



THE BEST OF JAMES ALLEN

This ebook is a compilation of
what Stampy considers to be
the greatest works of James Allen:

The Life Triumphant (1908)
The Mastery of Destiny (1909)
Eight pillars of prosperity (1911)

The Life Triumphant

by James Allen

Faith and Courage
Manliness, Womanliness and Sincerity
Energy and Power
Self-Control and Happiness
Simplicity and Freedom
Eight Thinking and Repose
Calmness and Resource
Insight and Nobility
Man the Master
Knowledge and Victory

EVERY BEING LIVES in his own mental world. His joys and sorrows are the creations of his own mind, and are dependent upon the mind for their existence. In the midst of the world, darkened with many sins and sorrows, in which the majority live, there abides another world, lighted up with shining virtues and unpolluted joy, in which the perfect ones live. This world can be found and entered, and the way to it is by self-control and moral excellence. It is the world of the perfect life, and it rightly belongs to man, who is not complete until crowned with perfection. The perfect life is not the faraway, impossible thing that men who are in darkness imagine it to be; it is supremely possible, and very near and real. Man remains a craving, weeping, sinning, repenting creature just so long as he wills to do so by clinging to those weak

conditions. But when he wills to shake off his dark dreams and to rise, he arises and achieves.

James Allen

Hail to Thee, Man divine! the conqueror
Of sin and shame and sorrow; no more weak,
Wormlike, and groveling art thou; no, nor
Wilt thou again bow down to things that weak
Scourgings and death upon thee; thou dost rise
Triumphant in thy strength; good, pure and wise.

1. Faith and Courage

FOR THOSE WHO WILL FIGHT BRAVELY and not yield, there is triumphant victory over all the dark things of life. I state this at the beginning, that the reader may know there is no uncertainty about it. In the course of this book I shall show what are the elements, in character and conduct, which go to build up the life of calm strength and superlative victory.

To stand face to face with truth; to arrive, after innumerable wanderings and pains, at wisdom and bliss; not to be finally defeated and cast out, but ultimately to triumph over every inward foe—such is man's divine destiny, such his glorious goal. And this, every saint, sage, and savior has declared.

In the present stage of the life of humanity, comparatively few reach this place of triumph—though all will reach it at last—yet there is a glorious company of perfect ones who have attained in the past, and their number is being added to with each succeeding age. Men are as yet learners in the school of life, and most men die learners. But there are some who, in this life, through fixity of purpose and strenuous fighting against darkness, pain, and ignorance, acquire a right knowledge of life and pass joyfully beyond the pupil stage.

Man is not to remain forever a schoolboy in the universe, to be whipped for follies and errors. When he wills and wishes, he can set his mind upon his task and master the lessons of life, becoming a confident and skilled scholar, living in understanding and peace, and not in ignorance and misery.

The sorrows of life are profound and deeply rooted, but they can be fathomed and rooted out. The passions and emotions of human nature are, in their ungoverned state, overwhelming and painfully conflicting, but they can be so softened down, harmonized, and wisely directed and understood, as to become obedient servants for the outworking of enlightened purposes.

The difficulties of life are great, its battle fierce, and its wished-for issues are uncertain and elusive; so much so, that every hour men and women are breaking down under the strain. Yet these conditions have no objective and arbitrary existence. In their true nature they are subjective and purely mental, and can be transcended. There is no inherent and permanent evil in the universal order; and the mind can be lifted up to the moral altitude where evil can touch it no more.

A steadfast faith in an Eternal and Universal Justice, in an over-ruling Good, is the prelude to the Life Triumphant. The man who aims to become strong, serene, and steadfast at heart must, at the onset, have no doubt that the Heart of Life is good. He who is to gaze upon the Cosmic Order and experience the rapture of emancipation must realize that there is no disorder in his life but that which he creates. This realization is difficult, so prone is the mind, in its imperfect stages, to self-pity and self-justification, but it can be attained, and must be attained by him who is to live the freed life. At first it must be believed, and the belief must be adhered to, until it ripens into realization and knowledge.

The sufferings of life are greatly reduced when they are accepted as disciplinary experiences, and the man of faith does so accept them. The sufferings of life are transcended and put away when all experiences are accounted good, and are utilized in

the development of character, and the man of knowledge does so regard and utilize them.

Faith is the grey dawn which precedes the full and perfect day of knowledge. Without it there can be no attainment of strength, no permanent security of heart. The man of faith does not succumb when difficulties present themselves; he does not despair when troubles overtake him. However steep and dark his path may seem, he looks forward to a brighter pathway ahead. He sees a destination of rest and light beyond. They who have no faith in the triumph of good ignominiously succumb to the elements of evil. And this must be so; for he who does not elevate good, elevates evil, and, seeing evil as the master of life, he receives the wages of evil.

There are those who, having yielded to defeat in the battle of life, talk thoughtlessly about the wrongs they have suffered at the hands of others. They believe—and try to make others believe—that they would have been successful or rich or famous but for the treachery and villainy of those about them. They tell, for the thousandth time, how they have been deceived, defrauded, and degraded by others. They imagine that they themselves are all trust, all innocence, all honesty and good nature, and that nearly everyone else is all that is bad and malicious. They tell how they would have been just as prosperous and honored as others if they had been

as selfish as those others; and that their great drawback, and the chief source, in themselves, of their failures, is that they were born with too great an endowment of unselfishness.

Such self-praising complainers cannot distinguish between good and evil, and their faith in human nature and the goodness of the universe is dead. Looking upon others, they have eyes for evil only; looking upon themselves, they see only suffering innocence. Rather than discover any evil in themselves, they would have all humanity bad. In their hearts they have enthroned the wretched Demon of Evil as the Lord of Life, and see in the course of things only a selfish scramble in which the good is always crushed and the evil rises triumphant. Blind to their own folly, ignorance, and weakness, they see nothing but injustice in their fate, nothing but misery and wretchedness in their present condition.

He who would have even a useful and successful life—yet alone a spiritually noble and victorious one—must at once root out and cast away this wretched condition of mind that negates all that is good and pure, and gives preeminence to all that is base and impure. Misfortune, misery and defeat most surely await the man who believes that dishonesty, deceit and selfishness are the best weapons whereby to achieve a successful life. What courage and strength can a man develop, and what

quiet and happiness can he enjoy, who believes that in order to keep pace with others he must continually deny and discourage the better qualities of his nature? The man who believes that evil is more powerful than good, and that bad men have the best of life, is still involved in the elements of evil; and, being so involved, he suffers—must necessarily suffer—defeat.

It may appear to you that the world is given over to wickedness; that the bad prosper, and the good fail; that there is nothing but chance, injustice, and disorder. But do not believe this: regard it as an elusive appearance. Conclude that you do not see life as it really is; that you have not yet fathomed the causes of things, and that when you can look upon life through a purer heart and a wiser mind, you will see and understand its equity. And truly when you do so look at life, you will see good where you now see evil, order where now appears disorder, and justice where now injustice seems to prevail.

The universe is a cosmos, not a chaos, and the bad do not prosper. It is true there is much evil in the world, otherwise there would be no necessity for moral aims, but there is also much misery in the world, and the evil and misery are related as cause and effect. It is equally true that there is much good in the world, and much abiding gladness, and the good and gladness are related as cause and effect.

He who has acquired that faith in the power and supremacy of good, which no apparent injustice, no amount of suffering, and no catastrophe can shake, will pass through all emergencies, all trials and difficulties, with a sublime courage that defies the demons of doubt and despair. He may not succeed in all his plans. He may even encounter much failure; but when he fails, it will be that he may frame nobler purposes and ascend to higher achievements. He will only fail in order to reach a success greater than that of which he first dreamed. His life will not, cannot, be a failure. Some of its details will fail, but this will be but the breaking of weak links in the chain of character and events, in order that the whole may be made more strong and complete.

There is an animal courage which can calmly face the fire of an enemy in battle, or the fierce rage of beasts, but which fails in the battle of life and breaks down when confronted with the beasts that rage within one's own heart. It requires a higher, diviner courage to remain calm in the hour of deprivation and calamity than in the heat of battle, to overcome self than to overcome another. And this diviner courage is the companion of faith.

A mere theological belief (commonly confused with faith) will not avail. Beliefs about God, Jesus, Creation, etc., are merely surface opinions (derived chiefly from custom) which do not reach down to

the real life of a man and have no power to bestow faith. Such beliefs may accompany faith, but they are distinct from it. Frequently, those who hold most tenaciously to particular beliefs about God, Jesus, and the Bible are most lacking in faith—that is, they give way to complaint, despondency, and grief immediately after some petty trouble overtakes them. If one is given to irritability, anxiety, hopelessness, and lamentations over the simple things of life, let him know that, in spite of his religious belief or metaphysical philosophy, he lacks faith. For where faith is there is courage, there is fortitude, there is steadfastness and strength.

The opinions of men are lightly to be considered, for they are changing with every new breeze of thought. They have very little part in the reality of things, being the bubbles of a surface effervescence. But behind all opinions there is the same human heart. The "godless" are they who are goodless, even though they may be members of churches and make a great profession of faith in God. The "godly" are they who are goodly even though they make no profession of religion. The complainers and bewailers are the faithless and unbelieving. Those who deny or belittle the power of good, and in their lives and actions affirm and magnify the power of evil, are the only real atheists.

Faith bestows that sublime courage that rises superior to the petty and selfish disappointments

and troubles of life, that acknowledges no defeat except as a step to victory; that is strong to endure, patient to wait, and energetic to struggle. It perceives the benign law of Truth in all things, and is assured of the final triumph of the heart, and the kingly power of the mind.

Light up, then, the lamp of faith in your heart, and walk through the darkness guided by its illuminating rays. Its light is dim, and cannot be compared with the sunlight brilliance of knowledge, but it suffices to lead one safely through the mists of doubt and the black darkness of despair; along the narrow, thorny ways of sickness and sorrow, and over the treacherous planes of temptation and uncertainty. It enables man to ward off and outstrip the foul beasts that rage in the jungle of his heart, and to reach safely the open plains of a pure life and the mountain levels of conquest where the dim light of faith is no longer needed. For, leaving behind him all the darkness, all the doubt, error, and sorrow, he enters into a new consciousness and upon a higher round of life, works, and acts, and lives self-contained and peaceful, in the full and glorious light of knowledge.

2. Manliness, Womanliness and Sincerity

BEFORE A MAN CAN BE TRULY GODLY, he must be manly; before a woman can be truly godly, she must be womanly. There can be no true

goodness apart from moral strength. Simpering, pretense, artificial behavior, flatteries, insincerities and smiling hypocrisies—let these things be forever destroyed and banished from our minds. Evil is inherently weak, ineffectual, and cowardly. Good is essentially strong, effective, and courageous. In teaching men and women to be good, I teach them to be strong, free, self-reliant. They will greatly misunderstand me and the principles which I enunciate who imagine that because I teach gentleness, purity, and patience I teach the cultivation of an effeminate weakness. It is only the manly man and the womanly woman who can properly understand those divine qualities. No one is better equipped to achieve the Life Triumphant than they who, along with active moral qualities and a high sense of purity and honor, are also possessed of the strong animal nature of the normal man.

That animal force which, in various forms, surges within you, and which, in the hour of excitement, carries you blindly away, causing you to forget your higher nature and to forfeit your manly dignity and honor—that same force controlled, mastered, and rightly directed, will endow you with a divine strength by which you can achieve the highest, noblest, most blissful victories of true living.

The savage within you is to be scourged and disciplined into obedience. You are to be the master

of your heart, your mind, yourself. Man is only weak and abject when he gives up the reins of government to the lower, instead of directing the lower by the higher. Your passions are to be your servants and slaves, not your masters. See that you keep them in their places, duly controlled and commanded, and they shall render you faithful, strong, and happy service.

You are not "vile." There is no part of your body or mind that is vile. Nature does not make mistakes. The Universe is framed on Truth. All your functions, faculties, and powers are good, and to direct them rightly is wisdom, holiness, happiness; to direct them wrongly is folly, sin, and misery.

Men waste themselves in excesses; in bad tempers, hatreds, gluttonies, and unworthy and unlawful pleasures, and then blame life. They should blame themselves. A man should have more self-respect than to abuse his nature in any way. He should command himself always; should avoid excitement and hurry; should be too noble to give way to anger, to resent the actions and opinions of others, or fruitlessly to argue with an abusive and cantankerous assailant.

A quiet, unobtrusive, and unoffending dignity is the chief mark of a ripe and perfect manhood. Honor others and respect yourself. Choose your own path and walk it with a firm, unflinching step, but avoid

a meddling interference with others. In the true man opposing qualities are blended and harmonized; a yielding kindness accompanies an unbending strength. He adapts himself gently and wisely to others without sacrificing the steadfast principles upon which his manhood is built. To have that iron strength that can go calmly to death rather than yield one jot of truth, along with that tender sympathy that can shield the weak and mistaken enemy, is to be manly with a divine manhood.

Be true to the dictates of your own conscience, and respect all who do the same, even though their conscience should lead them in a direction the reverse of your own. One of the most unmanly tendencies is to pity another because he chooses opinions or religion contrary to those of one's self. Why pity a man because he is an agnostic, or an atheist, or a Buddhist, or a Christian? Because he does not hold this opinion or that belief? Such pity should be rightly named contempt. It is the office of pity to feel for the weak, the afflicted, and the helpless.

Pity never says "I pity you"; it does kind deeds. It is superciliousness that professes pity for the strong, the self-reliant, for those who have the courage to mark out their own path and to walk it boldly. Why should he be forced to hold my opinion or yours? If what I say and do appeal to his reason and

conscience as right, then he will be one with me and will work hand and hand with me. But if my work be not his work, he is nonetheless a man. He has his duty, though it not be my duty. When I meet one who is self-respecting, and who dares to think for himself, I will salute him as a man, and not harbor in my heart a contemptible pity for him, because, indeed, he rejects my conclusions.

If we are to be responsible, self-acting beings in a law-begotten universe, let us be masters of our own wills, and respect the free will of others. If we are to be strong and manly, let us be large-hearted and magnanimous. If we are to triumph over the miseries of life, let us rise superior to the pettiness of our nature.

Men weep in their weakness, and cry out in misery of heart and degradation of mind. How plain, then, is the way of emancipation; how sublime the task of triumph! Be master of yourself. Eliminate weakness. Exorcise the mocking fiend, selfishness, in whom is all weakness and wretchedness. Do not pander to unnatural cravings, to unlawful desires, or to morbid self-love and self-pity. Give them no quarter, but promptly stamp them out with disciplinary decision and strength.

A man should hold himself, as it were, in the hollow of his hand. He should be able to take up and to lay down. He should know how to use

things, and not be used by them. He should neither be the helpless captive of luxury nor the whipped slave of want, but should be self-contained and self-sufficient, master of himself under all conditions. He must train and direct his will in the way of self-mastery which is the way of obedience—obedience to the law of his nature. Disobedience to law is the supreme evil in man, the source of all his sin and sorrow. In his ignorance he imagines he can triumph over law and subdue the wills of others. He thus destroys his power.

Man can triumph over his disobedience, over ignorance, sin, egotism, and lawlessness. He can conquer self; and herein lies his manly strength and divine power. He can comprehend the law of his being, and obey it as a child obeys the will of its father. He can sit the crowned king of all his functions and faculties, using them wisely in unselfish service, and not as instruments of selfishness and greed. There is no bad habit that he cannot uproot, no sin that he cannot subdue, no sorrow that he cannot comprehend and conquer. "Let a man then know his worth, and keep things under his feet. Let him not peep or steal, or skulk up and down with the air of a charity boy or an interloper, in the world which exists for him."

A manly self-reliance is not only compatible with, but is the accompaniment of, a divine humility. A man is only arrogant and egotistic when he usurps

authority over others. He cannot claim nor exercise too great an authority over himself. Strong self-command, with gentle consideration for others, combine to make the truly manly man.

To begin with, a man must be honest, upright, sincere. Deceit is the blindest folly. Hypocrisy is the weakest thing on earth. In trying to deceive others, a man most of all deceives himself. A man should be so free from guile, meanness, and deceit as to be able to look everybody in the face with a clear, open, unflinching gaze, free from shame and confusion, and with no inward shrinking or misgivings. Without sincerity a man is but a hollow mask, and whatsoever work he attempts to do, it will be lifeless and ineffectual. Out of a hollow vessel nothing but the sound of hollowness can come; and from insincerity nothing but empty words can proceed.

Many are not consciously hypocrites, yet fall victims, thoughtlessly, to little insincerities which undermine happiness and destroy the moral fabric of their character. Some of these people go regularly to their place of worship. They pray daily, year after year, for a purer heart and life, yet come from their devotions to vilify an enemy, or, worse still, to ridicule or slander an absent friend for whom, when they meet him or her, they will have nothing but smiles and smooth words. The pitiful part of it is that they are totally unconscious of their

insincerity, and when their friends desert them, they speak complainingly of the faithlessness and hollowness of the world, and of people generally, and tell you sadly that there are no true friends in this world. Truly, for such there are no abiding friendships. For insincerity, even if not seen, is felt, and those who are incapable of bestowing trust and truth, cannot receive it. Be true to others, and others will be true to you. Think well of an enemy, and defend the absent friend. If you have lost faith in human nature, discover where you have gone wrong yourself.

In the Confucian code of morals sincerity is one of the "Five Great Virtues," and Confucius thus speaks of it:

"It is sincerity which places a crown upon your lives. Without it, our best actions would be valueless; the seemingly virtuous, mere hypocrites; and the shining light which dazzles us with its splendor, but a poor passing gleam ready to be extinguished by the slightest breath of passion. . . . To be pure in mind, you must be free from self-deception— you must hate vice as you would a disagreeable odor, and love virtue as you would some beautiful object. There can be no self-respect without it, and this is why the superior man must be guarded in his hours of solitude.

"The worthless man secretly employs his idle moments in vicious acts, and there is no limit to his wickedness. In the presence of the pure he plays the hypocrite, and puts forward none but his good qualities. Yet how does this disguise hide him when his true character is revealed to the first scrutinizing glance?

"It has been said that there is a strict watch kept over that which is pointed at by many hands, and gazed at by many eyes. It is in solitude, then, that the upright man has the greatest reason to be guarded."

Thus the sincere man does not do or say that which he would be ashamed of were it brought to light. His uprightness of spirit enables him to walk upright and confident among his fellow men. His presence is a strong protection, and his words are direct and powerful because they are true. Whatever may be his work, it prospers. Though he may not always please the ears of men, he wins their hearts; they rely on him, trust, and honor him.

Courage, self-reliance, sincerity, generosity and kindness—these are the virtues which constitute a robust manhood. Without them, a man is but clay in the hands of circumstances; a weak, wavering thing that cannot rise into the freedom and joy of a true life. Every young man should cultivate and foster

these virtues, and as he succeeds in living them will he prepare to achieve the Life Triumphant.

I see coming upon the earth a new race of men and women—men who will be men indeed, strong, upright, noble; too wise to stoop to anger, uncleanness, strife, and hatred—women who would be women indeed, gentle, truthful, pure; too compassionate to stoop to gossip, slander, and deception. From their loins will proceed superior beings of the same noble type; and the dark fiends of error and evil will fall back at their approach. These noble men and women will regenerate the earth. They will dignify man, and vindicate nature, restoring humanity to love, happiness, and peace; and the life of victory over sin and sorrow will be established in the earth.

3. Energy and Power

HOW WONDERFUL is the universal energy! Never-tiring, inexhaustible, and apparently eternal in its operation, it moves in atom and in star, informing the fleeting shapes of tune with its restless, glowing, pulsating power.

Man is a portion of this creative energy, and in him it manifests, through a combination of mental faculties, as affection, passion, intelligence, morality, reason, understanding, and wisdom. He is not merely a blind conductor of energy, but he consciously uses, controls, and directs it. Slowly,

but with certainty, is he gaining control of the forces without, and is making them do obedient service. And just as surely will he gain control of the forces within—the subtle energies of thought—and direct them into channels of harmony and happiness.

Man's true place in the Cosmos is that of a king, not a slave, a commander under the law of Good and not a helpless tool in the reign of Evil. His own body and mind are the dual dominion over which he is to reign, a Lord of Truth, the master of himself, the wise user and controller of his store of pure, eternal, creative energy. Let him walk the earth unashamed, strong, valiant, tender, and kind; no longer prostrate in self-abasement, but walking erect in the dignity of perfect manhood; not groveling in selfishness and remorse, nor crying for pardon and mercy, but standing firm and free in the sublime majesty of a sinless life.

Long has man regarded himself as vile, weak, and unworthy, and has been content to remain so. But in the new era which has just now burst upon the world, he is to make a glorious discovery that he is pure, powerful, and noble when he rises up and wills. The rising up is not against any outward enemy; not against neighbor, nor governments, nor laws, nor spirits, nor principalities, but against the ignorance, folly, and misery which beset him in the dominion of his own mind. For it is only by

ignorance and folly that man is slavish; by knowledge and wisdom his kingdom is restored.

Let them who will, preach man's weakness and helplessness, but I will teach his strength and power. I write for men, not for babes; for those who are eager to learn, and earnest to achieve; for those who will put away (for the world's good) a petty personal indulgence, a selfish desire, a mean thought, and live on as though it were not, without craving and regret. The Truth is not for the frivolous and the thoughtless. The Life Triumphant is not for triflers and loiterers.

Man is a master. If he were not, he could not act contrary to law. Thus his so-called weakness is an indication of strength; his sin is the inversion of his capacity for holiness. For what is his weakness and sin but misdirected energy, misapplied power? In this sense, the wrongdoer is strong, not weak; but he is ignorant, and exerts his strength in wrong directions instead of right, against the law of things instead of with it.

Suffering is the recoil of misdirected strength, The bad man becomes good by reversing his conduct. If you are weeping over your sins, cease to commit those sins and establish yourself in their opposing virtues. It is thus that weakness is converted into strength, helplessness into power, and suffering into bliss. By turning his energies from the old channels

of vice, and directing them into the new channels of virtue, the sinner becomes a saint.

While the universal energy may be unlimited, in particular forms its sum is strictly limited. A man is possessed of a given amount of energy, and he can use it or misuse it, can conserve and concentrate it, or dissipate and disperse it. Power is concentrated energy; wisdom is that energy adapted to beneficent ends. He is the man of influence and power who directs all his energies towards one great purpose, and patiently works and waits for its fulfillment, sacrificing his desires in other and more pleasant directions. He is the man of folly and weakness who, thinking chiefly of pleasure, gratifies the desire of the hour, or follows the whim and impulse of the moment, and so drifts thoughtlessly into peevishness and poverty of mind.

The energy used in one direction is not available for use in other directions; this is a universal law both in mind and matter. Emerson calls it "the law of compensation." Gain in a given direction necessitates loss in its opposite direction. The force placed in one scale is deducted from the other scale. Nature is always endeavoring to strike a balance. The energy which is dissipated in idleness is not given to work. The pleasure-seeker cannot also be a Truth-seeker.

The force wasted in a fit of bad temper is drawn from the man's store of virtue, particularly the virtue of patience. Spiritually, this law of compensation is the law of sacrifice. Selfish pleasure must be sacrificed if purity is to be gained; hatred must be yielded up if love is to be acquired; vice must be renounced if virtue is to be embraced.

Earnest men soon discover that if they are to accomplish anything that is successful, strong, and enduring, in worldly, intellectual, or spiritual channels, they must curb their desires, and sacrifice much that seems sweet; yea, even much that seems important.

Hobbies, bodily and mental indulgences, enticing companionships, alluring pleasures, and all work that does not tend to some central purpose in his life must be sacrificed by the man of strong resolve. He opens his eyes to the fact that time and energy are strictly limited, and so he economizes the one and concentrates the other.

Foolish men waste their energies in swinish ease and gluttonous indulgence, in frivolous pleasures and empty talk, in hateful thoughts and irritable outbursts of passion, in vain controversy and meddling interference. They then complain that many are more "fortunately equipped than they are for a useful, successful, or great life, and they envy their honored neighbor who has sacrificed self to

duty, and has devoted all his energies to the faithful performance of the business of his life.

"He who is just, speaks the truth, and does what is his own business, him the world will hold dear." Let a man attend to his own business, concentrating all his energies upon the perfect accomplishment of the task of his life, not stepping aside to condemn or interfere with the duties of others, and he will find life simple, strong, and happy.

The universe is girt with goodness and strength, and it protects the strong and the good. Evil and weakness are self-destructive. Dissipation is annihilation. All nature loves strength. I see no inherent cruelty in "the survival of the fittest." It is a spiritual as well as a natural law. The stronger qualities of the beast are the fittest to evolve a higher type. The nobler moral qualities in man are his emancipators, and it is well that they should dominate and ultimately crush out the ignoble tendencies.

Most certain it is that he who gives dominion to the lower, courts destruction, and does not survive, either in the struggle of life without or the battle of Truth within. The life given to the lower is lost to the higher; yea, it is finally lost also to the lower, and so all is lost, for evil is ultimately nothingness. But the life given to the higher is preserved, and is not lost to anything, for, while it sacrifices much

that the world holds precious, it does not sacrifice anything that is precious in reality.

The untrue and worthless must perish, and he who consecrates himself to the good and the true is content that they should perish, and so at last he stands where sacrifice ends, and all is gain—such a one survives in the struggle of life without, and he conquers in the battle of Truth within.

First, then, be strong. Strength is the firm basis on which is built the temple of the Triumphant Life.

Without a central motive and fixed resolve, your life will be a poor, weak, drifting, unstable thing. Let the act of the moment be governed by the deep abiding purpose of the heart. You will act differently at different times, but the act will not be wrong if the heart is right. You may fall and go astray at times, especially under great stress, but you will quickly regain yourself, and you will grow wiser and stronger, thereby, so long as you guide yourself by the moral compass within, and do not throw it away to gratify indulgence and give yourself up to uncertain drifting.

Follow your conscience. Be true to your convictions. Do at the moment what you regard as right, and put away all procrastination, vacillation, and fear. If you are convinced that in the performance of your duty under certain

circumstances the severest measures are necessary, carry out those measures, and let there be no uncertainty about it. Err on the side of strength rather than weakness. The measures you adopt may not be the best, but if they are the best you know, then your plain duty is to carry them out. By so doing you will discover the better way, if you are anxious for progress, and are willing to learn. Deliberate beforehand, but in the tune of action do not hesitate.

Avoid anger and stubbornness, lust and greed. The angry man is the weak man. The stubborn man, who refuses to learn or mend his ways, is the foolish man. He grows old in folly, and grey hairs do not bring him reverence or honor. The sensualist has energy for pleasure only, and reserves none for manliness and self-respect. The greedy man is blind to the nobility of human nature and the glory of a true life; he spends his energies in perpetuating the miseries of hell, instead of enjoying the happiness of heaven.

Your strength is with you, and you can spend it in burrowing downward or in climbing upward. You can dissipate it in selfishness or conserve it in goodness. The same energy will enable you to become a beast or a god. The course along which you direct it will determine its effect. Do not think the thought, "My mind is weak," but convert weakness into strength, and energy into power by

redirecting your mental forces. Turn your thoughts into noble channels. Put away vain longings and foolish regrets; abolish complaint and self-condolence, and have no dalliance with evil. Lift your face upward. Rise up in your divine strength, and spurn from your mind and life all meanness and weakness. Do not live the false life of a whining slave, but live the true life of a conquering master.

4. Self-Control and Happiness

WHEN MENTAL ENERGY IS allowed to follow the line of least resistance, and to fall into easy channels, it is called weakness. When it is gathered, focused, and forced into upward and different directions, it becomes power; and this concentration of energy and acquisition of power is brought about by means of self-control.

In speaking of self-control, one is easily misunderstood. It should not be associated with a destructive repression, but with a constructive expression. The process is not one of death, but of life. It is a divine and masterly transmutation in which the weak is converted into the strong, the coarse into the fine, and the base into the noble; in which virtue takes the place of vice, and dark passion is lost in bright intellectuality.

