



# **THE HEART OF THE NEW THOUGHT**

**ELLA WHEELER WILCOX**

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# **THE HEART OF THE NEW THOUGHT**

**BY  
ELLA WHEELER WILCOX**

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*The Heart of the New Thought By Ella Wheeler Wilcox.*

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## COMMON SENSE

If you are suffering from physical ills, ask yourself if it is not your own fault.

There is scarcely one person in one hundred who does not over eat or drink.

I know an entire family who complain of gastric troubles, yet who keep the coffee pot continually on the range and drink large quantities of that beverage at least twice a day.

No one can be well who does that. Almost every human ailment can be traced to foolish diet.

Eat only two meals in twenty-four hours. If you are not engaged in active physical labor, make it one meal. Drink two or three or four quarts of milk at intervals during the day to supply good blood to the system.

You will thrive upon it, and you will not miss the other two meals after the first week.

And your ailments will gradually disappear.

Meantime, if you are self-supporting, your bank account will increase.

Think of the waste of money which goes into indigestible food! It is appalling when you consider it. Heaven speed the time when men and women find out how little money it requires to sustain the body in good health and keep the brain clear and the eye bright!

The heavy drinker is to-day looked upon with pity and scorn. The time will come when the heavy eater will be similarly regarded.

Once find the delight of a simple diet, the benefit to body and mind and purse, and life will assume new interest, and toil will be robbed of its drudgery, for it will cease to be a mere matter of toiling for a bare existence.

Again, are you unhappy? Stop and ask yourself why. If you have a great sorrow, time will be your consoler. And there is an ennobling and enriching effect of sorrow well borne.

It is the education of the soul. But if you are unhappy over petty worries and trials, you are wearing yourself to no avail; and if you are allowing small things to irritate and harass you and to spoil the beautiful days for you, take yourself in hand and change your ways.

You can do it if you choose. It is pitiful to observe what sort of troubles most unhappy people are afflicted with. I have seen a beautiful young woman grow care lined and

faded just from imagining she was being "slighted" or neglected by her acquaintances.

Some one nodded coldly to her, another one spoke superciliously, a third failed to invite her, a fourth did not pay her a call, and so on—always a grievance to relate until one is prepared to look sympathetic at sight of her.

And such petty, petty grievances for this great, good life to be marred by!

And all the result of her own disposition. Had she chosen to look for appreciation and attention and good will she would have found it everywhere.

Then, about your temper? Is it flying loose over a trifle? Are you making yourself and every one else wretched if a chair is out of place, or a meal a moment late, or some member of the family is tardy at dinner, or your shoe string is in a tangle or your collar button mislaid?

Do you go to pieces nervously if you are obliged to repeat a remark to some one who did not understand you? I have known a home to be ruined by just such infinitesimal annoyances. It is a habit, like the drug or alcohol habit—this irritability.

All you need do is to stop it. Keep your voice from rising, and speak slowly and calmly when you feel yourself giving way to it. Realize how ridiculous and disagreeable you will be if you continue, what an unlovely and hideous old age you are preparing for yourself. And realize that a loose temper is a sign of vulgarity and lack of culture.

Think of the value of each day of life, how much it means and what possibilities of happiness and usefulness it contains if well spent.

But if you stuff yourself like an anaconda, dwell on the small worries and grow angry at the least trifle, you are committing as great and inexcusable a folly as if you flung your furniture and garments and food and fuel into the sea in a spirit of wanton cruelty. You are wasting life for nothing. Every sick, gloomy day you pass is a sin against life. Get health, be cheerful, keep calm.

Clear your mind of every gloomy, selfish angry or revengeful thought. Allow no resentment or grudge toward man or fate to stay in your heart over night.

Wake in the morning with a blessing for every living thing on your lips and in your soul. Say to yourself: "Health, luck, usefulness, success, are mine. I claim them." Keep thinking that thought, no matter what happens, just as you would put one foot before another if you had a mountain to climb. Keep on, keep on, and suddenly you will find you are on the heights, luck beside you.

Whoever follows this recipe *cannot fail* of happiness, good fortune and a useful life. But saying the words over *once* and then drifting back to anger, selfishness, revenge and gloom will do no good.

The words must be said over and over, and *thought* and *lived* when not said.

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## LITERATURE

The world is full of "New Thought" Literature. It is helpful and inspiring to read.

It is worth many dollars to any one who will *live* its philosophy.

I talked to a man who has been studying along these lines for some years.

"Oh, I know all that philosophy," he said; "it is nothing new. I am perfectly familiar with it."

Yet this man was continually allowing himself to grow angry over the least trifle; he was quick to see and speak of the faults in others; he was demanding more of those he associated with in the way of consideration and justice than he was willing to give, and he was untidy in his person and improvident in his use of money.

Now it is the merest waste of time for this man to read "New Thought" literature or practice "deep breathing", since he will not put into daily and hourly practice what is taught by the New Religion.

