

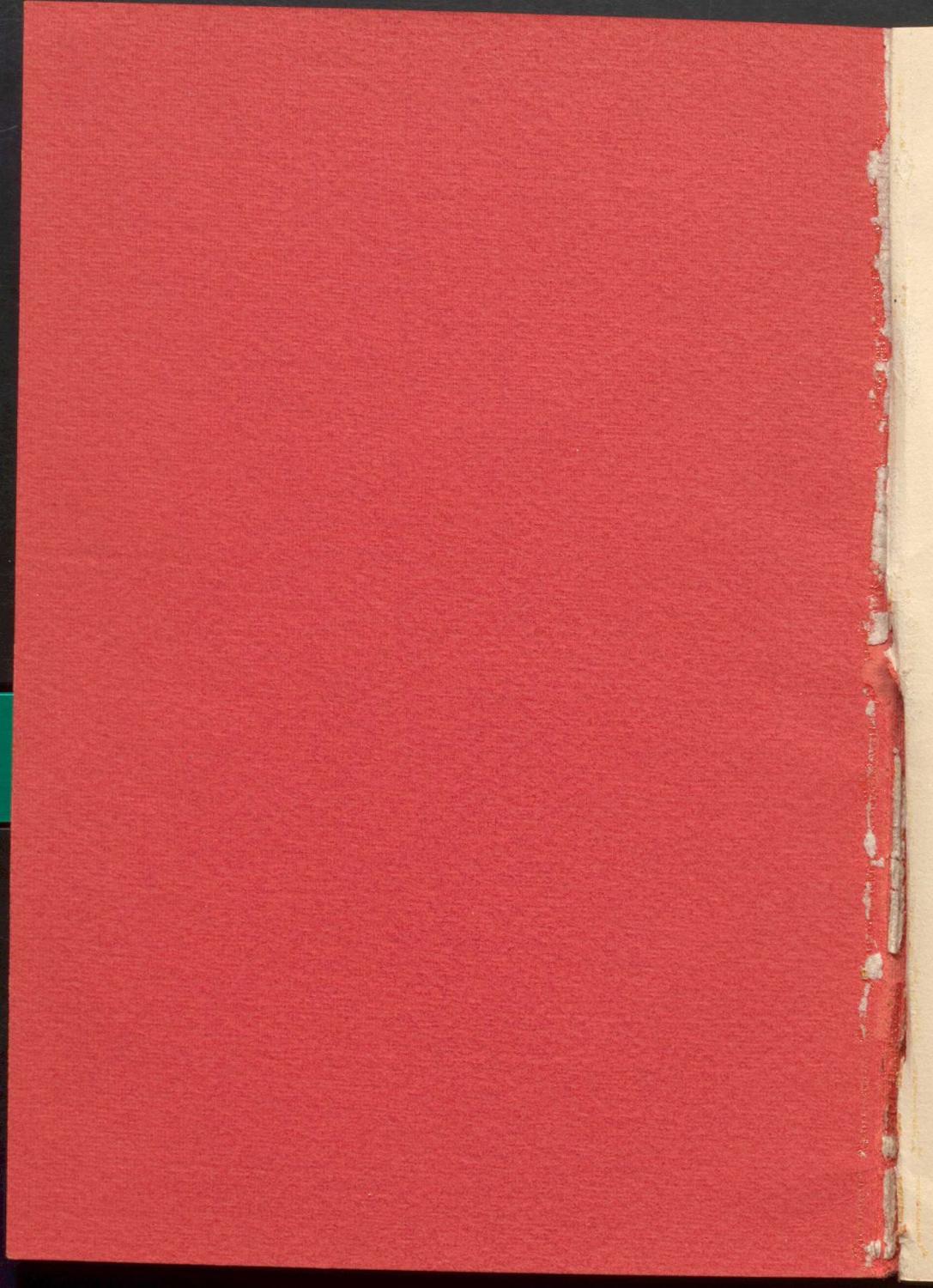
How to Command Money.

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**Joseph Marshall Wade's  
Success.**

M. GIFFORD PUBLISHING CO.,  
BLUR HILL AVENUE, MATTAPAN, BOSTON, MASS.

1903.



## How to Command Money.

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## Joseph Marshall Wade's Success.

The "Unique" Business Method of a Unique Man who Began Without a Cent, with No Influential or Financial Aid, and without ever owing any man a cent Amassed Fortunes, and at the same time Secured Health, Happiness, Knowledge and Wisdom.

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You Can "Go and Do Likewise," by Adopting His Methods.

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### HIS WATCHWORDS:

Work. Never Borrow, Lend Nor Owe.

Give if You Can. Seek Truth.

Live Truth. Love Your Neighbor.

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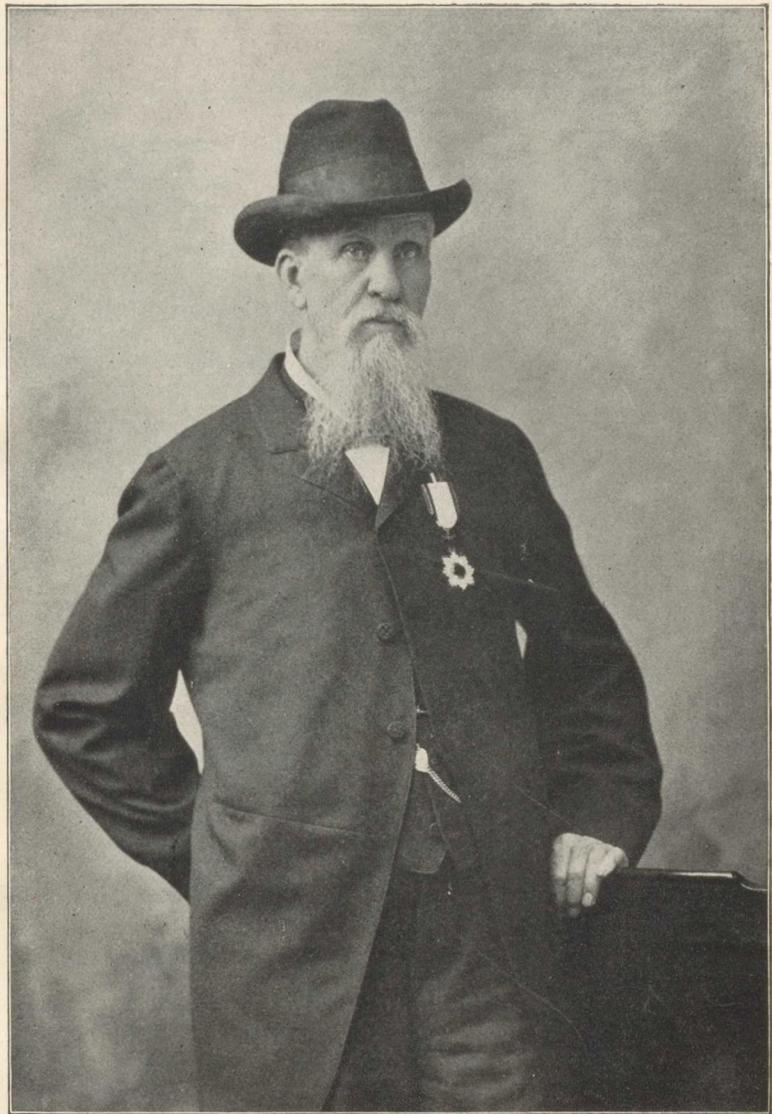
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Jos. M. Wade.