The man who merely smothers up and hides away his real nature, without any higher object in view than to create a good impression upon others

concerning his character, is practicing hypocrisy and not self-control. As the mechanic transmutes coal into gas, and water into steam, and then concentrates and utilizes the finer forces for the comfort and convenience of others, so the man who intellectually practices self-control transmutes his lower inclinations into the finer qualities of intelligence and morality to the increase of his own and the world's happiness.

A man is happy, wise, and great in the measure that he controls himself; he is wretched, foolish, and mean in the measure that he allows his animal nature to dominate his thoughts and actions.

He who controls himself controls his life, his circumstances, his destiny, and wherever he goes he carries his happiness with him as an abiding possession. He who does not control himself, is controlled by passions, by his circumstances, and his fate; and if he cannot gratify the desire of the moment, he is disappointed and miserable. He depends for his fitful happiness on external things.

There is no force in the universe which can be annihilated or lost. Energy is transformed, but not destroyed. To shut the door on old and bad habits is to open it to new and better ones. Renunciation precedes regeneration. Every self-indulgence, every forbidden pleasure, every hateful thought renounced is transformed into something more

purely and permanently beautiful. Where debilitating excitements are cut off, there spring up rejuvenating joys. The seed dies that the flower may appear; the grub perishes, but the dragonfly comes forth.

Truly, the transformation is not instantaneous; nor is the transition a pleasant and painless process. Nature demands effort and patience as the price of growth. In the march of progress, every victory is contested with struggle and pain; but the victory is achieved, and it abides. The struggle passes; the pain is temporary only. To demolish a firmly fixed habit, to break up a mental tendency that has become automatic with long use, and to force into birth and growth a fine characteristic or lofty virtue—to accomplish this necessitates a painful metamorphosis, a transitional period of darkness, to pass through which patience and endurance are required.

This is where men fail. This is where they slip back into their old, easy, animal ruts, and abandon self-control as too strenuous and severe. Thus they fall short of permanent happiness, and the life of triumph over evil is hidden from their eyes.

The permanent happiness which men seek in dissipation, excitement, and abandonment to unworthy pleasure is found only in the life which reverses all this—the life of self-control. So far as

a man deviates from perfect self-command, just so far does he fall short of perfect happiness. He sinks into misery and weakness, the lowest limit of which is madness, entire lack of mental control, the condition of irresponsibility. In so far as a man approximates to perfect self-command, just so near does he approach to perfect happiness, and rise into joy and strength. So glorious are the possibilities of such divine manhood, that no limit can be set to its grandeur and bliss.

If a man will understand how intimately, yea, how inseparably, self-control and happiness are associated, he has but to look into his own heart, and upon the world around, to find there the joy destroying effects of uncontrolled tendencies. Looking upon the lives of men and women, he will perceive how the hasty word, the bitter retort, the act of deception, the blind prejudice and foolish resentment bring wretchedness and even ruin in their train. Looking into his own life, what days of consuming remorse, of restless anxiety, and of crushing sorrow rise up before his mind—periods of intense suffering through which he has passed through lack of self-control.

But in the right life, the well-governed life, the victorious life, all these things pass away. New conditions obtain, and purer, more spiritual instruments are employed for the achievements of happy ends. There is no more remorse, because

there is no more wrong-doing. There is no more anxiety, because there is no more selfishness. There is no more sorrow, because Truth is the source of action.

The much desired thing which self pursues with breathless and uncontrolled eagerness, yet fails to overtake, comes unbidden, and begs to be admitted, to him who works and waits in perfect self-command. Hatred, impatience, greed, self-indulgence, vain ambitions, and blind desires—the instruments by which self shapes its ill-finished existence, what clumsy tools they are, and how ignorant and unskillful are they who employ them! Love, patience, kindness, self-discipline, transmuted ambitions, and chastened desires—instruments of Truth, by which is shaped a well-finished existence, what perfect tools they are, and how wise and skillful are they who use them!

Whatsoever is gained by feverish haste and selfish desire is attained in fuller measure by quietness and renunciation. Nature will not be hastened. She brings all perfection in due season. Truth will not be commanded. He has his conditions and must be obeyed. Nothing is more superfluous than haste and anger.

A man has to learn he cannot command things, but that he can command himself; that he cannot coerce the wills of others, but that he can mold and master

his own will: and things serve him who serve Truth. People seek guidance of him who is master of himself.

It is a little understood, yet simple and profound truth, that the man who cannot command himself under the severest external stress is unfit to guide others or to control affairs. It is the fundamental principle in the moral and political teachings of Confucius that, before attempting to govern affairs, a man should learn to govern himself. Men who habitually give way, under pressure, to hysterical suspicions, outbursts of resentment, and explosions of anger, are unfit for weighty responsibilities and lofty duties, and usually fail, sooner or later, even in the ordinary duties of life, such as the management of their own family or business. Lack of self-control is foolishness, and folly cannot take precedence over wisdom. He who is learning how to subdue and control his turbulent, wandering thoughts is becoming wiser every day. Though for a time the Temple of Joy will not be completed, he will gather strength in laying its foundations and building its walls; and the day will come when, like a wise master-builder, he will rest at peace in the beautiful habitation which he has built. Wisdom inheres in self-control and in wisdom is "pleasantness and peace."

The life of self-control is no barren deprivation, no wilderness of monotony. Renunciation there is, but

it is a renunciation of the ephemeral and false in order that the abiding and true may be realized. Enjoyment is not cut off; it is intensified. Enjoyment is life; it is the slavish desire for it that kills. Is there anywhere a more miserable man than he who is always longing for some new sensation? Is there anywhere a more blessed being than he who, by self-control, is satisfied, calm, and enlightened? Who has most of physical life and joy—the glutton, the drunkard, and the sensualist who lives for pleasure only, or the temperate man who holds his body in subjection, considering its needs and obeying its uses?

I was once eating a ripe, juicy apple as it came from the tree, and a man near me said, "I would give anything if I could enjoy an apple like that." I asked, "Why can't you?" His answer was, "I have drunk whiskey and smoked tobacco until I have lost all enjoyment in such things." In pursuit of elusive enjoyments, men lose the abiding joys of life.

And as he who controls his senses has most of physical life, joy, and strength, so he who controls his thoughts has most of spiritual life, bliss, and power. For not only happiness, but knowledge and wisdom also are revealed by self-control. As the avenues of ignorance and selfishness are closed, the open gates of knowledge and enlightenment appear. Virtue attained is knowledge gained. The pure mind

is an enlightened mind. He has well-being who controls himself well.

I hear men speak of the "monotony of goodness." If looking for things in the spirit which one has given up in the letter were "goodness," then indeed would it be monotonous. The man of self-control does not merely give up his base pleasures, he abandons all longing for them. He presses forward, and does not look back; and fresh beauties, new glories, sublimer vistas await him at every step.

I am astonished at the revelations which lie hidden in self-control; I am captivated by the infinite variety of Truth, I am filled with joy at the grandeur of the prospect; I am gladdened by its splendor and its peace.

Along the way of self-control there is the joy of victory; the consciousness of expanding and increasing power; the acquisition of the imperishable riches of divine knowledge; and the abiding bliss of service to humankind. Even he who travels only a portion of the way will develop a strength, achieve a success, and experience a joy which the idle and the thoughtless cannot know. And he who goes all the way will become a spiritual conqueror; he will triumph over all evil, and will blot it out. He will gaze with enrapt vision upon the majesty of the Cosmic Order, and will enjoy the immortality of Truth.

5. Simplicity and Freedom

YOU HAVE KNOWN what it is to be physically encumbered by some superfluous load. You have experienced the happy relief of dispensing with such a load. Your experience illustrates the difference between a life burdened with a complexity of desires, beliefs, and speculations, and one rendered simple and free by the satisfaction of its natural needs, and a calm contemplation of the facts of existence, eliminating all argument and speculation.

There are those who cumber their drawers, cupboards, and rooms with rubbish and clutter. To such an extent is this carried sometimes, that the house cannot be properly cleaned, and vermin swarms. There is no use for the rubbish, but they will not part with it, even though by so doing, they would also get rid of the vermin. But they like to think that it is there; like to feel that they have got it, especially if they are convinced that nobody else has its like. They reason that it may be of some use someday; or it may become valuable; or it brings up old associations which they occasionally resuscitate and take a paradoxical pleasure in sorrowing over.

In a sweet, methodical, well-managed house, such superfluities, bringing with them dirt, discomfort, and care, are not allowed to accumulate. Or should they have accumulated, they are gathered up and

consigned to the fire and the trash bin, when it is decided to cleanse and restore the house, and give it light, comfort, and freedom.

In a like manner men hoard up in their minds mental rubbish and clutter, cling tenaciously to it, and fear its loss. Insatiate desires; thirsty cravings for unlawful and unnatural pleasures; conflicting beliefs about miracles, gods, angels, demons, and interminable theological complexities, hypothesis is piled upon hypothesis, speculation is added to speculation, until the simple, beautiful, all-sufficient facts of life are lost to sight and knowledge beneath the metaphysical pile.

Simplicity consists in being rid of this painful confusion of desires and superfluity of opinions, and adhering only to that which is permanent and essential. And what is permanent in life? What is essential? Virtue alone is permanent; character is essential. So simple is life when it is freed from all superfluities and rightly understood and lived that it can be reduced to a few unmistakable, easy-to-understand, though hard-to-practice principles. And all great minds have so simplified life.

Buddha reduced it to eight virtues, in the practice of which he declared that men would acquire perfect enlightenment. And these eight virtues he reduced to one, which he called compassion.

Confucius taught that the perfection of knowledge was contained in five virtues, and these he expressed in one which he called Reciprocity, or Sympathy.

Jesus reduced the whole of life to the principle of Love. Compassion, Sympathy, Love, these three are identical. How simple they are, too! Yet I cannot find a man who fully understands the depths and heights of these virtues, for who so fully understood them would embody them in practice. He would be complete, perfect, divine. There would be nothing lacking in him of knowledge, virtue, and wisdom.

It is only when a man sets earnestly to work to order his life in accordance with the simple precepts of virtue, that he discovers what piles of mental rubbish he has hoarded up, and which he is now compelled to throw away. The exactions, too, which such a course of conduct make upon his faith, endurance, patience, kindness, humility, reason, and strength of will, are, until the mind approaches the necessary condition of purity and simplicity, painful in their severity. The clearing-out process, whether of one's mind, home, or place of business, is not a light and easy one, but it ends in comfort and repose.

All complexities of detail, whether in things material or mental, are reducible to a few

fundamental laws or principles by virtue of which they exist and are regulated. Wise men govern their lives by a few simple rules. A life governed by the central principle of love will be found to be divinely consistent in all its details. Every thought, word, act, will fall into proper place, and there will be no conflict and confusion.

"What," asked the learned man of the Buddhist saint who had acquired a wide reputation for sanctity and wisdom—"what is the most fundamental thing in Buddhism?" The saint replied, "The most fundamental thing in Buddhism is to cease from evil and to learn to do good." "I did not ask you," said the learned man, "to tell me what every child of three knows. I want you to tell me what is the most profound, the most subtle, and the most important thing in Buddhism." "The most profound, the most subtle, the most important thing in Buddhism," said the saint, "is to cease from evil and to learn to do well. It is true that a child of three may know it, but grey-haired old men fail to put it into practice."

The commentator then goes on to say that the learned man did not want facts; he did not want Truth. He wanted to be given some subtle metaphysical speculation which would give rise to another speculation, and then to another and another, and so afford him an opportunity of

bringing into play the wonderful intellect of which he was so proud.

A member of a philosophical school once proudly said to me, "Our system of metaphysics is the most perfect and the most complicated in the world." I discovered how complicated it was by becoming involved in it and then pursuing the process of disentanglement back to the facts of life, simplicity, and freedom.

I have since learned how better to utilize my energy and occupy my time in the pursuit and practice of those virtues that are firm and sure, rather than to waste it in the spinning of the pretty but unsubstantial threads of metaphysical cobwebs.

But while regarding with disfavor assumption and pride, and that vanity which mistakes its own hypothesis for reality, I set no premium on ignorance and stupidity. Learning is a good thing. As an end in itself, as a possession to be proud of, it is a dead thing; but as a means to the high ends of human progress and human good it becomes a living power. Accompanied with a lowly mind, it is a powerful instrument for good.

The Buddhist saint was no less learned than his proud questioner, but he was more simple and wise. Even hypotheses will not lead us astray if they are perceived as mere hypotheses and are not

confounded with facts. Yet the wisest men dispense with all hypotheses, and fall back on the simple practice of virtue. They thus become divine, and arrive at the acme of simplicity, enlightenment, and emancipation.

To arrive at the freedom and joy of simplicity, one must not think less, he must think more; only the thinking must be set to a high and useful purpose, and must be concentrated upon the facts and duties of life, instead of dissipated in unprofitable theorizing.

A life of simplicity is simple in all its parts because the heart which governs it has become pure and strong; because it is centered and rested in Truth. Harmful luxuries in food and vain superfluities in dress; exaggerations of speech and insincerities of action; thoughts that tend to intellectual display and empty speculation—all these are set aside in order that virtue may be better understood and more earnestly embraced. The duties of life are undertaken in a spirit from which self is eliminated, and they become transfigured with a new and glorious light, even the light of Truth. The great fundamental facts of life, heretofore hidden from knowledge, are plainly revealed, and the Eternal Verities, about which the wordy theorizers can only guess and argue, become substantial possessions.

The simple-hearted, the true-hearted, the virtuous and wise, are no longer troubled with doubts and fears about the future and the unknown and unknowable. They take their stand upon the duty of the hour, and on the known and the knowable. They do not barter away the actual for the hypothetical. They find in virtue an abiding security. They find in Truth an illuminating light which, while it reveals to them the true order of the facts of life, throws a halo of divine promise about the abyss of the unknown; and so they are at rest.

Simplicity works untrammelled, and becomes greatness and power. Suspicions, deceptions, impurities, despondencies, bewailings, doubts, and fears—all these are cast away, left behind and ignored, and the freed man, strong, self-possessed, calm, and pure, works in unclouded assurance, and inhabits heavenly planes.

6. Right Thinking and Repose

LIFE IS A COMBINATION OF HABITS, some baneful, some beneficent, all of which take their rise in the one habit of thinking. The thought makes the man; therefore right-thinking is the most important thing in life. The essential difference between a wise man and a fool is that the wise man controls his thinking, the fool is controlled by it. A wise man determines how and what he shall think, and does not allow external things to divert his thought from the main purpose. But a fool is carried

captive by every tyrant thought as it is aroused within him by external things, and he goes through life the helpless tool of impulse, whim, and passion.

Careless, slovenly thinking, commonly called thoughtlessness, is the companion of failure, wrongdoing, and wretchedness. Nothing, no prayers, no religious ceremonies, not even acts of charity, can make up for wrong-thinking. Only right-thinking can rectify a wrong life. Only the right attitude of mind towards men and things can bring repose and peace.

The Triumphant Life is only for him whose heart and intellect are attuned to lofty virtue. He must make his thought logical, sequential, harmonious, symmetrical. He must mold and shape his thinking to fixed principles, and thereby establish his life on the sure foundation of knowledge. He must not merely be kind, he must be intelligently kind; must know why he is kind. His kindness must be an invariable quality, and not an intermittent impulse interspersed with fits of resentment and acts of harshness. He must not merely be virtuous under virtuous circumstances; his virtue must be of a kind that shall continue to shine with unabated light when he is assailed with vicious circumstances. He must not allow himself to be hurled from the throne of divine manhood by the shocks of fate or the praise and blame of those around him. Virtue must

be his abiding habitation; his refuge from the whirlwind and the storm.

And virtue is not only of the heart; it is of the intellect also; and without this virtue of the intellect, the virtue of the heart is imperiled. Reason, like passion, has its vices. Metaphysical speculations are the riot of the intellect, as sensuality is the riot of the affections. The highest flights of speculation—pleasing as they are—reveal no place of rest, and the strained mind must return to facts and moral principles to find that truth which it seeks. As the soaring bird returns for refuge and rest to its nest in the rock, so must the speculative thinker return to the rock of virtue for surety and peace.

The intellect must be trained to comprehend the principles of virtue, and to understand all that is involved in their practice. Its energies must be restrained from wasteful indulgence in vain subtleties, and be directed in the path of righteousness and the way of wisdom. The thinker must distinguish, in his own mind, between reality and assumption. He must discover the extent of his actual knowledge. He must know what he knows. He must also know what he does not know. He must learn to discriminate between belief and knowledge, error and Truth.

In his search for the right attitude of mind which perceives truth, and works out a wise and radiant life, he must be more logical than logic, more merciless in exposing the errors of his own mind than the most sarcastic logician is in exposing the errors of the minds of others. After pursuing this course of discrimination for a short time, he will be astonished to find how small is the extent of his actual knowledge; yet he will be gladdened by its possession, for small as it is, it is the pure gold of knowledge. And what is better, to have a few grains of gold hidden away in tons of ore, where it is useless, or to extract the gold and throw away the ore?

As the miner sifts away bushels of dull earth to find the sparkling diamond, so the spiritual miner, the true thinker, sifts away from his mind the accumulation of opinions, beliefs, speculations, and assumptions to find the bright jewel of Truth which bestows upon its possessor wisdom and enlightenment.

And the concentrated knowledge which is ultimately brought to light by this sifting process is found to be so closely akin to virtue that it cannot be divided from it, cannot be set apart as something different.

In his search for knowledge Socrates discovered virtue. The divine maxims of the Great Teachers

are maxims of virtue. When knowledge is separated from virtue, wisdom is lost. What a man practices, that he knows. What he does not practice, that he does not know. A man may write treatises or preach sermons on Love, but if he treats his family harshly, or thinks spitefully of his enemy, what knowledge has he concerning Love?

In the heart of the man of knowledge there dwells a silent and abiding compassion that shames the fine words of the noisy theorist. He only knows what peace is whose heart is free from hatred, who lives in peace with all. Cunning definitions of virtue only serve to deepen ignorance when they proceed from vice-stained lips. Knowledge has a deeper source than the mere memorizing of information. That knowledge is divine which proceeds from acquaintance with virtue. The humility which purges the intellect of its empty opinions and vain assumptions also fortifies it with a searching insight and invincible power. There is a divine logic which is indistinguished from love. The reply, "He that is without sin among you, let him cast the first stone," is unanswerable logic. It is also perfect love.

The wrong thinker is known by his vices; the right thinker is know by his virtues. Troubles and unrest assail the mind of the wrong thinker, and he experiences no abiding repose. He imagines that others can injure, snub, cheat, degrade and ruin him. Knowing nothing of the protection of virtue,

he seeks the protection of self, and takes refuge in suspicion, spite, resentment, and retaliation, and is burnt in the fire of his own vices.

When slandered, he slanders in return; when accused, he recriminates; when assailed, he turns upon his adversary with double fierceness. "I have been treated unjustly!" exclaims the wrong thinker, and then abandons himself to resentment and misery. Having no insight and unable to distinguish evil from good, he cannot see that his own evil, and not his neighbor's, is the cause of all his trouble.

The right thinker is not concerned with thoughts about self and self-protection, and the wrong actions of others towards him cannot cause him trouble or unrest. He cannot think—"This man has wronged me." He perceives that no wrong can reach him but by his own evil deeds. He understands that his welfare is at his own hands, and thus none but himself can rob him of repose. Virtue is his protection, and retaliation is foreign to him. He holds himself steadfastly in peace, and resentment cannot enter his heart. Temptation does not find him unprepared, and it assails in vain the strong citadel of his mind. Abiding in virtue, he abides in strength and peace.

The right-thinker has discovered and acquired the right attitude of mind toward men and things—the attitude of a profound and loving repose. And this

is not resignation, it is wisdom. It is not indifference, but watchful and penetrating insight. He has comprehended the facts of life; he sees things as they are. He does not overlook the particulars of life, but reads them in the light of cosmic law; sees them in their right relations as portions of the universal scheme. He sees the universe is upheld by justice. He watches, but does not engage in, the petty quarrels and fleeting strifes of men. He cannot be partisan. His sympathy is with all. He cannot favor one portion more than another. He knows that good will ultimately conquer in the world, as it has conquered in individuals; that there is a sense in which good already conquers, for evil defeats itself.

Good is not defeated; justice is not set aside. Whatever man may do, justice reigns, and its eternal throne cannot be assailed and threatened, much less conquered and overthrown. This is the source of the true thinker's abiding repose. Having become righteous, he perceives the righteous law. Having acquired Love, he understands the Eternal Love. Having conquered evil, he knows that good is supreme.

He is only the true thinker whose heart is free from hatred, lust, and pride; who looks out upon the world through eyes washed free from evil; whose bitterest enemy arouses no enmity, but only tender pity in his heart; who does not talk vainly about

things of which he has no knowledge, and whose heart is always at peace.

And by this a man may know that his thoughts are in accordance with the Truth—that there is no more bitterness in his heart, that malice has departed from him; that he loves where he formerly condemned.

A man may be learned, but if he is not wise he will not be a true thinker. Not by learning will a man triumph over evil; not by much study will he overcome sin and sorrow. Only by conquering himself will he conquer evil; only by practicing righteousness will he put an end to sorrow.

Not for the clever, nor the learned, nor the self-confident is the Life Triumphant, but for the pure, the virtuous, the wise. The former achieve their particular success in life, but the latter alone achieve the Great Success, a success so invincible and complete that even an apparent defeat shines with added victory.

Virtue cannot be shaken; virtue cannot be confounded; virtue cannot be overthrown. He who thinks in accordance with virtue, who acts righteously, whose mind is the servant of truth, he it is who conquers in life and in death. For virtue must triumph, and Righteousness and Truth are the pillars of the universe.

7. Calmness and Resource

HE WHO HAS TRUTH is always self-possessed. Hurry and excitement, anxiety and fear have no place in the purified mind and the true life. Self-conquest results in perpetual calm. Calmness is the radiant light which adds a luster to all the virtues. Like the nimbus round the head of the saint, it surrounds virtue with its shining halo. Without calmness a man's greatest strength is but a kind of exaggerated weakness. Where is a man's spiritual strength—where indeed, is his ordinary manly strength—who loses his balance with almost every petty disturbance from without? And what enduring influence can a man have who forgets himself in sinful abandonment or unseemly rage in the hour of temptation and crisis?

The virtuous put a check upon themselves, and set a watch upon their passions and emotions. In this way they gain possession of the mind, and gradually acquire calmness. And as they acquire calmness, they acquire influence, power, greatness, abiding joy, and fullness and completeness of life.

Those who do not put a check upon themselves, whose emotions and passions are their masters, who crave excitement and race after unholy pleasures—these are not yet fit for a life of joyful victory, and can neither appreciate nor receive the beautiful jewel of calmness. Such may pray for

peace with their lips, but they do not desire it in their hearts; or the word "peace" may only mean to them another kind of periodic pleasure which they desire to enjoy.

In the life of calm there are no fitful periods of sinful excitement followed by reactionary hours of sorrow and remorse. There are no foolish elations followed by equally foolish depressions; no degrading actions followed by misery and loss of self-respect. All these things are put away, and what remains is Truth, and Truth is forever encircled with peace. The calm life is new unbroken bliss. Duties which are irksome to the ungoverned are things of joy to the calm man. Indeed, in the calm life, the word "duty" receives a new meaning. It is no longer opposed to happiness, but it is one with happiness. The calm man, the right-seeing man, cannot separate joy from duty. Such separation belongs to the mind and life of the pleasure-hunter and lover of excitement.

Calmness is difficult to attain because men cling blindly to the lower disturbances of the mind for the passing pleasure which these disturbances afford. Even sorrow is sometimes selfishly gloated over as a kind of occasional luxury. But though difficult to attain, the way which leads to its attainment is simple. It consists of abandoning all those excitements and disturbances which are opposed to it, and fortifying one's self in these steadfast

virtues, which do not change with changing events and circumstances, which have no violent reactions, and which therefore bestow perpetual satisfaction and abiding peace.

He only finds peace who conquers himself, who strives, day by day, after self-possession, greater self-control, greater calmness of mind. One can only be a joy to himself and a blessing to others in the measure that he has command of himself; and such self-command is gained only by persistent practice. A man must conquer his weaknesses by daily effort. He must understand them and study how to eliminate them from his character. If he continues to strive, not giving way, he will gradually become victorious. Each little victory gained (though there is a sense in which no victory can be called little) will be so much more calmness acquired and added to his character as an eternal possession.

He will thus make himself strong, capable, and blessed, fit to perform his duties faultlessly, and to meet all events with an untroubled spirit. But even if he does not, in this life, reach that supreme calm which no shock can disturb, he will become sufficiently self-possessed and pure to enable him to fight the battle of life fearlessly, and to leave the world a little richer for having known the goodness of his presence.

By constantly overcoming self, a man gains a knowledge of the subtle intricacies of his mind; and it is this divine knowledge which enables him to become established in calmness. Without self-knowledge there can be no abiding peace of mind, and those who are carried away by tempestuous passions cannot approach the holy place where calmness reigns. The weak man is like one who, having mounted a fiery steed, allows it to run away with him, and carry him withersoever it wills. The strong man is like one who, having mounted the steed, governs it with a masterly hand, and makes it go in whatever direction, and at whatever speed he commands.

Calmness is the crowning beauty of a character that has become, or is becoming, divine, and is restful and peace-giving to all who come in contact with it. Those who are still in their weakness and doubt, find the presence of the calm mind restful to their troubled minds, inspiring to their faltering feet, and rich with healing and comfort in the hour of sorrow. For he who is strong to overcome self is strong to help others. He who has conquered soul-weariness is strong to help the weary on the way. That calmness of mind, which is not disturbed or overthrown by trials and emergencies, or by the accusations, slanders, and misrepresentations of others, is born of great spiritual strength. It is the true indication of an enlightened and wise understanding. The calm mind is the exalted mind.

Divinely gentle and externally strong is that man who does not lose his serenity, nor forget his peace when falsehoods and indignities are heaped upon him. Such calmness is the perfect flower of self-control. It has been slowly and laboriously gained, by patiently passing through the fires of suffering, by subjecting the mind to a long process of purification.

The calm man has discovered the spring of both happiness and knowledge within himself, and it is a spring than can never run dry. His powers are at his full command, and there is no limit to his resources. In whatever direction he employs his energies, he will manifest originality and power. And this is so because he deals with things as they are, and not with mere opinions about things, If he has any opinions left, he is no longer enamored of them, but sees them as they are—mere opinions, and therefore of no intrinsic value. He has abolished egotism, and, by obedience to law, has become one with the power in nature and the universe. His resources are untrammelled by selfishness; his energies unhindered by pride.

There is a sense in which he has ceased to regard anything as his own. Even his virtues belong to Truth, and not exclusively to his person. He has become a conscious principle of Cosmic Power, and is no longer a mean, dwarfed thing, seeking petty personal ends. And having put away self, he

has put away the greed, the misery, the troubles and fears which belong to self. He acts calmly, and accepts all consequences with equal calmness. He is efficient and accurate, and perceives all that is involved in any undertaking. He does not work blindly; he knows that there is no chance of favor.

The mind of the calm man is like the surface of a still lake; it reflects life and the things of life truly. Whereas, the troubled mind, like the troubled surface of the lake, gives back a distorted image of all things which fall upon it. Gazing into the serene depths within him, the self-conquered man sees a just reflection of the universe. He sees the Cosmic Perfection; sees the equity in his own lot. Even those things which are regarded by the world as unjust and grievous (and which formerly appeared so to him) are now known to be the effects of his own past deeds, and are therefore joyfully accepted as portions of the perfect whole. Thus his calmness remains with him with its illimitable fund of resource in joy and enlightenment.

The calm man succeeds where the disturbed man fails. He is fit to deal with any external difficulty, who has successfully grappled with the most intricate difficulties and problems within his own heart. He who has succeeded in governing the within is best equipped to govern the without. The calm mind perceives a difficulty in all its bearings and understands best how to meet it. The disturbed

mind is the lost mind. It has become blind, seeing not whither to go, but only feeling its own unhappiness and fear.