He is like the orthodox Christian who mumbles through the Lord's Prayer and then goes forth to do exactly as he would not be done by in business, social and domestic life.

*Man is what he thinks.* Not what he says, reads or hears. By persistent thinking you can undo any condition which exists. You can free yourself from any chains, whether of poverty, sin, ill health or unhappiness. If you have been thinking these thoughts half a lifetime you must not expect to batter down the walls you have built, in a week, or a month, or a year. You must work and wait, and grow discouraged and stumble and pick yourself up and go on again.

You cannot in an hour gain control over a temper which you have let fly loose for twenty years. But you can control it eventually, and learn to think of a burst of anger as a vulgarity like drunkenness or profanity, something you could not descend to.

If you have allowed yourself to think despondent thoughts and believe that poverty and sickness were your portion for years, it will take time to train your mind to more cheerful and hopeful ideas; but you can do it by repeated assertions and by reading and thinking and living the beautiful New Thought Philosophy.



## OPTIMISM

Not long ago I read the following gloomy bit of pessimism from the pen of a man bright enough to know better than to add to the mental malaria of the world. He said:

*Life is a hopeless battle in which we are foredoomed to defeat. And the prize for which we strive "to have and to hold"—what is it? A thing that is neither enjoyed while had, nor missed when lost. So worthless it is, so unsatisfying, so inadequate to purpose, so false to hope and at its best so brief, that for consolation and compensation we set up fantastic faiths of an aftertime in a better world from which no confirming whisper has ever reached us out of the void. Heaven is a prophecy uttered by the lips of despair, but Hell is an inference from history.*

This is morbid and unwholesome talk which can do no human being any good to utter, or listen to.

But it can depress and discourage the weak and struggling souls, who are striving to make the best of circumstances, and it can nerve to suicide the hand of some half-crazed being, who needed only a word of encouragement and cheer to brace up and win the race.

This is the unpardonable sin—to talk discouragingly to human souls, hungering for hope.

When the man without brains does it, he can be pardoned for knowing no better.

When the man with brains does it, he should be ashamed to look his fellow mortals in the eyes.

It is a sin ten times deeper dyed than giving a stone to those who ask for bread.

It is giving poison to those who plead for a cup of cold water.

Fortunately the remarks above quoted contain not one atom of truth!

The writer may speak for himself, but he has no right to speak for others.

It is all very well for a man who is marked with smallpox to say his face has not one unscarred inch on the surface of it. But he has no premises to stand upon when he says there is not a face in the world which is free from smallpox scars.

Life is not "a hopeless battle in which we are doomed to defeat."

Life is a glorious privilege, and we can make anything we choose of it, if we begin early and are in deep earnest, and realize our own divine powers.

Nothing can hinder us or stay us. We can do and be whatsoever we will.



The prize of life is not "a thing which is neither enjoyed while had nor missed when lost."

It is enjoyed by millions of souls to-day—this great prize of life. I for one declare that for every day of misery in my existence I have had a week of joy and happiness. For every hour of pain, I have had a day of pleasure. For every moment of worry, an hour of content.

I cannot be the only soul so endowed with the appreciation of life! I know scores of happy people who enjoy the many delights of earth, and there are thousands whom I do not know.

Of course "life is not missed when lost"—because it is never lost. It is indestructible.

Life ever was, and ever will be. It is a continuous performance.

It is not "worthless" to the wholesome, normal mind. It is full of interest, and rich with opportunities for usefulness.

When any man says his life is worthless, it is because he has eyes and sees not, and ears and hears not.

It is his own fault, not the fault of God, fate or accident.

If every life seems at times "unsatisfactory" and "inadequate" it is only due to the cry of the immortal soul longing for larger opportunities and fewer limitations.

Neither is life "false to hope." He who trusts the divine Source of Life, shall find his hopes more than realized here upon earth. I but voice the knowledge of thousands of souls, when I make this assertion. I know whereof I speak.

All that our dearest hopes desire will come to us, if we believe in ourselves as rightful heirs to Divine Opulence, and work and think always on those lines.

If "no whisper has ever reached us out of the void" confirming our faith in immortality, then one-third of the seemingly intelligent and sane beings of our acquaintance must be fools or liars. For we have the assertion of fully this number that such whispers have come, besides the Biblical statistics of numerous messages from the other realm. "As it was in the beginning, is now and shall be ever more, world without end, Amen."

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## PREPARATION

Every day I hear middle-aged people bemoaning the fact that they were not given advantages or did not seize the opportunities for an education in early youth.

They believe that their lives would be happier, better and more useful had an education been obtained.

Scarcely one of these people realizes that middle life is the schooltime for old age, and that just as important an opportunity is being missed or ignored day by day for the storing up of valuable knowledge which will be of great importance in rendering old age endurable.

Youth is the season to acquire knowledge, middle life is the time to acquire wisdom.

Old age is the season to enjoy both, but wisdom is far the more important of the two.