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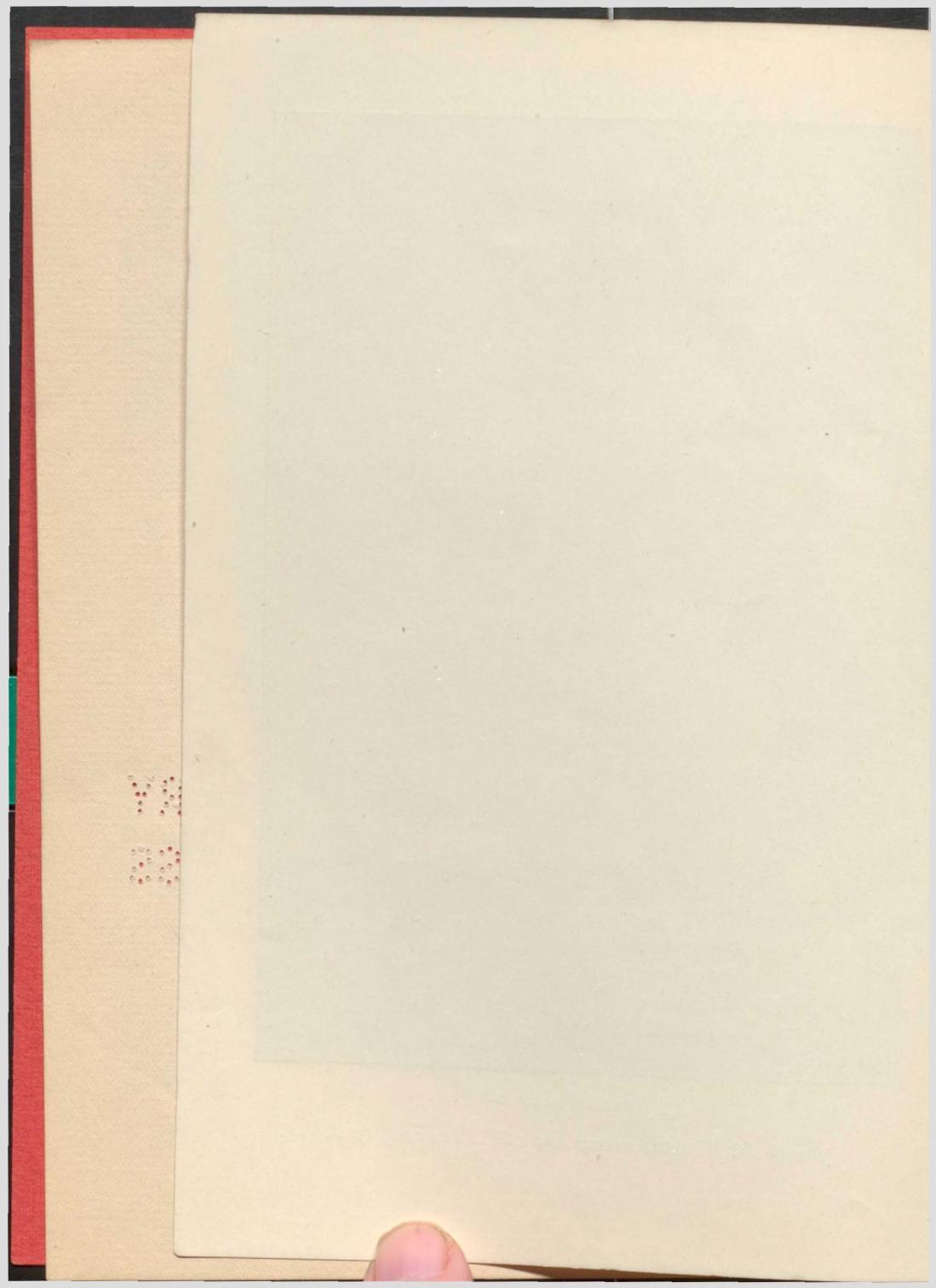
YANKEE DUTCH  
CANDY CO. LTD.

St. Paul, 1902



"WHAT'S THE USE."

*Joseph M. Wade at seventy and still in business, 1902.*



### "Unique" Wade—An Acrostic.

Undaunted by the frown of foes,  
No revenge his spirit knows.  
In the efforts of a friend,  
Quick a helping hand to lend;  
Upward lifting those who need,  
Ever found a friend indeed.

Without malice, without fear,  
Always earnest and sincere;  
Daring for the right to speak,  
Ever fearless and unique.

—*O. F. Ireland.*

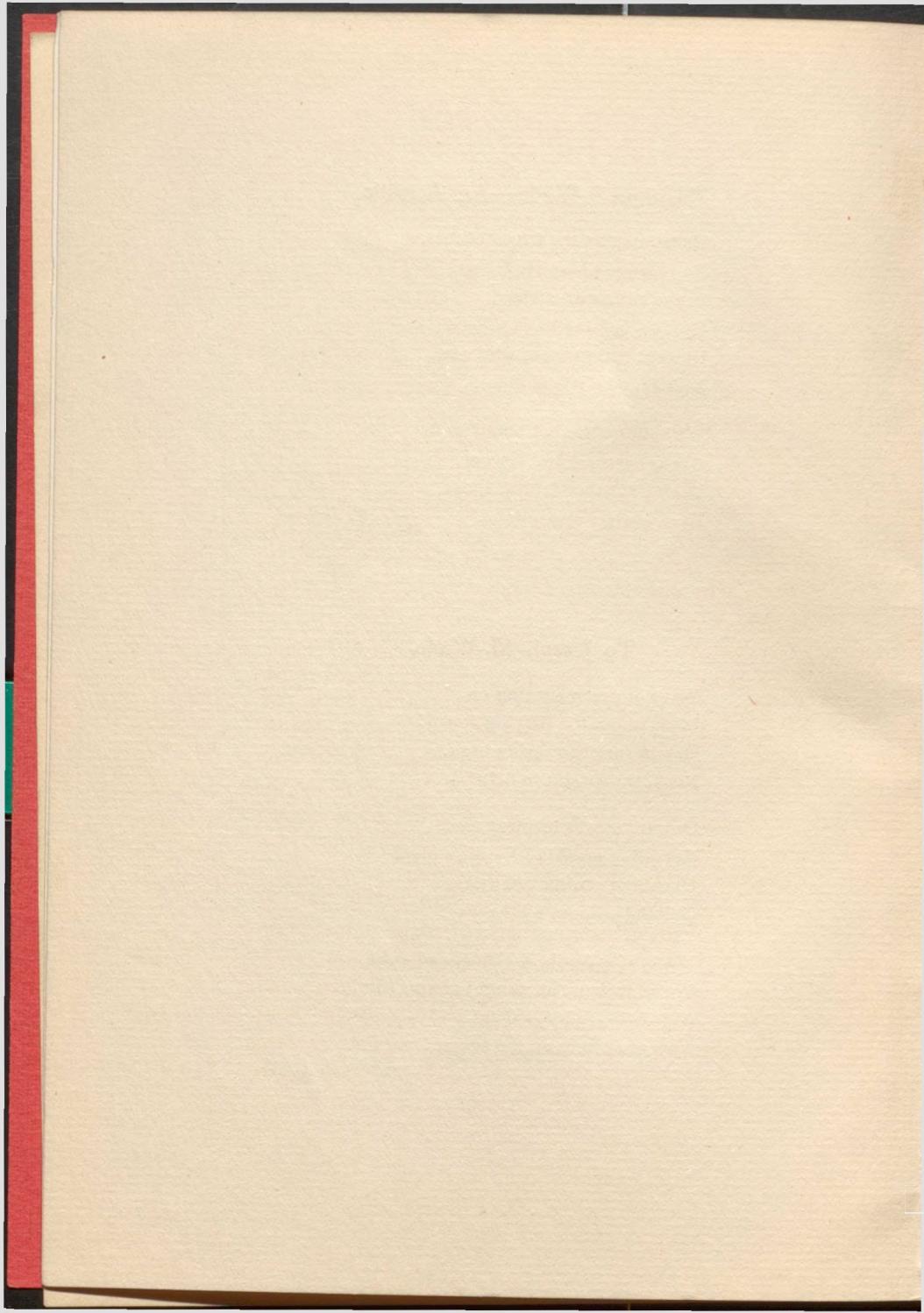
### To Joseph M. Wade.

Wave of ocean surging on,  
Blade on prairie defying storm!  
Oak in forest towering high,  
Rock, the torrent to defy!

Onward moves inspired man,  
Revealing mankind Nature's plan,  
Unrolling scroll day by day,  
Gaining wisdom by the way!