The resources of the calm man are superior to all incidents which may befall him. Nothing can alarm him, nothing can find him unprepared, nothing can shake his strong and steadfast mind. Wheresoever duty may call him, there will his strength manifest itself; there will his mind, free from the frictions of self, exhibit its silent and patient power. Whether he be engaged in things worldly or things spiritual, he will do his work with concentrated vigor and penetrating insight.

Calmness means that the mind is harmoniously adjusted, perfectly poised. All its extremes once so antagonistic and painful are reconciled, merged into one grand central principle with which the mind has identified itself. It means that the runaway passions are tamed and subjected, the intellect is purified, and the will is merged into the Cosmic Will. That is, it is no longer centered upon narrow personal ends, but is concerned with the good of all.

A man is not wholly victorious until he is perpetually calm. While passing things disturb him, his understanding is unripe, his heart is not altogether pure. A man cannot advance in the triumph of life while he flatters and deceives himself. He must awake, and be fully alive to the

fact that his sins, sorrows, and troubles are of his own making, and belong to his own imperfect condition. He must understand that his miseries have their root in his own sins, and not in the sins of others. He must strive after calmness as the covetous man strives after riches; and he must not rest satisfied with any partial attainment. He will thus grow in grace and wisdom, in strength and peace, and calmness will descend upon his spirit as the refreshing dew descends upon the flowers.

Where the calm mind is, there is strength and rest, there is love and wisdom. There is one who has fought successfully innumerable battles against self, who, after long toil in secret against his own failings, has triumphed at last.

8. Insight and Nobility

IN THE PURSUIT AND PRACTICE OF VIRTUE, there at last comes a time when a divine insight dawns upon the mind. It searches into the causes and principles of things, which, once attained, establishes its possessor firmly in virtue. It renders him invulnerable to the assaults of temptation, and invincible in his work for the world.

When the understanding is ripened by the culture of virtue, vicious inclinations disappear, and wrongdoing becomes impossible. When individual conduct is perceived as an unbroken series of

causes and effects, the perceiving mind finally decides for virtue, and the lower selfish elements are just cast away forever.

Until a man perceives the just law which operates in human life, whatever virtue he may manifest at any given time, he is not firmly established in nobility of character, he is not fully armored with righteousness, and is not safely lodged in his final refuge. Not having acquired that perfect insight which knows good and evil and which perceives the effects of all deeds both good and bad, he breaks down when assailed by temptation at those points in his character which are not well fortified. Those which have, so far, dimmed his spiritual insight, and barred him from perfect vision. By thus breaking down, he discovers that within which has hindered him. And by setting to work to remove the hindrance, he ascends still higher in the scale of virtue, and approaches nearer to the perfect insight into the true order of life which makes a man divine.

Under certain circumstances a man, held in restraint by the influence of friends, by custom and environment, and not by his own inherent purity and strength, will appear to have, and may believe he possesses, a virtue of which he knows nothing in reality. And his lack of such virtue only appears when all outward restraints are withdrawn, and,

under temptation, the concealed weakness and vice make themselves manifest.

On the other hand, the man of superior virtue will seem, in a familiar environment, to be much the same as his weaker fellows, and his virtue will not be apparent to those about him. But when he is suddenly brought in contact with great temptations or extraordinary events, his latent virtue appears in all its beauty and strength.

Insight destroys the dominion of evil and reveals the faultless operation of the Good Law. The man of perfect insight cannot sin, because he fully understands the nature of good and evil. And it is impossible for one who knows good and evil, in all their ramifications of cause and effect, to choose the evil and reject the good. Just as the sane man would not choose ashes in preference to food, so the spiritually awakened man would not choose evil in preference to good. The presence of sin is an indication of self-delusion and of ignorance; the spiritual vision is warped or undeveloped, and there is confusion of mind concerning the nature of good and evil.

In the early stages of virtue, a man arrays himself against the forces of evil which appear to him to be overpowering in their might, and almost, if not entirely, unconquerable. But with the advent of insight, a new light is thrown upon the nature of

things, and evil appears as it actually is—a small, dark, powerless thing, a mere negation, and not a formidable force or combination of forces. The man of insight knows that the root of evil is ignorance—and not an intelligent power—and that all sin and suffering proceed therefrom. Thus, knowing evil to be merely a depravation of good, he cannot hate it, but manifests compassion for all sinning and suffering beings.

Indeed, he who has so far conquered the evil in his own heart, as to know the nature and source of evil, cannot possibly hate, dislike, or despise any being, no matter how far removed from virtue it may be. But, while fully perceiving the degradation of character, he understands the dark spiritual condition from which such degradation springs, and so he pities and helps where, without insight, he would hate and despise. Love ever attends upon insight, and pity waits on knowledge.

That insight which proceeds from self-purification and long acquaintance with virtue makes itself manifest in the form of ripeness of character. There is an unchanging strength and sweetness combined; a clearness of intellect, a virile strength of will and a gentleness of heart—a combination which denotes a cultured, mellowed, perfected being; one who has acquired sympathy, compassion, purity, and wisdom. Thus, while "Goodness gives insight," insight renders goodness permanent, fixes the mind

in the love and practice of all that is pure and noble, and stamps upon man's brow the seal of divinity.

The man whose goodness is of the kind that does not alter with altered environment, or with the changing attitudes of those around him, has reached the Divine Goodness; he understands the Supreme Good. He is no longer concerned with evil as a thing that can harm, but he is concerned with good only. And so he ignores evil and recognizes only good. He perceives that men commit evil out of the mistaken idea of good, and, thus perceiving, no hatred against any can enter his peaceful heart.

The life of such a man is powerful, no matter how obscure it may be, for goodness is the most powerful thing in the world. The fact of his living and moving among men confers incalculable benefit upon the race, although during his lifetime this may not be perceived or understood. So powerful is goodness that the destiny of the world was, is, and will be in the hands of the good.

Those who are good are the guides and emancipators of humanity. In the present period of its development, they are taking the race rapidly along in its evolutionary journey; and this, not in any mystical or miraculous sense, but in a very practical and normal sense, by their exemplary lives, by the power of their deeds. The good men who help the world are not wonder-workers, though

undeveloped minds have ever tried to make them such—but the workers of righteousness, servants of the Good Law.

The world never was, is not, and will not be, under the dominion of evil, for such a condition would mean non-existence, evil being merely the negation of good, as darkness is the negation of light. It is light, and not darkness which is the sustaining power. Evil is the weakest thing in the world, and cannot accomplish anything. The universe not only makes for good, the universe is good, and evil always falls short and fails.

Insight is seeing in the Light of Truth, that Light which is the revealer of all things. As the light of day reveals all objects in the world in their proper forms, so when the Light of Truth enters the mind it reveals all the things of life in their proper proportions. He who searches his own heart by the aid of Truth, searches all hearts. He who, by long searching, has perceived the Perfect Law which is operative in his mind, has revealed the Divine Law which is the stay and substance of the universe.

Insight disperses error and puts an end to superstition. Sin is the only error, Men attack each other's beliefs and remain in ignorance. When they get rid of their own sins they will become enlightened.

Superstition springs from sin. Looking through darkened eyes, men see evil things which are delusions of ignorance; conceiving in their hearts unlawful things, their imagination is troubled with monsters and terrors which have no existence in reality. Where there is pure insight there is no fear. Devils, demons, wrathful and jealous gods, vampires and evil spirits, and all the hideous host of the ideological monsters, have vanished from the universe along with the feverish nightmare which gave them birth. And before the rapt gaze of the purified one there spreads a universe of orderly beauty and inviolate law.

The man of insight lives in the beatific vision of the saints, not as a fleeting experience in a moment of exceptional purity, but as a constant, normal condition of mind. He has completed his long journey through self and sorrow, and is at peace. He has conquered, and is glad.

He sees all the sin, misery, and pain that are in the world more plainly and vividly than other men. But he now sees it as it is in its cause, inception, growth, and fruitage, not as it appeared to him when he was blindly involved in it, and his mind was distorted by impurities.

He watches the growth of beings, from the immature to the mature, through periods of change and pain, with tender compassion and solicitude, as

the mother watches the growth of her child through the helpless period of its infancy.

He sees justice operating in all things. While men are waxing wrathful over the triumph of wrong, he knows that wrong has not triumphed, but is brought to naught. He sees the overruling Right which, though concealed from worldly eyes, remains forever unshaken. He sees the littleness, the puny weakness, the blind folly of evil as compared with the majesty, the invincible power, and the all-seeing wisdom of Good. And thus, knowing and seeing, his mind is finally fixed in that which is good. He is devoted to Truth, and his delight is in the doing of righteousness.

When insight is born in the mind, Reality stands revealed; not a metaphysical reality distinct from the universe; not a speculative reality other than the things of life, but the Reality of the universe itself, the Reality of "things-in-themselves." Insight is triumphant over change and decay, for it perceives the abiding in change, the eternal in the transient, the immortal in the things which pass away.

And herein is the meaning of that fixed nobility of character of the saints and sages, and superlatively, of the Great Teachers of the Race—that they perceive and abide in Reality. They know life in its completion; they understand and obey the Righteous Law. Having conquered self, they have

conquered all delusions; have triumphed over sin, they have triumphed over sorrow; having purified themselves, they see the Perfect Cosmos.

He who chooses the right, the pure, the good, and clings to them through all misunderstandings, insults, and defeat, reaches, at last, the place of insight, and his eyes open upon the world of truth. Then his painful discipline is ended; the lower conditions no more affect him or cause him sorrow. Purity and joy abide with him, and the universe again rejoices in the triumph of good, and hails another conqueror.

9. Man the Master

BY THE MASTERY OF SELF, a distinct form of consciousness is evolved which some would call divine. It is distinguished from that ordinary human consciousness, which craves personal advantages and gratifications on the one hand, and is involved in remorse and sorrow on the other. This divine consciousness concerns itself with humanity and the universe, with eternal verities, with righteousness, wisdom, and truth, and not with pleasures, protection, and preservation of the personality. Not that personal pleasure is destroyed, but that it is no longer craved and sought, it no longer takes a foremost place. It is purified, and it is received as the effect of right thought and action, and is no longer an end in itself.

In divine consciousness there is neither sin nor sorrow. Even the sense of sin has passed away, and the true order and purpose of life being revealed, no cause is found for lamentation. Jesus called this state of consciousness "The Kingdom of Heaven"; Buddha named it "Nirvana"; Lao-Tze's term for it was "Tao"; Emerson refers to it as "The Over-Soul"; and Dr. Bucke calls it "Cosmic Consciousness" in his valuable work bearing that title.

The ordinary human consciousness is self-consciousness. Self, the personality, is placed before everything else. There are ceaseless anxieties and fears concerning the self. Its possible loss is thought to be the most grievous calamity, and its eternal preservation the most important thing in the universe.

In divine consciousness all this has passed away. Self has disappeared. Therefore, there can be no more fears and anxieties concerning the self, and things are considered and known as they are, and not as they afford pleasure or cause pain to self, not as self wishes them to be for its own temporal or eternal happiness.

The self-conscious man is subject to desire; the divinely conscious man is master of desire. The former considers what is pleasant or unpleasant; the

latter acts from the righteous law without reference to pleasure or pain.

The race is passing through self-consciousness to divine consciousness; through the slavery of self, with its sense of sin and shame, to the freedom of Truth, with its sense of purity and power. The Great Teachers and Saviors of the race have already attained. In former existences they have already passed through all forms of self-consciousness, and now, having subjugated self, have become divinely conscious.

They have reached the summit of evolution on this earth, and have no further need to be reborn in the self-conscious form. They are Masters of Life. Having conquered self, they have acquired the Supreme Knowledge. Some of them are worshiped as God because they manifest a wisdom and a consciousness which is quite distinct from the normal self-consciousness of humanity, and which is therefore regarded with, and surrounded by, incomprehensible mystery. Yet, in this divine consciousness there is no mystery, but, on the contrary, a transparent simplicity which becomes apparent when the confusions of self are dispersed.

The abiding gentleness, the sublime wisdom, the perfect calm of the Great Teachers—qualities which appear supernatural when viewed from the self-consciousness state—are seen to be simple and

natural when the first glimmering of divine consciousness dawns in the mind. And such divine consciousness does not appear until a high degree of morality is attained by self-conscious man.

Man becomes divinely conscious, divinely wise, divinely gentle and strong in the measure that he subdues and dominates within, those passions by which humanity is subdued and dominated. The divine master is one who has attained mastery over self. The abiding nobility, beneficent characteristics, and unobtrusive virtue which mark off the spiritually enlightened man from others, are the fruits of self-conquest, the logical outcome of a long struggle to master and comprehend those mental forces which the self-conscious man blindly obeys without understanding.

Self-conscious man is a slave to self. Obeying self-centered inclinations, he is in submission to his passions, and to the sorrows and pains which allegiance to those passions inflict upon him. He is conscious of sin and sorrow, but sees no way out of these conditions. And so he invents theologies which he substitutes for effort, and which, while affording him fitful comfort through uncertain hope, leave him the easy victim of sin, and the willing prey of sorrow.

Divinely conscious man is the master of self. He obeys Truth and not self. He curbs and directs his

inclinations and is conscious of a growing power over sin and sorrow. He sees that there is a way out of these conditions by the path of self-mastery. He needs no theologies to aid him, but exerts himself in right-doing, and is gladdened by a sense of victory and increasing purity and power. When his mastery is complete, he has no inclinations but those which accord with Truth. He has then become the conqueror of sin, and is no longer subject to sorrow.

Enlightened, wise, and evermore peaceful and happy is he who has subjected, overcome, and cast out the turbulent self that reigned within. The tempests of sorrow do not chill him. The cares and troubles which beset man pass him by, and no evil thing overtakes him. Secure in divine virtue, no enemy can overthrow him; no foe can do harm. Kind and peaceful, no person, power, nor place can rob him of repose.

There is no enemy but self, no darkness but ignorance, no suffering but that which springs from the insubordinate elements of one's own nature.

No man is truly wise who is involved in likes and dislikes, wishes and regrets, desires and disappointments, sins and sorrow. All these conditions belong to the self-conscious state, and are indications of folly, weakness, and subjection.

He is truly wise who, in the midst of worldly duties, is always calm, always gentle, always patient. He accepts things as they are, and does not wish nor grieve, desire nor regret. These things belong to the divinely conscious state, the dominion of Truth, and are indications of enlightenment, strength, and mastery.

He who does not desire riches, fame, or pleasures; who enjoys what he has, yet does not lament when it is taken from him, he is indeed wise.

He who desires riches, fame, and pleasure; who is discontented with what he has, yet laments when it is taken from him, he is indeed foolish.

Man is fitted for conquest, but the conquest of territory will not avail; he must resort to the conquest of self. The conquest of territory renders man a temporal ruler, but the conquest of self makes him an eternal conqueror.

Man is destined for mastery; not the mastery of his fellow men by force, but the mastery of his own nature by self-control. The mastery of his fellow men by force is the crown of egotism, but the mastery of self by self-control is the crown of humility.

He is man the master who has shaken off the service of self for the service of Truth, who has

established himself in the Eternal Verities. He is crowned, not only with perfect manhood, but with divine wisdom. He has overcome the disturbances of the mind and the shocks of life. He is superior to all circumstances. He is the calm spectator, but no longer the helpless tool, of events. No more a sinning, weeping, repenting mortal, he is pure, rejoicing, upright immortal. He perceives the course of things with a glad and peaceful heart; a divine conqueror, master of life and death.

10. Knowledge and Victory

FAITH IS THE BEGINNING of the Triumphant Life, but knowledge is its consummation. Faith reveals the way, but knowledge is the goal. Faith suffers many afflictions; knowledge has transcended affliction. Faith endures; knowledge loves. Faith walks in darkness, but believes; knowledge acts in light, and knows. Faith inspires to effort; knowledge crowns effort with success. "Faith is the substance of things hoped for"; knowledge is the substance of those things possessed. Faith is the helpful staff of the pilgrim; knowledge is the City of Refuge at the journey's end. Without faith there will be no knowledge, but when knowledge is acquired, the work of faith is finished.

The Life Triumphant is a life of knowledge; and by knowledge is meant, not book-learning, but life-learning; not superficial facts committed to

memory, but the deep facts and truths of life, grasped and comprehended. Apart from this knowledge there is no victory for man, no rest for his weary feet, no refuge for His aching heart.

There is no salvation for the foolish except by becoming wise. There is no salvation for the sinful except by becoming pure. There is no liberation for man from the turmoil and troubles of life but through divine knowledge reached by the pathway of a pure and blameless life. Nowhere is there permanent peace except in an enlightened condition of mind; and a pure life and an enlightened mind are identical.

But there is salvation for the foolish because wisdom can be acquired. There is salvation for the sinful because purity can be embraced. There is liberation for all men from the troubles and turmoil of life because whosoever wills to do so—whether rich or poor, learned or unlearned—can enter the lowly way of blamelessness which leads to perfect knowledge. And because of this—that there is deliverance for the captives and victory for the defeated—there is rejoicing in the High Places, and the universe is glad.

The man of knowledge, being victorious over himself, is victorious over sin, over evil, over all the disharmonies of life. Out of the old mind marred by sin and sorrow, he has framed a new

mind glorified by purity and peace. He has died out of the old world of evil, and is reborn in a new world where love and faultless law prevail, where evil is not, and he has become deathless in immortal Good.

Anxiety and fear, grief and lamentation, disappointment and regret, wretchedness and remorse—these things have no part in the world of the wise. They are the shadowy inhabitants of the world of self, and cannot live, nay, they are seen to have no substantiality—in the light of wisdom. The dark things of life are the dark conditions of a mind not yet illuminated by the light of wisdom. They follow self as the shadow of substance. Where selfish desires go, there they follow; where sin is, there they are. There is no rest in self; there is no light in self. And where the flames of turbulent passions and fires of consuming desires are rife, the cool airs of wisdom and peace are not felt.

Safety and assurance, happiness and repose, satisfaction and contentment, joy and peace—these are the abiding possessions of the wise, earned by right of self-conquest, the results of righteousness, the wages of a blameless life.

The substance of a right life is enlightenment (knowledge), and the spirit of knowledge is peace. To be victorious over self in all the issues of life is to know life as it is in reality, and not as it appears

in the nightmare of self. It is to be in peace in all passages, and not to be stricken with trouble and grief in the common happenings of life.

As the ripe scholar is no more troubled by incorrect work and lessons imperfectly done, and the painful reproof and punishment formerly inflicted by his teachers are left behind forever, so the perfected scholar in virtue, the wise man and woman, the enlightened doer of righteousness, is no more troubled with wrongdoing and folly (which are merely the imperfectly accomplished lessons of life), and the scourging of sorrow and remorse have passed away forever.

The skilled scholar has no more doubt or fear concerning his ability. He has overcome and dispersed the ignorance of his intellect. He has attained to learning, and he knows that he has attained. And he so knows because, having undergone innumerable tests in the forms of lessons and examinations, he has at last proved his skill by passing successfully through the severest tests of scholarship. And now he no longer fears, but rejoices when severe tests are applied to prove his ability. He is capable, confident, and glad.

Even so the skilled doer of righteousness is no more troubled with doubt and fear concerning his destiny. He has overcome and dispersed the ignorance of his heart. He has attained to wisdom,

and he knows that he has attained. And he so knows because where he formerly failed and fell when tested by the wrong conduct of others, he now maintains his patience and calmness under the severest tests of accusation and reproof.

Herein is the glory and victory of divine knowledge, that understanding the nature of deeds, both good and bad, the enlightened doer of good deeds no longer suffers through the bad deeds of others. Their actions towards him can never cause him pain and sorrow, nor rob him of his peace. Having taken refuge in good, evil can no more reach nor harm him. He returns good for evil, and overcomes the weakness of evil by the power of good.

The man who is involved in bad deeds imagines that the bad deeds of others are powerful to do him injury and are filled with grievous harm against him. He is stung with pain and overwhelmed with sorrow, not for his own bad deeds (for these he does not see) but for the wrong deeds of others. Involved in ignorance, he has no spiritual strength, no refuge, and no abiding peace.

The man victorious over self is the true seer. He is not the seer of spirits or supernatural phenomena, for such seeing is narrow and illusory. He is the seer of life as it is, both in its particular aspects and in its divine principles; the seer of the spiritual

universe of cosmic law, cosmic love, and cosmic liberty.

The man of knowledge and victory, who has shaken off the painful dreams of self, has awakened with a new vision which beholds a new and glorified universe, He is the seer of the Eternal, and is blessed with perfect love and endless peace. He is lifted far above all sordid desires, narrow aims, and selfish love and hate; and being so lifted up he perceives the lawful course of things, and does not grieve when overtaken by the inevitable. He is above the world of sorrow, not because he has become cold and cruel, but because he abides in a love where no thought of self can enter, and where the well-being of others is all-in-all. He is sorrowless because he is selfless. He is serene because he knows that whatever he receives, it is good, and whatever is taken from him, that also is good. He has transmuted sorrow into love, and is filled with infinite tenderness and abounding compassion. His power is not violent, ambitious, worldly, but pure, peaceful, heavenly, and he is possessed of a hidden strength which knows how to stand and when to bend for the good of others and the world.

He is a Teacher, though he speaks but little. He is a Master, yet he has no desire to rule others. He is a Conqueror, but makes no attempt to subdue his fellow men. He has become a conscious instrument

for the outworking of cosmic law, and is an intelligent, enlightened power directing the evolution of the Race.

At this, the beginning of a new epoch, let the Good News again go forth throughout the world that there is purity for the sinful, comfort for the afflicted, healing for the broken-hearted, and triumph for the defeated. In your heart, O man! O woman! stained as it is with sin, and torn with conflicting desires, there is a place of power, a citadel of strength. You are the dwelling-place of the Supreme Good, and the Scepter of Victory awaits you: deep in your consciousness is the High Seat of Empire. Arise, O stricken one! Ascend your rightly throne!

The Mastery of Destiny

by James Allen

Deeds, Character, and Destiny

The Science of Self-Control

Cause and Effect in Human Conduct

Training of the Will

Thoroughness

Mind-Building and Life-Building

Cultivation of Concentration

Practice of Meditation

The Power of Purpose

The Joy of Accomplishment

1. Deeds, Character, and Destiny

THERE is, and always has been, a widespread belief in Fate, or Destiny, that is, in an eternal and inscrutable Power which apportions definite ends to both individuals and nations. This belief has arisen from long observation of the facts of life.

Men are conscious that there are certain occurrences which they cannot control, and are powerless to avert. Birth and death, for instance, are inevitable, and many of the incidents of life appear equally inevitable.

Men strain every nerve for the attainment of certain ends, and gradually they become conscious of a Power which seems to be not of themselves, which

frustrates their puny efforts, and laughs, as it were, at their fruitless striving and struggle.

As men advance in life, they learn to submit, more or less, to this overruling Power which they do not understand, perceiving only its effects in themselves and the world around them, and they call it by various names, such as God, Providence, Fate, Destiny, etc.

Men of contemplation, such as poets and philosophers, step aside, as it were, to watch the movements of this mysterious Power as it seems to elevate its favorites on the one hand, and strike down its victims on the other, without reference to merit or demerit.

The greatest poets, especially the dramatic poets, represent this Power in their works, as they have observed it in Nature. The Greek and Roman dramatists usually depict their heroes as having foreknowledge of their fate, and taking means to escape it; but by so doing they blindly involve themselves in a series of consequences which bring about the doom which they are trying to avert. Shakespeare's characters, on the other hand, are represented, as in Nature, with no foreknowledge (except in the form of presentiment) of their particular destiny. Thus, according to the poets, whether the man knows his fate or not, he cannot

avert it, and every conscious or unconscious act of his is a step towards it.

Omar Khayyam's Moving Finger is a vivid expression of this idea of Fate:

"The Moving Finger writes, and having writ,
Moves on: nor all thy Piety nor Wit
Shall lure it back to cancel half a line,
Nor all thy Tears wash out a Word of it."

Thus, men in all nations and times have experienced in their lives the action of this invincible Power or Law, and in our nation today this experience has been crystallized in the terse proverb, "Man proposes, God disposes."

But, contradictory as it may appear, there is an equally widespread belief in man's responsibility as a free agent.

All moral teaching is an affirmation of man's freedom to choose his course and mold his destiny: and man's patient and untiring efforts in achieving his ends are declarations of consciousness of freedom and power.

This dual experience of fate on the one hand, and freedom on the other, has given rise to the interminable controversy between the believers in Fatalism and the upholders of free will—a

controversy which was recently revived under the term "Determinism versus Freewill."

Between apparently conflicting extremes there is always a "middle way" of balance, justice, or compensation which, while it includes both extremes, cannot be said to be either one or the other, and which brings both into harmony; and this middle way is the point of contact between two extremes.

Truth cannot be a partisan, but, by its nature, is the Reconciler of extremes; and so, in the matter which we are considering, there is a "golden mean" which brings Fate and Free will into close relationship, wherein, indeed, it is seen that these two indisputable facts in human life, for such they are, are but two aspects of one central law, one unifying and all-embracing principle, namely, the law of causation in its moral aspect.

Moral causation necessitates both Fate and Free will, both individual responsibility and individual predestination, for the law of causes must also be the law of effects, and cause and effect must always be equal; the train of causation, both in matter and mind, must be eternally balanced, therefore eternally just, eternally perfect. Thus every effect may be said to be a thing preordained, but the predetermining power is a cause, and not the fiat of an arbitrary will.

Man finds himself involved in the train of causation. His life is made up of causes and effects. It is both a sowing and a reaping. Each act of his is a cause which must be balanced by its effects. He chooses the cause (this is Free will), he cannot choose, alter, or avert the effect (this is Fate); thus Free will stands for the power to initiate causes, and destiny is involvement in effects.

It is therefore true that man is predestined to certain ends, but he himself has (though he knows it not) issued the mandate; that good or evil thing from which there is no escape, he has, by his own deeds, brought about.

It may here be urged that man is not responsible for his deeds, that these are the effects of his character, and that he is not responsible for the character, good or bad, which was given him at his birth. If character was "given him" at birth, this would be true, and there would then be no moral law, and no need for moral teaching; but characters are not given ready made, they are evolved; they are, indeed, effects, the products of the moral law itself, that is— the products of deeds. Character result of an accumulation of deeds which have been piled up, so to speak, by the individual during his life.

Man is the doer of his own deeds; as such he is the maker of his own character; and as the doer of his

deeds and the maker of his character, he is the molder and shaper of his destiny. He has the power to modify and alter his deeds, and every time he acts he modifies his character, and with the modification of his character for good or evil, he is predetermining for himself new destinies—destinies disastrous or beneficent in accordance with the nature of his deeds. Character is destiny itself; as a fixed combination of deeds, it bears within itself the results of those deeds. These results lie hidden as moral seeds in the dark recesses of the character, awaiting their season of germination, growth, and fruitage.

Those things which befall a man are the reflections of himself; that destiny which pursued him, which he was powerless to escape by effort, or avert by prayer, was the relentless ghoul of his own wrong deeds demanding and enforcing restitution; those blessings and curses which come to him unbidden are the reverberating echoes of the sounds which he himself sent forth.

It is this knowledge of the Perfect Law working through and above all things; of the Perfect Justice operating in and adjusting all human affairs, that enables the good man to love his enemies, and to rise above all hatred, resentment, and complaining; for he knows that only his own can come to him, and that, though he be surrounded by persecutors, his enemies are but the blind instruments of a

faultless retribution; and so he blames them not, but calmly receives his accounts, and patiently pays his moral debts.

But this is not all; he does not merely pay his debts; he takes care not to contract any further debts. He watches himself and makes his deeds faultless. While paying off evil accounts, he is laying up good accounts. By putting an end to his own sin, he is bringing evil and suffering to an end.

And now let us consider how the Law operates in particular instances in the outworking of destiny through deeds and character. First, we will look at this present life, for the present is the synthesis of the entire past; the net result of all that a man has ever thought and done is contained within him. It is noticeable that sometimes the good man fails and the unscrupulous man prospers— a fact which seems to put all moral maxims as to the good results of righteousness out of account— and because of this, many people deny the operation of any just law in human life, and even declare that it is chiefly the unjust that prosper.