By wisdom I mean the philosophy which enables us to control our tempers, curb our tendency to severe criticism, and cultivate our sympathies.

The majority of people after thirty-five consider themselves privileged to be cross, irritable, critical and severe, because they have lived longer than the young, because they have had more trials and disappointments, and because they believe they understand the world better.

Those are excellent reasons why they should be patient, kind, broad and sympathetic.

The longer we live the more we should realize the folly and vulgarity of ill-temper, the cruelty of severe criticism and the necessity for a broad-minded view of life, manners, morals and customs.

Unless we adapt ourselves to the changing habits of the world, unless we adopt some of the new ideas that are constantly coming to the front, we will find ourselves carping, disagreeable and lonely old people as the years go by.

The world will not stand still for us. Society will not wear the same clothes or follow the same pleasures, or think the same thoughts when we are eighty that were prevalent when we were thirty. We must keep moving with the world or stand still and solitary.

After thirty we must seize every hour and educate ourselves to grow into agreeable old age.

It requires at least twenty years to become well educated in book and college lore. If we begin to study at seven we are rarely through with all our common schools, seminaries, high schools and colleges have to offer under a score of years.

The education for old age needs fully as many years. We need to begin at thirty to be tolerant, patient, serene, trustful, sympathetic and liberal. Then, at fifty, we may hope to have "graduated with honors" from life's school of wisdom, and to be prepared for another score or two of years of usefulness and enjoyment in the practice of these qualities.

Instead of wasting our time in bemoaning the loss of early opportunities for obtaining an education, let us devote ourselves to the cultivation of wisdom, since that is free to all who possess self-control, will power, faith and perseverance.

Begin to-day, at home. Be more tolerant of the faults of the other members of your household. Restrain your criticisms on the conduct of your neighbors.

Try and realize the causes which led some people who have gone wrong to err. Look for the admirable qualities in every one you meet. Sympathize with the world. Be interested in progress, be interested in the young. Keep in touch with each new generation, and do not allow yourself to grow old in thought or feeling.

Educate yourself for a charming old age. There is no time to lose.

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## DIVIDENDS

*Our thoughts are shaping unmade spheres,  
And, like a blessing or a curse,  
They thunder down the formless years  
And ring throughout the universe.*

The more we realize the tremendous responsibility of our mental emanations the better for the world and ourselves. The sooner we teach little children what a mighty truth lies in the Bible phrase "As a man thinketh, so is he," the better for future generations.

If a man thinks sickness, poverty and misfortune, he will meet them and claim them all eventually as his own. But he will not acknowledge the close relationship, he will deny his own children and declare they were sent to him by an evil fate.

Walter Atkinson tells us that "he who hates is an assassin."

Every kindergarten and public school teacher ought to embody this idea in the daily lessons for children.

It may not be possible to teach a child to "love every neighbor as himself," for that is the most difficult of Commandments to follow to the letter; but it is possible to eliminate hatred from a nature if we awaken sympathy for the object of dislike.

That which we pity we cannot hate. The wonderful Intelligence which set this superb system of worlds in action must have been inspired by love for all it created.

So much grandeur and magnificence, so much perfection of detail, could only spring from Love.

Whatever is out of harmony in our little world has been caused by man's substituting hate and fear for love and faith.

Every time we allow either hate or fear to dominate our minds we disarrange the order of the universe and make trouble for humanity, and ourselves.

It may be a little late in reaching us, but it is sure to come back to the Mind which sent forth the cause.

Every time we entertain thoughts of love, sympathy, forgiveness and faith we add to the well-being of the world, and create fortunate and successful conditions for ourselves.

Those, too, may be late in coming to us—*but they will come.*

Right thinking is not attained in a day or a week.

We must train the mind to reject the brood of despondent, resentful, fearful and prejudiced thoughts which approach it, and to invite and entertain cheerful, broad and wholesome thoughts instead, just as we overcome false tones and cultivate musical ones in educating the voice for singing.

When we once realize that by driving away pessimistic, angry and bitter thoughts we drive away sickness and misfortune to a great extent, and that by seeking the kinder and happier frame of mind we seek at the same time success and health and good luck, we will find a new impetus in the control of our mental forces.

For we all love to be paid for our worthy deeds, even while we believe in being good for good's sake only. And nothing in life is surer than this:

#### RIGHT THINKING PAYS LARGE DIVIDENDS.

*Think* success, prosperity, usefulness. It is much more profitable than thinking self-destruction or the effort at self-destruction for that is an act which aims at an impossibility. You can destroy the body, but the *you* who suffers in mind and spirit will suffer still, and live still. You will only change your location from one state to another. You did not make yourself, you cannot unmake yourself. You can merely put yourself among the spiritual tramps who hang about the earth's borders, because they have not prepared a better place for themselves.

Suicide is cheap, vulgar and cowardly. Because you have made a wreck of a portion of this life, do not make a wreck of the next.