Wade, o'er depth, will float and swim,  
Wade, undaunted, naught cowers him,  
Ever doing, always there!  
Always dealing on the square!

—*John A. Lant.*



## THE FORE-WORD.

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In the midst of the strenuous business life of Boston, the most unique business man in the history of the business world has quietly pursued his unique methods of winning success for some fifty odd years. He is still found at his office every day of the year ; at seventy-one, hale and hearty, nimble and strong as a man of thirty ; happy and serene, he pursues the even tenor of his way, and no ups and downs of the money market disturb him. Read this little book carefully and meditate over it deeply to find the reason why.

Mr. Wade's ancestors were all sturdy, honest, hard-working English men and women who loved work. They and he are a direct contradiction of the oft-repeated assertion that a man cannot be honest in business and prosper. His people prospered in their day and he has prospered in his. Integrity and intelligent industry have always been the prime characteristics of the Wade family. He knew that the good of all was the good of each, and his own interests always included the interests of others.

Mr. Wade had little schooling ; did not "take" to books, but was a great lover of Nature, and being extremely diffident he retired from human companionship and made friends with all the creatures of the fields and woods. So he gained practical knowledge of Nature which was to be of so much

value to him later in life. Also he was not satisfied with the surface of things, but ever sought for the soul of creation, and he never ceased his investigations until he found what he sought.

In 1850, Mr. Wade, then 18 years of age, came with his parents to the United States. Here he began his career as a common weaver in a woolen mill, working for daily wages, without serving any time as is customary, and with no teaching became at once an expert weaver. From this he advanced until he became the leading designer of America in fancy woolen goods, and in 1864, when only 32 years of age, he was agent for a large woolen mill, receiving for his services about \$8,000 a year.

Later Mr. Wade became a publisher. He had no knowledge of grammar or the publishing business, but he had valuable information to give, and his first publication, "The Fanciers' Journal," weekly, was a success. He went about it as he did his weaving, and developed ability as he developed his work. He has written a great deal and published various journals, magazines and pamphlets, yet he says he has no use for grammar. He writes simply, concisely, and never wastes a word. He employs the comma, period and dash, and he says that is all that is necessary, and wishes the printers would not add anything to his work. He has never made friends with the colon and semi-colon, and it is to be inferred that he never exclaims or asks questions; however, he does make some quotations, and needs a few quotation marks.

"Familiar Science," "Truths of Nature," and "The Ornithologist" followed this first publication, all made valuable by the knowledge gathered from his

own personal investigations. Becoming known to the public as a publisher, he was sought by publishers of trade papers who knew of his great success in manufacturing. He became editor of the "Boston Journal of Commerce," and in 1885 he established Wade's "Fibre and Fabric," a weekly textile journal devoted to cotton and woolen manufacturing and similar industries.

The same energy that Mr. Wade put into his weaving, designing and publishing, he put into his search for the mysteries of life, and various publications have preserved in type some thousands of aphorisms, setting forth the truth he has learned, or rather the truth that has come to him in his quiet moments, and a few of his remarkable experiences. He is an arcana of knowledge and is very free in dispensing it, but few understand him. He will not cast his pearls before swine, and he must be satisfied that one who approaches him has come, not from curiosity or from simply the desire to possess knowledge, but from an earnest desire to *live it*. The three pamphlets, "Truth, or Nature's Unveiling, Wise to the Wise," are now out of print. They contained about four hundred original aphorisms each. His conversation is like his books; he makes statements, but never explains; he gives you the nut and you must get at the kernel yourself. You must also make such application of the truth you find to your own life as you are able, for he will tell you, if you ask him "What must I do?" "Oh, *I* don't know. Don't do anything because I did it, or because I said it; don't believe anything because I said it. Think it over and see what you can find in it." An interested friend in

London gathered up many of Mr. Wade's published aphorisms, poems, and other matter, and under the title of "Nature's Unveiling, a New Bible" gave it to the world. That, too, is now out of print. It is not unlikely that Mr. Wade will, before many years, retire from active business life and devote his time to the higher truth, the eternal riches that have been showered upon him as generously as his material wealth, and which he will be as desirous to share with his fellowmen as he has of his perishable riches. Mr. Wade has lived all the truth he gives to the world, and has experienced all he attests.

Many who have listened to Mr. Wade, received letters from him, or read his publications, have gone away like the "rich young ruler," very sorrowful, because of the hard sayings, then found no meaning in them and passed by on the other side, but somehow the words lingered and persisted in recurring to their minds until at last light began to dawn, and they have returned like the healed leper and blind man, blessing him for his wisdom and help.

Mr. Wade's daily life during his business career has been very simple; rising at 6.40 and busying himself in his garden or about his house until his early breakfast at 7 A.M., breakfast consisting of simple cereal preparation, an egg and small piece of bread; then taking the trolley at 7.20 to his office on Atlantic Avenue, where his mind is given to business until four o'clock, when he returns to his home and has a dinner nearly as simple as the first meal.

And he never varies his menu the year round; eats alone, considering eating purely as a necessity to be gotten through with as inconspicuously and in as

short a time as possible — allows about ten minutes to a meal ; then busying himself again in his garden or with his pen, or in receiving friends and strangers, he having a great many calls upon his time of this sort both at his office and at home ; retires at 10 P.M. Never takes a holiday, and never observes one ; never goes into society, to church or to a meeting of any kind ; never seeks any kind of recreation ; work is his recreation, and people who wish to meet him must go where he is, as he seldom leaves home. When he does, it is some business calls him.

In 1895 he wandered into the newly opened store of Amano & Co., on Boylston Street, Boston, and from that day has been deeply interested in Japan, in Japan's business affairs, in its art and religion, and in the education of Japanese students who come to this country. He is the man best known today in America to the Japanese ; he has perhaps done more than any other one person to make the Japanese and Americans acquainted ; his doors are always open to the Japanese, whether students, business men or dignitaries, not a few of which have visited him ; he is virtually America's welcome to the young men of Japan. And Japan has delighted to honor him. He has collected extensive Japanese art works, and his house in Dorchester is filled with rare and beautiful treasures, while outside he has a Japanese garden containing a large number of Japanese stone and bronze lanterns in great variety and an immense bronze eagle, a wonderful piece of Japanese art, and about fifty varieties of Japanese maples, pines and other Japanese plants and shrubs.

A year ago Mr. Wade was presented by the Pure

and Sacred Buddhist Association of Kyoto, Japan, with one of the most beautiful of the images of Buddha ; believed to be the only one of its kind in existence. A little later an honor that has seldom been shown any American was conferred upon Mr. Wade by the Mikado of Japan,—the decoration of the Fifth Degree Double Light Rising Sun. Also a diploma setting forth the service for which he received it. This decoration entitles him to audience with the Emperor.

Such in brief has been the life of this remarkable man. "The Lord setteth the solitary in families," and in this big family of the United States Joseph Marshall Wade was set, in the midst of the materialistic and mechanical nineteenth century, in the heat of the grasping, struggling, self-seeking business life ; undisturbed by sharp competition, because superior to it. He had no need to scheme, and no wear and tear of body and mind consequent on ordinary business methods ; never borrowing, never loaning, never owing, never over-reaching ; sure of results ; no burden to carry ; no laborious accounts to keep ; with a clear mind and a clear conscience, seeking to win that he might dispense for good, and, like King Solomon, in that by seeking wisdom all other things were given him ; "in the world but not of it" has lived, and still lives, Joseph Marshall Wade ; unique in history, a beacon light for all time to every ambitious young man who desires honorable worldly success ; and also to all who aspire to develop in harmony with life's laws both the material and the higher life and make them one.

For the rest, Mr. Wade will speak in these pages

for himself ; there are two ways of making money, the right way and the wrong ; and success is making money and conditions that bring happiness and peace of mind with it, and all things which enable the moneymaker to enjoy his gains. This way the author of the following aphorisms points out.

THE PUBLISHER.

*Joseph Marshall Wade's Golden Rule :*

WORK.

*His Motto :*

“ NON SIBI SED OMNIBUS.”