Nevertheless, the moral law exists, and is not altered or subverted by shallow conclusions. It should be remembered that man is a changing, evolving being. The good man was not always good; the bad man was not always bad. Even in this life, there was a time, in a large number of

instances, when the man who is now just, was unjust; when he who is now kind, was cruel; when he who is now pure, was impure.

Conversely, there was a time in this life, in a number of instances, when he who is now unjust, was just; when he who is now cruel, was kind; when he who is now impure, was pure. Thus, the good man who is overtaken with calamity today is reaping the result of his former evil sowing; later he will reap the happy result of his present good sowing; while the bad man is now reaping the result of his former good sowing; later he will reap the result of his present sowing of bad.

Characteristics are fixed habits of mind, the results of deeds. An act repeated a large number of times becomes unconscious, or automatic— that is, it then seems to repeat itself without any effort on the part of the doer, so that it seems to him almost impossible not to do it, and then it has become a mental characteristic.

Here is a poor man out of work. He is honest, and is not a shirker. He wants work, and cannot get it. He tries hard, and continues to fail. Where is the justice in his lot? There was a time in this man's condition when he had plenty of work. He felt burdened with it; he shirked it, and longed for ease. He thought how delightful it would be to have nothing to do.

He did not appreciate the blessedness of his lot. His desire for ease is now gratified, but the fruit for which he longed, and which he thought would taste so sweet, has turned to ashes in his mouth. The condition which he aimed for, namely, to have nothing to do, he has reached, and there he is compelled to remain till his lesson is thoroughly learned.

And he is surely learning that habitual ease is degrading, that to have nothing to do is a condition of wretchedness, and that work is a noble and blessed thing. His former desires and deeds have brought him where he is; and now his present desire for work, his ceaseless searching and asking for it, will just as surely bring about its own beneficent result. No longer desiring idleness, his present condition will, as an effect, the cause of which is no longer propagated, soon pass away, and he will obtain employment; and if his whole mind is now set on work, and he desires it above all else, then when it comes he will be overwhelmed with it; it will flow in to him from all sides, and he will prosper in his industry.

Then, if he does not understand the law of cause and effect in human life, he will wonder why work comes to him apparently unsought, while others who seek it strenuously fail to obtain it. Nothing comes unbidden; where the shadow is, there also is

the substance. That which comes to the individual is the product of his own deeds.

As cheerful industry leads to greater industry and increasing prosperity, and labor shirked or undertaken discontentedly leads to a lesser degree of labor and decreasing prosperity, so with all the varied conditions of life as we see them— they are the destinies wrought by the thoughts and deeds of each particular individual. So also with the vast variety of characters— they are the ripening and ripened growth of the sowing of deeds.

As the individual reaps what he sows, so the nation, being a community of individuals, reaps also what it sows. Nations become great when their leaders are just men; they fall and fade when their just men pass away. Those who are in power set an example, good or bad, for the entire nation.

Great will be the peace and prosperity of a nation when there shall arise within it a line of statesmen who, having first established themselves in a lofty integrity of character, shall direct the energies of the nation toward the culture of virtue and development of character, knowing that only through personal industry, integrity, and nobility can national prosperity proceed.

Still, above all, is the Great Law, calmly and with infallible justice meting out to mortals their fleeting

destinies, tear-stained or smiling, the fabric of their hands. Life is a great school for the development of character, and all, through strife and struggle, vice and virtue, success and failure, are slowly but surely learning the lessons of wisdom.

2. The Science of Self-Control

WE live in a scientific age. Men of science are numbered by thousands, and they are ceaselessly searching, analyzing, and experimenting with a view to discovery and the increase of knowledge.

The shelves of our libraries, both public and private, are heavy with their load of imposing volumes on scientific subjects, and the wonderful achievements of modern science are always before us— whether in our homes or in our streets, in country or town, on land or sea— there shall we have before us some marvelous device, some recent accomplishment of science, for adding to our comfort, increasing our speed, or saving the labor of our hands.

Yet, with all our vast store of scientific knowledge, and its startling and rapidly increasing results in the world of discovery and invention, there is, in this age, one branch of science which has so far fallen into decay as to have become almost forgotten; a science, nevertheless, which is of greater importance than all the other sciences combined, and without which all science would but subserve

the ends of selfishness, and aid in man's destruction—I refer to the Science of Self-control.

Our modern scientists study the elements and forces which are outside themselves, with the object of controlling and utilizing them. The ancients studied the elements and forces which were within themselves, with a view to controlling and utilizing them, and the ancients produced such mighty Masters of knowledge in this direction, that to this day they are held in reverence as gods, and the vast religious organizations of the world are based upon their achievements.

Wonderful as are the forces in nature, they are vastly inferior to that combination of intelligent forces which comprise the mind of man, and which dominate and direct the blind mechanical forces of nature. Therefore, it follows that, to understand, control, and direct the inner forces of passion, desire, will, and intellect, is to be in possession of the destinies of men and nations.

As in ordinary science, there are, in this divine science, degrees of attainment; and a man is great in knowledge, great in himself, and great in his influence on the world, in the measure that he is great in self-control.

He who understands and dominates the forces of external nature is the natural scientist; but he who

understands and dominates the internal forces of the mind is the divine scientist; and the laws which operate in gaining a knowledge of external appearances, operate also in gaining a knowledge of internal varieties.

A man cannot become an accomplished scientist in a few weeks or months, nay, not even in a few years. But only after many years of painstaking investigation can he speak with authority, and be ranked among the masters of science. Likewise, a man cannot acquire self-control, and become possessed of the wisdom and peace giving knowledge which that self-control confers, but by many years of patient labor; a labor which is all the more arduous because it is silent, and both unrecognized and unappreciated by others; and he who would pursue this science successfully must learn to stand alone, and to toil unrewarded, as far as any outward emolument is concerned.

The natural scientist pursues, in acquiring his particular kind of knowledge, the following five orderly and sequential steps:

1. Observation: that is, he closely and persistently observes the facts of nature.
2. Experiment: Having become acquainted, by repeated observations, with certain facts, he experiments with those facts, with a view to the

discovery of natural laws. He puts his facts through rigid processes of analysis, and so finds out what is useless and what of value; and he rejects the former and retains the latter.

3. Classification: Having accumulated and verified a mass of facts by numberless observations and experiments, he commences to classify those facts, to arrange them in orderly groups with the object of discovering some underlying law, some hidden and unifying principle, which governs, regulates, and binds together these facts.

4. Deduction: Thus he passes on to the fourth step of deduction. From the facts and results which are before him, he discovers certain invariable modes of action, and thus reveals the hidden laws of things.

5. Knowledge: Having proven and established certain laws, it may be said of such a man that he knows. He is a scientist, a man of knowledge.

But the attainment of scientific knowledge is not the end, great as it is. Men do not attain knowledge for themselves alone, nor to keep it locked secretly in their hearts, like a beautiful jewel in a dark chest. The end of such knowledge is use, service, the increase of the comfort and happiness of the world. Thus, when a man has become a scientist, he gives the world the benefit of his knowledge, and

unselfishly bestows upon mankind the results of all his labors.

Thus, beyond knowledge, there is a further step of Use: that is, the right and unselfish use of the knowledge acquired; the application of knowledge to invention for the common weal.

It will be noted that the five steps or processes enumerated follow in orderly succession, and that no man can become a scientist who omits any one of them. Without the first step of systematic observation, for instance, he could not even enter the realm of knowledge of nature's secrets.

At first, the searcher for such knowledge has before him a universe of things: these things he does not understand; many of them, indeed, seem to be irreconcilably opposed one to the other, and there is apparent confusion; but by patiently and laboriously pursuing these five processes, he discovers the order, nature, and essences of things; perceives the central law or laws which bind them together in harmonious relationship, and so puts an end to confusion and ignorance.

As with the natural scientist, so with the divine scientist; he must pursue, with the same self-sacrificing diligence, five progressive steps in the attainment of self-knowledge, self-control. These five steps are the same as with the natural scientist,

but the process is reversed, the mind, instead of being centered upon external things, is turned back upon itself, and the investigations are pursued in the realm of mind (of one's own mind) instead of in that of matter.

At first, the searcher for divine knowledge is confronted with that mass of desires, passions, emotions, ideas, and intellections which he calls himself, which is the basis of all his actions, and from which his life proceeds.

This combination of invisible, yet powerful, forces appears confusedly;

some of them stand, apparently, in direct conflict with each other, without any appearance or hope of reconciliation; his mind in its entirety, too, with his life which proceeds from that mind, does not seem to have any equitable relation to many other minds and lives about him, and altogether there is a condition of pain and confusion from which he would fain escape.

Thus, he begins by keenly realizing his state of ignorance, for no one could acquire either natural or divine knowledge, if he were convinced that without study or labor he already possessed it.

With such perception of one's ignorance, there comes the desire for knowledge, and the novice in

self-control enters upon the ascending pathway, in which are the following five steps:

1. Introspection. This coincides with the observation of the natural scientist. The mental eye is turned like a searchlight upon the inner things of the mind, and its subtle and ever varying processes are observed and carefully noted. This stepping aside from selfish gratifications, from the excitements of worldly pleasures and ambitions, in order to observe, with the object of understanding, one's nature, is the beginning of self-control. Hitherto, the man has been blindly and impotently borne along by the impulses of his nature, the mere creature of things and circumstances, but now he puts a check upon his impulses and, instead of being controlled, begins to control.

2. Self-analysis. Having observed the tendencies of the mind, they are then closely examined, and are put through a rigid process of analysis. The evil tendencies (those that produce painful effects) are separated from the good tendencies (those that produce peaceful effects); and the various tendencies, with the particular actions they produce, and the definite results which invariably spring from these actions, are gradually grasped by the understanding, which is at last enabled to follow them in their swift and subtle interplay and profound ramifications. It is a process of testing and

proving, and, for the searcher, a period of being tested and proved.

3. Adjustment. By this time, the practical student of things divine has clearly before him every tendency and aspect of his nature, down to the profoundest promptings of his mind, and the most subtle motives of his heart. There is not a spot or corner left, which he has not explored and illuminated with the light of self-examination.

He is familiar with every weak and selfish point, every strong and virtuous quality. It is considered the height of wisdom to be able to see ourselves as others see us, but the practitioner of self-control goes far beyond this: he not only sees himself as others see him, he sees himself as he is. Thus, standing face to face with himself, not striving to hide away from any secret fault; no longer defending himself with pleasant flatteries; neither underrating nor overrating himself or his powers, and no more cursed with self-praise or self-pity, he sees the full magnitude of the task which lies before him; sees dearly ahead the heights of self-control, and knows what work he has to do to reach them.

He is no longer in a state of confusion, but has gained a glimpse of the laws which operate in the world of thought, and he now begins to adjust his mind in accordance with those laws. This is a process of weeding, sifting, cleansing. As the

farmer weeds, cleans, and prepares the ground for his crops, so the student removes the weeds of evil from his mind, cleanses and purifies it preparatory to sowing the seeds of righteous actions which shall produce the harvest of a well ordered life.

4. Righteousness. Having adjusted his thoughts and deeds to those minor laws which operate in mental activities in the production of pain and pleasure, unrest and peace, sorrow and bliss, he now perceives that there is involved in those laws one Great Central Law which, like the law of gravitation in the natural world, is supreme in the world of mind; a law to which all thoughts and deeds are subservient, and by which they are regulated and kept in their proper sphere.

This is the law of Justice or Righteousness, which is universal and supreme. To this law he now conforms. Instead of thinking and acting blindly, as the nature is stimulated and appealed to by outward things, he subordinates his thoughts and deeds to this central principle. He no longer acts from self, but does what is right— what is universally and eternally right. He is no longer the abject slave of his nature and circumstances, he is the master of his nature and circumstances.

He is no longer carried hither and thither on the forces of his mind; he controls and guides those forces to the accomplishment of his purposes. Thus,

having his nature in control and subjection, not thinking thoughts nor doing deeds which oppose the righteous law, and which, therefore, that law annuls with suffering and defeat, he rises above the dominion of sin and sorrow, ignorance and doubt, and is strong, calm, and peaceful.

5. Pure Knowledge. By thinking right and acting right, he proves, by experience, the existence of the divine law on which the mind is framed, and which is the guiding and unifying principle in all human affairs and events, whether individual or national. Thus, by perfecting himself in self-control, he acquires divine knowledge; he reaches the point where it may be said of him, as of the natural scientist, that he knows.

He has mastered the science of self-control, and has brought knowledge out of ignorance, order out of confusion. He has acquired that knowledge of self which includes knowledge of all men; that knowledge of one's own life which embraces knowledge of all live — as for all minds are the same in essence (differing only in degree), are framed upon the same law; and the same thoughts and acts, by whatsoever individual they are wrought, will always produce the same results.

But this divine and peace bestowing knowledge, as in the case of the natural scientist, is not gained for one's self alone; for if this were so, the aim of

evolution would be frustrated, and it is not in the nature of things to fall short of ripening and accomplishment; and, indeed, he who thought to gain this knowledge solely for his own happiness would most surely fail.

So, beyond the fifth step of Pure Knowledge, there is a still further one of Wisdom, which is the right application of the knowledge acquired; the pouring out upon the world, unselfishly and without stint, the result of one's labors, thus accelerating progress and uplifting humanity.

It may be said of men who have not gone back into their own nature to control and purify it, that they cannot clearly distinguish between good and evil, right and wrong. They reach after those things which they think will give them pleasure, and try to avoid those things which they believe will cause them pain.

The source of their actions is self, and they only discover right painfully and in a fragmentary way, by periodically passing through severe sufferings, and lashings of conscience. But he who practices self-control, passing through the five processes, which are five stages of growth, gains that knowledge which enables him to act from the moral law which sustains the universe. He knows good and evil, right and wrong, and, thus knowing them, lives in accordance with good and right. He no

longer needs to consider what is pleasant or what is unpleasant, but does what is right; his nature is in harmony with his conscience, and there is no remorse; his mind is in unison with the Great Law, and there is no more suffering and sin; for him evil is ended, and good is all in all.

3. Cause and Effect in Human Conduct

IT is an axiom with the scientists that every effect is related to a cause. Apply this to the realm of human conduct, and there is revealed the principle of Justice.

Every scientist knows (and now all men believe) that perfect harmony prevails throughout every portion of the physical universe, from the speck of dust to the greatest sun. Everywhere there is exquisite adjustment. In the sidereal universe, with its millions of suns rolling majestically through space and carrying with them their respective systems of revolving planets, its vast nebula, its seas of meteors, and its vast army of comets traveling through illimitable space with inconceivable velocity, perfect order prevails; and again, in the natural world, with its multitudinous aspects of life, and its infinite variety of forms, there are the clearly defined limits of specific laws, through the operation of which all confusion is avoided, and unity and harmony eternally obtain.

If this universal harmony could be arbitrarily broken, even in one small particular, the universe would cease to be; there could be no cosmos, but only universal chaos. Nor can it be possible in such a universe of law that there should exist any personal power which is above, outside, and superior to, such law in the sense that it can defy it, or set it aside; for whatsoever beings exist, whether they be men or gods, they exist by virtue of such law; and the highest, best, and wisest among all beings would manifest his greater wisdom by his more complete obedience to that law which is wiser than wisdom, and than which nothing more perfect could be devised.

All things, whether visible or invisible, are subservient to, and fall within the scope of, this infinite and eternal law of causation. As all things seen obey it, so all things unseen — the thoughts and deeds of men, whether secret or open— cannot escape it.

"Do right, it recompenseth; do one wrong, The equal retribution must be made."

Perfect justice upholds the universe; perfect justice regulates human life and conduct. All the varying conditions of life, as they obtain in the world today, are the result of this law reacting on human conduct. Man can (and does) choose what causes he shall set in operation, but he cannot change the

nature of effects; he can decide what thoughts he shall think, and what deeds he shall do, but he has no power over the results of those thoughts and deeds; these are regulated by the overruling law.

Man has all power to act, but his power ends with the act committed. The result of the act cannot be altered, annulled, or escaped; it is irrevocable. Evil thoughts and deeds produce conditions of suffering; good thoughts and deeds determine conditions of blessedness. Thus man's power is limited to, and his blessedness or misery is determined by his own conduct. To know this truth, renders life simple, plain, and unmistakable; all the crooked paths are straightened out, the heights of wisdom are revealed, and the open door to salvation from evil and suffering is perceived and entered.

Life may be likened to a sum in arithmetic. It is bewilderingly difficult and complex to the pupil who has not yet grasped the key to its correct solution, but once this is perceived and laid hold of, it becomes as astonishingly simple as it was formerly profoundly perplexing. Some idea of this relative simplicity and complexity of life may be grasped by fully recognizing and realizing the fact that, while there are scores, and perhaps hundreds, of ways in which a sum may be done wrong, there is only one way by which it can be done right, and that when that right way is found the pupil knows it

to be the right; his perplexity vanishes, and he knows that he has mastered the problem.

It is true that the pupil, while doing his sum incorrectly, may (and frequently does) think he has done it correctly, but he is not sure; his perplexity is still there, and if he is an earnest and apt pupil, he will recognize his own error when it is pointed out by the teacher. So in life, men may think they are living rightly while they are continuing, through ignorance, to live wrongly; but the presence of doubt, perplexity, and unhappiness are sure indications that the right way has not yet been found.

There are foolish and careless pupils who would like to pass a sum as correct before they have acquired a true knowledge of figures, but the eye and skill of the teacher quickly detect and expose the fallacy. So in life there can be no falsifying of results; the eye of the Great Law reveals and exposes. Twice five will make ten to all eternity, and no amount of ignorance, stupidity, or delusion can bring the result up to eleven.

If one looks superficially at a piece of cloth, he sees it as a piece of cloth, but if he goes further and inquires into its manufacture, and examines it closely and attentively, he sees that it is composed of a combination of individual threads, and that,

while all the threads are interdependent, each thread pursues its own way throughout, never becoming confused with its sister thread. It is this entire absence of confusion between the particular threads which constitutes the finished work a piece of cloth; any inharmonious commingling of the thread would result in a bundle of waste or a useless rag.

Life is like a piece of cloth, and the threads of which it is composed are individual lives. The threads, while being interdependent, are not confounded one with the other. Each follows its own course. Each individual suffers and enjoys the consequences of his own deeds, and not of the deeds of another. The course of each is simple and definite; the whole forming a complicated, yet harmonious, combination of sequences. There are action and reaction, deed and consequence, cause and effect, and the counterbalancing reaction, consequence, and effect is always in exact ratio with the initiatory impulse.

A durable and satisfactory piece of cloth cannot be made from shoddy material, and the threads of selfish thoughts and bad deeds will not produce a useful and beautiful life — a life that will wear well, and bear close inspection. Each man makes or mars his own life; it is not made or marred by his neighbor, or by anything external to himself. Each thought he thinks, each deed he does, is another thread— shoddy or genuine— woven into the

garment of his life; and as he makes the garment so must he wear it. He is not responsible for his neighbor's deeds; he is not the custodian of his neighbor's actions; he is responsible only for his own deeds; he is the custodian of his own actions.

The "problem of evil" subsists in a man's own evil deeds, and it is solved when those deeds are purified. Says Rousseau:

"Man, seek no longer the origin of evil; thou thyself art its origin."

Effect can never be divorced from cause; it can never be of a different nature from cause. Emerson says:

"Justice is not postponed; a perfect equity adjusts the balance in all parts of life."

And there is a profound sense in which cause and effect are simultaneous, and form one perfect whole. Thus, upon the instant that a man thinks, say, a cruel thought, or does a cruel deed, that same instant he has injured his own mind; he is not the same man he was the previous instant; he is a little viler and a little more unhappy; and a number of such successive thoughts and deeds would produce a cruel and wretched man. The same thing applies to the contrary—the thinking of a kind thought, or doing a kind deed— an immediate nobility and

happiness attend it; the man is better than he was before, and a number of such deeds would produce a great and blissful soul.

Thus individual human conduct determines, by the faultless law of cause and effect, individual merit or demerit, individual greatness or meanness, individual happiness or wretchedness. What a man thinks, that he does; what he does, that he is. If he is perplexed, unhappy, restless, or wretched, let him look to himself, for there and nowhere else is the source of all his trouble.

4. Training of the Will

WITHOUT strength of mind, nothing worthy of accomplishment can be done, and the cultivation of that steadfastness and stability of character which is commonly called "willpower" is one of the foremost duties of man, for its possession is essentially necessary both to his temporal and eternal well being. Fixedness of purpose is at the root of all successful efforts, whether in things worldly or spiritual, and without it man cannot be otherwise than wretched, and dependent upon others for that support which should be found within himself.

The mystery which has been thrown around the subject of cultivation of the will by those who advertise to sell "occult advice" on the matter for so many dollars, should be avoided and dispelled, for

nothing could be further removed from secrecy and mystery than the practical methods by which alone strength of will can be developed.

The true path of will cultivation is only to be found in the common everyday life of the individual, and so obvious and simple is it that the majority, looking for something complicated and mysterious, pass it by unnoticed.

A little logical thought will soon convince a man that he cannot be both weak and strong at the same time, that he cannot develop a stronger will while remaining a slave to weak indulgences, and that, therefore, the direct and only way to that greater strength is to assail and conquer his weaknesses. All the means for the cultivation of the will are already at hand in the mind and life of the individual; they reside in the weak side of his character, by attacking and vanquishing which the necessary strength of will be developed. He who has succeeded in grasping this simple, preliminary truth, will perceive that the whole science of will cultivation is embodied in the following seven rules:

1. Break off bad habits.
2. Form good habits.

3. Give scrupulous attention to the duty of the present moment.
4. Do vigorously, and at once, whatever has to be done.
5. Live by rule.
6. Control the tongue.
7. Control the mind.

Anyone who earnestly meditates upon, and diligently practices, the above rules, will not fail to develop that purity of purpose and power of will which will enable him to successfully cope with every difficulty, and pass triumphantly through every emergency.

It will be seen that the first step is the breaking away from bad habits. This is no easy task. It demands the putting forth of great efforts, or a succession of efforts, and it is by such efforts that the will can alone be invigorated and fortified. If one refuses to take the first step, he cannot increase in willpower, for by submitting to a bad habit, because of the immediate pleasure which it affords, one forfeits the right to rule over himself, and is so far a weak slave. He who thus avoids self-discipline, and looks about for some "occult secrets" for gaining willpower at the expenditure of

little or no effort on his part, is deluding himself, and is weakening the willpower which he already possesses.

The increased strength of will which is gained by success in overcoming bad habits enables one to initiate good habits; for, while the conquering of a bad habit requires merely strength of purpose, the forming of a new one necessitates the intelligent direction of purpose. To do this, a man must be mentally active and energetic, and must keep a constant watch upon himself. As a man succeeds in perfecting himself in the second rule, it will not be very difficult for him to observe the third, that of giving scrupulous attention to the duty of the present moment.

Thoroughness is a step in the development of the will which cannot be passed over. Slipshod work is an indication of weakness. Perfection should be aimed at, even in the smallest task. By not dividing the mind, but giving the whole attention to each separate task as it presents itself, singleness of purpose and intense concentration of mind are gradually gained — two mental powers which give weight and worth of character, and bring repose and joy to their possessor.

The fourth rule — that of doing vigorously, and at once, whatever has to be done — is equally important. Idleness and a strong will cannot go

together, and procrastination is a total barrier to the acquisition of purposeful action. Nothing should be "put off" until another time, not even for a few minutes. That which ought to be done now should be done now. This seems a little thing, but it is of far reaching importance. It leads to strength, success, and peace.

The man who is to manifest a cultivated will must also live by certain fixed rules. He must not blindly gratify his passions and impulses, but must school them to obedience. He should live according to principle, and not according to passion.

He should decide what he will eat and drink and wear, and what he will not eat and drink and wear; how many meals per day he will have, and at what times he will have them; at what time he will go to bed, and at what time get up. He should make rules for the right government of his conduct in every department of his life, and should religiously adhere to them. To live loosely and indiscriminately, eating and drinking and sensually indulging at the beck and call of appetite and inclination, is to be a mere animal, and not a man with will and reason.

The beast in man must be scourged and disciplined and brought into subjection, and this can only be done by training the mind and life on certain fixed rules of right conduct. The saint attains to holiness

by not violating his vows, and the man who lives according to good and fixed rules, is strong to accomplish his purpose.

The sixth rule, that of controlling the tongue, must be practiced until one has perfect command of his speech, so that he utters nothing in peevishness, anger, irritability, or with evil intent. The man of strong will does not allow his tongue to run thoughtlessly and without check.

All these six rules, if faithfully practiced, will lead up to the seventh, which is the most important of them all — namely, rightly controlling the mind. Self-control is the most essential thing in life, yet least understood; but he who patiently practices the rules herein laid down, bringing them into requisition in all his ways and undertakings, will learn, by his own experience and efforts, how to control and train his mind, and to earn thereby the supreme crown of manhood — the crown of a perfectly poised will.

5. Thoroughness

THOROUGHNESS consists in doing little things as though they were the greatest things in the world. That the little things of life are of primary importance, is a truth not generally understood, and the thought that little things can be neglected, thrown aside, or slurred over, is at the root of that

lack of thoroughness which is so common, and which results in imperfect work and unhappy lives.

When one understands that the great things of the world and of life consist of a combination of small things, and that without this aggregation of small things the great things would be nonexistent, then he begins to pay careful attention to those things which he formerly regarded as insignificant. He thus acquires the quality of thoroughness, and becomes a man of usefulness and influence; for the possession or non-possession of this one quality may mean all the difference between a life of peace and power, and one of misery and weakness.

Every employer of labor knows how comparatively rare this quality is — how difficult it is to find men and women who will put thought and energy into their work, and do it completely and satisfactorily. Bad workmanship abounds. Skill and excellence are acquired by few. Thoughtlessness, carelessness, and laziness are such common vices that it should cease to appear strange that, in spite of "social reform," the ranks of the unemployed should continue to swell, for those who scamp their work today will, another day, in the hour of deep necessity, look and ask for work in vain.

The law of the survival of the fittest is not based on cruelty, it is based on justice: it is one aspect of that divine equity which everywhere prevails. Vice is

"beaten with many stripes"; if it were not so, how could virtue be developed? The thoughtless and lazy cannot take precedence of, or stand equally with, the thoughtful and industrious. A friend of mine tells me that his father gave all his children the following piece of advice:

"Whatever your future work may be, put your whole mind upon it and do it thoroughly; you need then have no fear as to your welfare, for there are so many who are careless and negligent that the services of the thorough man are always in demand."

I know those who have, for years, tried almost in vain to secure competent workmanship in spheres which do not require exceptional skill, but which call chiefly for forethought, energy, and conscientious care. They have discharged one after another for negligence, laziness, incompetence, and persistent breaches of duty — not to mention other vices which have no bearing on this subject; yet the vast army of the unemployed continues to cry out against the laws, against society, and against Heaven.

The cause of this common lack of thoroughness is not far to seek; it lies in that thirst for pleasure which not only creates a distaste for steady labor, but renders one incapable of doing the best work, and of properly fulfilling one's duty. A short time

ago, a case came under my observation (one of many such), of a poor woman who was given, at her earnest appeal, a responsible and lucrative position. She had been at her post only a few days when she began to talk of the "pleasure trips" she was going to have now she had come to that place. She was discharged at the end of a month for negligence and incompetence.

As two objects cannot occupy the same space at the same time, so the mind that is occupied with pleasure cannot also be concentrated upon the

perfect performance of duty.

Pleasure has its own place and time, but its consideration should not be allowed to enter the mind during those hours which should be devoted to duty. Those who, while engaged in their worldly task, are continually dwelling upon anticipated pleasures, cannot do otherwise than bungle through their work, or even neglect it when their pleasure seems to be at stake.

Thoroughness is completeness, perfection; it means doing a thing so well that there is nothing left to be desired; it means doing one's work, if not better than anyone else can do it, at least not worse than the best that others do. It means the exercise of much thought, the putting forth of great energy, the persistent application of the mind to its task, the

cultivation of patience, perseverance, and a high sense of duty. An ancient teacher said, "If anything has to be done, let a man do it, let him attack it vigorously"; and another teacher said, "Whatsoever thy hand findeth to do, do it with thy might."