Mend up your broken life here, go along bravely and with sympathy and love in your heart, determined to help everybody you can, and to better your condition as soon as possible. Men have done this after fifty, and lived thirty good years to enjoy the results.

Do not feel hurt by the people who slight you, or who refer to your erring past. Be sorry for them. I would rather be a tender-hearted reformed sinner than a hard-hearted model of good behavior.

I would rather learn sympathy through sin than never learn it at all.

There is nothing we cannot live down, and rise above, and overcome. There is nothing we cannot be in the way of nobility and worth.

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## ROYALTY

We get what we give. I have never known this rule to fail in the long run. If we give sympathy, appreciation, goodwill, charitable thoughts, admiration and love—we receive all these back from humanity in time.

We may bestow them unworthily, as the sower of good seed may cast it on a rocky surface, but the winds of heaven will scatter it broadcast, and, while the rock remains barren, the fields shall yield a golden harvest.

*The seed must be good, however.*

If I say to myself without any real regard for another in my heart, "I want that person to like me, I will do all in my power to please him," I need not be surprised if my efforts fail or prove of only temporary efficacy.

Neither need I feel surprised or pained if I find by-and-by that other people are bestowing policy friendship upon me, actions with no feeling for a foundation.

No matter how kind and useful I make my conduct toward an individual, if in my secret heart I am criticising him severely and condemning him, I must expect criticism and condemnation from others as my portion.

We reap what we sow. Some harvests are longer in growing than others, but they all grow in time.

Servility in love, or friendship, or duty, is never commendable. I do not believe God Himself feels complimented when the beings He created as the highest type of His workmanship declare themselves worthless worms, unworthy of His regard!

We are heirs of God's kingdom, and rightful inheritors of happiness, and health, and success. What monarch would feel pleasure in having his children crawl in the dust, saying, "We are less than nothing, miserable, unworthy creatures?"

Would he not prefer to hear them say, proudly: "We are of royal blood"?

We ought always to believe in our best selves, in our right to love and be loved, to give and receive happiness, and to toil and be rewarded. And then we should bestow our love, our gifts and our toil with no anxious thought about the returns. If we chance to love a loveless individual, to give to one bankrupt in gratitude, to toil for the unappreciative, it is but a temporary deprivation for us. The love, the gratitude and the recompense will all come to us in time from some source, or many sources. It cannot fail.



## HEREDITY

American parents, as a rule, can be put in two extreme classes, those who render the children insufferably conceited and unbearable by overestimating their abilities and overpraising their achievements, and those who render them morbid and self-depreciating by a lack of wholesome praise.

It is rare indeed, when we find parents wise and sensible enough to strengthen the best that is in their children by discreet praise, and at the same time to control the undesirable qualities by judicious and kind criticism.

I heard a grandmother not long ago telling callers in the presence of a small boy what a naughty, bad child he was, and how impossible it seemed to make him mind. Wretched seed to sow in the little mind, and the harvest is sure to be sorrow.

I have heard parents and older children, expatiate on the one stupid trait and the one plain feature of a bright and handsome child, intending to keep it from forming too good an opinion of itself.

To all young people I would say, cultivate a belief in yourself. Base it on self-respect and confidence in God's love for his own handiwork. Say to yourself, "I will be what I will to be." Not because your human will is all-powerful, but because the Divine will is back of you. Analyze your own abilities and find what you are best fitted to do.

Then get about the task of doing your chosen work to the very best of your ability, and do not for an instant doubt your own capabilities. Perhaps they may be dwarfed and enfeebled by years of morbid thought; but if you persist in a self-respecting and self-reliant and God-trusting course of thinking your powers will increase and your capabilities strengthen.

It is no easy matter to overcome a habit of self-depreciation.

It is like straightening out a limb which has been twisted by a false attitude or correcting a habit of sitting round-shouldered.

It requires a steady and persistent effort. When the depressing and doubtful thoughts come drive them away like malaria-breeding insects. Say, "This is not complimentary to my Maker. I am His work. I must be worthy of my own respect and of that of others. I must and will succeed."

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## INVINCIBILITY

If we persistently desire good things to come to us for unselfish purposes, and at the same time faithfully perform the duties which lie nearest, we will eventually find our desires being realized in the most unexpected manner.

Our thought force has proved to be a wedge, opening the seemingly inaccessible Wall of Circumstance.

To read good books, to think and ponder on what you read, to cultivate every agreeable quality you observe in others, and to weed from your nature every unworthy and disagreeable trait, to study humanity with an idea of being helpful and sympathetic, all these efforts will help you to the ultimate attainment of your wishes.

It is a proven fact that if we devote a few moments each day to reaching exercises, standing with loose garments and stretching the body muscles to reach some point above us, we increase our stature.

Just so if we mentally and spiritually are continually reaching to a higher plane we are growing.

Every least thought of the brain is a chisel, chipping away at our characters, and our characters are building our destinies.

