

The Science of Getting Rich

By Wallace D. Wattles



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Foreword

"There is a Science of getting rich, and it is an exact science, like algebra or arithmetic. There are certain laws which govern the process of acquiring riches; once these laws are learned and obeyed by any man, he will get rich with mathematical certainty."

- Wallace D. Wattles, *The Science of Getting Rich*

Over thirty years ago, while still a teenager, I decided that I wanted to be rich, healthy, and successful. Although I hadn't a clue as to how to achieve those goals, I knew there must be a way - a system I could follow that would lead me directly to those goals.

So at the ripe old age of sixteen I started reading books, listening to audio programs, and attending seminars about wealth, health, and success. Since then I've read hundreds of books, listened to thousands of hours of audio programs, and attended dozens of seminars on how to get rich, how to be healthy, and how to become successful.

Some of these books, audio programs, and seminars were helpful, providing bits and pieces of the puzzle. Most proved to be absolutely worthless.

None of them provided what I was really looking for - a complete, simple, practical, easy-to-understand, step-by-step system for getting rich, being healthy, and becoming successful.

Quite frankly, after nearly thirty years of study, I had very little to show for it. I was working hard, very hard, yet struggling financially. I was grossly overweight and my health was starting to falter. And, I was anything but successful.

Strangely enough, the more books I read, the more audio programs I listened to, and the more seminars I attended, the worse my life seemed to get.

Frustrated and discouraged, I had just about given up my quest for such a system. Then one day, just a few short years ago, I found a little book

published in 1910, with a title that immediately caught my attention - *The Science of Getting Rich* - by Wallace D. Wattles.

As I began to read it, that little voice inside of me said, "This is it. This is exactly what you've been looking for. Here is the system that you've been seeking."

"Well, here's the financial part of it anyway," I thought to myself.

Then I came across a passage in the book where Mr. Wattles referred to "the true science of abundant life" consisting of "the science of getting rich, together with the allied sciences of being well, of being great..."

I almost couldn't believe it. "Could it be?" I asked myself, "Could it really be that he wrote books on these subjects as well?"

Sure enough, after some research, I discovered that he also wrote *The Science of Being Well* and *The Science of Being Great*.*

Although they weren't easy to find, I managed to get copies of both and began reading them.

After I finished reading all three of these books, I knew for sure that this *was* what I had been searching for - a complete, simple, practical, easy-to-understand, step-by-step system for getting rich, being healthy, and becoming successful.

As I began to study and apply what Mr. Wattles wrote in these three books, my life began to change rather dramatically.

My failing business started turning around. My income increased. I was able to buy the first brand new car I'd ever owned. I went from renting a four-room apartment in a bad neighborhood to owning a seven-room

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home in a nice neighborhood. My excess weight came off and my health improved dramatically.

Things in general started going my way, and they continue to do so as I continue to study and apply Mr. Wattles' teachings.

These three books have had an absolutely profound effect on my life, as I know they will yours, and I take great pride and pleasure in sharing the first of them, *The Science of Getting Rich*, with you in this very special ebook.

The Science of Getting Rich ebook is divided into a Preface and seventeen chapters:

- Chapter 1 - The Right to Be Rich
- Chapter 2 - There is a Science of Getting Rich
- Chapter 3 - Is Opportunity Monopolized?
- Chapter 4 - The First Principle in the Science of Getting Rich
- Chapter 5 - Increasing Life
- Chapter 6 - How Riches Come to You
- Chapter 7 - Gratitude
- Chapter 8 - Thinking in the Certain Way
- Chapter 9 - How to Use the Will
- Chapter 10 - Further Use of the Will
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- Chapter 16 - Some Cautions and Concluding Observations
- Chapter 17 - Summary of the Science of Getting Rich

In addition there are five appendices:

- Appendix A - About Wallace D. Wattles
- Appendix B - Bibliographical Note
- Appendix C - How to Get the Most from this eBook
- Appendix D - Other eBooks by Wallace D. Wattles
- Appendix E - The Science of Winning Love

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Although formatted for easier viewing as an ebook, *The Science of Getting Rich* ebook contains the entire, unedited text of the original edition.

Nothing has been left out. No words have been added or eliminated. None of the wording has been changed. Words that appeared in all capital letters or Italics in the original edition, appear the same way in this ebook. You will be reading this book exactly as it was originally published.

This Foreword, the Afterword and the five Appendices were added to help you get the most from this book and did not appear in the original edition.

While this ebook is optimized for viewing on screen, it may be printed out and assembled in booklet form. Because it is optimized for screen viewing, it has larger than normal type when printed.

Before you begin to study and apply Mr. Wattles' teachings, I suggest you start by reading the Preface and all seventeen chapters of *The Science of Getting Rich* ebook in the order in which they are presented.

The purpose of reading through the Preface and all seventeen chapters first is twofold:

1. To familiarize yourself with the contents of the book.
2. To get an overview of Mr. Wattles' entire philosophy.

The importance of this first reading will become readily apparent to you, once you begin to study and apply Mr. Wattles' philosophy to your life.

During your first reading of the Preface and the seventeen chapters:

- Don't try to absorb, study, or apply the material... Just read it!
- Don't be concerned if you don't quite understand something... Just keep reading!
- Don't get hung up on any one word, sentence, paragraph, chapter, idea, or concept... Just keep reading!
- Don't worry about how long it takes you to read through this book... Just keep reading!

And, read this book with an open mind....

Let me warn you ahead of time, as you begin reading this book, some or much of what you read will challenge your present thinking or long held beliefs.

It certainly did mine!

What should you do when that happens?

You've got it...

Just keep reading!

You see, much of what you read in this book will be contrary to what you may have read or heard before, and your initial reaction may be to reject these new ideas.

But, I can assure you that as you continue reading, it will all start to make sense and you'll soon begin to see just how all the pieces fit together to form a complete, simple, practical, easy-to-understand, step-by-step system for getting rich.

After you've finished reading this book once, then you can go back and begin to study and apply the material. To help you do that, I've included a suggested study plan in Appendix C.

Once you begin to study and apply this material, your life will begin to change. You'll experience results far beyond that which you may have ever thought possible.

Before you begin, I'd like to bring two important points to your attention:

First, Wallace D. Wattles wrote this book in the style of his time, frequently using the masculine gender to represent all people. Mr. Wattles makes it very clear in his writings that the principles of which he writes apply equally to men and women. I suggest that you view the masculine terminology in a generic manner.

Second, Mr. Wattles was a Christian. As such, he uses quotations and examples from the Bible and the teachings of Jesus. As you read this book, you will quickly discover that his aim is not to convert you to his religion. He uses these quotations and examples to illustrate Universal Laws that are at work in our lives. These Universal Laws apply to each of us, just like the law of gravity does, regardless of your religion, if any.

Although *The Science of Getting Rich* was first published over ninety years ago, the scientific principles and the detailed plans of action put forth by Wallace D. Wattles are as valuable today as they were then. Mr. Wattles wrote the truth. Truth is still truth. What was true then is still true today. Truth doesn't change with the passing of time.

I take great pride and pleasure in sharing this book with you, and I sincerely hope that you find in this book what I and so many others have been enjoying as a result of reading it, studying it and applying its timeless principles!

Preface

This book is pragmatical, not philosophical; a practical manual, not a treatise upon theories. It is intended for the men and women whose most pressing need is for money; who wish to get rich first, and philosophize afterward. It is for those who have, so far, found neither the time, the means, nor the opportunity to go deeply into the study of metaphysics, but who want results and who are willing to take the conclusions of science as a basis for action, without going into all the processes by which those conclusions were reached.

It is expected that the reader will take the fundamental statements upon faith, just as he would take statements concerning a law of electrical action if they were promulgated by a Marconi or an Edison; and, taking the statements upon faith, that he will prove their truth by acting upon them without fear or hesitation. Every man or woman who does this will certainly get rich; for the science herein applied is an exact science, and failure is impossible. For the benefit, however, of those who wish to investigate philosophical theories and so secure a logical basis for faith, I will here cite certain authorities.

The monistic theory of the universe - the theory that One is All, and that All is One; that one Substance manifests itself as the seeming many elements of the material world - is of Hindu origin, and has been gradually winning its way into the thought of the western world for two hundred years. It is the foundation of all the Oriental philosophies, and of those of Descartes, Spinoza, Leibnitz, Schopenhauer, Hegel, and Emerson.

The reader who would dig to the philosophical foundations is advised to read Hegel and Emerson for himself.

In writing this book I have sacrificed all other considerations to plainness and simplicity of style, so that all might understand. The plan of action laid down herein was deduced from the conclusions of philosophy; it has been thoroughly tested, and bears the supreme test of practical experiment; it works. If you wish to know how the conclusions were arrived at, read the writings of the authors mentioned above; and if

you wish to reap the fruits of their philosophies in actual practice, read this book and do exactly as it tells you to do.

The Author

Chapter 1 - The Right to Be Rich

Whatever may be said in praise of poverty, the fact remains that it is not possible to live a really complete or successful life unless one is rich. No man can rise to his greatest possible height in talent or soul development unless he has plenty of money; for to unfold the soul and to develop talent he must have many things to use, and he cannot have these things unless he has money to buy them with.

A man develops in mind, soul, and body by making use of things, and society is so organized that man must have money in order to become the possessor of things; therefore, the basis of all advancement for man must be the science of getting rich.

