success. The day at last comes when the dishonest man repents in sorrow and suffering: but not man ever needs to repent of having been honest. Even when the honest man fails - as he does sometimes, through lacking other of these pillars, such as energy, economy, or system his failure is not the grievous thing it is to the dishonest man, for he can always rejoice in the fact that he has never defrauded a fellow being. Even in his darkest hour he finds repose in a clear conscience. Ignorant men imagine that dishonesty is a short cut to prosperity. This is why they practice it. The dishonest man is morally short sighted. Like the drunkard who sees the immediate pleasure of his habit, but not the ultimate degradation, he sees the immediate effect of a dishonest act - a larger profit but not its ultimate outcome; he does not see that an accumulated number of such acts must inevitably undermine his character, and bring his business toppling about his ears in ruin. While pocketing his gains, and thinking how cleverly and successfully he is imposing on others, he is all the time imposing on himself, and every coin thus gained *must* be paid back with added interest, and from this just retribution there is no possible loophole of escape. This moral gravitation is an sure and unvarying as the physical gravitation of a stone to the earth. The tradesman who demands of his assistants that they shall be, and misrepresents his goods to customers, is surrounding himself on all hands with suspicion, mistrust, and hatred. Even the moral weaklings who carry out his instructions, despise him while defiling themselves with his unclean work. How can success thrive in such a poisonous atmosphere? The spirit of ruin is already in such a business, and the day of his fall is ordained.

An honest man may fail, but not because he is honest, and his failure will be honourable, and will not injure his character and reputation. His failure, too, resulting doubtless from his incapacity in the particular direction of his failure, will be a means of leading him into something more suited to his talents, and thus to ultimate success.

Fearlessness accompanies honesty. The honest man has a clear eye and an unflinching gaze. He looks his fellowmen in the face, and his speech is direct and convincing. The liar and cheat hangs his head; his eye is muddy and his gaze oblique. He cannot look another man in the eye, and his speech arouses mistrust, for it is ambiguous and unconvincing.

When a man has fulfilled his obligations, he has nothing to fear. All his business relations are safe and secure. His methods and actions will endure the light of day. Should he pass through a difficult time, and, get into debt, everybody will trust him and be willing to wait for payment, and all his debts will be paid. Dishonest people try to avoid paying their debts, and they live in fear; but the honest man

tries to avoid getting into debt, but when debt overtakes him, he does not fear, but, redoubling his exertions, his debts are paid.

The dishonest are always in fear. They do not fear debt, but fear that they will have to pay their debts. They fear their fellowmen, fear the established authorities, fear the results of all that they do, and they are in constant fear of their misdeeds being revealed, and of the consequences which may at any moment overtake them.

The honest man is rid of all this burden of fear. He is light hearted, and walks erect among his fellows; not assuming a part, and skulking and cringing, but being himself, and meeting eye to eye. Not deceiving or injuring any, there are none to fear, and anything and against him can only rebound to his advantage.

And this fearlessness is, in itself, a tower to strength in a man's life, supporting him through all emergencies, enabling him to battle manfully with difficulties, and in the end securing for him that success of which he cannot be dispossessed.

Purposefulness is the direct outcome of that strength of character which integrity fosters. The man of integrity is the man of direct aims and strong and intelligent purposes. He does not guess, and work in the dark. All his plans have in them some of that moral fiber of which his character is wrought. A man's work will always in some way reflect himself, and the man of sound integrity is the man of sound plan. He weighs and considers and looks ahead, and so is less likely to make serious mistakes, or to bungle into a dilemma from which it is difficult to escape. Taking a moral view of all things, and always considering moral consequences, he stands on a firmer and more exalted ground than the man of mere policy and expedience; and while commanding a more extended view of any situation, he wields the greater power which a more comprehensive grasp of details with the principles involved, confers upon him. Morality always has the advantage of expediency. Its purposes always reach down far below the surface, and are therefore more firm and secure, more strong and lasting. There is a native directness, too, about integrity, which enables the man to get straight to the mark in whatever he does, and which makes failure almost impossible.

Strong men have strong purposes, and strong purposes lead to strong achievements. The man of integrity is above all men *strong*, and his strength is manifested in that thoroughness with which he does the business of his life; thoroughness which commands respect, admiration, and success.

Invincibility is a glorious protector, but it only envelopes the man whose integrity is perfectly pure and unassailable. Never to violate, even in the most insignificant particular, the principle of integrity, is to be invincible against all the assaults of innuendo, slander, and misrepresentation. The man who has failed in one point is vulnerable, and the shaft of evil, entering that point, will lay him low, like the arrow in the heel of Achilles. Pure and perfect integrity is proof against all attack and injury, enabling its possessor to meet all opposition and persecution with dauntless courage and sublime equanimity. No amount of talent, intellect, or business acumen can give a man that power of mind and peace of heart which come from an enlightened acceptance and observance of lofty moral principles. Moral force is the greatest power. Let the seeker for a true prosperity discover this force, let him foster and develop it in his mind and in his deeds, and as he succeeds he will take his place among the strong leaders of the earth.

Such is the strong and adamant Pillar of integrity. Blessed and prosperous above all men will be he who builds its incorruptible masonry into the temple of his life.

Continued in next issue...

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Health Bite

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