The incessant and persistent demand of our hearts and minds **MUST** be granted.

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## THAT MENTAL CHISEL

During a trolley ride through a thrifty New England locality, where church spires were almost as plentiful as trees, I studied the faces of the people who came into the car during my two hours' journey.

The day was beautiful, and all along the route our numbers were recruited by be vies of women, young, middle aged and old, who were bent on shopping expeditions or setting forth to make social calls.

They went and came at each village through which our coach of democracy passed, and they represented all classes.

The young girls were lovely, as young girls are the world over: their complexion possessed that soft tender luster, peculiar to seashore localities, for the salty breath of Father Neptune is the greatest of cosmetics. Many of the young faces were formed in classic mould, their features clearly cut and refined, and severe, like the thoughts and principles of their ancestors.

Often I observed a mother and some female relative, presumably an aunt, in company with a young relative; and always the sharpening and withering process of the years of set and unelastic thought was discernible upon their faces, which had once been young, and classic and attractive.

In the entire two hours I saw but three lovely faces which were matured by time.

I saw scores of well-dressed and evidently well-cared-for women of middle age, whose countenances were furrowed, drawn, pinched, sallow, and worn, beyond excuse; for time, sorrow, and sickness are not plausible excuses for such ravages upon a face God drew in lines of beauty.

Time should mature a woman's beauty as it does that of a tree. Sorrow should glorify it as does the frost the tree, and sickness should not be allowed to lay a lingering touch upon it, until death calls the spirit away.

Without question the great majority of the women I saw were earnest orthodox Christians.

I heard snatches of conversation regarding Church and Charities and I have no doubt that each woman among them believed herself to be a disciple of Christ.

Yet where was the result of the loving, tender, sweet spirit of Christ's teaching?

It surely was not visible upon those pinched and worried faces? and those faces were certain and truthful chronicles of the work done by the minds within.

One face said to me in every line, "I talk about God's goodness and loving-kindness, but I worry over the dust in the spare room, I fret about our expenses, I am troubled about my lungs, and I fear my husband has an unregenerate heart. I never know an hour's peace, for even in my sleep, I worry, worry, worry, but of course I know I will be saved by the blood of Christ!"

Another said, "I am in God's fold, well and safe, but I hate and despise my nearest neighbor, for she wears clothes that I am sure she cannot pay for, and her children are always dressed better than mine. I quarrel with my domestics, and am always in trouble of some kind, just because human beings are so full of sin and no one but myself is ever right. I shall be so glad to leave this world of woe and go to heaven, but I hope I will not meet many of my present acquaintances there!"

Another said, "If I only had good health—but I was born to sickness and suffering, and it is God's will that I should suffer!"

Oh the pity of it, and to imagine this is religion!

Thank God the wave of "New Thought" is sweeping over the land, and washing away those old blasphemous errors of mistaken creeds.

The "New Thought" is to give us a new race of beautiful middle-aged and old people.

To-day in any part of the land among rich, poor, ignorant or intellectual, orthodox or materialists the beautiful mature face is rarer than a white blackbird in the woods.

It is impossible to be plain, ugly, or uninteresting in late life, if the mind keeps itself occupied with right thinking.

The withered and drawn face of fifty indicates withered emotions and drawn and perverted ambitions.

The dried and sallow face tells its story of dried up sympathies and hopes.

The furrowed face tells of acid cares eating into the heart.

All this is irreligious! yet all this prevails extensively in our most conservative and churchy communities.

He who in truth trusts God cannot worry.

He who loves God and mankind, cannot become dried and withered at fifty, for love will re-create his blood, and renew the fires of his eye.

He who understands his own divine nature will grow more beautiful with the passing of time, for the God within will become each year more visible.

The really reverent soul accepts its sorrows as blessings in disguise, and he who so accepts them is beautified and glorified by them, within and without.

Are you growing more attractive as you advance in life? Is your eye softer and deeper, is your mouth kinder, your expression more sympathetic, or are you screwing up your face in tense knots of worry? Are your eyes growing hopeless and dull, is your mouth drooping at the corners, and becoming a set thin line in the centre, and is your skin dry, and sallow, and parched?

Study yourself and answer these questions to your own soul, for in the answer depends the decision whether you really love and trust God, and believe in your own immortal spirit, or whether you are a mere impostor in the court of faith.

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## THE OBJECT OF LIFE

What do you believe to be the object of your life?

To be happy and successful, perhaps you are thinking, even if you do not answer in those words.

That is the idea of the many. Meanwhile others, who have been educated in the melancholy faith of their ancestors, believe the object of this life is to be miserable, poor, and full of sorrow, that they may wear a crown of glory hereafter.

But the clear thinker and careful observer must realize that there is one and only one main object in life—*the building of character*.

He who sets out in early youth with that ambition and purpose, and keeps to it, will not only attain his object, but he will, too, attain happiness and true success—for there is no such thing as failure for the man or woman of character.

We often apply the two words character and success, unworthily.