The object of all life is development; and everything that lives has an inalienable right to all the development it is capable of attaining.

Man's right to life means his right to have the free and unrestricted use of all the things which may be necessary to his fullest mental, spiritual, and physical unfoldment; or, in other words, his right to be rich.

In this book, I shall not speak of riches in a figurative way; to be really rich does not mean to be satisfied or contented with a little. No man ought to be satisfied with a little if he is capable of using and enjoying more. The purpose of Nature is the advancement and unfoldment of life; and every man should have all that can contribute to the power; elegance, beauty, and richness of life; to be content with less is sinful.

The man who owns all he wants for the living of all the life he is capable of living is rich; and no man who has not plenty of money can have all he wants. Life has advanced so far, and become so complex, that even the most ordinary man or woman requires a great amount of wealth in order to live in a manner that even approaches completeness. Every person naturally wants to become all that they are capable of becoming; this desire to realize innate possibilities is inherent in human nature; we cannot help wanting to be all that we can be. Success in life is becoming what you want to be; you can become what you want to be only by making use of things, and you can have the free use of things only as

you become rich enough to buy them. To understand the science of getting rich is therefore the most essential of all knowledge.

There is nothing wrong in wanting to get rich. The desire for riches is really the desire for a richer, fuller, and more abundant life; and that desire is praise worthy. The man who does not desire to live more abundantly is abnormal, and so the man who does not desire to have money enough to buy all he wants is abnormal.

There are three motives for which we live; we live for the body, we live for the mind, we live for the soul. No one of these is better or holier than the other; all are alike desirable, and no one of the three - body, mind, or soul - can live fully if either of the others is cut short of full life and expression. It is not right or noble to live only for the soul and deny mind or body; and it is wrong to live for the intellect and deny body or soul.

We are all acquainted with the loathsome consequences of living for the body and denying both mind and soul; and we see that *real* life means the complete expression of all that man can give forth through body, mind, and soul. Whatever he can say, no man can be really happy or satisfied unless his body is living fully in every function, and unless the same is true of his mind and his soul. Wherever there is unexpressed possibility, or function not performed, there is unsatisfied desire. Desire is possibility seeking expression, or function seeking performance.

Man cannot live fully in body without good food, comfortable clothing, and warm shelter; and without freedom from excessive toil. Rest and recreation are also necessary to his physical life.

He cannot live fully in mind without books and time to study them, without opportunity for travel and observation, or without intellectual companionship.

To live fully in mind he must have intellectual recreations, and must surround himself with all the objects of art and beauty he is capable of using and appreciating.

To live fully in soul, man must have love; and love is denied expression by poverty.

A man's highest happiness is found in the bestowal of benefits on those he loves; love finds its most natural and spontaneous expression in giving. The man who has nothing to give cannot fill his place as a husband or father, as a citizen, or as a man. It is in the use of material things that a man finds full life for his body, develops his mind, and unfolds his soul. It is therefore of supreme importance to him that he should be rich.

It is perfectly right that you should desire to be rich; if you are a normal man or woman you cannot help doing so. It is perfectly right that you should give your best attention to the Science of Getting Rich, for it is the noblest and most necessary of all studies. If you neglect this study, you are derelict in your duty to yourself, to God and humanity; for you can render to God and humanity no greater service than to make the most of yourself.

Chapter 2 - There is a Science of Getting Rich

There is a Science of getting rich, and it is an exact science, like algebra or arithmetic. There are certain laws which govern the process of acquiring riches; once these laws are learned and obeyed by any man, he will get rich with mathematical certainty.

The ownership of money and property comes as a result of doing things in a certain way; those who do things in this Certain Way, whether on purpose or accidentally, get rich; while those who do not do things in this Certain Way, no matter how hard they work or how able they are, remain poor.

It is a natural law that like causes always produce like effects; and, therefore, any man or woman who learns to do things in this certain way will infallibly get rich.

That the above statement is true is shown by the following facts:

Getting rich is not a matter of environment, for, if it were, all the people in certain neighborhoods would become wealthy; the people of one city would all be rich, while those of other towns would all be poor; or the inhabitants of one state would roll in wealth, while those of an adjoining state would be in poverty.

But everywhere we see rich and poor living side by side, in the same environment, and often engaged in the same vocations. When two men are in the same locality, and in the same business, and one gets rich while the other remains poor, it shows that getting rich is not, primarily, a matter of environment. Some environments may be more favorable than others, but when two men in the same business are in the same neighborhood, and one gets rich while the other fails, it indicates that getting rich is the result of doing things in a Certain Way.

And further, the ability to do things in this Certain Way is not due solely to the possession of talent, for many people who have great talent remain poor, while others who have very little talent get rich.

Studying the people who have got rich, we find that they are an average lot in all respects, having no greater talents and abilities than other men. It is evident that they do not get rich because they possess talents and abilities that other men have not, but because they happen to do things in a Certain Way.

Getting rich is not the result of saving, or "thrift"; many very penurious people are poor, while free spenders often get rich.

Nor is getting rich due to doing things which others fail to do; for two men in the same business often do almost exactly the same things, and one gets rich while the other remains poor or becomes bankrupt.

From all these things, we must come to the conclusion that getting rich is the result of doing things in a Certain Way.

If getting rich is the result of doing things in a Certain Way, and if like causes always produce like effects, then any man or woman who can do things in that way can become rich, and the whole matter is brought within the domain of exact science.

The question arises here, whether this Certain Way may not be so difficult that only a few may follow it. This cannot be true, as we have seen, so far as natural ability is concerned. Talented people get rich, and blockheads get rich; intellectually brilliant people get rich, and very stupid people get rich; physically strong people get rich, and weak and sickly people get rich.

Some degree of ability to think and understand is, of course, essential; but in so far as natural ability is concerned, any man or woman who has sense enough to read and understand these words can certainly get rich.

Also, we have seen that it is not a matter of environment. Location counts for something; one would not go to the heart of the Sahara and expect to do successful business.

Getting rich involves the necessity of dealing with men, and of being where there are people to deal with; and if these people are inclined to

deal in the way you want to deal, so much the better. But that is about as far as environment goes.

If anybody else in your town can get rich, so can you; and if anybody else in your state can get rich, so can you.

Again, it is not a matter of choosing some particular business or profession. People get rich in every business, and in every profession; while their next door neighbors in the same vocation remain in poverty.

It is true that you will do best in a business which you like, and which is congenial to you; and if you have certain talents which are well developed, you will do best in a business which calls for the exercise of those talents.

Also, you will do best in a business which is suited to your locality; an ice-cream parlor would do better in a warm climate than in Greenland, and a salmon fishery will succeed better in the Northwest than in Florida, where there are no salmon.

But, aside from these general limitations, getting rich is not dependent upon your engaging in some particular business, but upon your learning to do things in a Certain Way. If you are now in business, and anybody else in your locality is getting rich in the same business, while you are *not* getting rich, it is because you are not doing things in the same Way that the other person is doing them.

No one is prevented from getting rich by lack of capital. True, as you get capital the increase becomes more easy and rapid; but one who has capital is already rich, and does not need to consider how to become so. No matter how poor you may be, if you begin to do things in the Certain Way you will begin to get rich; and you will begin to have capital. The getting of capital is a part of the process of getting rich; and it is a part of the result which invariably follows the doing of things in the Certain Way.

You may be the poorest man on the continent, and be deeply in debt; you may have neither friends, influence, nor resources; but if you begin to do things in this way, you must infallibly begin to get rich, for like causes must produce like effects. If you have no capital, you can get capital; if you are in the wrong business, you can get into the right business; if you are in the wrong location, you can go to the right location; and you can do so *by beginning in your present business and in your present location* to do things in the Certain Way which causes success.

Chapter 3 - Is Opportunity Monopolized?

No man is kept poor because opportunity has been taken away from him; because other people have monopolized the wealth, and have put a fence around it. You may be shut off from engaging in business in certain lines, but there are other channels open to you. Probably it would be hard for you to get control of any of the great railroad systems; that field is pretty well monopolized. But the electric railway business is still in its infancy, and offers plenty of scope for enterprise; and it will be but a very few years until traffic and transportation through the air will become a great industry, and in all its branches will give employment to hundreds of thousands, and perhaps to millions, of people. Why not turn your attention to the development of aerial transportation, instead of competing with J.J. Hill and others for a chance in the steam railway world?

It is quite true that if you are a workman in the employ of the steel trust you have very little chance of becoming the owner of the plant in which you work; but it is also true that if you will commence to act in a Certain Way, you can soon leave the employ of the steel trust; you can buy a farm of from ten to forty acres, and engage in business as a producer of foodstuffs. There is great opportunity at this time for men who will live upon small tracts of land and cultivate the same intensively; such men will certainly get rich. You may say that it is impossible for you to get the land, but I am going to prove to you that it is not impossible, and that you can certainly get a farm if you will go to work in a Certain Way.

At different periods the tide of opportunity sets in different directions, according to the needs of the whole, and the particular stage of social evolution which has been reached. At present, in America, it is setting toward agriculture and the allied industries and professions. To-day, opportunity is open before the farmer in his line more than before the factory worker in his line. It is open before the business man who supplies the farmer more than before the one who supplies the factory worker; and before the professional man who waits upon the farmer more than before the one who serves the working class.

There is abundance of opportunity for the man who will go with the tide, instead of trying to swim against it.