He who lacks thoroughness in his worldly duties, will also lack the same quality in spiritual things. He will not improve his character; will be weak and half-hearted in his religion, and will not accomplish any good and useful end. The man who keeps one eye on worldly pleasure and the other on religion, and who thinks he can have the advantage of both conditions, will not be thorough either in his pleasure seeking or his religion, but will make a sorry business of both. It is better to be a whole-souled worldling than a half-hearted religionist; better to give the entire mind to a lower thing than half of it to a higher.

It is preferable to be thorough, even if it be in a bad or selfish direction, rather than inefficient and squeamish in good directions, for thoroughness leads more rapidly to the development of character and the acquisition of wisdom; it accelerates progress and unfoldment; and while it leads the bad to something better, it spurs the good to higher and ever higher heights of usefulness and power.

6. Mind-Building and Life-Building

EVERYTHING, both in nature and the works of man, is produced by a process of building. The rock is built up of atoms; the plant, the animal, and man are built up of cells; a house is built of bricks, and a book is built of letters. A world is composed of a large number of forms, and a city of a large number of houses. The arts, sciences, and institutions of a nation are built up by the efforts of individuals. The history of a nation is the building of its deeds.

The process of building necessitates the alternate process of breaking down. Old forms that have served their purpose are broken up, and the material of which they are composed enters into new combinations. There is reciprocal integration and disintegration. In all compounded bodies, old cells are ceaselessly being broken up, and new cells are formed to take their place.

The works of man also require to be continually renewed until they have become old and useless, when they are torn down in order that some better purpose may be served. These two processes of breaking down and building up in Nature are called death and life; in the artificial works of man they are called destruction and restoration.

This dual process, which obtains universally in things visible, also obtains universally in things invisible. As a body is built of cells, and a house of bricks, so a man's mind is built of thoughts. The

various characters of men are none other than compounds of thoughts of varying combinations. Herein we see the deep truth of the saying, "As a man thinketh in his heart, so is he." Individual characteristics are fixed processes of thought; that is, they are fixed in the sense that they have become such an integral part of the character that they can be only altered or removed by a protracted effort of the will, and by much self-discipline. Character is built in the same way as a tree or a house is built—namely, by the ceaseless addition of new material, and that material is thought. By the aid of millions of bricks a city is built; by the aid of millions of thoughts a mind, a character, is built.

Every man is a mind builder, whether he recognizes it or not. Every man must perforce think, and every thought is another brick laid down in the edifice of mind. Such "brick laying" is done loosely and carelessly by a vast number of people, the result being unstable and tottering characters that are ready to go down under the first little gust of trouble or temptation.

Some, also, put into the building of their minds large numbers of impure thoughts; these are so many rotten bricks that crumble away as fast as they are put in, leaving always an unfinished and unsightly building, and one which can afford no comfort and no shelter for its possessor.

Debilitating thoughts about one's health, enervating thoughts concerning unlawful pleasures, weakening thoughts of failure, and sickly thoughts of self-pity and self-praise are useless bricks with which no substantial mind temple can be raised.

Pure thoughts, wisely chosen and well placed, are so many durable bricks which will never crumble away, and from which a finished and beautiful building, and one which affords comfort and shelter for its possessor, can be rapidly erected.

Bracing thoughts of strength, of confidence, of duty; inspiring thoughts of a large, free, unfettered, and unselfish life, are useful bricks with which a substantial mind temple can be raised; and the building of such a temple necessitates that old and useless habits of thought be broken down and destroyed.

"Build thee more stately mansions, O my soul! As the swift seasons roll."

Each man is the builder of himself. If he is the occupant of a jerry-built hovel of a mind that lets in the rains of many troubles, and through which blow the keen winds of oft-recurring disappointments, let him get to work to build a more noble mansion which will afford him better protection against those mental elements. Trying to weakly shift the responsibility for his jerry-building on to the devil,

or his forefathers, or anything or anybody but himself, will neither add to his comfort, nor help him to build a better habitation.

When he wakes up to a sense of his responsibility, and an approximate estimate of his power, then he will commence to build like a true workman, and will produce a symmetrical and finished character that will endure, and be cherished by posterity, and which, while affording a never failing protection for himself, will continue to give shelter to many a struggling one when he has passed away.

The whole visible universe is framed on a few mathematical principles. All the wonderful works of man in the material world have been brought about by the rigid observance of a few underlying principles; and all that there is to the making of a successful, happy, and beautiful life, is the knowledge and application of a few simple, root principles.

If a man is to erect a building that is to resist the fiercest storms, he must build it on a simple, mathematical principle, or law, such as the square or the circle; if he ignores this, his edifice will topple down even before it is finished.

Likewise, if a man is to build up a successful, strong, and exemplary life — a life that will stoutly resist the fiercest storms of adversity and

temptation — it must be framed on a few simple, undeviating moral principles.

Four of these principles are Justice, Rectitude, Sincerity, and Kindness. These four ethical truths are to the making of a life what the four lines of a square are to the building of a house. If a man ignores them and thinks to obtain success and happiness and peace by injustice, trickery, and selfishness, he is in the position of a builder who imagines he can build a strong and durable habitation while ignoring the relative arrangement of mathematical lines, and he will, in the end, obtain only disappointment and failure.

He may, for a time, make money, which will delude him into believing that injustice and dishonesty pay well; but in reality his life is so weak and unstable that it is ready at any moment to fall; and when a critical period comes, as come it must, his affairs, his reputation, and his riches crumble to ruins, and he is buried in his own desolation.

It is totally impossible for a man to achieve a truly successful and happy life who ignores the four moral principles enumerated, whilst the man who scrupulously observes them in all his dealings can no more fail of success and blessedness than the earth can fail of the light and warmth of the sun so long as it keeps to its lawful orbit; for he is working in harmony with the fundamental laws of the

universe; he is building his life on a basis which cannot be altered or overthrown, and, therefore, all that he does will be so strong and durable, and all the parts of his life will be so coherent, harmonious, and firmly knit that it cannot possibly be brought to ruin.

In all the universal forms which are built up by the Great Invisible and unerring Power, it will be found that the observance of mathematical law is carried out with unflinching exactitude down to the most minute detail. The microscope reveals the fact that the infinitely small is as perfect as the infinitely great.

A snowflake is as perfect as a star. Likewise, in the erection of a building by man, the strictest attention must be paid to every detail.

A foundation must first be laid, and, although it is to be buried and hidden, it must receive the greatest care, and be made stronger than any other part of the building; then stone upon stone, brick upon brick is carefully laid with the aid of the plumb line, until at last the building stands complete in its durability, strength, and beauty.

Even so it is with the life of a man. He who would have a life secure and blessed, a life freed from the miseries and failures to which so many fall victims, must carry the practice of the moral principles into

every detail of his life, into every momentary duty and trivial transaction. In every little thing he need be thorough and honest, neglecting nothing.

To neglect or misapply any little detail— be he commercial man, agriculturist, professional man, or artisan— is the same as neglecting a stone or a brick in a building, and it will be a source of weakness and trouble.

The majority of those who fail and come to grief do so through neglecting the apparently insignificant details.

It is a common error to suppose that little things can be passed by, and that the greater things are more important, and should receive all attention; but a cursory glance at the universe, as well as a little serious reflection on life, will teach the lesson that nothing great can exist which is not made up of small details, and in the composition of which every detail is perfect.

He who adopts the four ethical principles as the law and base of his life, who raises the edifice of character upon them, who in his thoughts and words and actions does not wander from them, whose every duty and every passing transaction is performed in strict accordance with their exactions, such a man, laying down the hidden foundation of integrity of heart securely and strongly, cannot fail

to raise up a structure which shall bring him honor; and he is building a temple in which he can repose in peace and blessedness— even the strong and beautiful Temple of his life.

7. Cultivation of Concentration

CONCENTRATION, or the bringing of the mind to a center and keeping it there, is vitally necessary to the accomplishment of any task. It is the father of thoroughness and the mother of excellence. As a faculty, it is not an end in itself, but is an aid to all faculties, all work. Not a purpose in itself, it is yet a power which serves all purposes. Like steam in mechanics, it is a dynamic force in the machinery of the mind and the functions of life.

The faculty is a common possession, though in its perfection it is rare— just as will and reason are common possessions, though a perfectly poised will and a comprehensive reason are rare possessions— and the mystery which some modern mystical writers have thrown around it is entirely superfluous.

Every successful man, in whatever direction his success may lie, practices concentration, though he may know nothing about it as a subject of study; every time one becomes absorbed in a book or task, or is rapt in devotion or assiduous in duty, concentration, in a greater or lesser degree, is brought into play.

Many books purporting to give instructions on concentration make its practice and acquisition an end in itself. Than this, there is no surer nor swifter way to its destruction. The fixing of the eyes upon the tip of the nose, upon a doorknob, a picture, a mystical symbol, or the portrait of a saint; or the centering of the mind upon the navel, the pineal gland, or some imaginary point in space (I have seen all these methods seriously advised in works on this subject) with the object of acquiring concentration, is like trying to nourish the body by merely moving the jaw as in the act of eating, without taking food. Such methods prevent the end at which they aim.

They lead towards dispersion and not concentration; towards weakness and imbecility rather than towards power and intelligence. I have met those who have squandered, by these practices, what measure of concentration they at first possessed, and have become the prey of a weak and wandering mind.

Concentration is an aid to the doing of something; it is not the doing of something in itself. A ladder has no divine knowledge, or the sweeping of a floor — without resorting to methods which have no practical bearing on life; for what is concentration but the bringing of a well controlled mind to the doing of that which has to be done?

He who does his work in an aimless, a hurried, or thoughtless manner, and resorts to his artificial "concentration methods" — to his doorknob, his picture, or nasal extremity — in order to gain that which he imagines to be some kind of mystical power — but which is a very ordinary and practical quality — though he may drift towards insanity (and I knew one man who became insane by these practices), he will not increase in steadiness of mind.

The great enemy of concentration — and therefore of all skill and power— is a wavering, wandering, undisciplined value in and of itself, but only in so far as it enables us to reach something which we could not otherwise reach. In like manner, concentration is that which enables the mind to accomplish with ease that which it would be otherwise impossible to accomplish; but of itself it is a dead thing, and not a living accomplishment.

Concentration is so interwoven with the uses of life that it cannot be separated from duty; and he who tries to acquire it apart from his task, his duty, will not only fail, but will diminish, and not increase, his mental control and executive capacity, and so render himself less and less fit to succeed in his undertakings.

A scattered and undisciplined army would be useless. To make it effective in action and swift in victory it must be solidly concentrated and masterfully directed. Scattered and diffused thoughts are weak and worthless. Thoughts marshaled, commanded, and directed upon a given point, are invincible; confusion, doubt, and difficulty give way before their masterly approach. Concentrated thought enters largely into all successes, and informs all victories.

There is no more secret about its acquirement than about any other acquisition, for it is governed by the underlying principle of all development, namely, practice. To be able to do a thing, you must begin to do it, and keep on doing it until the thing is mastered. This principle prevails universally— in all arts, sciences, trades; in all learning, conduct, religion. To be able to paint, one must paint; to know how to use a tool skillfully, he must use the tool; to become learned, he must learn; to become wise, he must do wise things; and to successfully concentrate his mind, he must concentrate it. But the doing is not all— it must be done with energy and intelligence.

The beginning of concentration, then, is to go to your daily task and put your mind on it, bringing all your intelligence and mental energy to a focus upon that which has to be done; and every time the thoughts are found wandering aimlessly away, they

should be brought promptly back to the thing in hand.

Thus the "center" upon which you are to bring your mind to a point, is (not your pineal gland or a point in space), but the work which you are doing every day; and your object in thus concentrating is to be able to do your work with smooth rapidity and consummate skill; for until you can thus do your work, you have not gained any degree of control over the mind; you have not acquired the power of concentration.

This powerful focusing of one's thought and energy and will upon the doing of things is difficult at first as everything worth acquiring is difficult— but daily efforts, strenuously made and patiently followed up, will soon lead to such a measure of self-control as will enable one to bring a strong and penetrating mind to bear upon any work undertaken; a mind that will quickly comprehend all the details of the work, and dispose of them with accuracy and dispatch.

He will thus, as his concentrative capacity increases, enlarge his usefulness in the scheme of things, and increase his value to the world, thus inviting nobler opportunities, and opening the door to higher duties; he will also experience the joy of a wider and fuller life.

In the process of concentration there are the four following stages:

1. Attention.
2. Contemplation.
3. Abstraction.
4. Activity in Repose.

At first the thoughts are arrested, and the mind is fixed upon the object of concentration, which is the task in hand— this is attention. The mind is then roused into vigorous thought concerning the way of proceeding with the task— this is contemplation.

Protracted contemplation leads to a condition of mind in which the doors of the senses are all closed against the entrance of outside distractions, the thoughts being wrapped in, and solely and intensely centered upon, the work in hand — this is abstraction. The mind thus centered in profound cogitation reaches a state in which the maximum of work is accomplished with the minimum of friction— this is activity in repose.

Attention is the first stage in all successful work. They who lack it fail in everything. Such are the lazy, the thoughtless, the indifferent and

incompetent. When attention is followed by an awakening of the mind to serious thought, then the second stage is reached. To ensure success in all ordinary, worldly undertakings, it is not necessary to go beyond these two stages.

They are reached, in a greater or lesser degree, by all that large army of skilled and competent workers which carries out the work of the world in its manifold departments, and only a comparatively small number reach the third stage of abstraction; for when abstraction is reached, we have entered the sphere of genius.

In the first two stages, the work and the mind are separate, and the work is done more or less laboriously, and with a degree of friction; but in the third stage, a marriage of the work with the mind takes place, there is a fusion, a union, and the two become one: then there is a superior efficiency with less labor and friction. In the perfection of the first two stages, the mind is objectively engaged, and is easily drawn from its center by external sights and sounds; but when the mind has attained perfection in abstraction, the subjective method of working is accomplished, as distinguished from the objective.

The thinker is then oblivious to the outside world, but is vividly alive in his mental operations. If spoken to, he will not hear; and if plied with more vigorous appeals, he will bring back his mind to

outside things as one coming out of a dream; indeed, this abstraction is a kind of waking dream, but its similarity to a dream ends with the subjective state: it does not obtain in the mental operations of that state, in which, instead of the confusion of dreaming, there is perfect order, penetrating insight, and a wide range of comprehension. Whoever attains to perfection in abstraction will manifest genius in the particular work upon which his mind is centered.

Inventors, artists, poets, scientists, philosophers, and all men of genius, are men of abstraction. They accomplish subjectively, and with ease, that which the objective workers— men who have not yet attained beyond the second stage in concentration— cannot accomplish with the most strenuous labor.

When the fourth stage— that of activity in repose— is attained, then concentration in its perfection is acquired. I am unable to find a single word which will fully express this dual condition of intense activity combined with steadiness, or rest, and have therefore employed the term "activity in repose."

The term appears contradictory, but the simple illustration of a spinning top will serve to explain the paradox. When a top spins at the maximum velocity, the friction is reduced to the minimum, and the top assumes that condition of perfect repose

which is a sight so beautiful to the eye, and so captivating to the mind, of the schoolboy, who then says his top is "asleep."

The top is apparently motionless, but it is the rest, not of inertia, but of intense and perfectly balanced activity. So the mind that has acquired perfect concentration is, when engaged in that intense activity of thought which results in productive work of the highest kind, in a state of quiet poise and calm repose. Externally, there is no apparent activity, no disturbance, and the face of a man who has acquired this power will assume a more or less radiant calmness, and the face will be more sublimely calm when the mind is most intensely engaged in active thought.

Each stage of concentration has its particular power. Thus the first stage, when perfected, leads to usefulness; the second leads to skill, ability, talent; the third leads to originality and genius; while the fourth leads to mastery and power, and makes leaders and teachers of men.

In the development of concentration, also, as in all objects of growth, the following stages embody the preceding ones in their entirety. Thus in contemplation, attention is contained; in abstraction, both attention and contemplation are embodied; and he who has reached the last stage,

brings into play, in the act of contemplation, all the four stages.

He who has perfected himself in concentration is able, at any moment, to bring his thoughts to a point upon any matter, and to search into it with the strong light of an active comprehension. He can both take a thing up and lay it down with equal deliberation. He has learned how to use his thinking faculties to fixed purposes, and guide them towards definite ends. He is an intelligent doer of things, and not a weak wanderer amid chaotic thought.

Decision, energy, alertness, as well as deliberation, judgment, and gravity, accompany the habit of concentration; and that vigorous mental training which its cultivation involves, leads, through ever increasing usefulness and success in worldly occupations, towards that higher form of concentration called "meditation," in which the mind becomes divinely illumined, and acquires the heavenly knowledge.

8. Practice of Meditation

WHEN aspiration is united to concentration, the result is meditation. When a man intensely desires to reach and realize a higher, purer, and more radiant life than the merely worldly and pleasure loving life, he engages in aspiration; and when he earnestly concentrates his thoughts upon the finding of that life, he practices meditation.

Without intense aspiration, there can be no meditation. Lethargy and indifference are fatal to its practice. The more intense the nature of a man, the more readily will he find meditation, and the more successfully will he practice it. A fiery nature will most rapidly scale the heights of Truth in meditation, when its aspirations have become sufficiently awakened.

Concentration is necessary to worldly success: meditation is necessary to spiritual success. Worldly skill and knowledge are acquired by concentration: spiritual skill and knowledge are acquired by meditation. By concentration a man can scale the highest heights of genius, but he cannot scale the heavenly heights of Truth: to accomplish this, he must meditate.

By concentration a man may acquire the wonderful comprehension and vast power of a Caesar; by meditation he may reach the divine wisdom and perfect peace of a Buddha. The perfection of concentration is power; the perfection of meditation is wisdom.

By concentration, men acquire skill in the doing of the things of life — in science, art, trade, etc.,— but by meditation, they acquire skill in life itself; in right living, enlightenment, wisdom, etc. Saints,

sages, saviors— wise men and divine teachers — are the finished products of holy meditation.

The four stages in concentration are brought into play in meditation; the difference between the two powers being one of direction, and not of nature. Meditation is therefore spiritual concentration; the bringing of the mind to a focus in its search for the divine knowledge, the divine life; the intense dwelling, in thought, on Truth.

Thus a man aspires to know and realize, above all things else, the Truth; he then gives attention to conduct, to life, to self-purification: giving attention to these things, he passes into serious contemplation of the facts, problems, and mystery of life: thus contemplating, he comes to love Truth so fully and intensely as to become wholly absorbed in it, the mind is drawn away from its wanderings in a multitude of desires, and, solving one by one the problems of life, realizes that profound union with Truth which is the state of abstraction; and thus absorbed in Truth, there is that balance and poise of character, that divine action in repose, which is the abiding calm and peace of an emancipated and enlightened mind.

Meditation is more difficult to practice than concentration because it involves a much more severe self-discipline than that which obtains in concentration. A man can practice concentration

without purifying his heart and life, whereas the process of purification is inseparable from meditation.

The object of meditation is divine enlightenment, the attainment of Truth, and is therefore interwoven with practical purity and righteousness. Thus while, at first, the time spent in actual meditation is short — perhaps only half an hour in the early morning — the knowledge gained in that half hour of vivid aspiration and concentrated thought is embodied in practice during the whole day.

In meditation, therefore, the entire life of a man is involved; and as he advances in its practice he becomes more and more fitted to perform the duties of life in the circumstances in which he may be placed, for he becomes stronger, holier, calmer, and wiser. The principle of meditation is twofold, namely:

1. Purification of the heart by repetitive thought on pure things.
2. Attainment of divine knowledge by embodying such purity in practical life.

Man is a thought being, and his life and character are determined by the thoughts in which he habitually dwells. By practice, association, and habit, thoughts tend to repeat themselves with

greater and greater ease and frequency; and so "fix" the character in a given direction by producing that automatic action which is called "habit."

By daily dwelling upon pure thoughts, the man of meditation forms the habit of pure and enlightened thinking which leads to pure and enlightened actions and well performed duties. By the ceaseless repetition of pure thoughts, he at last becomes one with those thoughts, and is a purified being, manifesting his attainment in pure actions, in a serene and wise life.

The majority of men live in a series of conflicting desires, passions, emotions, and speculations, and there are restlessness, uncertainty, and sorrow; but when a man begins to train his mind in meditation, he gradually gains control over this inward conflict by bringing his thoughts to a focus upon a central principle.

In this way the old habits of impure and erroneous thought and action are broken up, and the new habits of pure and enlightened thought and action are formed; the man becomes more and more reconciled to Truth, and there is increasing harmony and insight, a growing perfection and peace.

A powerful and lofty aspiration towards Truth is always accompanied with a keen sense of the

sorrow and brevity and mystery of life, and until this condition of mind is reached, meditation is impossible. Merely musing, or whiling away the time in idle dreaming (habits to which the word meditation is frequently applied), are very far removed from meditation, in the lofty spiritual sense which we attach to that condition.

It is easy to mistake reverie for meditation. This is a fatal error which must be avoided by one striving to meditate. The two must not be confounded. Reverie is a loose dreaming into which a man falls; meditation is a strong, purposeful thinking into which a man rises. Reverie is easy and pleasurable; meditation is at first difficult and irksome.

Reverie thrives in indolence and luxury; meditation arises from strenuousness and discipline. Reverie is first alluring, then sensuous, and then sensual. Meditation is first forbidding, then profitable, and then peaceful. Reverie is dangerous; it undermines self-control. Meditation is protective; it establishes self-control.

There are certain signs by which one can know whether he is engaging in reverie or meditation.

The indications of reverie are:

1. A desire to avoid exertion.

2. A desire to experience the pleasures of dreaming.
3. An increasing distaste for one's worldly duties.
4. A desire to shirk one's worldly responsibilities.
5. Fear of consequences.
6. A wish to get money with as little effort as possible.
7. Lack of self-control.

The indications of meditation are:

1. Increase of both physical and mental energy.
2. A strenuous striving after wisdom.
3. A decrease of irksomeness in the performance of duty.
4. A fixed determination to faithfully fulfill all worldly responsibilities.
5. Freedom from fear.
6. Indifference to riches.
7. Possession of self-control.

There are certain times, places, and conditions in and under which it is impossible to meditate, others wherein it is difficult to meditate, and others wherein meditation is rendered more accessible; and these, which should be known and carefully observed, are as follows:

Times, Places, and Conditions in which Meditation is Impossible:

1. At, or immediately after, meals.
2. In places of pleasure.
3. In crowded places.
4. While walking rapidly.
5. While lying in bed in the morning.
6. While smoking.
7. While lying on a couch or bed for physical or mental relaxation.

Times, Places and Conditions in which Meditation is Difficult:

1. At night.
2. In a luxuriously furnished room.

3. While sitting on a soft, yielding seat.
4. While wearing gay clothing.
5. When in company.
6. When the body is weary.
7. If the body is given too much food.

Times, Places, and Conditions in which it is Best to Meditate:

1. Very early in the morning.
2. Immediately before meals.
3. In solitude.
4. In the open air or in a plainly furnished room.
5. While sitting on a hard seat.
6. When the body is strong and vigorous.
7. When the body is modestly and plainly clothed.

It will be seen by the foregoing instructions that ease, luxury, and indulgence (which induce reverie) render meditation difficult, and when strongly

pronounced make it impossible; while strenuousness, discipline, and self-denial (which dispel reverie), make meditation comparatively easy. The body, too, should be neither overfed nor starved; neither in rags nor flauntingly clothed. It should not be tired, but should be at its highest point of energy and strength, as the holding of the mind to a concentrated train of subtle and lofty thought requires a high degree of both physical and mental energy.

Aspiration can often best be aroused, and the mind renewed in meditation, by the mental repetition of a lofty precept, a beautiful sentence or a verse of poetry. Indeed, the mind that is ready for meditation will instinctively adopt this practice. Mere mechanical repetition is worthless, and even a hindrance.

The words repeated must be so applicable to one's own condition that they are dwelt upon lovingly and with concentrated devotion. In this way aspiration and concentration harmoniously combine to produce, without undue strain, the state of meditation. All the conditions above stated are of the utmost importance in the early stages of meditation, and should be carefully noted and duly observed by all who are striving to acquire the practice; and those who faithfully follow the instructions, and who strive and persevere, will not fail to gather in, in due season, the harvest of purity,

wisdom, bliss, and peace; and will surely eat of the sweet fruits of holy meditation.

9. The Power of Purpose

DISPERSION is weakness; concentration is power. Destruction is a scattering, preservation a uniting, process. Things are useful and thoughts are powerful in the measure that their parts are strongly and intelligently concentrated. Purpose is highly concentrated thought.

All the mental energies are directed to the attainment of an object, and obstacles which intervene between the thinker and the object are, one after another, broken down and overcome. Purpose is the keystone in the temple of achievement. It binds and holds together in a complete whole that which would otherwise lie scattered and useless.

Empty whims, ephemeral fancies, vague desires, and half-hearted resolutions have no place in purpose. In the sustained determination to accomplish there is an invincible power which swallows up all inferior considerations, and marches direct to victory.

All successful men are men of purpose. They hold fast to an idea, a project, a plan, and will not let it go; they cherish it, brood upon it, tend and develop it; and when assailed by difficulties, they refuse to

be beguiled into surrender; indeed, the intensity of the purpose increases with the growing magnitude of the obstacles encountered.

The men who have molded the destinies of humanity have been men mighty of purpose. Like the Roman laying his road, they have followed along a well defined path, and have refused to swerve aside even when torture and death confronted them. The Great Leaders of the race are the mental road makers, and mankind follows in the intellectual and spiritual paths which they have carved out and beaten.

Great is the power of purpose. To know how great, let a man study it in the lives of those whose influence has shaped the ends of nations and directed the destinies of the world. In an Alexander, a Caesar, or a Napoleon, we see the power of purpose when it is directed in worldly and personal channels; in a Confucius, a Buddha, or a Christ, we perceive its vaster power when its course is along heavenly and impersonal paths.

Purpose goes with intelligence. There are lesser and greater purposes according with degrees of intelligence. A great mind will always be great of purpose. A weak intelligence will be without purpose. A drifting mind argues a measure of undevelopment.

What can resist an unshakable purpose? What can stand against it or turn it aside? Inert matter yields to a living force, and circumstance succumbs to the power of purpose. Truly, the man of unlawful purpose will, in achieving his ends, destroy himself, but the man of good and lawful purpose cannot fail. It only needs that he daily renew the fire and energy of his fixed resolve, to consummate his object.

The weak man, who grieves because he is misunderstood, will not greatly achieve; the vain man, who steps aside from his resolve in order to please others and gain their approbation, will not highly achieve; the double minded man, who thinks to compromise his purpose, will fail.

The man of fixed purpose who, whether misunderstandings and foul accusations, or flatteries and fair promises, rain upon him, does not yield a fraction of his resolve, is the man of excellence and achievement; of success, greatness, power.

Hindrances stimulate the man of purpose; difficulties nerve him to renewed exertion; mistakes, losses, pains, do not subdue him; and failures are steps in the ladder of success, for he is ever conscious of the certainty of final achievement.

All things at last yield to the silent, irresistible, all conquering energy of purpose.

"Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.
In the fell clutch of circumstance
I have not whined nor cried aloud;
Under the bludgeoning of chance
My head is bloody but unbowed.
It matters not how strait the gate,
How charged with punishment the scroll;
I am the master of my fate,
I am the captain of my soul."

10. The Joy of Accomplishment

JOY is always the accompaniment of a task successfully accomplished. An undertaking completed, or a piece of work done, always brings rest and satisfaction. "When a man has done his duty, he is light-hearted and happy," says Emerson; and no matter how insignificant the task may appear, the doing of it faithfully and with whole-souled energy always results in cheerfulness and peace of mind.

Of all miserable men, the shirker is the most miserable. Thinking to find ease and happiness in avoiding difficult duties and necessary tasks, which require the expenditure of labor and exertion, his

mind is always uneasy and disturbed, he becomes burdened with an inward sense of shame, and forfeits manliness and self-respect.