We speak of a man of "much character" when he is merely self-assertive and stubborn, and we call a man successful, who has accumulated a fortune, or achieved fame and a position, by doubtful methods.

Then what is character, and what is success?

Character is the result of the cultivation of the highest and noblest qualities in human nature, and putting those qualities to practical use.

Success is the conquest of the lower and baser self, and the ability to be useful to one's fellow men.

There are men of brain, wealth and position who are failures, and there are men of limited abilities and in humble places who are yet successful, inasmuch as they make the utmost of themselves, and their opportunities.

It makes no difference how lowly your sphere in life may be, and no matter how limited your environment, you can build your character if you will. You need no outlay of money, no assistance from those in power, no influence.

Character Building must be done alone, and by yourself. The ground must be cleansed of debris, and the structure must be erected stone by stone.

It is dull, slow, hard work, especially the preparation.

All preparation is drudgery.

When this little whirling globe of ours began to cool in space think what a task lay before it! Think of the mass of chaos, which had to slowly shape itself into mighty, green, glad and snow-capped mountains, fertile vales, and noble forests.

Each one of us is a little world, whirling alone on an individual orbit, but the divine power is within us, to grow into symmetry, beauty, and perfection if we only realize it.

And the happiness of the work, once we begin it, is beyond the power of description.

There is no other satisfaction can compare with that of looking back across the years and finding that you have grown in self-control, in charity of judgment, in a sense of justice, in generosity, and in unselfishness.

If you are conscious of this growth, let no lack of material success for one moment disturb you. That will come, enough for your need, in time.

The man of symmetrically developed character is never a pauper.

He is never dependent for more than a temporary period.

To possess character is to be useful, and to be useful is to be independent, and to be useful and independent, is to be happy, even in the midst of sorrow; for sorrow is not necessarily unhappiness.

The man who has made the development of a noble and harmonious character the business of his life, accepts his sorrows as means of greater growth, and finds in them an exaltation of spirit which is closely allied to happiness.

To such a nature, absolute wretchedness would only be possible through the loss of self-respect; the lowering of an ideal or the failure of a principle.

Would you be happy and successful? Then set yourself to *build character*.

Seek to be worthy of your own highest commendation.

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## WISDOM

A great many people are attracted to the New Thought of the day, by its declaration of our right to material wealth, and by its claim that the mind of man can create, command, and control conditions which produce wealth.

There is no question concerning the truth of this claim.

But woe unto him who cultivates his mental and spiritual powers only for this purpose.

His gold shall turn to dross, his pleasure to Dead Sea fruit.

He shall be as one who drags a beautiful garment through the mud of the streets, and while clothed in purple and fine linen is yet a repulsive object.

Into the Great Scheme of Existence, as first conceived by the Creator, money did not enter.

He made this beautiful Universe, and all that it contains was meant for the enjoyment of His creatures.

There was no millionaire and no pauper soul created by God.

Each soul contains the spark of the divine spirit, and by the realization of that spark, and all it means, whatever is desired by mortal man may come to him.

But wise is he who remembers the injunction, "Seek first the kingdom of heaven and all other things shall be added unto you."

Wise is he who understands the meaning of the words, "Unto him that hath, more shall be given."

Not until you obtain the faculty of being happy through your spiritual and mental faculties, independent of material conditions, not until you learn to value wealth only as a means of helpfulness, can you safely turn your powers of concentration upon the idea of opulence.

To demand, assert, and command wealth for its mere sensual benefits, to focus your mind upon it because you desire to shine, lead, and triumph, is to play spiritual football with spiritual dynamite.

You may obtain what you seek, you may accumulate riches, but at the cost of all that is worth living for.

The merely ignorant, or stupid, or wholly material man who stumbles into a fortune, through inheritance, dogged persistent industry, or chance, may enjoy it in his own fashion, and do no harm in the world.

But the man who knows and who has developed his spiritual powers only for the purpose of commanding material gain, might better have a millstone tied about his neck. For he makes himself a spiritual outcast, and his money shall never bring him happiness.

Make, therefore, your assertion of opulence the last in your list, as you make Love first.

Call unto yourself spiritual insight, absolute unselfishness, desire for universal good, wisdom, justice, and usefulness, and last of all opulence.

Think of yourself as possessed of all these qualities before you picture financial independence.

For without love for your kind, without the desire for usefulness and the spiritual insight and the wisdom to be just before being generous, your money would bring you only temporary pleasure, and would do the world no good.

Neither should you labor under the impression that God's work is lying undone because you have no fortune to command and wisely distribute where most needed. Rest assured if you do the work which lies nearest to you, relieve such distress as is possible to you, and keep your faith in the ultimate justice of God's ways, that the world will move on, and humanity will slowly attain its destined goal, even if you never become a millionaire.

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## SELF CONQUEST

Every New Idea, or supposed New Idea, is a light which attracts the moths.

The "New Thought" is no exception.