So the factory workers, either as individuals or as a class, are not deprived of opportunity. The workers are not being "kept down" by their masters; they are not being "ground" by the trusts and combinations of capital. As a class, they are where they are because they do not do things in a Certain Way. If the workers of America chose to do so, they could follow the example of their brothers in Belgium and other countries, and establish great department stores and co-operative industries; they could elect men of their own class to office, and pass laws favoring the development of such co-operative industries; and in a few years they could take peaceable possession of the industrial field.

The working class may become the master class whenever they will begin to do things in a Certain Way; the law of wealth is the same for them as it is for all others. This they must learn; and they will remain where they are as long as they continue to do as they do. The individual worker, however, is not held down by the ignorance or the mental slothfulness of his class; he can follow the tide of opportunity to riches, and this book will tell him how.

No one is kept in poverty by a shortness in the supply of riches; there is more than enough for all. A palace as large as the capitol at Washington might be built for every family on earth from the building material in the United States alone; and under intensive cultivation, this country would produce wool, cotton, linen, and silk enough to clothe each person in the world finer than Solomon was arrayed in all his glory; together with food enough to feed them all luxuriously.

The visible supply is practically inexhaustible; and the invisible supply really IS inexhaustible.

Everything you see on earth is made from one original substance, out of which all things proceed.

New Forms are constantly being made, and older ones are dissolving; but all are shapes assumed by One Thing.

There is no limit to the supply of Formless Stuff, or Original Substance. The universe is made out of it; but it was not all used in making the universe. The spaces in, through, and between the forms of the visible universe are permeated and filled with the Original Substance; with the Formless Stuff; with the raw material of all things. Ten thousand times as much as has been made might still be made, and even then we should not have exhausted the supply of universal raw material.

No man, therefore, is poor because nature is poor, or because there is not enough to go around.

Nature is an inexhaustible storehouse of riches; the supply will never run short. Original Substance is alive with creative energy, and is constantly producing more forms. When the supply of building material is exhausted, more will be produced; when the soil is exhausted so that foodstuffs and materials for clothing will no longer grow upon it, it will be renewed or more soil will be made. When all the gold and silver has been dug from the earth, if man is still in such a stage of social development that he needs gold and silver, more will be produced from the Formless. The Formless Stuff responds to the needs of man; it will not let him be without any good thing.

This is true of man collectively; the race as a whole is always abundantly rich, and if individuals are poor, it is because they do not follow the Certain Way of doing things which makes the individual man rich.

The Formless Stuff is intelligent; it is stuff which thinks. It is alive, and is always impelled toward more life.

It is the natural and inherent impulse of life to seek to live more; it is the nature of intelligence to enlarge itself, and of consciousness to seek to extend its boundaries and find fuller expression. The universe of forms has been made by Formless Living Substance, throwing itself into form in order to express itself more fully.

The universe is a great Living Presence, always moving inherently toward more life and fuller functioning.

Nature is formed for the advancement of life; its impelling motive is the increase of life. For this cause, everything which can possibly minister to life is bountifully provided; there can be no lack unless God is to contradict himself and nullify his own works.

You are not kept poor by lack in the supply of riches; it is a fact which I shall demonstrate a little farther on that even the resources of the Formless Supply are at the command of the man or woman will act and think in a Certain Way.

Chapter 4 - The First Principle in the Science of Getting Rich

Thought is the only power which can produce tangible riches from the Formless Substance. The stuff from which all things are made is a substance which thinks, and a thought of form in this substance produces the form.

Original Substance moves according to its thoughts; every form and process you see in nature is the visible expression of a thought in Original Substance. As the Formless Stuff thinks of a form, it takes that form; as it thinks of a motion, it makes that motion. That is the way all things were created. We live in a thought world, which is part of a thought universe.

The thought of a moving universe extended throughout Formless Substance, and the Thinking Stuff moving according to that thought, took the form of systems of planets, and maintains that form. Thinking Substance takes the form of its thought, and moves according to the thought. Holding the idea of a circling system of suns and worlds, it takes the form of these bodies, and moves them as it thinks. Thinking the form of a slow-growing oak tree, it moves accordingly, and produces the tree, though centuries may be required to do the work. In creating, the Formless seems to move according to the lines of motion it has established; the thought of an oak tree does not cause the instant formation of a full-grown tree, but it does start in motion the forces which will produce the tree, along established lines of growth.

Every thought of form, held in thinking Substance, causes the creation of the form, but always, or at least generally, along lines of growth and action already established.

The thought of a house of a certain construction, if it were impressed upon Formless Substance, might not cause the instant formation, of the house; but it would cause the turning of creative energies already working in trade and commerce into such channels as to result in the speedy building of the house. And if there were no existing channels through which the creative energy could work, then the house would be

formed directly from primal substance, without waiting for the slow processes of the organic and inorganic world.

No thought of form can be impressed upon Original Substance without causing the creation of the form.

Man is a thinking center, and can originate thought. All the forms that man fashions with his hands must first exist in his thought; he cannot shape a thing until he has thought that thing.

And so far man has confined his efforts wholly to the work of his hands; he has applied manual labor to the world of forms, seeking to change or modify those already existing. He has never thought of trying to cause the creation of new forms by impressing his thoughts upon Formless Substance.

When man has a thought-form, he takes material from the forms of nature, and makes an image of the form which is in his mind. He has, so far, made little or no effort to co-operate with Formless Intelligence; to work "with the Father." He has not dreamed that he can "do what he seeth the Father doing." Man reshapes and modifies existing forms by manual labor; he has given no attention to the question whether he may not produce things from Formless Substance by communicating his thoughts to it. We propose to prove that he may do so; to prove that any man or woman may do so, and to show how. As our first step, we must lay down three fundamental propositions.

First, we assert that there is one original formless stuff, or substance, from which all things are made. All the seemingly many elements are but different presentations of one element; all the many forms found in organic and inorganic nature are but different shapes, made from the same stuff. And this stuff is thinking stuff; a thought held in it produces the form of the thought. Thought, in thinking substance, produces shapes. Man is a thinking center, capable of original thought; if man can communicate his thought to original thinking substance, he can cause the creation, or formation, of the thing he thinks about. To summarize this:

There is a thinking stuff from which all things are made, and which, in its original state, permeates, penetrates, and fills the interspaces of the universe.

A thought, in this substance, produces the thing that is imaged by the thought.

Man can form things in his thought, and, by impressing his thought upon formless substance, can cause the thing he thinks about to be created.

It may be asked if I can prove these statements; and without going into details, I answer that I can do so, both by logic and experience.

Reasoning back from the phenomena of form and thought, I come to one original thinking substance; and reasoning forward from this thinking substance, I come to man's power to cause the formation of the thing he thinks about.

And by experiment, I find the reasoning true; and this is my strongest proof.

If one man who reads this book gets rich by doing what it tells him to do, that is evidence in support of my claim; but if every man who does what it tells him to do gets rich, that is positive proof until some one goes through the process and fails. The theory is true until the process fails; and this process will not fail, for every man who does exactly what this book tells him to do will get rich.

I have said that men get rich by doing things in a Certain Way; and in order to do so, men must become able to think in a certain way.

A man's way of doing things is the direct result of the way he thinks about things.

To do things in a way you want to do them, you will have to acquire the ability to think the way you want to think; this is the first step toward getting rich.

To think what you want to think is to think TRUTH, regardless of appearances.

Every man has the natural and inherent power to think what he wants to think, but it requires far more effort to do so than it does to think the thoughts which are suggested by appearances. To think according to appearance is easy; to think truth regardless of appearances is laborious, and requires the expenditure of more power than any other work man is called upon to perform.

There is no labor from which most people shrink as they do from that of sustained and consecutive thought; it is the hardest work in the world. This is especially true when truth is contrary to appearances. Every appearance in the visible world tends to produce a corresponding form in the mind which observes it; and this can only be prevented by holding the thought of the TRUTH.

To look upon the appearance of disease will produce the form of disease in your own mind, and ultimately in your body, unless you hold the thought of the truth, which is that there is no disease; it is only an appearance, and the reality is health.

To look upon the appearances of poverty will produce corresponding forms in your own mind, unless you hold to the truth that there is no poverty; there is only abundance.

To think health when surrounded by the appearances of disease, or to think riches when in the midst of appearances of poverty, requires power; but he who acquires this power becomes a MASTER MIND. He can conquer fate; he can have what he wants.

This power can only be acquired by getting hold of the basic fact which is behind all appearances; and that fact is that there is one Thinking Substance, from which and by which all things are made.

Then we must grasp the truth that every thought held in this substance becomes a form, and that man can so impress his thoughts upon it as to cause them to take form and become visible things.

When we realize this, we lose all doubt and fear, for we know that we can create what we want to create; we can get what we want to have, and can become what we want to be. As a first step toward getting rich, you must believe the three fundamental statements given previously in this chapter; and in order to emphasize them. I repeat them here:

There is a thinking stuff from which all things are made, and which, in its original state, permeates, penetrates, and fills the interspaces of the universe.

A thought, in this substance, produces the thing that is imaged by the thought.

Man can form things in his thought, and, by impressing his thought upon formless substance, can cause the thing he thinks about to be created.