(Not for one's self, but for all.)

In his private office are the following maxims :

1. “ To Loan Money is to Lose Friends. We do not Wish to Lose Our Friends.”
2. “ First be Sure You are Right, then Go Ahead.”
3. “ I will Hear no Evil, I will Speak no Evil, I will See no Evil,” (illustrated by photograph of three Japanese maidens).
4. “ We have plenty of time for business, but no time to waste.”

Sketch of Mr. Wade's Business Life as Presented in a Letter to the Publisher.

BOSTON, MASS., April 18, 1903.

I have often made the statement and published the same that I "never learned anything." I am well aware how strange this will seem to those who read it. Even in school I did not learn the lessons, but copied them from the other boys. I was the only member of our family who would go to school. The rest of them would not go, but went to the factory in spite of all the efforts to make them go to school. At home I had one brother who was a shoe-maker, after the old style of making solid sewed boots. I refused to go to school after I was about sixteen years old, and I simply went on to a bench and began to make boots, the same as my brother, only they were children's boots. In a few weeks he left town and went off into another county, but I kept on making boots, which were perfectly satisfactory to the man I worked for. When I was brought to the United States in 1850, another brother asked me to go in and learn to weave. He told me that he would stay with me. He did for a few minutes; then he left me and did not come back, but I kept right on weaving. I cannot go into details, because it would fill a volume. I went to many different towns in many different States, and wove different classes of goods on different kinds of looms. I became a loom fixer just as though it was natural to do so. I was in my day the leading designer in the United States. I never took a lesson from anyone, and there

were no books or textile papers at that time. I became overseer, superintendent and agent of the largest woolen factories.

Having an intense love of nature, I left a position at \$5,000 a year and bought a farm in Pennsylvania. After two or three years I was induced to sell the farm, and bought out one of the largest agricultural and seed stores in Philadelphia and made a grand success of it. After that I bought out a bird cage manufacturer and made a success of that; also two stores which were maintained by selling pets, cages and livestock of different kinds. I commenced the publication of the "Fanciers' Journal" weekly, the only weekly paper of its class in the world. I knew no more of the publishing business than a colored man on a cotton plantation in the South, but I made a success of it. Returning to the agency of a woolen mill, I put that paper into other hands and it drifted away to nothing. While agent of the mill I bought a little monthly paper, "The Oologist." I hardly knew what the word meant, but knew all about birds, their nests and eggs. I changed it to "Ornithologist and Oologist," and in a year or two worked my way into correspondence with the leading men in that line in the United States and out of it. I made a success of that paper. I was called from the factory to the "Boston Journal of Commerce," and while I was on that paper, as far as I could use my influence, it was a good success. I left it and started Wade's "Fibre and Fabric" in 1885, which is now in its thirty-eighth volume and a perfect success.

To benefit mankind, at my own expense I published "Truths of Nature," "Occultism," "Far East" and

also "Occultism and Theosophy," all amateur magazines, so called. I published them as long as I wanted to and then discontinued them. I forgot to state that when the panic of 1857 struck the United States I bought out a custom boot and shoe store and went on the bench, doing the most important work myself. I kept this store one year and made \$250. When the panic ended I took a position as designer and superintendent of a large woolen factory, at that time the largest in the United States. I mention these things, which are only a small part, to show that it would have been impossible for me to have done what I did if I had had to learn as others do.

*The secret of attaining this power* lies in not doing, not saying, not reading, not hearing, not knowing what is not necessary for us to know. He in whom this power exists has concentration in its most sacred form. He can then see what is not visible to the physical eye, hear what makes no sound, feel where there is no substance. He lives in spirit and is as near omnipresent and omnipotent as it is possible for a spirit to attain while in the body dealing with material life as one must to live.

JOSEPH MARSHALL WADE.

## How I Won Success.—What I Have Learned and Lived.

The motive of the author's intense desire for knowledge through a life of half a century was *to give it to others*; not as advice, but as discovered truths. In doing this, material people sometimes mistake liberality in this direction for egotism, which proves an injury to them, for when the mind is fixed on the writer the subject matter is often lost. It is easier to write truths we have lived and know than it is the truths (?) we have learned but do not know.

He who understands these aphorisms must have some wisdom, otherwise there would be no wisdom in them for him.

Do as I do if you can; but few can do as I do. Do as I tell you, and you will be able in time to do as I do, and surprise yourself.

Believe not my words, but let my "works" speak for me.

Earth life would become a hell to me if I could not work *every* moment of my time. I require no amusements or company. If waking I am working at something, never idle.

The people are so used to the lies of this generation that they do not understand me.

I am given the power to answer any question on natural law man may ask, but I cannot give the questioner power to understand the answer.

It makes no difference whether you "agree with me" or not. What I have written will remain for those wise enough to understand.

Man does not create what he supposes to be his own thoughts. Great thoughts and little thoughts exist, and great minds and little minds attract what those minds can grasp.

The man who is of true value to the world neither can nor will amuse the multitude.

If anyone finds a coat in my writings that fits him and he puts it on, it is evidence of a guilty conscience, for I have not written a line intended to be personal.

All that I write I live. It is either actual experience or inspiration begotten of experience. It is intended to lift up and never to cast down.

Many of these aphorisms after my time will be claimed and credited to popular writers, but each Truth will live and will fill its mission.

Those who are not spiritual will find my writings as hard to take as advice or physic from the doctor.

While I have nothing to undo that I have written, still the work of yesterday should not be judged as of today, for each day adds to the ability to dress a truth in plainer language.

The positive always moves and controls the negative. The one truly positive man moves all the scientists and professors for ages, but they do not know it. He has The Truth, they have but truths and follow in his wake.

The object of writing books is to aid those who are behind us — just as we would reach from the top of a wall and pull up our companion.

It is not a question of how I *look* to others, but how I *live* and feel that concerns my well being "here and hereafter."

I am what I persisted in thinking I should be. What I thought I should be I have gradually grown to be.

I am not possessed by *pride*; hence when I travel I take no baggage, do not quarrel with the baggage master, do not lose check, and keep mind perfectly free for action.

He who writes what he does not live, whether in verse or prose, is no true poet.

I do not expect to be understood except by few, but I cannot resist nature, but must throw off the light, which I gather from the universe.

I find that most people are anxious for success, but to that class of people succeeding is very troublesome.

What I am writing is what lives within me. I do not offer it as criticism, neither do I condemn any one or any creed. "Ask," "seek," "knock" and it will be opened unto you.

If, when reading my writings, you judge with the external senses, they will often seem foolish to you.

The "pearls" I pick up with great care are not recognized by the vain multitude, who would trample them in the mire.

I judge no one. I care not what a man *did*. It is what a man or men are doing that concerns me. Judge not, for in judging ye but expose your mind.

My experience has been that when I offered bread I found it was a stone that was wanted. Those who ask for bread are few.

My life is my own; it concerns me only, and it is very important that I should live a true life. I am not responsible for the vicious thoughts of another.

Egotists mistake honest, positive expression in another as egotism. Knowledge always asserts itself, and never quotes another as authority.

Oh, that man could understand what I see, and what I say, as I see it, and as I say it.

I respect you now, and if you would have me continue to respect you do not trespass on my liberties, either physical, spiritual or social.

As the miser loves to add to his hoard of wealth, so does the man of wisdom love to glean wisdom, that he may give it to others.

When I am in conversation with people I can always see more clearly what is purposely withheld than I can what is told. Frankness wins a truthful person.

I did not begin to live until I died to the world.  
As I want nothing that the world can give, I am looking for nothing. I still see man fall before the tempter.

There are two people who never get my confidence : one is a prudish woman and the other a church member.

To the true all things are true, all things are good. They who live a true life are strengthened by an omnipotent, invisible, incomprehensible power that never fails them.

Wade waded through every phase of earth life for fifty-eight years and finally found what he had been seeking — the real life.

Why do I eat and dress different from other people ? Because the world's ways are the ways of death, while I am seeking the way of life eternal.

