



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 7

Sixth Pillar - Sincerity

Human society is held together by its sincerity. A universal falseness would beget a universal mistrust which would bring about a universal separation, if not destruction. Life is made sane, wholesome, and happy, by our deep rooted belief in one another. If we did not trust men, we could not transact business with them, could not even associate with them. Shakespeare's "Timon" shows us the wretched condition of a man who, through his own folly, has lost all faith in the sincerity of human nature. He cuts himself off from the company of all men, and finally commits suicide.

Emerson has something to the effect that if the trust system were withdrawn from commerce, society would fall to pieces; that system being an indication of the universal confidence men place in each other. Business, commonly supposed by the shortsighted and foolish to be all fraud and deception is based on a great trust - a trust that men will meet and fulfil their obligations. Payment is not asked until the goods are delivered; and the fact of the continuance of this system for ages, proves that most men do pay their debts, and have no wish to avoid such payment.

Back of all its shortcomings, human society rests on a strong basis of truth. Its fundamental note is sincerity. Its great leaders are all men of superlative sincerity; and their names and achievements are not allowed to perish - a proof that the virtue of sincerity is admired by all the race. It is easy for the insincere to imagine that everybody is like themselves, and to speak of the "rotteness of society", though a rotten thing could endure age after age, for is not everything yellow to the jaundiced eye? People who cannot see anything good in the constitution of human society, should overhaul themselves. Their trouble is near home.

They call good, evil. They have dwelt cynically and peevishly on evil till they cannot see good, and everything and everybody appears evil. "Society is rotten from top to bottom", I heard a man say recently; and he asked me if I did not think so. I replied that I should be sorry to think so; that while society had many blemishes, it was sound at the core, and contained within itself the seeds of perfection. Society, indeed is so sound that the man who is playing a part for the accomplishment of entirely selfish ends cannot long prosper, and cannot fill any place as an influence. He is soon unmasked and disagreed; and the fact that such a man can, for even a brief period, batten on human credulity, speaks well for the trustfulness of men, if it reveals their lack of wisdom.

An accomplished actor on the stage is admired, but the designing actor on the stage of life brings himself down to ignominy and contempt. In striving to appear what he is not, he becomes as one having no individuality, no character, and he is deprived of all influence, all power, all success.

A man of profound sincerity is a great moral force, and there is no force - not even the highest intellectual force - that can compare with it. Men are powerful in influence according to the soundness and perfection of their sincerity. Morality and sincerity are so closely bound up together, that where sincerity is lacking, morality, as a power, is lacking also, for insincerity undermines all the other virtues, so that they crumble away and become of no account. Even a little insincerity robs a character of all its nobility, and makes it common and contemptible.

Falseness is so despicable a vice and no man of moral weight can afford to dally with pretty compliments, or play the fool with trivial and howsoever light, in order to please, and he is no longer strong and admirable, but is become a shallow weakling whose mind has no deep well of power from which men can draw, and no satisfying richness to stir in them a worshipful regard.

Even they who are for the moment flattered with the painted lie, or pleased with the deftly woven deception, will not escape those permanent under currents of influence which move the heart and

shape the judgement to fixed and final issues, while these designed delusions create but momentary ripples on the surface of the mind.

"I am very pleased with his attentions," said a woman of an acquaintance, "but I would not marry him". "Why not?" she was asked. "He doesn't ring true", was the reply. *Ring true*, a term full of meaning. It has reference to the coin which, when tested by its ring, emits a sound which reveals the sterling metal throughout, without the admixture of any base material. *It comes up to the standard*, and will pass anywhere and everywhere for its full value.

So with men. Their words and actions emit their own peculiar influence. There is in them an inaudible sound which all other men inwardly hear and instinctively detect. They know the false ring from the true, yet know not how they know. As the outer ear can make the most delicate distinctions in sounds, so the inner ear can make equally subtle distinctions between souls. None are ultimately deceived but the deceiver. It is the blind folly of the insincere that, while flattering themselves upon their successful simulations, they are deceiving none but themselves. Their actions are laid bare before all hearts.