You must lay aside all other concepts of the universe than this monistic one; and you must dwell upon this until it is fixed in your mind, and has become your habitual thought. Read these creed statements over and over again; fix every word upon your memory, and meditate upon them until you firmly believe what they say. If a doubt comes to you, cast it aside as a sin. Do not listen to arguments against this idea; do not go to churches or lectures where a contrary concept of things is taught or preached. Do not read magazines or books which teach a different idea; if you get mixed up in your faith, all your efforts will be in vain.

Do not ask why these things are true, nor speculate as to how they can be true; simply take them on trust.

The science of getting rich begins with the absolute acceptance of this faith.

Chapter 5 - Increasing Life

You must get rid of the last vestige of the old idea that there is a Deity whose will it is that you should be poor, or whose purposes may be served by keeping you in poverty.

The Intelligent Substance which is All, and in All, and which lives in All and lives in you, is a consciously Living Substance. Being a consciously living substance, It must have the nature and inherent desire of every living intelligence for increase of life. Every living thing must continually seek for the enlargement of its life, because life, in the mere act of living, must increase itself.

A seed, dropped into the ground, springs into activity, and in the act of living produces a hundred more seeds; life, by living, multiplies itself. It is forever Becoming More; it must do so, if it continues to be at all.

Intelligence is under this same necessity for continuous increase. Every thought we think makes it necessary for us to think another thought; consciousness is continually expanding. Every fact we learn leads us to the learning of another fact; knowledge is continually increasing. Every talent we cultivate brings to the mind the desire to cultivate another talent; we are subject to the urge of life, seeking expression, which ever drives us on to know more, to do more, and to be more.

In order to know more, do more, and be more we must have more; we must have things to use, for we learn, and do, and become, only by using things. We must get rich, so that we can live more.

The desire for riches is simply the capacity for larger life seeking fulfillment; every desire is the effort of an unexpressed possibility to come into action. It is power seeking to manifest which causes desire. That which makes you want more money is the same as that which makes the plant grow; it is Life, seeking fuller expression.

The One Living Substance must be subject to this inherent law of all life; it is permeated with the desire to live more; that is why it is under the necessity of creating things.

The One Substance desires to live more in you; hence it wants you to have all the things you can use.

It is the desire of God that you should get rich. He wants you to get rich because he can express himself better through you if you have plenty of things to use in giving him expression. He can live more in you if you have unlimited command of the means of life.

The universe desires you to have everything you want to have.

Nature is friendly to your plans.

Everything is naturally for you.

Make up your mind that this is true.

It is essential, however that *your purpose should harmonize with the purpose that is in All.*

You must want real life, not mere pleasure of sensual gratification. Life is the performance of function; and the individual really lives only when he performs every function, physical, mental, and spiritual, of which he is capable, without excess in any.

You do not want to get rich in order to live swinishly, for the gratification of animal desires; that is not life. But the performance of every physical function is a part of life, and no one lives completely who denies the impulses of the body a normal and healthful expression.

You do not want to get rich solely to enjoy mental pleasures, to get knowledge, to gratify ambition, to outshine others, to be famous. All these are a legitimate part of life, but the man who lives for the pleasures of the intellect alone will only have a partial life, and he will never be satisfied with his lot.

You do not want to get rich solely for the good of others, to lose yourself for the salvation of mankind, to experience the joys of philanthropy and

sacrifice. The joys of the soul are only a part of life; and they are no better or nobler than any other part.

You want to get rich in order that you may eat, drink, and be merry when it is time to do these things; in order that you may surround yourself with beautiful things, see distant lands, feed your mind, and develop your intellect; in order that you may love men and do kind things, and be able to play a good part in helping the world to find truth.

But remember that extreme altruism is no better and no nobler than extreme selfishness; both are mistakes.

Get rid of the idea that God wants you to sacrifice yourself for others, and that you can secure his favor by doing so; God requires nothing of the kind.

What he wants is that you should make the most of yourself, for yourself, and for others; and *you can help others more by making the most of yourself than in any other way.*

You can make the most of yourself only by getting rich; so it is right and praiseworthy that you should give your first and best thought to the work of acquiring wealth.

Remember, however, that the desire of Substance is for all, and its movements must be for more life to all; it cannot be made to work for less life to any, because it is equally in all, seeking riches and life.

Intelligent Substance will make things for you, but it will not take things away from some one else and give them to you.

You must get rid of the thought of competition. You are to create, not to compete for what is already created.

You do not have to take anything away from any one.

You do not have to drive sharp bargains.

You do not have to cheat, or to take advantage. You do not need to let any man work for you for less than he earns.

You do not have to covet the property of others, or to look at it with wishful eyes; no man has anything of which you cannot have the like, and that without taking what he has away from him.

You are to become a creator, not a competitor; you are going to get what you want, but in such a way that when you get it every other man will have more than he has now.

I am aware that there are men who get a vast amount of money by proceeding in direct opposition to the statements in the paragraph above, and may add a word of explanation here. Men of the plutocratic type, who become very rich, do so sometimes purely by their extraordinary ability on the plane of competition; and sometimes they unconsciously relate themselves to Substance in its great purposes and movements for the general racial upbuilding through industrial evolution. Rockefeller, Carnegie, Morgan, et al., have been the unconscious agents of the Supreme in the necessary work of systematizing and organizing productive industry; and in the end, their work will contribute immensely toward increased life for all. Their day is nearly over; they have organized production, and *will soon be succeeded by the agents of the multitude, who will organize the machinery of distribution.*

The multi-millionaires are like the monster reptiles of the prehistoric eras; they play a necessary part in the evolutionary process, but the same Power which produced them will dispose of them. And it is well to bear in mind that they have never been really rich; a record of the private lives of most of this class will show that they have really been the most abject and wretched of the poor.

Riches secured on the competitive plane are never satisfactory and permanent; they are yours to-day, and another's tomorrow. Remember, if you are to become rich in a scientific and certain way, you must rise entirely out of the competitive thought. You must never think for a moment that the supply is limited. Just as soon as you begin to think that all the money is being "cornered" and controlled by bankers and others,

and that you must exert yourself to get laws passed to stop this process, and so on; in that moment you drop into the competitive mind, and your power to cause creation is gone for the time being; and what is worse, you will probably arrest the creative movements you have already instituted.

KNOW that there are countless millions of dollars' worth of gold in the mountains of the earth, not yet brought to light; and know that if there were not, more would be created from Thinking Substance to supply your needs.

KNOW that the money you need will come, even if it is necessary for a thousand men to be led to the discovery of new gold mines to-morrow.

Never look at the visible supply; look always at the limitless riches in Formless Substance, and KNOW that they are coming to you as fast as you can receive and use them. Nobody, by cornering the visible supply, can prevent you from getting what is yours.

So never allow yourself to think for an instant that all the best building spots will be taken before you get ready to build your house, unless you hurry. Never worry about the trusts and combines, and get anxious for fear they will soon come to own the whole earth. Never get afraid that you will lose what you want because some other person "beats you to it." That cannot possibly happen; you are not seeking any thing that is possessed by anybody else; you are causing what you want to be created from Formless Substance, and the supply is without limits. Stick to the formulated statement:

There is a thinking stuff from which all things are made, and which, in its original state, permeates, penetrates, and fills the interspaces of the universe.

A thought, in this substance, produces the thing that is imaged by the thought.

Man can form things in his thought, and, by impressing his thought upon formless substance, can cause the thing he thinks about to be created.

Chapter 6 - How Riches Come to You

When I say that you do not have to drive sharp bargains, I do not mean that you do not have to drive any bargains at all, or that you are above the necessity for having any dealings with your fellow men. I mean that you will not need to deal with them unfairly; you do not have to get something for nothing, *but can give to every man more than you take from him.*

You cannot give every man more in cash market value than you take from him, but you can give him more in use value than the cash value of the thing you take from him. The paper, ink, and other material in this book may not be worth the money you pay for it; but if the ideas suggested by it bring you thousands of dollars, you have not been wronged by those who sold it to you; they have given you a great use value for a small cash value.

Let us suppose that I own a picture by one of the great artists, which, in any civilized community, is worth thousands of dollars. I take it to Baffin Bay, and by "salesmanship" induce an Eskimo to give a bundle of furs worth \$500 for it. I have really wronged him, for he has no use for the picture; it has no use value to him; it will not add to his life.

But suppose I give him a gun worth \$50 for his furs; then he has made a good bargain. He has use for the gun; it will get him many more furs and much food; it will add to his life in every way; it will make him rich.

When you rise from the competitive to the creative plane, you can scan your business transactions very strictly, and if you are selling any man anything which does not add more to his life than the thing he give you in exchange, you can afford to stop it. You do not have to beat anybody in business. And if you are in a business which does beat people, get out of it at once.

Give every man more in use value than you take from him in cash value; then you are adding to the life of the world by every business transaction.

If you have people working for you, you must take from them more in cash value than you pay them in wages; but *you can so organize your business that it will be filled with the principle of advancement*, and so that each employee who wishes to do so may advance a little every day.

You can make your business do for your employees what this book is doing for you. You can so conduct your business that it will be a sort of ladder, by which every employee who will take the trouble may climb to riches himself; and given the opportunity, if he will not do so it is not your fault.

And finally, because you are to cause the creation of your riches from Formless Substance which permeates all your environment, it does not follow that they are to take shape from the atmosphere and come into being before your eyes.