"He who will not work according to his faculty, let him perish according to his necessity," says Carlyle; and it is a moral law that the man who avoids duty, and does not work to the full extent of his capacity, does actually perish, first in his character and last in his body and circumstances. Life and action are synonymous, and immediately a man tries to escape exertion, either physical or mental, he has commenced to decay.

On the other hand, the energetic increase in life by the full exercise of their powers, by overcoming difficulties, and by bringing to completion tasks which coiled for the strenuous use of mind or muscle.

How happy is a child when a school lesson, long labored over, is mastered at last! The athlete, who has trained his body through long months or years of discipline and strain, is richly blessed in his increased health and strength; and is met with the rejoicings of his friends when he carries home the prize from the field of contest. After many years of ungrudging toil, the heart of the scholar is gladdened with the advantages and powers which learning bestows.

The business man, grappling incessantly with difficulties and drawbacks, is amply repaid in the happy assurance of well earned success; and the horticulturist, vigorously contending with the stubborn soil, sits down at last to eat of the fruits of his labor.

Every successful accomplishment, even in worldly things, is repaid with its own measure of joy; and in spiritual things, the joy which supervenes upon the perfection of purpose is sure, deep and abiding. Great is the heartfelt joy (albeit ineffable) when, after innumerable and apparently unsuccessful attempts, some ingrained fault of character is at last cast out to trouble its erstwhile victim and the world no more.

The striver after virtue — he who is engaged in the holy task of building up a noble character — tastes, at every step of conquest over self, a joy which does not again leave him, but which becomes an integral part of his spiritual nature.

All life is a struggle; both without and within there are conditions against which man must contend; his very existence is a series of efforts and accomplishments, and his right to remain among men as a useful unit of humanity depends upon the measure of his capacity for wrestling successfully with the elements of nature without, or with the enemies of virtue and truth within.

It is demanded of man that he shall continue to strive after better things, after greater perfection, after higher and still higher achievements; and in accordance with the measure of his obedience to this demand, does the angel of joy wait upon his footsteps and minister unto him; for he who is anxious to learn, eager to know, and who puts forth efforts to accomplish, finds the joy which eternally sings at the heart of the universe.

First in little things, then in greater, and then in greater still, must man strive; until at last he is prepared to make the supreme effort, and strive for the accomplishment of Truth, succeeding in which, he will realize the eternal joy.

The price of life is effort; the acme of effort is accomplishment; the reward of accomplishment is joy. Blessed is the man who strives against his own selfishness; he will taste in its fullness the joy of accomplishment.

Eight pillars of prosperity

By James Allen

Eight pillars

First pillar – Energy

Second pillar – Economy

Third pillar – Integrity

Fourth pillar – System

Fifth pillar – Sympathy

Sixth pillar – Sincerity

Seventh pillar – Impartiality

Eighth pillar – Self-reliance

The temple of prosperity

It is popularly supposed that a greater prosperity for individuals or nations can only come through a political and social reconstruction. This cannot be true apart from the practice of the moral virtues in the individuals that comprise a nation. Better laws and social conditions will always follow a higher realisation of morality among the individuals of a community, but no legal enactment can give prosperity to, nay it cannot prevent the ruin of, a man or a nation that has become lax and decadent in the pursuit and practice of virtue.

The moral virtues are the foundation and support of prosperity as they are the soul of greatness. They endure for ever, and all the works of man which endure are built upon them. Without them there is neither strength, stability, nor substantial reality,

but only ephemeral dreams. To find moral principles is to have found prosperity, greatness, truth, and is therefore to be strong, valiant, joyful and free.

JAMES ALLEN

“Bryngoleu,” Ilfracombe, England.

1. Eight pillars

Prosperity rests upon a moral foundation. It is popularly supposed to rest upon an immoral foundation - that is, upon trickery, sharp practice, deception and greed. One commonly hears even an otherwise intelligent man declare that “No man can be successful in business unless he is dishonest,” thus regarding business prosperity – a good thing – as the effect of dishonesty – a bad thing. Such a statement is superficial and thoughtless, and reveals a total lack of knowledge of moral causation, as well as a very limited grasp of the facts of life. It is as though one should sow henbane and reap spinach, or erect a brick house on a quagmire - things impossible in the natural order of causation, and therefore not to be attempted. The spiritual or moral order of causation is not different in principle, but only in nature. The same law obtains in things unseen – in thoughts and deeds - as in things seen – in natural phenomena. Man sees the processes in natural objects, and acts in accordance with them, but not seeing the spiritual processes, he

imagines that they do not obtain, and so he does not act in harmony with them.

Yet these spiritual processes are just as simple and just as sure as the natural processes. They are indeed the same natural modes manifesting in the world of mind. All the parables and a large number of the sayings of the Great Teachers are designed to illustrate this fact. The natural world is the mental world made visible. The seen is the mirror of the unseen. The upper half of a circle is in no way different from the lower half, but its sphericity is reversed. The material and the mental are not two detached arcs in the universe, they are the two halves of a complete circle. The natural and the spiritual are not at eternal enmity, but in the true order of the universe are eternally at one. It is in the unnatural - in the abuse of function and faculty - where division arises, and where man is wrested back, with repeated sufferings, from the perfect circle from which he has tried to depart. Every process in matter is also a process in mind. Every natural law has its spiritual counterpart.

Take any natural object, and you will find its fundamental processes in the mental sphere if you rightly search. Consider, for instance, the germination of a seed and its growth into a plant with the final development of a flower, and back to seed again. This also is a mental process. Thoughts are seeds which, falling in the soil of the mind,

germinate and develop until they reach the completed stage, blossoming into deeds good or bad, brilliant or stupid, according to their nature, and ending as seeds of thought to be again sown in other minds. A teacher is a sower of seed, a spiritual agriculturist, while he who teaches himself is the wise farmer of his own mental plot. The growth of a thought is as the growth of a plant. The seed must be sown seasonably, and time is required for its full development into the plant of knowledge and the flower of wisdom.

While writing this, I pause, and turn to look through my study window, and there, a hundred yards away, is a tall tree in the top of which some enterprising rook from a rookery hard by, has, for the first time, built its nest. A strong, north-east wind is blowing, so that the top of the tree is swayed violently to and fro by the onset of the blast; yet there is no danger to that frail thing of sticks and hair, and the mother bird, sitting upon her eggs, has no fear of the storm. Why is this? It is because the bird has instinctively built her nest in harmony with principles which ensure the maximum strength and security. First, a fork is chosen as the foundation for the nest, and not a space between two separate branches, so that, however great may be the swaying of the tree top, the position of the nest is not altered, nor its structure disturbed; then the nest is built on a circular plan so as to offer the greatest resistance to

any external pressure, as well as to obtain more perfect compactness within, in accordance with its purpose; and so, however the tempest may rage, the birds rest in comfort and security. This is a very simple and familiar object, and yet, in the strict obedience of its structure to mathematical law, it becomes, to the wise, a parable of enlightenment, teaching them that only by ordering one's deeds in accordance with fixed principles is perfect surety, perfect security, and perfect peace obtained amid the uncertainty of events and the turbulent tempests of life.

A house or a temple built by man is a much more complicated structure than a bird's nest, yet it is erected in accordance with those mathematical principles which are everywhere evidenced in nature. And here is seen how man, in material things, obeys universal principles. He never attempts to put up a building in defiance of geometrical proportions, for he knows that such a building would be unsafe, and that the first storm would, in all probability, level it to the ground, if, indeed, it did not fall about his ears during the process of erection. Man in his material building scrupulously obeys the fixed principles of circle, square and angle, and, aided by rule, plumbline, and compasses, he raises a structure which will resist the fiercest storms, and afford him a secure shelter and safe protection.

All this is very simple, the reader may say. Yes, it is simple because it is true and perfect; so true that it cannot admit the smallest compromise, and so perfect that no man can improve upon it. Man, through long experience, has learned these principles of the material world, and sees the wisdom of obeying them, and I have thus referred to them in order to lead up to a consideration of those fixed principles in the mental or spiritual world which are just as simple, and just as eternally true and perfect, yet are at present so little understood by man that he daily violates them, because ignorant of their nature, and unconscious of the harm he is all the time inflicting upon himself.

In mind as in matter, in thoughts as in things, in deeds as in natural processes, there is a fixed foundation of law which, if consciously or ignorantly ignored leads to disaster, and defeat. It is, indeed, the ignorant violation of this law which is the cause of the world's pain and sorrow. In matter, this law is presented as mathematical; in mind, it is perceived as moral. But the mathematical and the moral are not separate and opposed; they are but two aspects of a united whole. The fixed principles of mathematics, to which all matter is subject, are the body of which the spirit is ethical; while the eternal principles of morality are mathematical truisms operating in the universe of mind. It is as impossible to live

successfully apart from moral principles, as to build successfully while ignoring mathematical principles. Characters, like houses, only stand firmly when built on a foundation of moral law - and they are built up slowly and laboriously, deed by deed, for in the building of character, the bricks are deeds. Business and all human enterprises are not exempt from the eternal order, but can only stand securely by the observance of fixed laws. Prosperity, to be stable and enduring, must rest on a solid foundation of moral principle, and be supported by the adamantine pillars of sterling character and moral worth. In the attempt to run a business in defiance of moral principles, disaster, of one kind or another, is inevitable. The permanently prosperous men in any community are not its tricksters and deceivers, but its reliable and upright men. The Quakers are acknowledged to be the most upright men in the British community, and, although their numbers are small, they are the most prosperous. The Jains in India are similar both in numbers and sterling worth, and they are the most prosperous people in India.

Men speak of “building up a business,” and, indeed, a business is as much a building as is a brick house or a stone church, albeit the process of building is a mental one. Prosperity, like a house, is a roof over a man’s head, affording him protection and comfort. A roof presupposes a support, and a support necessitates a foundation. The roof of prosperity,

then, is supported by the following eight pillars which are cemented in a foundation of moral consistency:-

1. Energy
2. Economy
3. Integrity
4. System
5. Sympathy
6. Sincerity
7. Impartiality
8. Self-reliance

A business built up on the faultless practice of all these principles would be so firm and enduring as to be invincible. Nothing could injure it; nothing could undermine its prosperity, nothing could interrupt its success, or bring it to the ground; but that success would be assured with incessant increase so long as the principles were adhered to. On the other hand, where these principles were all absent, there could be no success of any kind; there could not even be a business at all, for there would be nothing to produce the adherence of one part

with another; but there would be that lack of life, that absence of fibre and consistency which animates and gives body and form to anything whatsoever. Picture a man with all these principles absent from his mind, his daily life, and even if your knowledge of these principles is but slight and imperfect, yet you could not think of such a man as doing any successful work. You could picture him as leading the confused life of a shiftless tramp but to imagine him at the head of a business, as the centre of an organisation, or as a responsible and controlling agent in any department of life – this you could not do, because you realise its impossibility. The fact that no one of moderate morality and intelligence can think of such a man as commanding any success, should, to all those who have not yet grasped the import of these principles, and therefore declare that morality is not a factor, but rather a hindrance, in prosperity, be a sound proof to them that their conclusion is totally wrong, for if it was right, then the greater the lack of these moral principles, the greater would be the success.

These eight principles, then, in greater or lesser degree, are the causative factors in all success of whatsoever kind. Underneath all prosperity they are the strong supports, and, howsoever appearances may be against such a conclusion, a measure of them informs and sustains every effort which is crowned with that excellence which men name success.

It is true that comparatively few successful men practice, in their entirety and perfection, all these eight principles, but there are those who do, and they are the leaders, teachers, and guides of men, the supports of human society, and the strong pioneers in the van of human evolution.

But while few achieve that moral perfection which ensures the acme of success, all lesser successes come from the partial observance of these principles which are so powerful in the production of good results that even perfection in any two or three of them alone is sufficient to ensure an ordinary degree of prosperity, and maintain a measure of local influence at least for a time, while the same perfection in two or three with partial excellence in all, or nearly all, the others, will render permanent that limited success and influence which will, necessarily, grow and extend in exact ratio with a more intimate knowledge and practice of those principles which, at present, are only partially incorporated in the character.

The boundary lines of a man's morality mark the limits of his success. So true is this that to know a man's moral status would be to know – to mathematically gauge – his ultimate success or failure. The temple of prosperity only stands in so far as it is supported by its moral pillars; as they are

weakened, it becomes insecure; in so far as they are withdrawn, it crumbles away and totters to ruin.

Ultimate failure and defeat are inevitable where moral principles are ignored or defied – inevitable in the nature of things as cause and effect. As a stone thrown upward returns to the earth, so every deed, good or bad, returns upon him that sent it forth. Every unmoral or immoral act frustrates the end at which it aims, and every such succeeding act puts it further and further away as an achieved realisation. On the other hand, every moral act is another solid brick in the temple of prosperity, another round of strength and sculptured beauty in the pillars which support it.

Individuals, families, nations grow and prosper in harmony with their growth in moral strength and knowledge; they fall and fail in accordance with their moral decadence.

Mentally, as physically, only that which has form and solidity can stand and endure. The unmoral is nothingness, and from it nothing can be formed. It is the negation of substance. The immoral is destruction. It is the negation of form. It is a process of spiritual denudation. While it undermines and disintegrates, it leaves the scattered material ready for the wise builder to put it into form again; and the wise builder is Morality. The moral is substance, form, and building power in

one. Morality always builds up and preserves, for that is its nature, being the opposite of immorality, which always breaks down and destroys. Morality is the master-builder everywhere, whether in individuals or nations.

Morality is invincible, and he who stands upon it to the end, stands upon an impregnable rock, so that his defeat is impossible, his triumph certain. He will be tried, and that to the uttermost, for without fighting there can be no victory, and so only can his moral powers be perfected, and it is in the nature of fixed principles, as of everything finely and perfectly wrought, to have their strength tested and proved. The steel bars which are to perform the strongest and best uses in the world must be subjected to a severe strain by the ironmaster, as a test of their texture and efficiency, before they are sent from his foundry. The brickmaker throws aside the bricks which have given way under the severe heat. So he who is to be greatly and permanently successful will pass through the strain of adverse circumstances and the fire of temptation with his moral nature not merely not undermined, but strengthened and beautified. He will be like a bar of well-wrought steel, fit for the highest use, and the universe will see, as the ironmaster his finely-wrought steel, that the use does not escape him.

Immorality is assailable at every point, and he who tries to stand upon it, sinks into the morass of

desolation. Even while his efforts seem to stand, they are crumbling away. The climax of failure is inevitable. While the immoral man is chuckling over his ill-gotten gains, there is already a hole in his pocket through which his gold is falling. While he who begins with morality, yet deserts it for gain in the hour of trial, is like the brick which breaks on the first application of heat; he is not fit for use, and the universe casts him aside, yet not finally, for he is a being, and not a brick; and he can live and learn, can repent and be restored.

Moral force is the life of all success, and the sustaining element in all prosperity; but there are various kinds of success, and it is frequently necessary that a man should fail in one direction that he may reach up to a greater and more far-reaching success. If, for instance, a literary, artistic, or spiritual genius should begin by trying to make money, it may be, and often is, to his advantage and the betterment of his genius that he should fail therein, so that he may achieve that more sublime success wherein lies his real power. Many a millionaire would doubtless be willing to barter his millions for the literary success of a Shakespeare or the spiritual success of a Buddha, and would thereby consider that he had made a good bargain. Exceptional spiritual success is rarely accompanied with riches, yet financial success cannot in any way compare with it in greatness and grandeur. But I am not, in this book, dealing with the success of the

saint or spiritual genius but with that success which concerns the welfare, well-being, and happiness of the broadly average man and woman, in a word, with the prosperity which, while being more or less connected with money – being present and temporal – yet is not confined thereto, but extends to and embraces all human activities, and which particularly relates to that harmony of the individual with his circumstances which produces that satisfaction called happiness and that comfort known as prosperity. To the achievement of this end, so desirable to the mass of mankind, let us now see how the eight principles operate, how the roof of prosperity is raised and made secure upon the pillars by which it is supported.

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 difficult 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 re-fashion 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 mediation 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

percepts of the saviors, 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 Ju-Jitsu 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 to 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 behavior 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 no 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 wide- awake 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.

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 ill-dressed, 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 early-rising 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 lie-a-bed, 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 non-essentials 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 sub-serve, 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 is 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.

4. Third pillar – Integrity

There is no striking a cheap bargain with prosperity. It must be purchased, not only with intelligent labor, 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 its 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 favor 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 fellow-men, 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.

5. Fourth pillar – System

System is that principle of order by which confusion is rendered impossible. In the natural and

universal order everything is in its place, so that the vast universe runs more perfectly than the most perfect machine. Disorder in space would mean the destruction of the universe; and disorder in a man's affairs destroys his work and his prosperity.

All complex organizations are built up by system. No business or society can develop into large dimensions apart from system, and this principle is preeminently the instrument of the merchant, the business man, and the organizer of institutions.

There are many departments in which a disorderly man may succeed – although attention to order would increase his success but he will not succeed in business unless he can place the business entirely in the hands of a systematic manager, who will thereby remedy his own defect.

All large business concerns have been evolved along definitely drawn systematic lines, any violation of which would be disastrous to the efficiency and welfare of the business. Complex business or other organizations are built up like complex bodies in nature, by scrupulous attention to details. The disorderly man thinks he can be careless about every thing but the main end, but by ignoring the means he frustrates the end. By the disarrangement of details, organisms perish, and by the careless neglect of details, the growth of any work or concern is prevented.

Disorderly people waste an enormous amount of time and energy. The time frittered away in hunting for things is sufficient, were it conserved by order, to enable them to achieve any success, for slovenly people never have a place for anything, and have to hunt, frequently for a long time, for any article which they require. In the irritation, bad humour, and chagrin which this daily hunting for things brings about, as much energy is dissipated as would be required to build up a big business, or scale the highest heights of achievement in any direction.

Orderly people conserve both their time and energy. They never lose anything, and therefore never have to find anything. Everything is in its place, and the hand can be at once placed upon it, though it be in the dark. They can well afford to be cool and deliberate and so use their mental energies in something more profitable than irritation, bad temper and accusing others for their own lack of order.

There is a kind of genius in system which can perform apparent wonders with ease. A systematic man can get through so great a quantity of work in such a short time, and with such freedom from such exhaustion, as to appear almost miraculous. He scale the heights of success while his slovenly competitor is wallowing hopelessly in the bogs of confusion. His strict observance of the law of order

enables him to reach his ends, swiftly and smoothly, without friction or loss of time.

The demands of system, in all departments of the business world, are as rigid and exacting as the holy vows of a saint, and cannot be violated in the smallest particular but at the risk of one's financial prospects. In the financial world, the law of order is an iron necessity, and he who faultlessly observes it, saves time, temper, and money.

Every enduring achievement in human society rests upon a basis of system; so true is this, that were system withdrawn, progress would cease. Think, for instance, of the vast achievements of literature the works of classic authors and of great geniuses; the great poems, the innumerable prose works, the monumental histories, the soul – stirring orations; think also the social intercourse of human society, of its religions, its legal statutes, and its vast fund of book knowledge think of all these wonderful resources and achievements of language, and then reflect that they all depend for their origin, growth, and continuance on the systematic arrangements of twenty six letters, an arrangement having inexhaustible and illimitable results by the fact of its rigid limitation within certain fixed rules.

Again; all the wonderful achievements of mathematics have come from the systematic arrangement of ten figures; while the most complex

piece of machinery, with its thousands of parts working together smoothly and almost noiselessly to the achievement of the end for which it was designed, was brought forth by the systematic observance of a few mechanical laws.

Herein we see how system simplifies that is complex: how it makes easy that which was difficult; how it relates an infinite variety of details of the one central law or order, and so enables them to be dealt with and accounted for with perfect regularity, and with an entire absence of confusion.

The scientist names and classifies the myriad details of the universe, from the microscopic rotifer to the telescopic star, by his observance of the principle of system, so that out of many millions of objects, reference can be made to any one object in, at most, a few minutes. It is this faculty of speedy references and swift dispatch which is of such overwhelming importance in every department of knowledge and industry, and the amount of time and labour thus saved to humanity is so vast as to be incompatible. We speak of religious, political, and business systems; and so on, indicating that all things in human society are welded together by the adhesive qualities of order.

System is, indeed, one of the great fundamental principles in progress, and in the binding together, in one complete whole, of the world's millions of

human beings while they are at the same time each striving for a place and are competing with one another in opposing aims and interest.

We see here how system is allied with greatness, for the many separate units whose minds are untrained to the discipline of system, are kept in their places by the organizing power of the comparatively few who perceive the urgent, the inescapable, necessity for the establishment of fixed and inviolable rules, whether in business, law, religion, science, or politics in fact, in every sphere of human activity for immediately two human beings meet together, they need some common ground of understanding for the avoidance of confusion; in a word, some system to regulate their actions.

Life is too short for confusion; and knowledge grows and progress proceeds along avenues of system which prevent retardation and retrogression, so that he who systematizes his knowledge or business, simplifies and enhances it for his successor, enabling him to begin, with a free mind, where he left off.

Every large business has its system which renders its vast machinery workable, enabling it to run like a well balanced and well oiled machine. A remarkable business man, a friend of mine, once told me that he could have his huge business for

twelve months, and it would run on without hitch till his return; and he does occasionally leave it for several months, while travelling, and on his return, every man, boy and girl; every tool, book, and machine; every detail down to the smallest, is in its place doing its work as when he left; and no trouble, no difficulty, no confusion has arisen.

There can be no marked success part from a love of regularity and discipline, and the avoidance of friction, along with the restfulness and efficiency of mind which spring from such regularity. People who abhor discipline, whose minds are ungoverned and anarchic, and who are careless and irregular in their thinking, their habits and the management of their affairs, cannot be highly successful and prosperous, and they fill their lives with numerous worries, troubles, difficulties, and petty annoyances, all of which would disappear under a proper regulation of their lives.

An unsystematic mind is an untrained mind and it can no more cope with well disciplined minds in the race of life than an untrained athlete can successfully compete with a carefully trained competitor in athletic races. The ill disciplined mind, that thinks anything will do, rapidly falls behind the well disciplined minds who are convinced that only the best will do in the strenuous race for the prizes of life, whether they be material, mental, or moral prizes. The man who,

when he comes to do his work, is unable to find his tools, or to balance his figures, or to find the key of his desk, or the key to his thoughtless, will be struggling in his self made toils while his methodical neighbor will be freely and joyfully scaling the invigorating heights of successful achievement. The business man whose method is slovenly, or cumbersome, or behind the most recent developments of skilled minds, should only blame himself as his prospects are decadent, and should wake up to the necessity for more highly specialized and effective methods in his concern. He should seize upon every thing – every invention and idea – that will enable him to economize time and labour, and aid him in thoroughness, deliberation and dispatch.

System is the law by which everything – every organism, business, character, nation, empire – is built. By adding cell to cell, department to department, thought to thought, law to law, and colony to colony in orderly sequence and classification, all things, concerns and institutions grow in magnitude, and evolve to completeness. The man who is continually improving his methods, is gaining in building power; it therefore behoves the business man to be resourceful and inventive in the improvement of his methods, for the builders – whether of cathedrals or characters, business or religions – are the strong ones of the earth, and the protectors and pioneers of humanity.

The systematic builder is a creator and preserver, while the man of disorder demolishes and destroys, and no limit can be set to the growth of a man's powers, the completeness of his character, the influence of his organization, or the extent of his business, if he but preserve intact the discipline of order, and have every detail in its place, keep every department to its special task, and tabulate and classify with such efficiency and perfection as to enable him at any moment to bring under examination or into requisition to the remotest detail in connection with his special work.

In system is contained these four ingredients:

1. Readiness
2. Reccuracy
3. Utility
4. Comprehensiveness

Readiness is aliveness. It is that spirit of alertness by which a situation is immediately grasped and dealt with. The observance of system fosters and develops this spirit. The successful General must have the power of readily meeting any new and unlooked for move on the part of the enemy; so every business man must have the readiness to deal with any unexpected development affecting his line

of trade; and so also must the man of thought be able to deal with the details of any new problems which may arise. Dilatoriness is a vice that is fatal to prosperity, for it leads to incapability and stupidity. The men of ready hands, ready hearts, and ready brains, who know what they are doing, and do it methodically, skillfully, and with smooth yet consummate despatch are the men who need to think little of prosperity as an end, for it comes to them whether they seek it or not; success runs after them, and knocks at their door; and they unconsciously command it by the superb excellence of their faculties and methods.

Accuracy is of supreme importance in all commercial concerns and enterprises, but there can be no accuracy apart from system, and a system which is more or less imperfect will involve its originator in mistakes more or less disastrous until he improves it.

Inaccuracy is one of the commonest failings, because accuracy is closely allied to self-discipline, and self-discipline, along with that glad subjection to external discipline which it involves, is an indication of high moral culture to which the majority have not yet attained. If the inaccurate man will not willingly subject himself to the discipline of his employer or instructor, but thinks he knows better, his failing can never be remedied, and he will thereby bind himself down to an

inferior position, if in the business world; or to imperfect knowledge, if in the world of thought.

The prevalence of the vice of inaccuracy (and in view of its disastrous effect it must be regarded as a vice, though perhaps one of the lesser vices) is patent to every observe in the way in which the majority of people relate a circumstance or repeat a simple statement of fact. It is nearly always made untrue by more or less marked inaccuracies. Few people, perhaps (not reckoning those who deliberately lie), have trained themselves to be accurate in what they say, or are so careful as to admit and state their liability to error, and from this common form of inaccuracy many untruths and misunderstandings arise.

More people take pains to be accurate in what they do than in what they say, but even here inaccuracy is very common, rendering many inefficient and incompetent, and unfitting them for any strenuous and well sustained endeavour. The man who habitually uses up a portion of his own or his employer's time in trying to correct his errors, or for the correction of whose mistakes another has to be employed, is not the man to maintain any position in the work a day world; much less to reach a place among the ranks of the prosperous.

There never yet lived a man who did not make some mistakes on his way to his particular success,

but he is the capable and right minded man who perceives his mistakes and quickly remedies them, and who is glad when they are pointed out to him. It is habitual and persistent; inaccuracy which is a vice; and he is the incapable and wrong minded man who will not see or admit his mistakes, and who takes offence when they are pointed out to him.

The progressive man learns by his own mistakes as well as by the mistakes of others. He is always ready to test good advice by practice, and aims at greater and ever greater accuracy in his methods, which means higher and higher perfection, for accuracy is perfect, and the measure of a man's accuracy will be the measure of his uniqueness and perfection.

Utility or usefulness, is the direct result of method in one's work. Labour arrives at fruitful and profitable ends when it is systematically pursued. If the gardener is to gather in the best produce, he must not only sow and plant, but he must sow and plant at the right time; and if any work is to be fruitful in results, it must be done seasonably, and the time for doing a thing must not be allowed to pass by.

Utility considers the practical end; and employs the best means to reach that end. It avoids side issues, dispenses with theories, and retains its hold only on

those things which can be appropriated to good uses in the economy of life.

Unpractical people burden their minds with useless and unverifiable theories, and court failure by entertaining speculations which, by their very nature, cannot be applied in practice. The man whose powers are shown in what he does, and not in mere talking and arguing, avoids metaphysical quibbling and quandaries, and applies himself to the accomplishment of some good and useful end.

That which cannot be reduced to practice should not be allowed to hamper the mind. It should be thrown aside, abandoned, and ignored. A man recently told me that if his theory should be proved to have no useful end, he should still retain his hold upon it as a beautiful theory. If a man chooses to cling to so-called "beautiful" theories which are proved to have no use in life, and no substantial basis of reality, he must not be surprised if he fails in his wordly undertakings, for he is an unpractical man.

When the powers of the mind are diverted from speculative theorizing to practical doing, whether in material or moral directions, skill, power, knowledge, and prosperity increase. A man's prosperity is measured by his usefulness to the community, and a man is useful in accordance with

that he does, and not because of the theories which he entertains.

The carpenter fashions a chair; the builder erects a house; the mechanic produces a machine; and the wise man moulds a perfect character. Not the schismatic, the theorists and the controversialists, but the workers, the makers, and the doers are the salt of the earth.