There is at the heart of man a tribunal whose judgements do not miscarry. If the senses faultlessly detect, shall not the soul infallibly know! This inner infallibility is shown in the collective judgement of the race. This judgement is perfect; so perfect than in literature, art, science, invention, religion - in every department of knowledge - it divides the good from the bad, the worthy from the unworthy, the true from the false, zealously guarding and preserving the former, and allowing the latter to perish. The works, words, and deeds of great men are the heirlooms of the race, and the race is not careless of their value. A thousand men write a book, and one only is a work of original genius, yet the race singles out that one, elevates and preserves it, while it consigns the nine hundred and ninety nine copyists to oblivion. Ten thousand men utter a sentence under a similar circumstance, and one only is a sentence of divine wisdom, yet the race singles out that saying for the guidance of posterity, while the other sentences are heard no more. It is true that the race slays its prophets, but even that slaying becomes a test which reveals the true ring, and men detect its tureens. The slain one has come up to the standard, and the deed of his slaying is preserved as furnishing infallible proof of his greatness.

As the counterfeit coin is detected, and cast back into the melting pot, while the sterling coin circulates among all men, and is valued for its worth, so the counterfeit word, deed, or character is perceived, and is left to fall back into the nothingness from which it emerged, a thing unreal, powerless, dead.

Spurious things have no value, whether they be bricabrac or men. We are ashamed of imitations that try to pass for the genuine article. Falseness is cheap. The masquerader becomes a byword; he is less than a man; he is a shadow, a spook, a mere mask. Trueness is valuable. The sound hearted man becomes an exemplar; he is more than a man; he is a reality; a force, a moulding principle, by falseness all is lost - even individuality dissolves for falseness is nonentity, nothingness. By trueness everything is gained, for trueness is fixed, permanent, real.

It is all important that we be real; that we harbour no wish to appear other than what we are; that we simulate no virtue, assume no excellency, adopt no disguise. The hypocrite thinks he can hood wink the world and the eternal law of the world. There is but one person that he hoodwinks, and that is himself, and for that the law of the world inflicts its righteous penalty. There is an old theory that the excessively wicked are annihilated. I think to be a pretender is to come as near to annihilation as a man can get, for there is a sense in which the man is gone, and in his place there is but a mirage of shams. The hell of annihilation which so many dread, he has descended into; and to think that such a man can prosper is to think that shadows can do the work of entities, and displace real men. If any man thinks he can build up a successful career on pretences and appearances, let him pause before sinking into the abyss of shadows; for in insincerity there is no solid ground, no substance, no reality; there is nothing on which anything can stand, and no material with which to build; but there are loneliness, poverty, shame, confusion, fears, suspicions, weeping, groaning, and lamentations; for if there is one hell lower, darker, fouler than all others, it is the hell of insincerity.

Four beautiful traits adorn the mind of the sincere man; they are:

1. Simplicity

2. Attractiveness

3. Penetration

4. Power

Simplicity is naturalness. It is simple being, without fake or foreign adornment. Why are all things in nature so beautiful? Because they are natural. We see them as they are, no task they might wish to appear, for in sooth they have no wish to appear, for in sooth they have no wish to appear otherwise. There is no hypocrisy in the world of nature outside of human nature. The flower which is so beautiful in all eyes would lose its beauty in all eyes would nature we look upon reality, and its beauty and perfection gladden and amaze us. We cannot find anywhere a flaw, and are conscious of our incapacity to improve upon anything, even to the most insignificant. Everything has its own peculiar perfection, and shines in the beauty of unconscious simplicity.

One of the modern social cries is, "Back to nature". It is generally understood to mean a cottage in the country, and a piece of land to cultivate. It will be of little use to go into the country if we take our shams with us; and any veneer which may cling to us can as well be washed off just where we are. It is good that they who feel burdened with the conventions of society should fly to the country, and court the quiet of nature, but it will fail if it by anything but a means to that inward redemption which will restore us to the simple and the true.

But though humanity has wandered from the natural simplicity of the animal world, it is moving towards a higher, a divine simplicity. Men of great genius are such because of their spontaneous simplicity. They do not feign; they *are*. Lesser minds study style and effect. They wish to cut a striking figure on the stage of the world, and by that unholy wish they are doomed to mediocrity. Said a man to me recently, "I would give twenty years of my life to be able to write an immortal hymn." With such an ambition a man cannot write a hymn. He wants to pose. He is thinking of himself, of his own glory. Before a man can write an immortal hymn, or create any immortal work he must give, not twenty years of his life to ambition but his can do anything great, and must sing, paint, write, out of ten thousand bitter experiences, ten thousand failures, ten thousand conquests, ten thousand joys. He must know Gethsemane; he must work with blood and tears.

Retaining his intellect and moral powers, and returning to simplicity, a man becomes great. He forfeits nothing real. Only the shams are cast aside, revealing the standard gold of character. Where there is sincerity there will always be simplicity - a simplicity of the kind that we see in nature, the beautiful simplicity of truth.