If you want a sewing machine, for instance, I do not mean to tell you that you are to impress the thought of a sewing machine on Thinking Substance until the machine is formed without hands, in the room where you sit, or elsewhere. But if you want a sewing machine, hold the mental image of it with the most positive certainty that it is being made, or is on its way to you. After once forming the thought, have the most absolute and unquestioning faith that the sewing machine is coming; never think of it, or speak, of it, in any other way than as being sure to arrive. Claim it as already yours.

It will be brought to you by the power of the Supreme Intelligence, acting upon the minds of men. If you live in Maine, it may be that a man will be brought from Texas or Japan to engage in some transaction which will result in your getting what you want.

If so, the whole matter will be as much to that man's advantage as it is to yours.

Do not forget for a moment that the Thinking Substance is through all, in all, communicating with all, and can influence all. The desire of Thinking Substance for fuller life and better living has caused the creation of all the sewing machines already made; and it can cause the

creation of millions more, and will, whenever men set it in motion by desire and faith, and by acting in a Certain Way.

You can certainly have a sewing machine in your house; and it is just as certain that you can have any other thing or things which you want, and which you will use for the advancement of your own life and the lives of others.

You need not hesitate about asking largely; "it is your Father's pleasure to give you the kingdom," said Jesus.

Original Substance wants to live all that is possible in you, and wants you to have all that you can or will use for the living of the most abundant life.

If you fix upon your consciousness the fact that the desire you feel for the possession of riches is one with the desire of Omnipotence for more complete expression, your faith becomes invincible.

Once I saw a little boy sitting at a piano, and vainly trying to bring harmony out of the keys; and I saw that he was grieved and provoked by his inability to play real music. I asked him the cause of his vexation, and he answered, "I can feel the music in me, but I can't make my hands go right." The music in him was the URGE of Original Substance, containing all the possibilities of all life; all that there is of music was seeking expression through the child.

God, the One Substance, is trying to live and do and enjoy things through humanity. He is saying "I want hands to build wonderful structures, to play divine harmonies, to paint glorious pictures; I want feet to run my errands, eyes to see my beauties, tongues to tell mighty truths and to sing marvelous songs," and so on.

All that there is of possibility is seeking expression through men. God wants those who can play music to have pianos and every other instrument, and to have the means to cultivate their talents to the fullest extent; He wants those who can appreciate beauty to be able to surround themselves with beautiful things; He wants those who can discern truth

to have every opportunity to travel and observe; He wants those who can appreciate dress to be beautifully clothed, and those who can appreciate good food to be luxuriously fed.

He wants all these things because it is Himself that enjoys and appreciates them; it is God who wants to play, and sing, and enjoy beauty, and proclaim truth and wear fine clothes, and eat good foods.

"It is God that worketh in you to will and to do," said Paul.

The desire you feel for riches is the Infinite, seeking to express Himself in you as He sought to find expression in the little boy at the piano.

So you need not hesitate to ask largely.

Your part is to focalize and express the desires of God.

This is a difficult point with most people; they retain something of the old idea that poverty and self-sacrifice are pleasing to God. They look upon poverty as a part of the plan, a necessity of nature. They have the idea that God has finished His work, and made all that He can make, and that the majority of men must stay poor because there is not enough to go around. They hold to so much of this erroneous thought that they feel ashamed to ask for wealth; they try not to want more than a very modest competence, just enough to make them fairly comfortable.

I recall now the case of one student who was told that he must get in mind a clear picture of the things he desired, so that the creative thought of them might be impressed on Formless Substance. He was a very poor man, living in a rented house, and having only what he earned from day to day; and he could not grasp the fact that all wealth was his. So, after thinking the matter over, he decided that he might reasonably ask for a new rug for the floor of his best room, and an anthracite coal stove to heat the house during the cold weather. Following the instructions given in this book, he obtained these things in a few months; and then it dawned upon him that he had not asked enough. He went through the house in which he lived, and planned all the improvements he would like to make in it; he mentally added a bay window here and a room there,

until it was complete in his mind as his ideal home; and then he planned its furnishings.

Holding the whole picture in his mind, he began living in the Certain Way, and moving toward what he wanted; and he owns the house now, and is rebuilding it after the form of his mental image. And now, with still larger faith, he is going on to get greater things. It has been unto him according to his faith, and it is so with you and with all of us.

Chapter 7 - Gratitude

The illustrations given in the last chapter will have conveyed to the reader the fact that the first step toward getting rich is to convey the idea of your wants to the Formless Substance.

This is true, and you will see that in order to do so it becomes necessary to relate yourself to the Formless Intelligence in a harmonious way.

To secure this harmonious relation is a matter of such primary and vital importance that I shall give some space to its discussion here, and give you instructions which, if you will follow them, will be certain to bring you into perfect unity of mind with God.

The whole process of mental adjustment and atonement can be summed up in one word, *gratitude*.

First, you believe that there is one Intelligent Substance, from which all things proceed; second, you believe that this Substance gives you everything you desire; and third, you relate yourself to it by a feeling of deep and profound gratitude.

Many people who order their lives rightly in all other ways are kept in poverty by their lack of gratitude. Having received one gift from God, they cut the wires which connect them with Him by failing to make acknowledgment.

It is easy to understand that the nearer we live to the source of wealth, the more wealth we shall receive; and it is easy also to understand that the soul that is always grateful lives in closer touch with God than the one which never looks to Him in thankful acknowledgment.

The more gratefully we fix our minds on the Supreme when good things come to us, the more good things we will receive, and the more rapidly they will come; and the reason simply is that the mental attitude of gratitude draws the mind into closer touch with the source from which the blessings come.

If it is a new thought to you that gratitude brings your whole mind into closer harmony with the creative energies of the universe, consider it well, and you will see that it is true. The good things you already have have come to you along the line of obedience to certain laws. Gratitude will lead your mind out along the ways by which things come; and it will keep you in close harmony with creative thought and prevent you from falling into competitive thought.

Gratitude alone can keep you looking toward the All, and prevent you from falling into the error of thinking of the supply as limited; and to do that would be fatal to your hopes.

There is a Law of Gratitude, and it is absolutely necessary that you should observe the law, if you are to get the results you seek.

The law of gratitude is the natural principle that action and reaction are always equal, and in opposite directions.

The grateful outreaching of your mind in thankful praise to the Supreme is a liberation or expenditure of force; it cannot fail to reach that to which it addressed, and the reaction is an instantaneous movement towards you.

"Draw nigh unto God, and He will draw nigh unto you." That is a statement of psychological truth.

And if your gratitude is strong and constant, the reaction in Formless Substance will be strong and continuous; the movement of the things you want will be always toward you. Notice the grateful attitude that Jesus took; how He always seems to be saying, "I thank Thee, Father, that Thou hearest me." You cannot exercise much power without gratitude; for it is gratitude that keeps you connected with Power.

But the value of gratitude does not consist solely in getting you more blessings in the future. Without gratitude you cannot long keep from dissatisfied thought regarding things as they are.

The moment you permit your mind to dwell with dissatisfaction upon things as they are, you begin to lose ground. You fix attention upon the common, the ordinary, the poor, and the squalid and mean; and your mind takes the form of these things. Then you will transmit these forms or mental images to the Formless, and the common, the poor, the squalid, and mean will come to you.

To permit your mind to dwell upon the inferior is to become inferior and to surround yourself with inferior things.

On the other hand, to fix your attention on the best is to surround yourself with the best, and to become the best.

The Creative Power within us makes us into the image of that to which we give our attention.

We are Thinking Substance, and thinking substance always takes the form of that which it thinks about.

The grateful mind is constantly fixed upon the best; therefore it tends to become the best; it takes the form or character of the best, and will receive the best.

Also, faith is born of gratitude. The grateful mind continually expects good things, and expectation becomes faith. The reaction of gratitude upon one's own mind produces faith; and every outgoing wave of grateful thanksgiving increases faith. He who has no feeling of gratitude cannot long retain a living faith; and without a living faith you cannot get rich by the creative method, as we shall see in the following chapters.

It is necessary, then, to cultivate the habit of being grateful for every good thing that comes to you; and to give thanks continuously.

And because all things have contributed to your advancement, you should include all things in your gratitude.

Do not waste time thinking or talking about the shortcomings or wrong actions of plutocrats or trust magnates. Their organization of the world

has made your opportunity; all you get really comes to you because of them.

Do not rage against corrupt politicians; if it were not for politicians we should fall into anarchy, and your opportunity would be greatly lessened.

God has worked a long time and very patiently to bring us up to where we are in industry and government, and He is going right on with His work. There is not the least doubt that He will do away with plutocrats, trust magnates, captains of industry, and politicians as soon as they can be spared; but in the meantime, behold they are all very good.

Remember that they are all helping to arrange the lines of transmission along which your riches will come to you, and be grateful to them all.

This will bring you into harmonious relations with the good in everything, and the good in everything will move toward you.

Chapter 8 - Thinking in the Certain Way

Turn back to chapter 6 and read again the story of the man who formed a mental image of his house, and you will get a fair idea of the initial step toward getting rich. You must form a clear and definite mental picture of what you want; you cannot transmit an idea unless you have it yourself.

You must have it before you can give it; and many people fail to impress Thinking Substance because they have themselves only a vague and misty concept of the things they want to do, to have, or to become.

It is not enough that you should have a general desire for wealth "to do good with"; everybody has that desire.