About it flutter hysterical women, unbalanced men: the erratic and the irresponsible.

The possibilities of performing miracles, of healing the sick, hypnotizing the well, transforming poverty into wealth, and changing age to youth, are the rays of light which flicker through the darkness and draw them into the circle of radiance.

The self-indulgent fat woman subscribes to New Thought literature, pays for a course of lectures, and goes forth into the ranks of the unbelievers, proclaiming her power to become a sylph, and to cause others to become sylphs.

The extravagant and inconsiderate rush forth after having heard a discourse upon the power of mind over matter, and declare that they possess the secret of accumulating a fortune by occult means.

The lovers of the marvelous believe that they will become great healers in a brief space of time.

Not one of these moth converts realizes that the very first step to take in the direction of "New Thought" is self-conquest.

The gourmand does not know that self-indulgence and a gross appetite are incompatible with mental or spiritual growth, and will be insurmountable obstacles in her path toward symmetry.

The spendthrift does not take into consideration the fact that good sense, thrift and industry, must aid his mental assertion of wealth, and the miracle lover does not understand that something greater and more difficult is required than a mere wish to heal before healing powers can be obtained.

That the physical body and material conditions can be dominated by the divine spirit in man, is an incontrovertible fact.

But first, last and always, the lesser self must be subjugated, and the weak and unworthy qualities overcome.

The woman who desires to reduce her flesh cannot do so by reading occult literature, or joining mystic circles, or attending lectures, unless she permeates herself so thoroughly with spiritual truths that she no longer craves six courses at dinner, and three meals a day, and unless she overcomes her dislike for exercise.



The man who wishes to control circumstances must love better things than money before he can succeed. He must love, and respect, and believe in his Creator, and trust the Divine Man within himself, and he must illustrate this love and trust by his daily conduct, and in his home circle, and in his business relations.

Once in a century, perhaps, is a man born with great powers already developed to heal the sick, or to do other seeming miracles. Such beings are old souls, who have obtained diplomas in former lives; but the majority of us are still in school, and we cannot become "seniors" until we pass through the lower grades.

We must change ourselves before we can change material conditions: we must heal our own thoughts and make them sane and normal, before we can heal bodily disease in others.

It is not an immediate process. I have heard an old lady declare that she "got religion" in the twinkling of an eye, and she believed all people would be damned and burn in hell fire, who did not pass through this sudden illumination.

It is possible that the religion which can worship a God cruel enough to burn his children in fire, can only be obtained in the twinkling of an eye; but the reverent, wholesome, and beautiful religion of "New Thought" must be grown into little by little, through patience, faith, and practice.

All that it claims to do it can do, but not instantaneously, not rapidly. We must first make ourselves over; after absolute control of our minds has been obtained, then, and only then, may we hope to influence circumstances and health.



## THE IMPORTANT TRIFLES

You will find, in the effort to reach a higher spirituality in your daily life, that the small things try your patience and your strength more than the greater ones.

Home life, like business life, is composed of an accumulation of trifles.

There are people who bear great sorrows with resignation, and seem to gain a certain dignity and force of character through trouble, but who are utterly vanquished by trivial annoyances.

The old-fashioned orthodox "Christian" was frequently of this order.

Death, poverty, and misfortune he bore without complaining, and became oftentimes a more agreeable companion in times of deepest sorrow.

He regarded all such experiences as the will of God, and bowed to them.

Yet, if his dinner was late, his coffee below the standard, if his eye-glasses were misplaced, or his toe trodden upon, he became a raging lion, and his roar drove his affrighted household into dark corners.

There have been neighborhood Angels, who watched beside the dying sinner, sustained orphans and widows, and endured great troubles sublimely like martyrs. But if a dusty shoe trod upon a freshly washed floor, or husband or child came tardily to the breakfast-table, or lingered outside the door after regulation hour for retiring—lo, the Angel became a virago, or a droning mosquito with persistent sting.

The New Philosophy demands serenity and patience through small trials, as well as fortitude in meeting life's larger ills.

It demands, too, that we seek to avoid giving others unnecessary irritation by a thoughtless disregard of the importance of trifles.

A man is more likely to keep calm if he wakes in the night and discovers that the house is on fire, than he is if, on being fully prepared to retire, he finds the only mug on the third story is missing from his wash-stand, or the cake of toilet-soap he asked for the day before has been forgotten.

A mother bears the affliction of a crippled child with more equanimity than she is able to bring to bear upon the continual thoughtlessness of a strong one.

To be kind, means to be thoughtful.

The kindest and most loving heart will sometimes forget and be careless; but it cannot be perpetually forgetful and careless of another's wishes and needs, even in the merest trifles.



## CONCENTRATION

The New Thought includes *concentration of thought*, in its teaching; and he who learns that important art is not liable to frequently forget small or large duties.

It is he who scatters, instead of concentrates his mind powers, who keeps himself and others in a state of continual irritation by forgetting, mislaying, and losing, three petty vices which do much to mar domestic or business life.