I believe nothing ; I believe no one. I am at war with nothing except ignorance. I am willing that all men should do just as they please, only they should learn to know what they are doing and not kick against the truth. If they do they will hurt themselves.

I live what I write, while some others live what I write about. I cannot write what another lives, but I can write about it.

When I smash an idol it is the ideal and not the individual that I aim at. The true man is simple in his habits and lives the law of nature, regardless of man's vicious laws.

When a person does me wrong, I do not complain of the wrong, but leave it on the conscience of the evil-doer.

Every experience in my life, whether bitter or sweet, seems to be sent to give an aphorism or a text for an article for the benefit of others.

When I deal with another and he cheats me, I feel that I have gained knowledge at a proper price, but I feel sad at my friend's sacrifice.

I watch my own unfoldment with far greater interest than I would a mummy's unrollment.

I have often left my desk and boarded a car ; why, I did not know. I went where I was needed and came back with less money, but richer.

I pray for nothing, I ask for nothing ; I want nothing that I do not earn. I seek what I want and I find what I seek. The spirit's will is done and not the animal will.

The weather is none of my business. I have never so considered it, hence never complain or praise the varying days as they pass.

My anxiety to give the knowledge I gleaned to others was so intense that I was over sixty before I realized what it meant to "cast pearls before swine."

The first half of my life was passed in fighting external things. When the change came the fight was with internal desires and evil passions.

From a child I have turned my back on all crowds, and as they gathered together, no matter from what cause, I at once looked after my own business.

I come not to quarrel, argue or persuade, but to hold the light so that others who are "seeking" may "find" what they seek.

I don't covet even the fetters that friendship or "love" may bring.

I do not expect all whom I have befriended to speak well of me.

It matters not what your opinion of me may be, for it is no concern of mine.

I never had an ideal for anything ; give me truth, 'tis all I ask. I never had a theory, an idea or an opinion in my life.

They who are too indolent to crack the shell will not reach the kernel of the nut.

When we have purified ourselves we cannot do an impure act.

The writer of these aphorisms has seen the last illusion pass away. At this writing he knows of no possible temptation ; and that is contentment.

People are so used to the writings of men on the speculative plane, who know not what they write, that they cannot discern *The Truth*. They cannot know that a man can be infallibly honest and above worldly temptation.

We cannot teach what we do not know ; we must have cleared our own path before we can show others the way we have trod.

A wise saying is wise only to him who understands.

Whenever two men differ, ignorance is the cause of the difference, for those in whom truth is manifest cannot differ.

Seeking and getting money, no matter how much, is not success. Success is in so living that enough money will seek and find us for our daily needs.

Whatever man is compelled to produce for another shall prove an injury to him who holds the rod.

An unbusiness lady said to me, "I don't have much business, so it don't matter about business rules." This condition is the beginning and the end of failure.

It is when social and financial storms overtake us that men become reckless of the rights of each other.

There cannot be an obstruction that does not bring instruction with it. It was an obstruction that caused me to write this.

We often hear of "borrowing trouble," but people borrow success just as often, and both are doomed to disappointment because it is only in the mind.

Things that are sold cheap are generally cheap things.

When friendship is taken into business, either friendship or business must suffer.

It would be better to buy less than buy things we do not need.

Never seek passage or engage for cargo in a sinking ship. Those who understand this will not be cheated out of their money.

It is more profitable to have been born poor than to have been born a millionaire.

There is a vast difference between the man who is honest for policy or pay and the one who is born honest and could not be dishonest.

No man can succeed at a business until he has familiarized himself with the tools pertaining to that business.

'Tis well that some men are blinded by their own folly, otherwise they would die of despair.

He who wastes time repining over his mistakes of yesterday will be too late for tomorrow's business.

In earning our living by the sweat of our brow we must either hold the plow or drive, or someone else may pick the fruit we grow.

Doubtful legal schemes open the door for doubtful illegal schemers.

A business man's "scheme" is an attempt to get something for nothing, which if secured will always destroy the schemer.

Whatever of value we take from another by force or sharp practice, contrary to natural law, does us no good and is again given to the victim in an occult way. This action is not perceived by the material senses.

A bad person does not desire the friendship of good people, except so far as he can prey upon them; in this he is blind to his own interests.

Folly becomes reckless when criticising success, for success is above all criticism.

When a man has got the courage to say "No" and "I don't know," he is out of the mire of doubt.

Idleness turns the brain into a "devil's" congress to devise mischief for idle hands to do.

The time spent "crying for spilled milk" is lost.

Borrow no trouble of the morrow, for we know not what a day may bring forth. "Trouble" is but a way to greater good.

Headlines in newspapers are bait lines.

I make no coat for another, neither do I condemn anyone for what they do. I simply state the truth; if someone feels hurt, they are in the wrong.

He who does not own a home at thirty and works for another is not a success.

"Co-operative home" is a misnomer. It should be called a home for the discontented. Self-reliance builds its own home.

Every well directed, patient effort of man brings its own positive reward.

Some people "lose their heads" by success, and some lose their heads even by *promised* success, which never comes.

If we do anything for personal gain we must not repine if we meet with personal loss, for there is no certainty in selfish desires.

Never force business but go after business in a forcible manner. Let the world know that success is within you.

It is selfishness to be thankful only for what we believe to be *good* for us, for no man has the power to tell good from evil, which is the forerunner of good.

If you are a failure, don't waste time arguing with one who is a success. Criticism can only be aimed at failure, but never at success.

*An early start.*—A man would be more likely to find himself famous if he did not sleep too late.

*Confidence.*—He who desires to learn a thing and feels sure he cannot will rarely succeed. I personally never learned anything because I have no desire to learn. Knowledge finds itself in me. General apathy draws neither rations nor a pension.

*Fortune.*— So long as men seek “fortune,” so long will they find misfortune. Nothing happens by chance ; whatever is, a cause can be found.

*Concentration.*— If we would succeed we must concentrate on one thing. If we would attract a busy man we must condense.

*Good will* of others is capital ; hence gaining the good will of the greatest number is the greatest riches in material life.

*Inventions.*— The future of things is in the air, and he on whose brain it settles is an inventor.

*Adversity.*— He who has never known adversity but half knows the world.

*Reason* comes to some ; others have it driven into them by adversity.

*He who has not succeeded* cannot teach others to succeed. Unsuccessful men are ever ready to teach men how to succeed.

*True helpers.*— Those who teach The Truth require no capital, therefore there can be no thieves nor defaulters among them.

*Most effective.*— A kick has more effect than wishing ; wishing is the lazy man’s prayer.

*Ingratitude.*— Some men soon forget the bridge that carried them safely over.

*Mind your own business.*— He who knows nothing of other people’s business is well-informed of his own. The man who minds his own business is always rewarded by that business.

*The earth for all.*— The earth was created for all men and not for a few men.

*Vacations.*— Don’t take a vacation this year, but look sharp for the coming business.

*He who overreaches* is liable to fall, and especially in business is he liable to fail.

*Be careful.*— If you carry more sail you must carry more ballast.

*Position.*—No position can uplift or degrade a man, but the man can uplift or degrade the position.

*Offences.*—An offence given to another can never be defended on any ground whatever or retracted by an apology.

*Before we can rule others* we must submit to be ruled, and be able to rule ourselves.

*Concentration.*—It is a well-known fact that he who minds his own business and concentrates his efforts on that business is bound to succeed, though money-getting is not the greatest test of success; while he who spends his time trying to hold other men down will fail every time.

*Avoid defeat.*—He who is rich, haughty and proud brings upon himself troubles without end. He who is harmony within himself can never be defeated by man, circumstances or conditions.

*A successful person* has not time to advise and coach others to success. When a person seeks help of another and is not permanently benefitted, the help given did not fit the case.

*The kicker.*—The horse that stops to kick does not win the race.

*Seek within.*—If success does not come to us from within ourselves it will never come from without.

*Be just and fear not;* wrong not others for business gain.

*I think.*—I don't say "I think" and only think that I think, but *I do think*; hence few mistakes.

*Opportunities* to do good are brought to us by unseen powers. We cannot make them at will, and we should never let such opportunities pass.