It is not enough that you should have a wish to travel, see things, live more, etc. Everybody has those desires also. If you were going to send a wireless message to a friend, you would not send the letters of the alphabet in their order, and let him construct the message for himself; nor would you take words at random from the dictionary. You would send a coherent sentence; one which meant something. When you try to impress your wants upon Substance, remember that it must be done by a coherent statement; you must know what you want, and be definite. You can never get rich, or start the creative power into action, by sending out unformed longings and vague desires.

Go over your desires just as the man I have described went over his house; see just what you want, and get a clear mental picture of it as you wish it to look when you get it.

That clear mental picture you must have continually in mind, as the sailor has in mind the port toward which he is sailing the ship; you must keep your face toward it all the time. You must no more lose sight of it than the steersman loses sight of the compass.

It is not necessary to take exercises in concentration, nor to set apart special times for prayer and affirmation, nor to "go into the silence," nor to do occult stunts of any kind. These things are well enough, but all you

need is to know what you want, and to want it badly enough so that it will stay in your thoughts.

Spend as much of your leisure time as you can in contemplating your picture, but no one needs to take exercises to concentrate his mind on a thing which he really wants; it is the things you do not really care about which require effort to fix your attention upon them.

And unless you really want to get rich, so that the desire is strong enough to hold your thoughts directed to the purpose as the magnetic pole holds the needle of the compass, it will hardly be worth while for you to try to carry out the instructions given in this book.

The methods herein set forth are for people whose desire for riches is strong enough to overcome mental laziness and the love of ease, and make them work.

The more clear and definite you make your picture then, and the more you dwell upon it, bringing out all its delightful details, the stronger your desire will be; and the stronger your desire, the easier it will be to hold your mind fixed upon the picture of what you want.

Something more is necessary, however, than merely to see the picture clearly. If that is all you do, you are only a dreamer, and will have little or no power for accomplishment.

Behind your clear vision must be the purpose to realize it; to bring it out in tangible expression.

And behind this purpose must be an invincible and unwavering FAITH that the thing is already yours; that it is "at hand" and you have only to take possession of it.

Live in the new house, mentally, until it takes form around you physically. In the mental realm, enter at once into full enjoyment of the things you want.

"Whatsoever things ye ask for when ye pray, believe that ye receive them, and ye shall have them," said Jesus.

See the things you want as if they were actually around you all the time; see yourself as owning and using them. Make use of them in imagination just as you will use them when they are your tangible possessions. Dwell upon your mental picture until it is clear and distinct, and then take the Mental Attitude of Ownership toward everything in that picture. Take possession of it, in mind, in the full faith that it is actually yours. Hold to this mental ownership; do not waiver for an instant in the faith that it is real.

And remember what was said in a proceeding chapter about gratitude; be as thankful for it all the time as you expect to be when it has taken form. The man who can sincerely thank God for the things which as yet he owns only in imagination, has real faith. He will get rich; he will cause the creation of whatsoever he wants.

You do not need to pray repeatedly for things you want; it is not necessary to tell God about it every day.

"Use not vain repetitions as the heathen do," said Jesus said to his pupils, "for your Father knoweth the ye have need of these things before ye ask Him."

Your part is to intelligently formulate your desire for the things which make for a larger life, and to get these desires arranged into a coherent whole; and then to impress this Whole Desire upon the Formless Substance, which has the power and the will to bring you what you want.

You do not make this impression by repeating strings of words; you make it by holding the vision with unshakable PURPOSE to attain it, and with steadfast FAITH that you do attain it.

The answer to prayer is not according to your faith while you are talking, but according to your faith while you are working.

You cannot impress the mind of God by having a special Sabbath day set apart to tell Him what you want, and then forgetting Him during the rest of the week. You cannot impress Him by having special hours to go into your closet and pray, if you then dismiss the matter from your mind until the hour of prayer comes again.

Oral prayer is well enough, and has its effect, especially upon yourself, in clarifying your vision and strengthening your faith; but it is not your oral petitions which get you what you want. In order to get rich you do not need a "sweet hour of prayer"; you need to "pray without ceasing." And by prayer I mean holding steadily to your vision, with the purpose to cause its creation into solid form, and the faith that you are doing so.

"Believe that ye *receive* them."

The whole matter turns on receiving, once you have clearly formed your vision. When you *have* formed it, it is well to make an oral statement, addressing the Supreme in reverent prayer; and from that moment you must, in mind, receive what you ask for. Live in the new house; wear the fine clothes; ride in the automobile; go on the journey, and confidently plan for greater journeys. Think and speak of all the things you have asked for in terms of actual present ownership. Imagine an environment, and a financial condition exactly as you want them, and live all the time in that imaginary environment and financial condition. Mind, however, that you do not do this as a mere dreamer and castle builder; hold to the FAITH that the imaginary is being realized, and to the PURPOSE to realize it. Remember that it is faith and purpose in the use of the imagination which make the difference between the scientist and the dreamer. And having learned this fact, it is here that you must learn the proper use of the Will.

Chapter 9 - How to Use the Will

To set about getting rich in a scientific way, you do not try to apply your will power to anything outside of yourself.

You have no right to do so, anyway.

It is wrong to apply your will to other men and women, in order to get them to do what you wish done.

It is as flagrantly wrong to coerce people by mental power as it is to coerce them by physical power. If compelling people by physical force to do things for you reduces them to slavery, compelling them by mental means accomplishes exactly the same thing; the only difference is in methods. If taking things from people by physical force is robbery, then taking things by mental force is robbery also; there is no difference in principle.

You have no right to use your will power upon another person, even "for his own good"; for you do not know what is for his good. The science of getting rich does not require you to apply power or force to any other person, in any way whatsoever. There is not the slightest necessity for doing so; indeed, any attempt to use your will upon others will only tend to defeat your purpose.

You do not need to apply your will to things, in order to compel them to come to you.

That would simply be trying to coerce God, and would be foolish and useless, as well as irreverent.

You do not have to compel God to give you good things, any more than you have to use your will power to make the sun rise.

You do not have to use your will power to conquer an unfriendly deity, or to make stubborn and rebellious forces do your bidding.

Substance is friendly to you, and is more anxious to give you what you want than you are to get it.

To get rich, you need only to use your will power upon yourself.

When you know what to think and do, then you must use your will to compel yourself to think and do the right things. That is the legitimate use of the will in getting what you want - to use it in holding yourself to the right course. Use your will to keep yourself thinking and acting in the Certain Way.

Do not try to project your will, or your thoughts, or your mind out into space, to "act" on things or people.

Keep your mind at home; it can accomplish more there than elsewhere.

Use your mind to form a mental image of what you want, and to hold that vision with faith and purpose; and use your will to keep your mind working in the Right Way.

The more steady and continuous your faith and purpose, the more rapidly you will get rich, because you will make only POSITIVE impressions upon Substance; and you will not neutralize or offset them by negative impressions.

The picture of your desires, held with faith and purpose, is taken up by the Formless, and permeates it to great distances, - throughout the universe, for all I know.

As this impression spreads, all things are set moving toward its realization; every living thing, every inanimate thing, and the things yet uncreated, are stirred toward bringing into being that which you want. All force begins to be exerted in that direction; all things begin to move toward you. The minds of people, everywhere, are influenced toward doing the things necessary to the fulfilling of your desires; and they work for you, unconsciously.

But you can check all this by starting a negative impression in the Formless Substance. Doubt or unbelief is as certain to start a movement away from you as faith and purpose are to start one toward you. It is by not understanding this that most people who try to make use of "mental science" in getting rich make their failure. Every hour and moment you spend in giving heed to doubts and fears, every hour you spend in worry, every hour in which your soul is possessed by unbelief, sets a current away from you in the whole domain of intelligent Substance. All the promises are unto them that believe, and unto them only. Notice how insistent Jesus was upon this point of belief; and now you know the reason why.

Since belief is all important, it behooves you to guard your thoughts; and as your beliefs will be shaped to a very great extent by the things you observe and think about, it is important that you should command your attention.

And here the will comes into use; for it is by your will that you determine upon what things your attention shall be fixed.

If you want to become rich, you must not make a study of poverty.

Things are not brought into being by thinking about their opposites. Health is never to be attained by studying disease and thinking about disease; righteousness is not to be promoted by studying sin and thinking about sin; and no one ever got rich by studying poverty and thinking about poverty.

Medicine as a science of disease has increased disease; religion as a science of sin has promoted sin, and economics as a study of poverty will fill the world with wretchedness and want.

Do not talk about poverty; do not investigate it, or concern yourself with it. Never mind what its causes are; you have nothing to do with them.

What concerns you is the cure.

Do not spend your time in charitable work, or charity movements; all charity only tends to perpetuate the wretchedness it aims to eradicate.

I do not say that you should be hard hearted or unkind, and refuse to hear the cry of need; but you must not try to eradicate poverty in any of the conventional ways. Put poverty behind you, and put all that pertains to it behind you, and "make good."

Get rich; that is the best way you can help the poor.

And you cannot hold the mental image which is to make you rich if you fill your mind with pictures of poverty. Do not read books or papers which give circumstantial accounts of the wretchedness of the tenement dwellers, of the horrors of child labor, and so on. Do not read anything which fills your mind with gloomy images of want and suffering.

You cannot help the poor in the least by knowing about these things; and the wide-spread knowledge of them does not tend at all to do away with poverty.

What tends to do away with poverty is not the getting of pictures of poverty into your mind, but getting pictures of wealth into the minds of the poor.