Concentration is a most difficult acquirement for the mature mind which has been allowed to grow in the habit of thought scattering.

Wise is the mother, and as sure as wise, who teaches her child to finish each task begun before attempting another, for that is the first step in concentration.

Prentice Mulford, that great and good pioneer in the field of practical New Thought, tells us to apply our whole mental powers to whatever we do, even if it is merely the tying of a shoe, and to think of nothing else until that shoe is tied, then to utterly forget the shoe string, when we turn to another duty or employment. The next lesson in concentration he gives us, is to repeat the word often, to impress it upon the mind.

And then to declare each day that "Concentration is mine" will aid still farther in the acquisition of this great and important quality.

Meanwhile, since we can be so fortunate as to always surround ourselves with others who have acquired it, the student of the Higher Philosophy must learn to be serene and self-poised when he encounters life's pigmy worries.

He must carry his religion into his bedroom and his office, and not forget it utterly when he loses his collar-button, or misses his car, or finds his office boy has taken a parcel to the wrong address.

To build character necessitates a constant watch upon ourselves. The New Thought is not a religion of Sundays, but of every day.

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## DESTINY

Never say that you wish your situation were different! Never wish you had some other person's life or troubles or worries.

Accept your own as a *working basis*, the best for you.

Then go ahead and *change whatever* displeases you.

Remember you are the maker and moulder of your own destiny. You do not recall the fact, but you brought about the present conditions of your destiny in former incarnations.

Even if you do not believe this, you must acknowledge that *you are here*, and that the situation in which you find yourself seems to be inevitable for the present.

But it is not inevitable for the future, unless you lie down in the furrow and whine, and wish you were a millionaire, or a genius, and rail at the partiality of Providence.

There is no partiality in the Universe.

The whole scheme is well balanced. If you were allowed to change lots with anyone on the face of the earth, you would complain and find fault in a short time.

One of our best known millionaires, born to opulence, complains that he has been robbed of the privilege of making his own fortune.

He is no happier than you. His confession betrays his weakness of character just as your repining and fault-finding betrays yours.

The real worth-while character thanks God for its destiny and says, "I will show the world what I can do with my life."

Not long ago there was a great trotting-race at Brighton Beach. The blind conqueror "Rythmic" won five consecutive races.

Think of it! He did not, like a mortal man, shrink back and say "I am blind—that is a terrible destiny—I am cursed of God—I will not try to win the race." He just trusted the hand of the *Master at the reins*, did his best, and won the honors of the season.

We are all blind racers on the track of earth. The king, the millionaire, the statesman, the lawmaker, the beggar, the laborer, the cripple, we are all in the dark. The only thing is to trust the hand of the Master, and *do our best*.

Believe your position is the right starting point for *you*, merely the starting point.

It is the shapeless block of stone from which you are to fashion the perfect statue.

Or it is the mere mud from which you are to mould the clay image, and later that is to be put into enduring marble.

What is uglier or more unattractive than mud?

Yet think of the glorious conceptions which it imprisons.

Take the mud of your present environment and thank God for it, and make the image of the future you desire.

You can do it—you must do it—you will do it.

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## SYMPATHY

Are you of a sympathetic nature?

If so, do not let your sympathies help to add to the world's miseries.

That may seem a strange expression, but it can be explained if you will listen.

Much of the misery in the world is the result of imagination.

All of it is the result of selfishness and ignorance.

But hundreds and thousands of people believe themselves sick, sorrowful and poverty stricken, who would be well, glad and prosperous, if they only thought themselves so.

Every time you pour out your sympathy upon these self-made sufferers, you add to their burden of wrong thought, and make it just so much more difficult for them to rise out of their troubles.

I do not believe all the misfortune in the world is caused by wrong thinking in this life, or can be done away with by right thinking. The three-year-old child who toddles in front of a trolley car and loses a leg, while the tired mother is bending over the washtub to keep the wolf of hunger at bay, cannot be blamed for wrong thinking as the cause of its trouble. Neither can the deaf mute or the child born blind or deformed. We must go farther back, to former lives, to find the first cause of such misfortunes.

No "New Thought," no amount of optimistic theology or philosophy can restore the child's leg, or ears, or eyes. It is utter nonsense to say that miracles like these can be performed.

There are scores of individuals whom we meet handicapped in life's race by such dire calamities that we spontaneously pour forth our sympathy.

But, even to these, it were kinder and wiser to give diverting thoughts, and a new outlook, and to open up avenues for pleasure, and entertainment, and profit, in place of tears and condolence.

Sympathy, without alleviating actions to a sufferer, is like a cloud without rain to the parched earth.

But the great majority of people whom we encounter are making their own crosses, and we who offer them sympathy, and condolence, are but adding to the burden's weight.



















To make them secondary in our thoughts to spiritual knowledge is right and wise, but this is better illustrated by our lives and conduct than by our words.

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