Attractiveness is the direct outcome of simplicity. This is seen in the attractiveness of all natural objects; to which we have referred, but in human nature it is manifested as *personal influence*. Of recent years certain pseudo mystics have been advertising to sell the secret of "personal magnetism" for so many dollars, by which they purport to show vain people how they can make themselves attractive to others by certain "occult" means as though attractiveness can be bought and sold, and put on and off like powder and paint. Nor are people who are anxious to be thought attractive, likely to become so, for their vanity is a barrier to it. The very desire to be thought attractive is, in itself, a deception, and it leads to the practice of numerous deceptions. It infers, too, that such people are conscious of lacking the genuine attractions and graces of character, and are on the look out for a substitute; but there is no substitute for beauty of mind and strength of character.

Attractiveness, like genius, is lost by being coveted, and possessed by those who are too solid and sincere of character to desire it. There is nothing in human nature - nor talent, nor intellect, nor affection, nor beauty of features that can compare in attractive power with that soundness of mind and wholeness of heart which we call sincerity. There is a perennial charm about a sincere man or woman, and they draw about themselves the best specimens of human nature. There can be no personal charm apart from sincerity. Infatuation there may be, and is, but this is a kind of disease, and is vastly different from the indissoluble bond by which sincere people are attached. Infatuation ends in painful disillusion, but as there is nothing hidden between sincere souls, and they stand upon that solid ground of reality, there is no illusion to be displayed.

Leaders among men attract by the power of their sincerity, and the measure of their sincerity is the great may be a man's intellect he can never be a permanent leader and guide of men unless he be sincere. For a time he may sail jauntily upon the stream of popularity, and believe himself secure, but it is only that he may shortly fall the lower in popular odium. He cannot long deceive the people with his painted front. They will soon look behind, and find of what spurious stuff he is made. He is like a woman with a painted face. She thinks she is admired for her complexion, but all know it is paint, and despise her for it. she has one admirer - herself, and the hell of limitation to which all the insincere commit themselves is the hell of self admiration.

Sincere people do not think of themselves, of their talent, their genius, their virtue, their beauty and because they are so unconscious of themselves, they attract all, and win their confidence, affection, and esteem.

Penetration belongs to the sincere. All shams are unveiled in their presence. All simulators are transparent to the searching eye of the sincere man. With one clear glance he sees through all their flimsy pretences. Tricksters with under his strong gaze, and want to get away from it. He who has rid his heart of all falseness, and entertains only that which is true, has gained the power to distinguish the false from the true in others. He is not deceived who is not self deceived.

As men, looking around on the objects of nature, infallibly distinguish them such as a snake, a bird, a horse, a tree, a rose, and so on - so the sincere man distinguishes between the variety of characters. He perceives in a movement, a look, a word, an act, the nature of the man, and acts accordingly. He is on his guard without being suspicious. He is prepared for the pretender without being mistrustful. He acts from positive knowledge, and not from negative suspicion. Men are open to him, and he reads their contents. His penetrative judgement pierces to the centre of actions. His direct and unequivocal conduct strengthens in others the good, and shames the bad, and he is a staff of strength to those who have not yet attained to his soundness of heart and head.

Power goes with penetration. An understanding of the nature of actions is accompanied with the power to meet and deal with all actions in the right and best way. Knowledge is always power, but knowledge of the nature of actions is superlative power, and he who possesses it becomes a Presence to all hearts, and modifies their actions for good. Long after his bodily presence has passed away, he is still a moulding force in the world and is a spiritual reality working subtly in the minds of men, and shaping them towards sublime ends. At first his power local and limited, but the circle of righteousness which he has set moving, continues to extend and extended till it embraces the whole world, and all men are influenced by it.

The sincere man stamps his character upon all that he does, and also upon all people with whom he comes in contact. He speaks a word in season, and some one is impressed; the influence is communicated to another, and another, and presently some despairing soul ten thousand miles away hears it and is restored. Such a power is prosperity in itself, and its worth is not to be valued in coin. Money cannot purchase the priceless jewels of character, but labour in right doing can, and he who makes himself sincere, who acquires a robust soundness throughout his entire being, will become a man of singular success and rare power.

Such is the strong pillar of sincerity. Its supporting power is so great that, once it is completely erected, the Temple of Prosperity is secure. Its walls will not crumble; its rafters will not decay; its roof will not fall in. It will stand while the man lives, and when he has passed away it will continue to afford a shelter and a home for others through many generations.

Continued in next issue...

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