You are not deserting the poor in their misery when you refuse to allow your mind to be filled with pictures of that misery.

Poverty can be done away with, not by increasing the number of well to do people who think about poverty, but by increasing the number of poor people who purpose with faith to get rich.

The poor do not need charity; they need inspiration. Charity only sends them a loaf of bread to keep them alive in their wretchedness, or gives them an entertainment to make them forget for an hour or two; but inspiration will cause them to rise out of their misery. If you want to help the poor, demonstrate to them that they can become rich; prove it by getting rich yourself.

The only way in which poverty will ever be banished from this world is by getting a large and constantly increasing number of people to practice the teachings of this book.

People must be taught to become rich by creation, not by competition.

Every man who becomes rich by competition throws down behind him the ladder by which he rises, and keeps others down; but every man who gets rich by creation opens a way for thousands to follow him, and inspires them to do so.

You are not showing hardness of heart or an unfeeling disposition when you refuse to pity poverty, see poverty, read about poverty, or think or talk about it, or to listen to those who do talk about it. Use your will power to keep your mind OFF the subject of poverty, and to keep it fixed with faith and purpose ON the vision of what you want.

Chapter 10 - Further Use of the Will

You cannot retain a true and clear vision of wealth if you are constantly turning your attention to opposing pictures, whether they be external or imaginary.

Do not tell of your past troubles of a financial nature, if you have had them, do not think of them at all. Do not tell of the poverty of your parents, or the hardships of your early life; to do any of these things is to mentally class yourself with the poor for the time being, and it will certainly check the movement of things in your direction.

"Let the dead bury their dead," as Jesus said.

Put poverty and all things that pertain to poverty completely behind you.

You have accepted a certain theory of the universe as being correct, and are resting all your hopes of happiness on its being correct; and what can you gain by giving heed to conflicting theories?

Do not read religious books which tell you that the world is soon coming to an end; and do not read the writing of muck-rakers and pessimistic philosophers who tell you that it is going to the devil.

The world is not going to the devil; it is going to God.

It is wonderful Becoming.

True, there may be a good many things in existing conditions which are disagreeable; but what is the use of studying them when they are certainly passing away, and when the study of them only tends to check their passing and keep them with us? Why give time and attention to things which are being removed by evolutionary growth, when you can hasten their removal only by promoting the evolutionary growth as far as your part of it goes?

No matter how horrible in seeming may be the conditions in certain countries, sections, or places, you waste your time and destroy your own chances by considering them.

You should interest yourself in the world's becoming rich.

Think of the riches the world is coming into, instead of the poverty it is growing out of; and bear in mind that the only way in which you can assist the world in growing rich is by growing rich yourself through the creative method - not the competitive one.

Give your attention wholly to riches; ignore poverty.

Whenever you think or speak of those who are poor, think and speak of them as those who are becoming rich; as those who are to be congratulated rather than pitied. Then they and others will catch the inspiration, and begin to search for the way out.

Because I say that you are to give your whole time and mind and thought to riches, it does not follow that you are to be sordid or mean.

To become really rich is the noblest aim you can have in life, for it includes everything else.

On the competitive plane, the struggle to get rich is a Godless scramble for power over other men; but when we come into the creative mind, all this is changed.

All that is possible in the way of greatness and soul unfoldment, of service and lofty endeavor, comes by way of getting rich; all is made possible by the use of things.

If you lack for physical health, you will find that the attainment of it is conditional on your getting rich.

Only those who are emancipated from financial worry, and who have the means to live a care-free existence and follow hygienic practices, can have and retain health.

Moral and spiritual greatness is possible only to those who are above the competitive battle for existence; and only those who are becoming rich on the plane of creative thought are free from the degrading influences of competition. If your heart is set on domestic happiness, remember that love flourishes best where there is refinement, a high level of thought, and freedom from corrupting influences; and these are to be found only where riches are attained by the exercise of creative thought, without strife or rivalry.

You can aim at nothing so great or noble, I repeat, as to become rich; and you must fix your attention upon your mental picture of riches, to the exclusion of all that may tend to dim or obscure the vision.

You must learn to see the underlying TRUTH in all things; you must see beneath all seemingly wrong conditions the Great One Life ever moving forward toward fuller expression and more complete happiness.

It is the truth that there is no such thing as poverty; that there is only wealth.

Some people remain in poverty because they are ignorant of the fact that there is wealth for them; and these can best be taught by showing them the way to affluence in your own person and practice.

Others are poor because, while they feel that there is a way out, they are too intellectually indolent to put forth the mental effort necessary to find that way and travel it; and for these the very best thing you can do is to arouse their desire by showing them the happiness that comes from being rightly rich.

Others still are poor because, while they have some notion of science, they have become so swamped and lost in the maze of metaphysical and occult theories that they do not know which road to take. They try a mixture of many systems and fail in all. For these, again, the very best thing to do is to show the right way in your own person and practice; an ounce of doing things is worth a pound of theorizing.

The very best thing you can do for the whole world is to make the most of yourself.

You can serve God and man in no more effective way than by getting rich; that is, if you get rich by the creative method and not by the competitive one.

Another thing. We assert that this book gives in detail the principles of the science of getting rich; and if that is true, you do not need to read any other book upon the subject. This may sound narrow and egotistical, but consider: there is no more scientific method of computation in mathematics than by addition, subtraction, multiplication, and division; no other method is possible. There can be but one shortest distance between two points. There is only one way to think scientifically, and that is to think in the way that leads by the most direct and simple route to the goal. No man has yet formulated a briefer or less complex "system" than the one set forth herein; it has been stripped of all non-essentials. When you commence on this, lay all others aside; put them out of your mind altogether.

Read this book every day; keep it with you; commit it to memory, and do not think about other "systems" and theories. If you do, you will begin to have doubts, and to be uncertain and wavering in your thought; and then you will begin to make failures.

After you have made good and become rich, you may study other systems as much as you please; but until you are quite sure that you have gained what you want, do not read anything on this line but this book, unless it be the authors mentioned in the Preface.

And read only the most optimistic comments on the world's news; those in harmony with your picture.

Also, postpone your investigations into the occult. Do not dabble in Theosophy, Spiritualism, or kindred studies. It is very likely that the dead still live, and are near; but if they are, let them alone; mind your own business.

Wherever the spirits of the dead may be, they have their own work to do, and their own problems to solve; and we have no right to interfere with them. We cannot help them, and it is very doubtful whether they can help us, or whether we have any right to trespass upon their time if they can. Let the dead and the hereafter alone, and solve your own problem; get rich. If you begin to mix with the occult, you will start mental cross-currents which will surely bring your hopes to shipwreck. Now, this and the preceding chapters have brought us to the following statement of basic facts:

There is a thinking stuff from which all things are made, and which, in its original state, permeates, penetrates, and fills the interspaces of the universe.

A thought, in this substance, produces the thing that is imaged by the thought.

Man can form things in his thought, and, by impressing his thought upon formless substance, can cause the thing he thinks about to be created.

In order to do this, man must pass from the competitive to the creative mind; he must form a clear mental picture of the things he wants, and hold this picture in his thoughts with the fixed PURPOSE to get what he wants, and the unwavering FAITH that he does get what he wants, closing his mind against all that may tend to shake his purpose, dim his vision, or quench his faith.

And in addition to all this, we shall now see that he must live and act in a Certain Way.

Chapter 11 - Acting in the Certain Way

Thought is the creative power, or the impelling force which causes the creative power to act; thinking in a Certain Way will bring riches to you, but you must not rely upon thought alone, paying no attention to personal action. That is the rock upon which many otherwise scientific metaphysical thinkers meet shipwreck - the failure to connect thought with personal action.

We have not yet reached the stage of development, even supposing such a stage to be possible, in which man can create directly from Formless Substance without nature's processes or the work of human hands; man must not only think, but his personal action must supplement his thought.

By thought you can cause the gold in the hearts of the mountains to be impelled toward you; but it will not mine itself, refine itself, coin itself into double eagles, and come rolling along the roads seeking its way into your pocket.

Under the impelling power of the Supreme Spirit, men's affairs will be so ordered that some one will be led to mine the gold for you; other men's business transactions will be so directed that the gold will be brought toward you, and you must so arrange your own business affairs that you may be able to receive it when it comes to you. Your thought makes all things, animate and inanimate, work to bring you what you want; but your personal activity must be such that you can rightly receive what you want when it reaches you. You are not to take it as charity, nor to steal it; you must give every man more in use value than he gives you in cash value.

The scientific use of thought consists in forming a clear and distinct mental image of what you want; in holding fast to the purpose to get what you want; and in realizing with grateful faith that you *do* get what you want.

Do not try to 'project' your thought in any mysterious or occult way, with the idea of having it go out and do things for you; that is wasted effort, and will weaken your power to think with sanity.

The action of thought in getting rich is fully explained in the preceding chapters; your faith and purpose positively impress your vision upon Formless Substance, which has THE SAME DESIRE FOR MORE LIFE THAT YOU HAVE; and this vision, received from you, sets all the creative forces at work IN AND THROUGH THEIR REGULAR CHANNELS OF ACTION, but directed toward you.

It is not your part to guide or supervise the creative process; all you have to do with that is to retain your vision, stick to your purpose, and maintain your faith and gratitude.