*Criticism.*—No man is capable of criticising another unless he is superior in the line criticised. Hence in nearly every case a critic writes himself an ass.

*The fool.*—If you are familiar with the fool in private, he will be familiar with you in public.

*"Where there's a will there's a way."*— The will and the way are as surely together as two balls fastened by a chain. Think it over.

*Experience.*— It is necessary to get experience, but it is not necessary to make a business of getting it.

*The straight path.*— He who would succeed must not look to the right or the left, but do faithfully the work of the hour.

*Forge ahead.*— He who would succeed must keep reaching out for that which is just beyond his reach.

*Friendship.*— There should be no friendship in business, and as little business as possible in friendship. Cash business between friends is the only safe way.

*Too many cooks.*— Two or more captains will sink a ship, and two or more managers will destroy any business.

*Health.*— An active business condition brings with it bodily health and activity to those who have not destroyed their own constitution.

*Slow and sure.*— A business that is quickly made has but a slender foundation and is easily upset. It is the business that is a long time in building that rests on a firm foundation and is enduring.

*Masters.*— If we would succeed in material things we must be master of circumstances and not allow circumstances to be master of us.

*Neglect.*— The neglect of an accepted obligation is as much of a crime as theft.

*Improvement.*— So long as we admit that there is room for improvement, so long shall we improve.

*Bookkeepers.*— Don't trust the bookkeeper too much who uses an ink eraser.

*Being anxious to do much business* begets love of speculation. Love of work begets a love of cash payments in trade.

*Borrowing.*— It is a greater crime to borrow and not return than it is to steal outright.

*Harmony* is essential to success in all things.

*Knows it all.*—The man who thinks he knows it all and does not change his mind can learn nothing.

*Enthusiasm and self-preservation* do not travel the same road. Do nothing when seized with enthusiasm. Wait until the enemy has left you and calm judgment has taken its place.

*Too many irons.*—Don't put too many irons in the fire at one time; some of them may burn. Concentration on one's business more surely brings success.

*Choosing.*—We should never allow the troubles of the day to warp our judgment in deciding on a line of business.

*Look ahead.*—Keep your face toward the morning. Do not live in the past. Salvation is not behind.

*Dependence.*—While we are dependent we cannot live independence; while we are servants we cannot live freedom. This applies to material life only.

*Hustling.*—Whatever business you get from hustling that justly belongs to another will prove an injury and not a blessing.

*Mind the helm.*—If you would be successful in business you must either keep your hand on the helm or your eye on the helmsman.

*Never buy or accept favors.*—A favor bought or accepted often proves a curse and never a blessing, because a larger return is usually expected.

*Averting trouble.*—We cannot avert trouble when we have called it into existence, but we can meet it and then destroy much of its power to injure us.

*Complaint.*—We should never so act that another with whom we are doing business is put to the necessity of complaining of our injustice. "Be just and fear naught."

*Difficulty.*—If you get into a difficulty get out of it in the quickest, best way possible. Do not quarrel about the cost, but get clear of the difficulty.

*Information.*—If I wanted to become a tramp I would seek information and advice from the most successful tramps I could find — those who had become noted as tramps ; and if I wanted to be a failure in all things I would seek advice from men who had never succeeded — who had never accumulated any property. If I wanted to succeed in all things I would look about me for those who were a success —who were succeeding. Then if I could get into their surroundings I would consult them when I could get a chance and imitate them as far as nature would allow.

*Promising youth.*—A boy who is to become one of the world's great philosophers will begin by putting his mind on one thing ; white mice, for instance, or a pair of pigeons. Such a boy will grow step by step.

*If we would succeed* we must perform without promising.

*Happiness.*—Those who own the least and are satisfied with what is given them are the happiest people. Wealth is a heavy burden to carry.

*Never despair.*—Seek the highest, and when one door closes another will open.

*Needs.*—Man needs but little here below, but “wants” a fearful slice.

*Vice and virtue.*—To water the cow is an active virtue ; to water the milk is an active vice.

*Lawyers.*—Don't get the impression that your lawyer is your best friend because he assures you that you are a good man and your opponent is a bad man. Seek counsel from wise men, not from your lawyer.

*Vacations.*—“Vacations,” “change of air,” “change of scene,” etc., are all children of discontent, and are only necessary to the discontented. He who loves work needs no vacation.

*Improvement.*—No matter how well I may do a thing today, there will be a better way of doing that thing tomorrow.

*The great need.*—Reason, not belief; charity, not bigotry; work, not alms, is what people need.

*The dog* that hunts slow finds the stone that his master threw.

*Neglect.*—The man who lets his garden fence rot down must not worry when the pigs get in.

*Union.*—In material things union is strength for good or for evil.

*Good.*—In no way can good reach man except through the spirit in man. Outside of the spirit man carves his own destiny and must not complain if he makes bad work of it or even spoils the material.

*Gaining knowledge.*—Wise men learn from experience and profit by the failure of others.

*A difference.*—There is quite a difference between what we want and what we need.

*Not much difference.*—There is not much difference between meddling with a man's business and meddling with a man's property. If we do one we are likely to do the other.

*Other men's capital.*—When men start business on other men's capital they seldom succeed.

*The future.*—The man who is not living right should not seek to know the future. He who has the truth will know the past, present and future.

*Treatment of others.*—We should treat those below our station as we would have those above our station treat us.

*Excel.*—It is wiser to excel other men than to waste time condemning them.

*Justice.*—He who wants his own rights respected must begin by respecting the rights of others.

Just in proportion as a man departs from principle in dealing with his fellowmen, just in that ratio will he be punished.

*Knowledge.*—Know thyself, for with the knowledge of self comes health and necessary wealth.



"I WORK AND SEEK 'TRUTH.'"

*Joseph Marshall Wade as a designer at eighteen years of age.*

#### Weaver Jo.

Clack, clack goes my picker stick  
As I whistle and I sing;  
Sitting on my filling box  
As happy as a king.

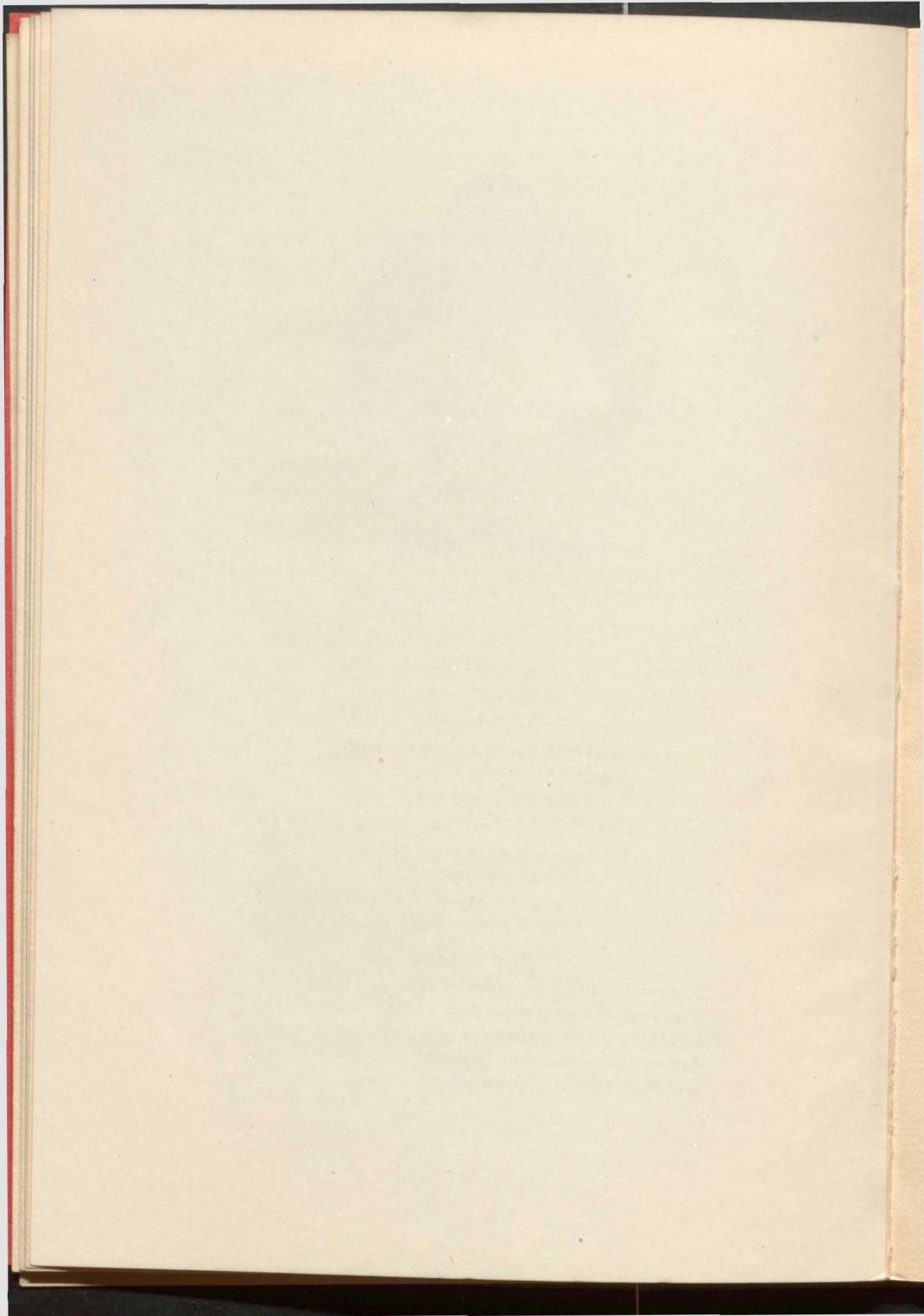
My loom is always running  
And I am never sad;  
Where will you find a happier one  
Than Jo, the weaver lad?