Let a man turn away from the mirages of intellectual speculation, and begin to do something, and to do it with all his might, and he will thereby gain a special knowledge, wield a special power, and reach his own unique position and prosperity among his fellows.

Comprehensiveness is that quality of mind which enables a man to deal with a large number of related details, to grasp them in their entirety, along with the single principle which governs them and binds them together. It is a masterly quality, giving organizing and governing power, and is developed by systematic attention to details. The successful merchant holds in his mind, as it were, all the details of his business, and regulates them by a system adapted to his particular form of trade. The inventor has in his mind all the details of his machine, along with their relation to a central mechanical principle, and so perfects his invention. The author of a great poem or story relates all his

characters and incidents to a central plot, and so produces a composite and enduring literary work. Comprehensiveness is analytic and synthetic capacity combined in the same individual. A capacious and well ordered mind, which holds within its silent depths an army of details in their proper arrangement and true working order, is the mind that is near to genius, even if it has not already arrived. Every man cannot be a genius nor does he need to be, but he can be gradually evolving his mental capacity by careful attention to system in his thoughts and business, and as his intellect depends and broadens his powers will be intensified and his prosperity accentuated.

Such, then, are four corner pillars in the Temple of Prosperity, and of themselves they are sufficient to permanently sustain it without the addition of the remaining four. The man who perfects himself in Energy, Economy, Integrity, and System will achieve an enduring success in the work of his life, no matter what the nature of that work may be. It is impossible for one to fail who is full of energy, who carefully economizes his time and money, and virtuously husbands his vitality, who practices unswerving integrity, and who systematizes his work by first systematizing his mind.

Such a man's efforts will be rightly directed, and that, too, with concentrated power, so that they will be effective and fruitful. In addition he will reach a

manliness and an independent dignity which will unconsciously command respect and success, and will strengthen weaker ones by its very presence in their midst. “Seest thou a man diligent in business; he shall stand before kings, he shall not stand before mean men,” says Scripture of such a one. He will not beg, or whimper, or complain, or cynically blame others, but will be too strong and pure and upright a man to sink himself so low. And so standing high in the nobility and integrity of his character, he will fill a high place in the world and in the estimation of men. His success will be certain and his prosperity will endure. “He will stand and not fall in the battle of life.”

6. Fifth pillar – Sympathy

The remaining pillars are the four central pillars in the Temple of Prosperity. They gave it greater strength and stability, and add both to its beauty and utility. They contribute greatly to its attractiveness, for they belong to the highest moral sphere, and therefore to great beauty and nobility of character. They, indeed, make a man great, and place him among the comparatively few whose minds are rare, and that shine apart in sparkling purity and bright intelligence.

Sympathy should not be confounded with that maudlin and superficial sentiment which, like a pretty flower without root, presently perishes and leaves behind neither seed nor fruit. To fall into

hysterical some suffering abroad, is not sympathy. Neither are bursts of violent indignation against the cruelties and injustices of others nor any indication of a sympathetic mind. If one is cruel at home – if he badgers his wife, or beats his children, or abuses his servants, or stabs his neighbors with shafts of bitter sarcasm what hypocrisy is in his profession of love for suffering people who are outside the immediate range of his influence! What shallow sentiment informs his bursts of indignation against the injustice and hard heartedness in the world around him.

Says Emerson of such – “Go, love they infant; love thy wood chopper; be good natured and modest; have that grace; and never varnish your hard uncharitable ambition with this incredible tenderness for black folk a thousand miles off. They love afar is spite at home”. The test of a man is in his immediate acts, and not in ultra sentiments; and if those acts are consistently informed with selfishness and bitterness, if those at home hear his steps with dread, and feel a joyful relief on his departure, how empty are his expressions of sympathy for the suffering or down trodden how futile his membership of a philanthropic society.

Though the well of sympathy may feed the spring of tears, that spring more often draws its supply from the dark pool of selfishness, for when selfishness is thwarted it spends itself in tears.

Sympathy is a deep, silent, inexpressible tenderness which is shown in a consistently self forgetful gentle character. Sympathetic people are not gushing and spasmodic, but are permanently self restrained, firm, quiet, unassuming and gracious. Their undisturbed demeanour, where the suffering of others is concerned, is frequently mistaken for indifference by shallow minds, but the sympathetic and discerning eye recognizes, in their quiet strength and their swiftness to aid while others are sweeping, and wronging their hands, the deepest, soundest sympathy.

Lack of sympathy is shown in cynicism, ill-natured sarcasm, bitter ridicule, taunting and mockery, and anger and condemnation, as well as in that morbid and false sentiment which is a theoretical and assumed sympathy, having no basis in practice.

Lack of sympathy arises in egotism; sympathy arises in love. Egotism is involved in ignorance; love is allied to knowledge. It is common with men to imagine themselves as separate from their fellows, with separate aims and interests; and to regard themselves as right and others wrong in their respective ways. Sympathy lifts a man above this separate and self centred life and enables him to live in the hearts of his fellows, and to think and feel with them. He puts himself in their place, and becomes, for the time being, as they are. As

Whitman, the hospital hero, expresses it – “I do not ask the wounded person.” It is a kind of impertinence to question a suffering creature. Suffering calls for aid and tenderness, and not for curiosity; and the sympathetic man or woman feels the suffering, and ministers to its alleviation.

Nor can sympathy boast, and wherever self praise enters in, sympathy passes out. If one speaks of his many deeds of kindness, and complains of the ill treatment he has received in return, he has not done kindly deeds, but has yet to reach that self forgetful modest which is the sweetness of sympathy.

Sympathy, in its real and profound sense, is oneness with others in their strivings and sufferings, so that the man of sympathy is a composite being; he is, as it were, a number of men, and he views a thing from a number of different sides, and not from one side only, and that his own particular side. He sees with the others men’s eyes, hears with their ears, thinks with their minds, and feels with their hearts. He is thus able to understand men who are vastly different from himself; the meaning of their lives is revealed to him, and he is united to them in the spirit of goodwill. Said Balzac – “The poor fascinate me; their hunger is my hunger; I am with them in their homes; their privations I suffer; I feel the beggar’s rags upon my back; I for the time being become the poor and despised man.” It reminds us of the saying of One

greater than Balzac, that a deed done for a suffering little one was done for him.

And so it is; sympathy leads us to the hearts of all men, so that we become spiritually united to them, and when they suffer we feel the pain; when they are glad we rejoice with them; when they are despised and persecuted, we spiritually descend with them into the depths, and take into our hearts their humiliation and distress; and he who has this binding, uniting spirit of sympathy, can never be cynical and condemnatory can never pass thoughtless and cruel judgements upon his fellows; because in his tenderness of heart he is ever with them in their pain.

But to have reached this ripened sympathy, it must needs be that one has loved much, suffered much and sounded the dark depths of sorrow. It springs from acquaintance with the profoundest experiences, so that a man has ad conceit, thoughtlessness, and selfishness burnt out of his heart. No man can have true sympathy who has not been, in some measure at least, “a man of sorrows, and acquainted with grief,” but the sorrow and grief must have passed, must have ripened into a fixed kindness and habitual calm.

To have suffered so much in a certain direction that the suffering is finished, and only its particular wisdom remains, enables one, wherever that

suffering presents itself, to understand and deal with it by pure sympathy; and when one has been “perfected by suffering” in many directions, he becomes a centre of rest and healing for the sorrowing and broken hearted who are afflicted with the affections which he has experienced and conquered. As a mother feels the anguish of her suffering child, so the man of sympathy feels the anguish of suffering men.

Such is the highest and holiest sympathy, but a sympathy much less perfect is a great power for good in human life and a measure of it is everywhere and every day needed. While rejoicing in the fact that in every walk in life there are truly sympathetic people, one also perceives that harshness, resentment, and cruelty are all too common. These hard qualities bring their own sufferings, and there are those who fail in their business, or particular work, entirely because of the harshness of their disposition. A man who is fiery and resentful, or who is hard, cold and calculating, with the springs of sympathy dried up within him, even though he be otherwise an able man, will, in the end scarcely avoid disaster in his affairs. His heated folly in the one case, or cold cruelty in the other, will gradually isolate him from his fellows and from those who are immediately related to him in his particular avocation, so that the elements of prosperity will be eliminated from his life, leaving

him with a lonely failure, and perhaps a hopeless despair.

Even in ordinary business transactions, sympathy is an important factor, for people will always be attracted to those who are of a kindly and genial nature, preferring to deal with them rather than with those who are hard and forbidding. In all spheres where direct personal contact plays an important part, the sympathetic man with average ability will always take precedence of the man of greater ability but who is unsympathetic.

If a man be a minister or a clergyman, a cruel laugh or an unkind sentence from him will seriously injure his reputation and influence, but particularly his influence, for even they who admire his good qualities will, through his unkindness, unconsciously have a lower regard for him in their personal esteem.

If a business man profess religion, people will expect to see the good influence of that religion on his business transactions. To profess to be a worshipper of the gentle Jesus on Sunday, and all the rest of the wee be a hard, grasping worshipper of mammon, will injure his trade, and detract considerably from his prosperity.

Sympathy is a universal spiritual language which all, even the animals, instinctively understand and

appreciate, for all beings and creatures are subject to suffering, and this sameness of painful experience leads to that unity of feeling which we call sympathy.

Selfishness impels men to protect themselves at the expense of others; but sympathy impels them to protect others by the sacrifice of self; and in this sacrifice of self there is no real and ultimate loss, for while the pleasure of selfishness are small and few, the blessings of sympathy are great and manifold.

It may be asked, "How can a business man; whose object is to develop his own trade, practice self-sacrifice?" Even man can practice self sacrifice just where he is, and in the measure that he is capable of understand it. If one contends that he cannot practice a virtue it, for were his circumstances different, he would still have the same excuse. Diligence in business is not incompatible with self sacrifice, for devotion to duty, even though that duty be trade, is not selfishness, but may be an unselfish devotion. I know a business man who, when a competitor who had tried to 'cut him out' in business, cut himself out and failed, set that same competitor up in business again. Truly a beautiful act of self sacrifice; and the man that did it is, today, one of the most successful and prosperous of business men.

The most prosperous commercial traveler I have ever known, was overflowing with exuberant kindness and geniality. He was as innocent of all “tricks of trade” as a new born infant, but his great heart and manly uprightness won for him fast friends wherever he went. Men were glad to see him come into their office or shop or mill, and not alone for the good and bracing influence he brought with him, but also because his business was sound and trustworthy. This man was successful through sheer sympathy, but sympathy so pure and free from policy, that he himself would probably have denied that his success could be attributed to it. Sympathy can never hinder success. It is selfishness that blights and destroys. As goodwill increases, man’s prosperity will increase. All interests are mutual, and stand or fall together, and as sympathy expands the heart, it extends the circle of influence, making blessings, both spiritual and material, to more greatly abound.

Fourfold are the qualities which make up the great virtue of sympathy, namely:-

1. Kindness
2. Generosity
3. Gentleness
4. Insight

Kindness, when fully developed, is not a passing impulse but a permanent quality. An intermittent and unreliable impulse is not kindness, though it often goes under that name. There is no kindness in praise if it be followed by abuse. The love which seems to prompt the spontaneous kiss will be of little account if it be associated with a spontaneous spite. The gift which seemed so gracious will lose its value should the giver afterwards wish its value in return. To have one's feelings aroused to do a kind action towards another by some external stimulus pleasing to one's self, and shortly afterwards to be swayed to the other extreme towards the same person by an external event unpleasing to one's self, should be regarded as weakness of character; and it is also a selfish condition, us, and when he pleases us, to be thinking of one's self only. A true kindness is unchangeable, and needs no external stimulus to force it into action. It is a well from which thirsty souls can always drink, and it never runs dry. Kindness, when it is a strong virtue, is bestowed not only on those who please us, but also upon those whose actions go contrary to our wish and will, and it is a constant and never – varying glow of genial warmth.

There are some actions of which men repent; such are all unkind actions. There are other actions of which men do not repent, and such are all kind

actions. The day comes when men are sorry for the cruel things they said and did; but the day of gladness is always with them for the kindly things they have said and done.

Unkindness mars a man's character, it mars his face as time goes on, and it mars that perfection of success which he would otherwise reach.

Kindness beautifies the character, it beautifies the face with the growth of the years, and it enables a man to reach that perfection of success to which his intellectual abilities entitle him. A man's prosperity is mellowed and enriched by the kindness of his disposition.

Generosity goes with a larger hearted kindness. If kindness be the gentle sister, Generosity is the strong brother. A free, open handed, and magnanimous character is always attractive and influential. Stringiness and meanness always repel; they are dark, cramped, narrow, and cold. Kindness and generosity always attract; they are sunny, genial, open, and warm. That which repels makes for isolation and failure; that which attracts makes for union and success.

Giving is as important a duty as getting; and he who gets all he can, and refuses to give, will at last be unable to get; for it is as much a spiritual law

that we cannot get unless we give, as that we cannot give unless we get.

Giving has always been taught as a great and important duty by all the religious teachers. This is because giving is one of the highways of personal growth and progress. It is a means by which we attain to greater and greater unselfishness, and by which we prevent the falling back into selfishness. It implies that we recognize our spiritual and social kinship with our fellow-men, and are willing to part with a portion of that we have earned or possess, for man who, the more he gets, hungers for more still, and refuses to loosen his grasp upon his accumulating store, like a wild beast with its prey, is retrogressing; he is shutting himself out from all the higher and joy giving qualities, and from free and life giving communion with unselfish, happy human hearts. Dickens's Scrooge in "A Christmas Carol" represents the condition of such a man with graphic vividness and dramatic force.

Our public men in England to-day (probably also in America) are nearly all (I think I might say all, for I have not yet met an exception) great givers. These men – Lord Mayors, Mayors, Magistrates, Town and City Councillors, and all men filling responsible public offices – being men who have been singularly successful in the management of their own private affairs, are considered the best men for the management of public affairs, and

numerous noble institutions throughout the land are perpetual witnesses to the munificence of their gifts. Nor have I been able to find any substantial truth in the accusation, so often hurled against such men by the envious and unsuccessful, that their riches are made unjustly. Without being perfect men, they are an honourable class of manly, vigorous, generous, and successful men, who have acquired riches and honour by sheer industry, ability and uprightness.

Let a man beware of greed, of meanness, of envy, of jealousy, of suspicion, for these things, if harboured, will rob him of all that is best in life, aye, even all that is best in material things, as well as all that is best in character and happiness. Let him be liberal of heart and generous of hand, magnanimous and trusting, not only giving cheerfully and often of his substance, but allowing his friends and fellow-men freedom of thought and action – let him be thus, and honour, plenty, and prosperity will come knocking at the door for admittance as his friends and guests.

Gentleness is akin to divinity. Perhaps no quality is so far removed from all that is coarse, brutal and selfish as gentleness, so that when one is becoming gentle, he is becoming divine. It can only be acquired after much experience and through great self-discipline. It only becomes established in a man's heart when he has controlled and brought

into subjection his animal voice, a distinct, firm, but quiet enunciation, and freedom from excitement, vehemence, or resentment in peculiarly aggravating circumstances.

If there is one quality which, above all others, should distinguish the religious man, it is the quality of gentleness, for it is the hall mark of spiritual culture. The rudely aggressive man is an affront to cultivated minds and unselfish hearts. Our word gentlemen has not altogether departed from its original meaning. It is still applied to one who is modest and self-restrained, and is considerate for the feelings and welfare of others. A gentle man one whose good behavior is prompted by thoughtfulness and kindness is always loved, whatever may be his origin. Quarrelsome people make a display in their bickering and recriminations – of their ignorance and lack of culture. The man who has perfected himself in gentleness never quarrels. He never returns the hard word; he leaves it alone, or meets it with a gentle word which is far more powerful than wrath. Gentleness is wedded to wisdom, and the wise man has overcome all anger in himself, and so understands how to overcome it in others. The gentleman is saved from most of the disturbances and turmoil's with which uncontrolled men afflict themselves. While they are wearing themselves out with wasteful and needless strain, he is quiet and composed, and such quietness and composure are strong to win in the battle of life.

Insight is the gift of sympathy. The sympathetic mind is the profoundly perceiving mind. We understand by experience, and not by argument. Before we can know a thing or being, our life must touch its or his life. Argument analyzes the outer skin, but sympathy reaches to the heart. The cynic sees the hat and coat, and thinks he sees the man. The sympathetic seer sees the man, and is not concerned with the hat and coat. In all kinds of hatred there is a separation by which each misjudges the other. In all kinds of love there is a mystic union by which each knows the other. Sympathy, being the purest form of this the greatest poet because he has the largest heart. No other figure in all literature has shown such a profound knowledge of the human heart, and of nature both animate and inanimate. The personal Shakespeare is not to be found in his works; he is merged, by sympathy, into his characters. The wise man and the philosopher; the madman and the fool; the drunkard and the harlot – these he, for the time into their particular experiences and knew them better than they knew themselves. Shakespeare has no partiality, no prejudice; his sympathy embraces all, from the lowest to the highest.

Prejudice is the great barrier to sympathy and knowledge. It is impossible to understand those against whom one harbours a prejudice. We only see men and things as they are when we divest our

minds of partial judgements. We become seers as we become sympathizers. Sympathy has knowledge for her companion.

Inseparable are the feeling heart and the seeing eye. The man of pity is the man of prophecy. He whose heart beats in tune with all hearts, to him the contents of all hearts are revealed. Nor are past and future any longer insoluble mysteries to the man of sympathy. His moral insight apprehends the perfect round of human life.

Sympathetic insight lifts a man into the consciousness of freedom, gladness and power. His spirit inhales joy as his lungs inhale air. There are no longer any fears of his fellow-men of competition, hard times, enemies, and the like. These grovelling illusion have disappeared, and there has opened up before his awakened vision a realm of greatness and grandeur.

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 complements, 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 hear 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 bric-a-brac 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 be 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 brought 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 measure of their power. 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.

8. Seventh pillar – Impartiality

To get rid of prejudice is a great achievement. Prejudices pile obstacles in a man's way – obstacles to health, success, happiness, and prosperity, so that he is continually running up against imaginary enemies, who, when prejudice is removed, are seen to be friends. Life, indeed, is a sort of obstacle race to the man of prejudice, a race wherein the obstacles cannot be negotiated and the goal is not reached; whereas to the impartial man life is a day's walk in a pleasant country, with refreshment and rest at the end of the day.

To acquire impartiality, a man must remove that innate egotism which prevents him from seeing anything from any point of view other than his own. A great task, truly; but a notable one, and one that can be

well begun now, even if it cannot be finished. Truth can “remove mountains”, and prejudice is a range of mental mountains beyond which the partisan does not see, and of which he does not believe there is any beyond. These mountains removed, however, there opens to the view the unending vista of mental variety blended in one glorious picture of light and shade, of colour and tone, gladdening beholding eyes.

By clinging to stubborn prejudice what joys are missed, what friends are sacrificed, what happiness is destroyed, and what prospects are blighted! And yet freedom from prejudice is a rare thing. There are few men who are not prejudiced partisans upon the subjects which are of interest to them. One rarely meets a man that will dispassionately discuss his subject from both sides, considering all the facts and weighing all the evidence so as to arrive at truth on the matter. Each partisan has his own case to make out. He is not searching for truth, for he is already convinced that his own conclusion is the truth, and that all else is error; but he is defending his own case, and striving for victory. Neither does he attempt to prove that he has the truth by a calm array of facts and evidence, but defends his position with more or less heat and agitation.

Prejudice causes a man to form a conclusion, sometimes without any basis of fact or knowledge, and then to refuse to consider anything which does

not support that conclusion; and in this way prejudice is a complete barrier to the attainment of knowledge. It binds a man down to darkness and ignorance, and prevents the development of his mind in the highest and noblest directions. More than this, it also shuts him out from communion with the best minds, and confines him to the dark and solitary cell of his own egotism.

Prejudice is a shutting up of the mind against the entrance of new light, against the perception of more beauty, against the hearing of diviner music. The partisan clings to his little, fleeting, flimsy opinion, and thinks it the greatest thing in the world. He is so in love with his own conclusion (which is only a form of self love), that he thinks all men ought to agree with him, and he regards men as more or less stupid who do not see as he sees, while he praises the good judgement of those who are one with him in his view. Such a man cannot have knowledge, cannot have truth. He is confined to the sphere of opinion (to his own self created illusions) which is outside the realm of reality. He moves in a kind of self infatuation which prevents him from seeing the commonest facts of life, while his own theories – usually more or less groundless – assume, in his mind, overpowering proportions. He fondly imagines that there is but one side to everything, and that side is his own. There are at least two sides to everything, and he it is who finds the truth in a matter who carefully examines both

sides with all freedom from excitement, and without any desire for the predominance of one side over another.

In its divisions and controversies the world at large is like two lawyers defending a case. The counsel for the prosecution presents all the facts which prove his side, while counsel for the defense presents all the facts which support his contention, and each belittles or ignores, or tries to reason away, the facts of the other. The Judge in the case, however, is like the impartial thinker among men: having listened to all the evidence on both sides, he compares and sifts it so as to form an impartial summing up in the cause of justice.

Not that this universal partiality is a bad thing, nor as in all other extremes, nature here reduces the oppositions of conflicting parties to a perfect balance; moreover, it is a factor in evolution; it stimulates men to think who have not yet developed the power to rouse up vigorous thought at will, and it is a phase through which all men have to pass. But it is only byway – and a tangled, confused and painful one – towards the great highway of Truth. It is the arc of which impartiality is the perfect round. The partisan sees a portion of the truth, and thinks it the whole, but the impartial thinker sees the whole truth which includes all sides. It is necessary that we find see truth in sections, as it were, until, having gathered up all the parts, we may piece them

together and form the perfect circle, and the forming of such circle is the attainment of impartiality.

The impartial man examines, weighs, and considers, with freedom from prejudice and from likes and dislikes. His one wish is to discover the truth. He abolishes preconceived opinions, and lets facts and evidence speak for themselves. He has no case to make out for himself, for he knows that truth is unalterable, that his opinions can make no difference to it, and that it can be investigated and discovered. He thereby escapes a vast amount of friction and nervous wear and tear to which the feverish partisan is subject; and in addition, he looks directly upon the face of Reality, and so becomes tranquil and peaceful.

So rare is freedom from prejudice that wherever the impartial thinker may be, he is sure, sooner or later, to occupy a very high position in the estimation of the world, and in the guidance of its destiny. Not necessarily an office in worldly affairs, for that is improbable, but an exalted position in the sphere of influence. There may be such a one now, and he may be a carpenter, a weaver, a clerk; he may be in poverty or in the home of a millionaire; he may be short or tall, or of any complexion, but whatever and wherever he may be, he has, though unknown, already begun to move the world, and will one day

be universally recognized at a new force and creative centre in evolution.

There was one such some nineteen hundred years ago. He was only a poor, unlettered carpenter; He was regarded as a madman by His own relatives, and he came to an ignominious end in the eyes of His countrymen, but He sowed the seeds of an influence which has altered the whole world.

There was another such in India some twenty five centuries ago. He was accomplished, highly educated, and was the son of a capitalist and landed proprietor a petty king. He became a penniless, homeless mendicant, and to day one third of the human race worship at his shrine, and are restrained and elevated by his influence.

“Beware when the great God lets loose a thinker on this plane,” says Emerson; and a man is not a thinker who is bound by prejudice; he is merely the strenuous upholder of an opinion. Every idea must pass through the medium of his particular prejudice, and receive its colour, so that dispassionate thinking and impartial judgement are rendered impossible. Such a man sees everything only in its relation, or imagined relation, to his opinion, whereas the thinker sees things as they are. The man who has so purified his mind of prejudice and of all the imperfections of egotism as to be able to look directly upon reality, has reached the acme

of power; he holds in his hands, as it were, the vastest influence, and he will wield this power whether he knows it or not; it will be inseparable from his life, and will go from him as perfume from the flower. It will be in his words, his deeds, in his bodily postures and the motions of his mind, even in his silence and the stillness of his frame. Wherever he goes, even though he should fly to the desert, he will not escape this lofty destiny, for a great thinker is the centre of the world; by him all men are held in their orbits and all thought gravitates towards him.

The true thinker lives above and beyond the seething whirlpool of passion in which mankind is engulfed. He is not swayed by personal consideration, for he has grasped the importance of impersonal principles, and being thus a noncombatant in the clashing warfare of egotistic desires, he can, from the vantage ground of an impartial but not indifferent watcher, see both sides equally, and grasp the cause and meaning of the fray.

Not only the Great Teachers, but the greatest figures in literature, are those who are free from prejudice, who, like true mirrors, effect things impartially. Such are Whitman, Shakespeare, Balzac, Emerson, Homer. These minds are not local, but universal. Their attitude is cosmic and not personal.

They contain within themselves all things and beings all worlds and laws. They are the gods who guide the race, and who will bring it at last out of its fever of passion into their own serene land.

The true thinker is the greatest of men, and his destiny is the most exalted. The altogether impartial mind has reached the divine, and it basks in the full daylight of Reality.

The four great elements of impartiality are

1. Justice
2. Patience
3. Calmness
4. Wisdom

Justice is the giving and receiving of equal values. What is called “striking a hard bargain” is a kind of theft. It means that the purchaser gives value for only a portion of his purchase, the remainder being appropriated as clear gain. The seller also encourages it by closing the bargain.

The just man does not try to gain an advantage; he considers the true values of things, and moulds his transactions in accordance therewith. He does not

let “what will pay” come before “what is right”, for he knows that the right pays best in the end. He does not seek his own benefit to the disadvantage of another, for he knows that a just action benefits, equally and fully, both parties to a transaction. If “one man’s loss is another man’s gain,” it is only that the balance may be adjusted later on. Unjust gains cannot lead to prosperity, but are sure to bring failure. A just man could no more take from another an unjust gain by what is called a “smart transaction” that he could take it by picking his pocket. He would regard the one as dishonest as the other.

The bargaining spirit in business is not the true spirit of commerce. It is the selfish and thieving spirit which wants to get something for nothing. The upright man purges his business of all bargaining, and builds it on the more dignified basis of justice. He supplies “a good article” at its right price, and does not alter. He does not soil his hands with any business which is tainted with fraud. His goods are genuine and they are properly priced.

Customers who try to “beat down” a tradesman in their purchases are degrading themselves. Their practice assumes one or both of two things, namely, that either the tradesman is dishonest and is overcharging (a low, suspicious attitude of mind), or that they are eager to cajole him out of his profit

(an equally base attitude), and so benefit by his loss. The practice of “bearing down” is altogether a dishonest one, and the people who pursue it most assiduously are those who complain most of being “imposed on” and this is not surprising, seeing that they themselves are all the time trying to impose upon others.

On the other hand, the tradesman who is anxious to get all he can out of his customers, irrespective of justice and the right values of things, is a kind of robber, and is slowly poisoning his success, for his deeds will assuredly come home to him in the form of financial ruin.

Said a man of fifty to me other day, “I have just discovered that all my life I have been paying fifty percent, more for everything than I ought to.” A just man cannot feel that he has ever paid too much for anything, for he does not close with any transaction which he considers unjust; but if a man is eager to get everything at half price, then he will be always meanly and miserably mourning that he is paying double for everything. The just man is glad to pay full value for everything, whether in giving or receiving and his mind is untroubled and his days are full of peace.

Let a man above all avoid meanness, and strive to be ever more and more perfectly just, for if not just, he can be neither honest, nor generous, nor manly,

but is a kind of disguised thief trying to get all he can, and give back as little as possible. Et him eschew all bargaining, and teach bargainers a better way by conducting his business with that exalted dignity which commands a large and meritorious success.

Patience is the brightest jewel in the character of the impartial man. Not a particular patience with a particular thing – like a girl with her needlework, or a boy building his toy engine but on unswerving considerateness, a sweetness of disposition at all times and under the most trying circumstances, an unchangeable and gentle strength which no trial can mar and no persecution can break. A rare possession, it is true, and one not to be expected for a long time yet from the bulk of mankind, but a virtue that can be reached by degree, and even a partial patience will work wonders in a man's life and affairs, as a confirmed impatience all work devastation. The irascible man is courting speedy disaster, for who will care to deal with a man who continually going off like ground powder when some small spark of complaint or criticism falls upon him! Even his friends will one by one desert him, for who would court the company of a man who rudely assaults him with an impatient and fiery tongue over every little difference or misunderstanding.