But you must act in a Certain Way, so that you can appropriate what is yours when it comes to you; so that you can meet the things you have in your picture, and put them in their proper places as they arrive.

You can really see the truth of this. When things reach you, they will be in the hands of other men, who will ask an equivalent for them.

And you can only get what is yours by giving the other man what is his.

Your pocketbook is not going to be transformed into a Fortunata's purse, which shall be always full of money without effort on your part.

This is the crucial point in the science of getting rich; right here, where thought and personal action must be combined. There are very many people who, consciously or unconsciously, set the creative forces in action by the strength and persistence of their desires, but who remain poor because they do not provide for the reception of the thing they want when it comes.

By thought, the thing you want is brought to you; by action you receive it.

Whatever your action is to be, it is evident that you must act NOW. You cannot act in the past, and it is essential to the clearness of your mental vision that you dismiss the past from your mind. You cannot act in the future, for the future is not here yet. And you cannot tell how you will want to act in any future contingency until that contingency has arrived.

Because you are not in the right business, or the right environment now, do not think that you must postpone action until you get into the right business or environment. And do not spend time in the present taking thought as to the best course in possible future emergencies; have faith in your ability to meet any emergency when it arrives.

If you act in the present with your mind on the future, your present action will be with a divided mind, and will not be effective.

Put your whole mind into present action.

Do not give your creative impulse to Original Substance, and then sit down and wait for results; if you do, you will never get them. Act now. There is never any time but now, and there never will be any time but now. If you are ever to begin to make ready for the reception of what you want, you must begin now.

And your action, whatever it is, must most likely be in your present business or employment, and must be upon the persons and things in your present environment.

You cannot act where you are not; you cannot act where you have been, and you cannot act where you are going to be; you can act only where you are.

Do not bother as to whether yesterday's work was well done or ill done; do to-day's work well.

Do not try to do tomorrow's work now; there will be plenty of time to do that when you get to it.

Do not try, by occult or mystical means, to act on people or things that are out of your reach.

Do not wait for a change of environment, before you act; get a change of environment by action.

You can so act upon the environment in which you are now, as to cause yourself to be transferred to a better environment.

Hold with faith and purpose the vision of yourself in the better environment, but act upon your present environment with all your heart, and with all your strength, and with all your mind.

Do not spend any time in day dreaming or castle building; hold to the one vision of what you want, and act NOW.

Do not cast about seeking some new thing to do, or some strange, unusual, or remarkable action to perform as a first step toward getting rich. It is probable that your actions, at least for some time to come, will be those you have been performing for some time past; but you are to begin now to perform these actions in the Certain Way, which will surely make you rich.

If you are engaged in some business, and feel that it is not the right one for you, do not wait until you get into the right business before you begin to act.

Do not feel discouraged, or sit down and lament because you are misplaced. No man was ever so misplaced but that he could not find the right place, and no man ever became so involved in the wrong business but that he could get into the right business.

Hold the vision of yourself in the right business, with the purpose to get into it, and the faith that you will get into it, and are getting into it; but ACT in your present business. Use your present business as the means of getting a better one, and use your present environment as the means of getting into a better one. Your vision of the right business, if held with faith and purpose, will cause the Supreme to move the right business

toward you; and your action, if performed in the Certain Way, will cause you to move toward the business.

If you are an employee, or wage earner, and feel that you must change places in order to get what you want, do not "project" your thought into space and rely upon it to get you another job. It will probably fail to do so.

Hold the vision of yourself in the job you want, while you ACT with faith and purpose on the job you have, and you will certainly get the job you want.

Your vision and faith will set the creative force in motion to bring it toward you, and your action will cause the forces in your own environment to move you toward the place you want. In closing this chapter, we will add another statement to our syllabus:

There is a thinking stuff from which all things are made, and which, in its original state, permeates, penetrates, and fills the interspaces of the universe.

A thought, in this substance, produces the thing that is imaged by the thought.

Man can form things in his thought, and, by impressing his thought upon formless substance, can cause the thing he thinks about to be created.

In order to do this, man must pass from the competitive to the creative mind; he must form a clear mental picture of the things he wants, and hold this picture in his thoughts with the fixed PURPOSE to get what he wants, and the unwavering FAITH that he does get what he wants, closing his mind to all that may tend to shake his purpose, dim his vision, or quench his faith.

That he may receive what he wants when it comes, man must act NOW upon the people and things in his present environment.

Chapter 12 - Efficient Action

You must use your thought as directed in previous chapters, and begin to do what you can do where you are; and you must do ALL that you can do where you are.

You can advance only by being larger than your present place; and no man is larger than his present place who leaves undone any of the work pertaining to that place.

The world is advanced only by those who more than fill their present places.

If no man quite filled his present place, you can see that there must be a going backward in everything. Those who do not quite fill their present places are dead weight upon society, government, commerce, and industry; they must be carried along by others at a great expense. The progress of the world is retarded only by those who do not fill the places they are holding; they belong to a former age and a lower stage or plane of life, and their tendency is toward degeneration. No society could advance if every man was smaller than his place; social evolution is guided by the law of physical and mental evolution. In the animal world, evolution is caused by excess of life.

When an organism has more life than can be expressed in the functions of its own plane, it develops the organs of a higher plane, and a new species is originated.

There never would have been new species had there not been organisms which more than filled their places. The law is exactly the same for you; your getting rich depends upon your applying this principle to your own affairs.

Every day is either a successful day or a day of failure; and it is the successful days which get you what you want. If everyday is a failure, you can never get rich; while if every day is a success, you cannot fail to get rich.

If there is something that may be done today, and you do not do it, you have failed in so far as that thing is concerned; and the consequences may be more disastrous than you imagine.

You cannot foresee the results of even the most trivial act; you do not know the workings of all the forces that have been set moving in your behalf. Much may be depending on your doing some simple act; it may be the very thing which is to open the door of opportunity to very great possibilities. You can never know all the combinations which Supreme Intelligence is making for you in the world of things and of human affairs; your neglect or failure to do some small thing may cause a long delay in getting what you want.

Do, every day, ALL that can be done that day.

There is, however, a limitation or qualification of the above that you must take into account.

You are not to overwork, nor to rush blindly into your business in the effort to do the greatest possible number of things in the shortest possible time.

You are not to try to do tomorrow's work today, nor to do a week's work in a day.

It is really not the number of things you do, but the EFFICIENCY of each separate action that counts.

Every act is, in itself, either a success or a failure.

Every act is, in itself, either effective or inefficient.

Every inefficient act is a failure, and if you spend your life in doing inefficient acts, your whole life will be a failure.

The more things you do, the worse for you, if all your acts are inefficient ones.

On the other hand, every efficient act is a success in itself, and if every act of your life is an efficient one, your whole life MUST be a success.

The cause of failure is doing too many things in an inefficient manner, and not doing enough things in an efficient manner.

You will see that it is a self-evident proposition that if you do not do any inefficient acts, and if you do a sufficient number of efficient acts, you will become rich. If, now, it is possible for you to make each act an efficient one, you see again that the getting of riches is reduced to an exact science, like mathematics.

The matter turns, then, on the question whether you can make each separate act a success in itself. And this you can certainly do.

You can make each act a success, because All Power is working with you; and All Power cannot fail.

Power is at your service; and to make each act efficient you have only to put power into it.

Every action is either strong or weak; and when every one is strong, you are acting in the Certain Way which will make you rich.

Every act can be made strong and efficient by holding your vision while you are doing it, and putting the whole power of your FAITH and PURPOSE into it.

It is at this point that the people fail who separate mental power from personal action. They use the power of mind in one place and at one time, and they act in another place and at another time. So their acts are not successful in themselves; too many of them are inefficient. But if All Power goes into every act, no matter how commonplace, every act will be a success in itself; and as in the nature of things every success opens the way to other successes, your progress toward what you want, and the progress of what you want toward you, will become increasingly rapid.

Remember that successful action is cumulative in its results. Since the desire for more life is inherent in all things, when a man begins to move toward larger life more things attach themselves to him, and the influence of his desire is multiplied.

Do, every day, all that you can do that day, and do each act in an efficient manner.

In saying that you must hold your vision while you are doing each act, however trivial or commonplace, I do not mean to say that it is necessary at all times to see the vision distinctly to its smallest details. It should be the work of your leisure hours to use your imagination on the details of your vision, and to contemplate them until they are firmly fixed upon memory. If you wish speedy results, spend practically all your spare time in this practice.

By continuous contemplation you will get the picture of what you want, even to the smallest details, so firmly fixed upon your mind, and so completely transferred to the mind of Formless Substance, that in your working hours you need only to mentally refer to the picture to stimulate your faith and purpose, and cause your best effort to be put forth. Contemplate your picture in your leisure hours until your consciousness is so full of it that you can grasp it instantly. You will become so enthused with its bright promises that the mere thought of it will call forth the strongest energies of your whole being.

Let us again repeat our syllabus, and by slightly changing the closing statements bring it to the point we have now reached.

There is a thinking stuff from which all things are made, and which, in its original state, permeates, penetrates, and fills the interspaces of the universe.

A thought, in this substance, produces the thing that is imaged by the thought.

Man can form things in his thought, and, by impressing his thought upon formless substance, can cause the thing he thinks about to be created.

In order to do this, man must pass from the competitive to the creative mind; he must form a clear mental picture of the things he wants, and do, with faith and purpose, all that can be done each day, doing each separate thing in an efficient manner.