—D. C. C.

#### The Voices.

Nature, joined by the spirit of light and love,  
Plans not in vain; go on brave soul,  
I hear them say; be true to self—that paves the way,  
And spurn as dross the gold that shines,  
To tempt your soul from spheres divine.

—J. M. Wade.



If a man is in truth possessed of occult knowledge, there is nothing in the material world that can get the best of him.

*Power.*—As we gain occult power we lose all fear ; when fear is lost there is nothing to fear.

The secret of mortal power lies in not desiring pleasure.

*Nature.*—All my investigations bring me to the heart of nature and bring me repose.

Nature's great secret is hidden in little things.

### Work.

*The happiest life* that ever was led was by the one who to work was bred.

*He who works* without ceasing or without desire of gain, gains supreme power in health and wealth.

*Success* comes from hard work ; success which comes from scheming dies young.

*Take what comes.*—The task that is given us we should do with all our might and not repine because power is withheld that we think is our due.

*He who is a poor servant* never will be a good master.

*Labor* is the only thing that brings contentment ; wealth cannot do this.

*Work*, but don't be "worked."

*Dislike of work.*—In proportion as a healthy man dislikes work will he be likely to seek pleasure and self-destruction.

*Work wisely.*—Whatever we do should be done wisely, then it will be well done. "What is well done is twice done" for it has not to be undone.

*Love of work.*—He is happy who hurries to work and works faithfully while at it and leaves it with regret.

*Power.*—It is what we have and not what we spend that makes us a power in society.

*Want* passes the busy man's door.

*What makes a nation great* is well-paid and well-fed working men.

*He who trusts to luck* will never be lucky. It is the man who does the right thing at the right time who is lucky.

*To think* is to grow mentally, and perhaps develop spiritually.

*He who rises* in the material world without taking those about him with him, will have a frail tenure. He who rises by destroying those about him will fall.

*If we seek* to make trouble for other people we will find lots of it brewing in our own door yard.

*Material life* is one great game of chance and speculation, while the occultist life is a certainty, being a knowledge of divine law.

*He who fails* in business lives on the earnings of others without their knowledge or consent.

*Works.*— Wise men know other men by their "works" and not by their words.

*Idleness.*— "An idle brain is the devil's workshop."

*Willing workmen* like their employers; shiftless workmen always have "mean" employers.

*Necessity.*— No work is a "work of necessity" that is done for gain.

*Friends.*— If you would keep friends work for them, don't "work" them.

*Fireworks.*— The man who works hard for his money and pays his debts does not burn his money in firecrackers.

*Teacher.*— A man cannot be a proper teacher of the "word" who does not earn his living by the "sweat of his brow."

*By the sweat of thy brow.*— Any man who seeks his living otherwise than by the "sweat of his brow," i.e., by honest industry, does not obey the law of nature.

*Heroes.*—There are no greater heroes than the bread earners for a family.

*Poverty* is the mother of health and large families.

*The true man* neither commands nor obeys. His employer knows his will, which is law.

*The man* who minds his own business knows not what is transpiring that does not concern him.

*Servitude.*—There is no man-servitude but what is sought by the servitor, for one cannot enslave another if that other is not weak or willing.

*The light burden.*—He who works cheerfully and pays promptly for what he buys carries a light burden.

*Work* is the savior of society, and those who do not work degenerate and finally disappear. Where there is no labor there is no progress. Labor properly applied solves every problem ; it captures all forces.

*The clock* is the only thing that strikes while the hands keep working.

### Time.

*To be amused*, entertained, is to have our time killed. I have no time to kill ; I find the days and years too short to fulfil the task allotted me.

*A man* can live only in the *present*, and a wise man makes the most of now.

*Time.*—I can do but one thing at a time ; I must give that one thing all my attention.

*Take time* for each thing you do, and do it well.

*The uncertain business man* is a time thief who steals the time of other business men.

*Prompt correspondence.*—A prompt correspondent is a jewel in the eyes of a business man. Delays are dangerous.

*In the race* for life, never turn to see where your competitors are. The moments wasted in turning may prove fatal.

*A necessary defence* to one may be an offence to another.

#### Time to Start.

“The man who tells you that some fine day,  
When things get shaped around,  
He’s going ahead in a wonderful way,  
At the rear will often be found;  
For he who sits him down and waits  
For a better time to move,  
Will never be favored by the fates  
In getting out of the groove.

“Don’t wait for a better time if you  
Would rise to the higher plane,  
But start for the thing you have in view  
Ere the sun goes down again.  
The man who waits for a fairer day  
Is always at the rear somehow —  
If you have any thought be up and away,  
The proper time to start is Now.”

#### Necessity.

I no longer go anywhere not necessary to go. I no longer do anything not necessary to do, for it is a waste of time to learn what it is not necessary to know. I no longer say anything not necessary to say, nor think what it is not necessary to think.

Sufficient, which is the necessary, is the greatest wealth. Too much, which is the superfluous, makes a man a slave.

He who wants nothing but what he can earn is a happy man.

The necessary brings good, the superfluous brings evil.

He who is driven by necessity to do a thing recognizes no law that would prevent him.

He who would be happy should never spend a dollar until he has earned it.

The only true wealth is not to want.

The man who is always too busy working to spend money, is bound to get much money.

It is right to seek comfort within our reach, but we must never seek luxuries in any form. Ambitious desires must be kept in check, or, rather, they should not exist.

Separate your real wants from your imaginary wants, and you will begin to see the difference between the demands of the head and the heart.

"God helps those who help themselves," but he never helps those who spend more than they earn.

Never make a purchase without consulting the contents of your purse. In other words, pay cash.

He who stops at necessity is a god ; he who seeks the superfluous is a fool.

He who spends more than his income will find lots of trouble in the end.

We should learn economy by observing the extravagances of others.

What one man wastes would be a fortune to another.

Experiencing regret does not pay the debt ; honest effort is more cheering.

Many a man lives on a dollar a day, and that perhaps is the reason why he is good.

Be thankful for what you have got, and do not worry over what you think you want.

The man who is content with a little is far richer than he who covets much.

Nature knows no waste ; hence to waste is to sin.