A man must begin to wisely control himself, and to learn the beautiful lessons of patience, if he is to be highly prosperous, if he is to be a man of use and power. He must learn to think of others, to act for their good, and not alone for himself; to be considerate, for bearing, and long suffering. He must study how to have a heart at peace with men who differ from him on those things which he regards as most vital. He must avoid quarrelling as he would avoid drinking a deadly poison. Discords from without will be continually overtaking him, but he must fortify himself against them; he must study how to bring harmonies out of them by the exercise of patience.

Strife is common: it pains the heart and distorts the mind. Patience is rare, it enriches the heart and beautifies the mind. Every cat can spit and fume; it requires no effort, but only a looseness of behavior. It takes a man to keep his mornings through all events, and to be painstaking and patient with the shortcomings of humanity. But patience wins. As soft water wears away the hardest rock, so patience overcomes all opposition. It gains the hearts of men. It conquers and controls.

Calmness accompanies patience. It is a great and glorious quality. It is the peaceful haven of emancipated souls after their long wanderings on the tempest riven ocean of passion. It makes the

man who has suffered much, endured much, experienced much, and has finally conquered.

A man cannot be impartial who is not calm. Excitement, prejudice, and partiality spring from disturbed passions. When personal feeling is thwarted, it rises and seethes like a stream of water that is dammed. The calm man avoids this disturbance by directing his feeling from the personal to the impersonal channel. He thinks and feels for others as well as for himself. He sets the same value on other men's opinions as on his own. If he regards his own work as important, he sees also that the work of other men is equally important. He does not content for the merit of his own against the demerit of that of others. He is not overthrown, like Humptydumpty, with a sense of self importance. He has put aside egotism for truth, and he perceives the right relations of things. He has conquered irritability, and has come to see that there is nothing in itself that should cause irritation. As well be irritable with a pansy because it is not a rose, as with a man because he does not see as you see. Minds differ, and the calm man recognizes the differences as facts in human nature.

The calm, impartial man, is not only the happiest man, he also has all his powers at his command. He is sure, deliberate, executive, and swiftly and easily accomplishes in silence what the irritable men slowly and laboriously toils through with much

nice. His mind is purified, poised, concentrated, and is ready at any moment to be directed upon a given work with unerring power. In the calm mind all contradictions are reconciled, and there is radiant gladness and perpetual peace. As Emerson puts it: "Calmness is joy fixed and habitual".

One should not confound indifference with calmness, for it is at the opposite extreme. Indifference is lifelines, while calmness is glowing life and full orb'd power. The calm man has partly or entirely conquered self, and having successfully battled with the selfishness within, he knows how to meet and overcome it successfully in others. In any moral content the calm man is always the victor. So long as he remains calm, defeat is impossible.

Self control is better than riches and calmness is a perpetual benediction.

Wisdom abides with the impartial man. Her counsels guide him; her wings shield him; she leads him along pleasant ways to happy destinations.

Wisdom is many sided. The wise man adapts himself to others. He acts for their good, yet never violates the moral virtues or the principles of right conduct. The foolish man cannot adapt himself to others; he acts for himself only, and continually violates the moral virtues and the principles of right

conduct. There is a degree of wisdom in every act of impartiality, and once a man has touched and experience the impartial zone, he can recover it again and again until he finally establishes himself in it.

Every thought, word, and act of wisdom tells on the world at large, for it is fraught with greatness. Wisdom is a well of knowledge and a spring of power. It is profound and comprehensive, and is so exact and all inclusive as to embrace the smallest details. In its spacious greatness it does not overlook the small. The wise mind is like the world, it contains all things in their proper place and order, and is not burdened thereby. Like the world also, it is free, and unconscious of any restrictions; yet it is never loose, never erring, never sinful and repentant. Wisdom is the steady, grown up being of whom folly was the crying infant. It was outgrown the weakness and dependence, the errors and punishments of infantile ignorance, and is erect, poised, strong, and serene.

The understanding mind needs no external support. It stands of itself on the firm ground of knowledge; not book-knowledge, but ripened experience. It has passed through all minds, and therefore knows them. It has traveled with all hearts, and knows their journeying in joy and sorrow.

When wisdom touches a man, he is lifted up and transfigured. He becomes a new being with new aims and powers, and he inhabits a new universe in which to accomplish a new and glorious destiny.

Such is the Pillar of impartiality which adds its massive strength and incomparable grace to support and beautify the Temple of Prosperity.

9. Eighth pillar – Self-reliance

Every young man ought to read Emerson's essay on 'Self Reliance'. It is the manliest, most virile essay that was ever penned. It is calculated to cure alike those two mental maladies common to youth, namely, self depreciation and self conceit. It is almost as sure to reveal to the prig the smallness and emptiness of his vanity, as it is to show the bashful man the weakness and ineffectuality of his dividence. It is a new revelation of manly dignity; as much a revelation as any that was vouchsafed to ancient seer and prophet, and perhaps a more practical, eminently suited to his mechanic age, coming, as it does from a modern prophet of a new type and called in a new race, and its chief merit is its powerfully tonic quality.

Let not self-reliance be confounded with self conceit, for as high and excellent as is the one, just so low and worthless is other. There cannot be anything mean in self reliance, while in self conceit there cannot be anything great.

The man that never says “no” when questioned on subjects of which he is entirely ignorant, to avoid, as he imagines, being thought ignorant, but confidently puts forward guesses and assumptions as knowledge, will be known for his ignorance, and ill esteemed for his added conceit. An honest confession of ignorance will command respect where a conceited assumption of knowledge will elicit contempt.

The timid, apologetic man who seems almost afraid to live, who fears that he will do something not in the approved way, and will subject himself to ridicule, is not a full man. He must needs imitate others, and have no independent action. He needs that self reliance which will compel him to fall back on his own initiative, and so become a new example instead of the slavish follower of an old one. As for ridicule he who is hurt by it is no man. The shafts or mockery and sarcasm cannot pierce the strong armour of the self reliant man. They cannot reach the invincible citadel of his honest heart to sting or wound it. The sharp arrows of irony may rain upon him, but he laughs as they are deflected by the strong breast plate of his confidence, and fall harmless about him.

“Trust thyself”, says Emerson, ‘every heart vibrates to that iron string’. Throughout the ages men have so far leaned, and do still lean, upon external

makeshifts instead of standing upon their own native simplicity and original dignity. The few who have had the courage to so stand, have been singled out and elevated as heroes; and he is indeed the true hero who has the hardihood to let his nature speak for itself, who has that strong metal which enables him to stand upon his own intrinsic worth.

It is true that the candidate for such heroism must endure the test of strength. He must not be shamed from his ground by the bugbears of an initiate conventionalist. He must not fear for his reputation or position, or for his standing in the church or his prestige in local society. He must learn to act and live as independently of these considerations as he does of the current fashions in the antipodes. Yet when he has endured this test, and stander and odium have failed to move or afflict him, he has become a man indeed, one that society will have to reckon with, and finally accept on his own terms.

Sooner or later all men will turn or guidance to the self-reliant man, and while the best minds do not make a prop of him, they respect and value his work and worth, and recognize his place among the goods that have gone before.

It must not be thought an indication of self-reliance to scorn to learn. Such an attitude is born of a stubborn superciliousness which has the elements of weakness, and is prophetic of a fall, rather than

the elements of strength and the promise of high achievement which are characteristic of self – reliance. Pride and vanity must not be associated with self rests upon incidentals and appurtenances – on money, clothing, property, prestige, position and these lost, all is lost. Self reliance rests upon essentials and principles on worth, probity, purity, sincerity, character, truth and whatever may be lost is of little account, for these are never lost. Pride tries to hide its ignorance by ostentation and assumption, and is unwilling to be thought a learner in any direction. It stands, during its little fleeting day, on ignorance and appearance, and the higher it is lifted up today the lower it will be cast down tomorrow. Self reliance has nothing to hide, and is willing to learn; and while there can be no humility where pride is, self reliance and humility are compatible, nay more, they are complementary, and the sublimes form of self reliance is only found associated with the profoundest humility. “Extremes meet” says Emerson “and there is no better example than the haughtiness of humility. No aristocrat, no prince born to the purple, can begin to compare with the self respect of the saint. Why is he so lowly, but that he knows that he can well afford it, resting on the largeness of God in him?” It was Buddha who, I this particular, said; - “Those who, either now or after I am dead, shall be a lamp unto themselves, relying upon them selves only and not relying upon any external help, but holding fast to the truth as their lamp, and seeking their

salvation in the truth alone, shall not look for assistance to any one beside themselves, it is they, among my disciples, who shall reach the very top mist height. But they must be willing to learn". In this saying, the repeated insistence on the necessity for relying upon one's self alone, coupled with the final exhortation to be eager to learn, is the wisest utterance on self reliance that I know. In it, the Great Teacher comprehends that perfect balance between self trust and humility which the man of truth must acquire.

"Self – trust is the essence of heroism". All great men are self reliant, and we should use them as teachers and exemplars and not as props and perambulators. A great man comes who leans upon no one, but stands alone in the solitary dignity of truth, and straightway the world begins to lean upon him, begins to make him an excuse for spiritual indolence and a destructive self-abasement. Better than cradling our vices in the strength of the great would it be to newly light our virtues at their luminous lamp. If we rely upon the light of another, darkness will over take us, but if we rely upon our own light we have but to keep it burning. We may both draw light from another and communicate it, but to think it sufficient while our own lamp is rusting in neglect, is shortly to find ourselves abandoned in darkness. Our own inner light is the light which never fails us.

What is the “inner light” of the Quakers but another name for self reliance? We should stand upon what we are, not upon what another is. “But I am so small and poor”, you say: well, stand upon that smallness, and presently it will become great. A babe must needs suckle and cling, but not so man. Henceforth he goes upon his own limbs. Men pray to God to put into their hands that which they are framed to reach out for; to put into their mouth the food for which they should strenuously labour. But men will outgrow this spiritual infancy. The time will come when men will no more pay a priest to pray for them and preach to them.

Man’s chief trouble is a mistrust of himself, so that the self trusting man becomes a rare and singular spectacle. If a man look upon himself as a “worm”, what can come out of him but an ineffectual wriggling. Truly, “He that humbleth shall be exalted,” but not he that degrades himself. A man should see himself as he is, and if there is any unworthiness in him, he should get rid of it, and retain and rely upon that which is of worth. A man is only debased when he debases himself; he is exalted when he lives an exalted life.

Why should a man, with ceaseless iterations, draw attention to his fallen nature? There is a false humility which takes a sort of pride in vice. If one has fallen, it is that he may rise and be the wiser for it. if a man falls into a ditch, he does not lie there

and call upon every passer by to mark his fallen state, he gets up and goes on his way with greater care. So if one has fallen into the ditch of vice, let him rise and be cleansed, and go on his way rejoicing.

There is not a sphere in life wherein a man's influence and prosperity will not be considerably increased by even a measure of self reliance, and to the teacher – whether secular or religious to organizers, managers, overseers, and in all positions of control and command, it is an indispensable equipment.

The four grand qualities of self reliance are:-

1. Decision
2. Steadfastness
3. Dignity
4. Independence

Decision makes a man strong. The wearer is the weakling. A man who is to play a speaking part, however small, in the drama of life must be decisive and know what he is about. Whatever he doubts, he must not doubt his power to act. He must know his part in life, and put all his energy into it. He must have some solid ground of knowledge

from which to work, and stand securely on that. It may be only the price and quality of stock, but he must know his work thoroughly, and know that he knows it. he must be ready at any time to answer for himself when his duty is impugned. He should be so well grounded upon his particular practice as not to be affected with hesitation on any point or in any emergence. It is a true saying that “the man that hesitates is lost”. No one believes in him who does not believe in himself, who doubts, halts, and wavers, and cannot extricate himself from the tangled threads of two courses. Who would deal with a tradesman who did not know the price of his own goods, or was not sure where to find them? A man must know his business. If he does not know his own, who shall instruct him? He must be able to give a good report of the truth that is in him, must have that deceive touch which skill and knowledge only can impart.

Certainty is a great element in self reliance. To have weight, a man must have some truth to impart, and all skill is a communication of truth. He must “speak with authority, and not as the scribes”. He must master something, and know that he has mastered it, so as to deal with it lucidly and understandingly, in the way of a master, and not to remain always an apprentice.

Indecision is a disintegrating factor. A minute’s faltering may turn back the current of success. Men

who are afraid to decide quickly for fear of making a mistake, nearly always makes a mistake when they do act. The quickest, in thought and action, are less liable to blunder, and it is better to act with decision and make a mistake than to act with indecision and make a mistake than to act with indecision and make a mistake, for in the former case there is but error, but in the latter, weakness is added to error.

A man should be decided always, both where he knows and where he does not know. He should be as ready to say “no” as “yes”, as quick to acknowledge his ignorance as to impart his knowledge. If he stands upon fact, and acts from the simple truth, he will find no room for halting between two opinions.

Make up your mind quickly, and act decisively. Better still, have a mind that is already made up and then decision will be instinctive and spontaneous.

Steadfastness arises in the mind that is quick to decide. It is indeed a final decision upon the best course of conduct and the best path in life. It is the vow of the soul to stand firmly by its principles whatever betide. It is neither necessary nor unnecessary that there be any written or spoken vow, for unswerving loyalty to a fixed principle is the spirit of all vows.

The man without fixed principles will not accomplish much. Expediency is a quagmire and a thorny waste, in which a man is continually sticking in the shifting mud of his own moral looseness, and is pricked and scratched with the thorns of his self created disappointments.

One must have some solid ground on which to stand among one's fellows. He cannot stand on the bog of concession. Shiftiness is a vice of weakness, and the vices of weakness do more to undermine character and influence than the vices of strength. The man that is vicious through excess of animal strength takes a shorter cut to truth – when his mind is made up that he who is vicious through lack of virility, and whose chief vice consists in not having a mind of his own upon anything. When one understands that power is adaptable to both good and bad ends, it will not surprise him that the drunkards and harlots should reach the kingdom of heaven before the diplomatic religionists. They are at least thorough in the course which they have adopted, vile though it be, and thoroughness is strength. It only needs that strength to be turned from bad to good, and lo! The loathed sinner has become the lofty saint!

A man should have a firm, fixed, determined mind. He should decide upon those principles which are best to stand by in all issues, and which will most safely guide him through the maze of conflicting

opinions, and inspire him with unflinching courage in the battle of life. Having adopted his principles, they should be more to him than gain or happiness, more even than life itself, and if he never deserts them he will find that they will never desert him; they will defend him from all enemies, deliver him safely from all dangers, light up his pathway through all darkness and difficulties. They will be to him a light in darkness, a resting place from sorrow, and a refuge from the conflicts of the world.

Dignity clothes, as with a majestic garment, the steadfast mind. He who is as unyielding as a bar of steel when he is expected to compromise with evil, and as supple as a willow wand in adapting himself to that which is good, carries about with him a dignity that calms and uplifts others by its presence.

The unsteady mind, the mind that is not anchored to any fixed principles, that is stubborn where its own desires are threatened, and yielding where its own moral welfare is at stake, has no gravity, no balance, no calm composure.

The man of dignity cannot be down-trodden and enslaved, because he has ceased to tread upon and enslave himself. He at once disarms, with a look, a word, a wise and suggestive silence, any attempt to demean him. His mere presence is a wholesome

reproof to the flippant and the unseemly, while it is a rock of strength to the lover of the good.

But the chief reason why the dignified man commands respect is, not only that he is supremely self respecting, but that he graciously treats all others with a due esteem. Pride loves itself, and treats those beneath it with supercilious contempt, for love of self and contempt for others are always found together in equal degrees, so that the greater the self love, the greater the arrogance. True dignity arises, not from self love, but from self sacrifice that is, from unbiased adherence to a fixed central principle. The dignity of the Judge arises from the fact that in the performance of his duty he sets aside all personal consideration, and stands solely upon the law; his little personality, impermanent and fleeting' becomes nothing, while the law, enduring and majestic, becomes all. Should a Judge, in deciding a case, forget the law, and fall into personal feeling and prejudice, his dignity would be gone. So with the man of stately purity of character, he stands upon the divine law, and not upon personal feeling, for immediately a man gives way to passion he has sacrificed dignity, and takes his place as one of the multitude of the unwise and uncontrolled.

Every man will have composure and dignity in the measure that he acts from a fixed principle. It only needs that the principle be right, and therefore

unassailable. So long as man abides by such a principle, and does not waver or descend into the personal element, attacking passions, prejudices and interests, however powerful, will be weak and ineffectual before the unconquerable strength of an incorruptible principle, and will at last yield their combined and unseemly confusion to his single and majestic right.

Independence is the birthright of the strong and well controlled man. All men love and strive for liberty. All men aspire to some sort of freedom.

A man should labour for himself or for the community. Unless he is a cripple, a chronic invalid, or is mentally irresponsible, he should be ashamed to depend upon others for all he has, giving nothing in return. If one imagines that such a condition is freedom, let him know that it is one of the lowest forms of slavery. The time will come when, to be a drone in the human hive, even (as matters are now) a respectable drone and not a poor tramp, will be a public disgrace, and will be no longer respectable.

Independence, freedom, glorious liberty, come through labour and not from idleness, and the self reliant man is too strong, too honourable, too upright to depend upon others, like a sucking babe, for his support. He earns, with hand or brain, the right to live as becomes a man and a citizen; and

this he does whether born rich or poor, for riches are no excuse for idleness; rather are they an opportunity to labour, with the rare facilities which they afford, for the good of the community.

Only he who is self supporting is free, self reliant, independent.

Thus is the nature of the Eight Pillars explained. On what foundation they rest, the manner of their building, their ingredients, the fourfold nature of the material of which each is composed, what positions they occupy, and how they support the Temple, all may now build; and he who knew but imperfectly may know more perfectly; and he who knew perfectly may rejoice in this systematization and simplification of the moral order in Prosperity. Let us now consider the Temple itself, that we may know the might of its Pillars, the strength of its walls, the endurance of its roof, and the architectural beauty and perfection of the whole.

10. The temple of prosperity

The reader who has followed the course of this book with a view to obtaining information on the details of money making, business transactions, profit and loss in various undertakings, prices, markets, agreements, contracts, and other matters connected with the achievement of prosperity, will have noted an entire absence of any instruction on

these matters of detail. The reason for this is fourfold, namely:-

First. Details cannot stand alone, but are powerless to build up anything unless intelligently related to principles.

Second. Details are infinite, and are ceaselessly changing, while principles are few, and are eternal and unchangeable.

Third. Principles are the coherent factors in all details, regulating and harmonizing them, so that to have right principles is to be right in all the subsidiary details.

Fourth. A teacher of truth in any direction must adhere rigidly to principles, and must not allow himself to be drawn away from them into the ever-changing maze of private particulars and personal details, because such particulars and details have only a local right, and are only necessary for certain individuals, while principles are universally right and are necessary for all men.

He who grasps the principles of this book so as to be able to intelligently practice them, will be able to reach the heart of this fourfold reason. The details of a man's affairs are important, but they are his details or the details of his particular branch of industry, and all outside that branch are not

concerned with them, but moral principles are the same for all men; they are applicable to all conditions, and govern all particulars.

The man who works from fixed principles does not need to harass himself over the complications of numerous details. He will grasp, as it were, the entire details in one single thought, and will see them through and through, illumined by the light of the principle to which they stand related, and this without friction, and with freedom from anxiety and strain.

Until principles are grasped, details are regarded, and dealt with, as primary matters, and so viewed they lead to innumerable complications and confused issues. In the light of principles, they are seen to be secondary facts, and so seen, all difficulties connected with them are at once overcome and annulled by a reference to principles.

He who is involved in numerous details without the regulating and synthesizing element of principles is like one lost in a forest, with no direct path along which to walk amid the mass of objects. He is swelled up by the details, while the man of principles contains all details within himself; he stands outside them, as it were, and grasps them in their entirety, while the other man can only see the few that are nearest to him at the time.

All things are contained in principles. They are the laws of things, and all things observe their own law. It is an error to view things apart from their nature. Details are the letter of which principles are the spirit. It is as true in art, science, literature, commerce, as in religion, that “the letter killeth, the spirit of giveth life.” The body of a man, with its wonderful combination of parts, is important, but only in its relation to the spirit. The spirit being withdrawn, the body is useless and is put away. The body of a business, with all its complicated details is important, but only in its relation to the vivifying principles by which it is controlled. These withdrawn, the business will perish.

To have the body of prosperity – its material presentation – we must first have the spirit of prosperity, and the spirit of prosperity is the quick spirit of moral virtue. Moral blindness prevails. Men see money, property, pleasure, leisure, etc., and, mistaking them for prosperity, strive to get them for their own enjoyment, but, when obtained, they find no enjoyment in them.

Prosperity is at first a spirit, an attitude of mind, a moral power, a life, which manifests outwardly in the form of plenty, happiness, joy. Just as a man cannot become a genius by writing poems, essay as plays, but must develop and acquire the soul of genius – when the writing will follow as effect to cause-so one cannot become prosperous by

hoarding up money, and by gaining property and possessions, but must develop and acquire the soul of virtue, when the material accessories will follow as effect to cause, for the spirit of virtue is the spirit of joy, and it contains within itself all abundance, all satisfaction, all fullness of life.

There is no joy in money, there is no joy in property, there is no joy in material accumulations or in any material things of itself. These things are dead and lifeless. The spirit of joy must be in the man or it is nowhere. He must have within him the capacity for happiness. He must have the wisdom to know how to use these things, and not merely hoard them. He must possess them, and not be possessed by them. They must be dependent upon him, and not he upon them. They must be dependent upon him, and not he upon them. They must follow him, and not be for ever be running after them; and they will inevitably follow him, if he has the moral elements within to which they are related.

Nothing is absent from the Kingdom of heaven; it contains all good, true, and necessary things, and “the Kingdom of God is within you.” I know rich people who are supremely happy, because they are generous, magnanimous, pure and joyful; but I also know rich people who are very miserable, and these are they who looked to money and possessions for their happiness, and have not developed the spirit of good and of joy within themselves.

How can it be said of a wretched man that he is “prosperous”, even if his income be ten thousand pounds a year? There must be fitness, and harmony, and satisfaction in a true prosperity. When a rich man is happy, it is that he brought the spirit of happiness to his riches, and not that the riches brought happiness to him. He is a full man with full material advantages and responsibilities, while the miserable rich man is an empty man looking to riches for that fullness of life which can only be evolved from within.

Thus prosperity resolves itself into a moral capacity, and in the wisdom to rightfully use and lawfully enjoy the material things which are inseparable from our earthly life. If one would be free without, let him first be free within, for if he be bound in a spirit by weakness, selfishness, or vice, how can the possession of money liberate him! Will it not rather become, in his hands, a ready instrument by which to further enslave himself?

The visible effects of prosperity, then, must not be considered alone, but in their relation to the mental and moral cause. There is a hidden foundation to every building; the fact that it continues to stand is proof of that. There is a hidden foundation to every firm of established success; its permanence proves that it is so. Prosperity stands on the foundation of character, and there is not, in all the wide universe,

any other foundation. True wealth is weal, welfare, well being, soundness, wholeness, and happiness. The wretched rich are not truly wealthy. They are merely encumbered with money, luxury, and leisure, as instruments of self torture. By their possessions they are self cursed.

The moral man is ever blessed, ever happy, and his life, viewed as a whole, is always a success. To these there is no exception, for whatever failures he may have in detail, the finished work of his life will be sound, whole, complete; and through all he will have a quiet conscience, an honorable name, and all manifold blessings which are inseparable from richness of character, and without this moral richness, financial riches will not avail or satisfy.

Let us briefly recapitulate, and again view the Eight Pillars in their strength and splendour.

Energy – Rousing one’s self up to strenuous and unremitting exertion in the accomplishment of one’s task.

Economy – Concentration of power, the conservation of both capital and character, the latter being mental capital, and therefore of the utmost importance.

Integrity – Unswerving honesty; keeping inviolate all promises, agreements, and contracts, apart from all considerations of loss or gain.

System – Making all details, subservient to order, and thereby relieving the memory and the mind of superfluous work and strain by reducing many to one.

Sympathy – Magnanimity, generosity, gentleness, and tenderness; being open handed, free, and kind.

Sincerity – Being sound and whole, robust and true; and therefore not being one person in public and another in private, and not assuming good actions openly while doing bad actions in secret.

Impartiality – Justice; not striving for self, but weighing both sides, and acting in accordance with equity.

Self – Reliance – Looking to one's self only for strength and support by standing on principles which are fixed and invincible, and not relying upon outward things which at any moment may be snatched away.

How can any life be other than successful which is built on these Eight Pillars? Their strength is such that no physical or intellectual strength can compare with it; and to have built all the eight

perfectly would render a man invincible. It will be found, however, that men are often strong in one or several of these qualities, and weak in others, and it is this weak element that invites failure. It is foolish, for instance, to attribute a man's failure in business to his honesty. It is impossible for honesty to produce failure. The cause of failure must be looked for in some other direction – in the lack, and not the possession, of some good necessary quality. Moreover, such attribution of failure to honesty is a slur on the integrity of commerce; and a false indictment of those men, numerous enough, who are honourably engaged in trade. A man may be strong in Energy, Economy, and System, but comparatively weak in the other five. Such a man will just fail of complete success by lacking one of the four corner pillars, namely, Integrity. His temple will give way at that weak corner, for the first four Pillars must be well built before the Temple of Prosperity can stand secure. They are the first qualities to be acquired in a man's moral evolution, and without them the second four cannot be possessed. Again, if a man be strong in the first three, and lack the fourth, the absence of order will invite confusion and disaster into his affairs; and so on with any partial combination of these qualities, especially of the first four, for the second four are of so lofty a character that at present men can but possess them, with rare exceptions, in a more or less imperfect form. The man of the world, then, who wishes to secure an abiding success in any

branch of commerce, or in one of the many lines of industry in which men are commonly engaged, must build into his character, by practice, the first four moral Pillars. By these fixed principles he must regulate his thought, his conduct, and his affairs; consulting them in every difficulty, making every detail serve them, and above all, never deserting them under any circumstance to gain some personal advantage or to save some personal trouble, for to so desert them is to make one's self vulnerable to the disintegrating elements of evil, and to become assailable to accusations from others. He who so abides by these four principles will achieve a full measure of success in his own particular work, whatever it may be; his Temple of Prosperity will be well built and well supported, and it will stand secure. The perfect practice of these four principles is within the scope of all men who are willing to study them with that object in view, for they are so simple and plain that a child could grasp their meaning, and their perfection in conduct does not call for an unusual degree of self sacrifice, though it demands some self denial and personal discipline without which there can be no success in this world of action. The second four pillars, however, are principles of a more profound nature, are more difficult to understand and practice, and call for the highest degree of self sacrifice and self effacement. Few, at present, can reach that detachment from the personal element which their perfect practice demands, but the few

who accomplish this in any marked degree will vastly enlarge their powers and enrich their life, and will adorn their Temple of Prosperity with a singular and attractive beauty which will gladden and elevate all beholders long after they have passed away.

But those who are beginning to build their Temple of Prosperity in accordance with the teaching of this book, must bear in mind that a building requires time to erect, and it must be patiently raised up, brick upon brick and stone upon stone, and the Pillars must be firmly fixed and cemented, and labour and care will be needed to make the whole complete. And the building of this inner mental Temple is none the less real and substantial because invisible and noiseless, for in the raising up of his, as of Solomon's Temple which was "seven years in building" – it can be said, "there was neither hammer nor axe nor any tool of iron heard in the house, while it was in the building".

Even so, oh reader construct thy character, raise up the house of thy life, build up thy Temple of Prosperity. Be not as the foolish who rise and fall upon the uncertain flux of selfish desires: but be at peace in thy labour, crown thy career with completeness, and so be numbered among the wise who, without uncertainty, build upon a fixed and secure foundation – even upon the Principles of Truth which endure for ever.