#### Nothing Lost.

No labor of our life is vain ;  
The efforts of an idle hour  
Hold fast within its idle grasp  
The shaping of a new born power.

### The Deity.

To me the deity divine  
Lives in each earthly form;  
Bright as the gifted ones that climb  
To heights above the storm.  
  
The tiny things, with wings of air,  
Or worm that seeks its evening meal,—  
All stars of Deity, and share  
The glory a Deity reveals.

### Self Conquered.

I have found a realm where I am king,  
King of the powers on land and sea,  
Holding the reins that, governing  
The human passions, make one free.

### Seek Truth.

Seize upon Truth wherever found,  
On Christian or on heathen ground,  
Among your friends, among your foes,  
The plant's divine where'er it grows.

—J. M. Wade.

### Money.

*The way to get rich* is simply to resist being a fool,  
for the fool spends more than he earns.

*Caste* in all nations comes with the love of money  
and power.

*Health and wealth.*— When God manifests in his  
temple—man, the result is industry, health and wealth.

*Ability* being equal, concentrated effort always wins.

*Slips away.*— Money slips out of the fingers of some  
people easier than the feet of the wise slip on ice.

*Reason and riches.*— Great poverty cannot reason,  
great riches will not reason. He who is poor in spirit  
with plenty, can and will reason.

*Wealth.*—The getting of wealth makes of some men fools, who in their folly become poor.

*Inherited fortunes* demoralize and destroy those who inherit them.

*Marrying for money.*—He who marries for money barters away his liberty.

*Used properly*, money is our servant and does our bidding. If we hoard it, it is not only our master but a tyrannical one that enslaves us.

*The almighty dollar.*—Modern Christians give seven days to the getting of the almighty dollar and forget the “All-Mighty.”

*While fortune smiles* add a little to your bank account.

*A difference.*—There is quite a difference between earning money, making money, and getting money. It covers honesty, speculation, and robbery.

*A swindler* is a useful member of society ; he is a teacher.

*Poverty* is a crime punishable by distress and hard labor.

*Love of money.*—To get money more than is necessary for our wants is idolatry.

*A just compensation.*—Whatever is obtained without a just compensation will again pass away without an equivalent being received therefor.

*While the poor man* would like justice, the trust magnate is offended when justice is mentioned.

*Scheming.*—I have lived seventy-one years and never spent a moment scheming to get a dollar.

*Speculation.*—The love of money begets speculation, ending in a living death, while the love of labor or business, with honesty of purpose, brings health, wealth, wisdom and long life.

*When man finds* his interior self he ceases to waste time scheming to get money ; he is then content with the necessary.

*Labor.*—Money earned by labor is most valuable. It should never be used in speculation ; the losses far outnumber the gains, and money gained by speculation is never a blessing.

*Easy.*—I know of nothing easier than to become wealthy. Be industrious, practise economy, spend less than you earn and invest judiciously.

*Money secured* by any person otherwise than by the “sweat of the brow” will not bless its possessor. We cannot become wise until we have been foolish and punished for our ignorance.

*Power of money.*—Money can only buy material things ; it is of the earth and has no part in eternity.

*He who finds nothing greater than wealth or fame* has spent his earth life all in vain.

*Well-fixed.*—The mature man who is not well fixed financially is not wise and cannot teach wisdom. Even the squirrel prepares for a long winter.

*Cash.*—He who begins life by buying nothing that he cannot pay cash for will be truly independent, a happy, contented man, and will never be without money. The secret of this is, he has learned not to want what is not necessary for him to buy. I do not teach young men what I do not practise, for I never spent a dollar in my life, since I became of age, until I had the dollar to spend. People are robbed of their independence and happiness by being honey-combed with debt.

*Bonds* are not money. They act on our industries as do a chain and ball on the leg of a prisoner.

*He who fails* in business is a robber. No man has a right to risk another man’s money in business. The man who is a sure success does a cash business. Recklessness is begotten of borrowing.

Unto him who gives in unselfishness to benefit others shall be given.

If a giver looks for thanks for what he has given he is but a lender.

Be generous ; give liberally of your income, but select those with care to whom you would give. Giving is not all ; we must give wisely.

We can give nothing to a man who has found *contentment*, except it were possible to give him a new truth, or give him solitude.

Selfishness is afraid to give, and soon discovers that nothing is given to it. Then it condemns others for the result of its own doing.

We can give nothing to one who is perfectly content ; to give such a one material things is to cause pain, and no wise man would do that.

*Debt.*—Look upon debt as you would on a calamity. The moment you look upon it merely as trouble-some you are on the way to sure ruin. Slavery and indebtedness always keep company.

If it was not for "bad," designing people who scheme to get our money without giving an equivalent for it, we would all become fools. Rogues teach us to be wise.

Those who love worldly wealth can be seduced by worldly wealth ; hence in materialism "every man has his price."

The price of material wealth is a living death. The struggle to get it destroys the material body, the struggle to retain it destroys the life and pollutes the soul of its possessor.

The *love* of money is the food of selfishness, hence "the root of all evil." Money is a blessing in the wise man's hands.

The love of money is so intense in the present age that we destroy the business that would produce it and kill the goose that lays the golden egg.

Make no speed in getting rich, lest dishonesty trip your footsteps.

He who loves money and secures the object of his love hugs destruction without knowing it.

Never do for the sake of gain what you would not do for the sake of duty.

The love of money is indeed the root of all evil; it poisons the mind, drives out virtue, honesty and even affection. Not the money, but the "love" of it.

Money may bring the greatest of blessings. A man may love money and never see a dollar, and yet the love of money will destroy him. As the love of money is the root of all evil, so idleness is the mother of all vices, while work and economy will bring all the blessings man will need.

We should not cry for what we can help, and there is no use in crying for what we cannot help.

Material men keep their minds on the dollar and lose sight of the principle that would bring the dollars without seeking them.

He who seeks wealth and honor wastes his time, while he who seeks *wisdom* gains with it wealth and honor. For does not the greater contain the lesser?

He who keeps from another that which should be his, whether it be money or knowledge, is a thief, though he never possessed the article kept from him.

Only a fool will multiply words either on the rostrum or in the pulpit. Words may earn money, but money so earned will destroy those who secure it.

Accumulating gold for the love of it is positive evidence of human slavery, for sufficient unto the day is the evil thereof.

All who are in business for the object of money getting are in slavery to money.

Those who seek you for your money will do so expecting to find a fool at home.

The divine shrinks from that which is tainted with the "love of money." True and eternal greatness is found only in God.

My life is not a success in that which I have gained, but in making that which I would not sell for millions.

It is better to have been a fool while young than to have been born a millionaire, for he who was a fool may become wise, but he who was born a millionaire never can.

'Tis better to handle less money than handle so much not our own. In handling other people's money we are doing that amount of work and accepting the risk for nothing.

It is better to handle less money in a smaller business than to handle money not our own in a larger business.

The man who has not found contentment is always poor, because gold is not a factor in making a man rich. A man is never rich until he wants nothing.

Sufficient, which is the necessary, is the greatest wealth. Too much, which is the superfluous, makes of man a slave.

Money may be used as a universal passport to everywhere except happiness, and as a provider of everything except contentment.

Property would seldom be destroyed by fire if insurance did not offer a premium on carelessness and dishonesty.

Every trouble in life comes through the selfish struggle in money getting so that we can make a vain, deceptive show to seem what we are not—a rotten nut, as it were.

He who has wealth and is not generous will find his wealth taking unto itself wings; for generosity is an antiseptic which preserves wealth.

Many people are like the "prospector" who finds and locates many mines and works none. They find learning, but never utilize it.

What fools these creditors be, for wise men are never creditors.

Many of the people I meet are digging deep for dross, when gold lies on the surface.

We only go through life once ; therefore we should make good use of each day, for we cannot make a fortune and lose it and go back to the same business and make another.

He is a dirty man who defileth his own nest, and a fool who pollutes the spring from which he draws his supply of water.

Make no rejection however the seeming, for that which you reject today you may from necessity gladly select tomorrow.

Insurance is a mutual consent to rob each other under certain contingencies, which are carelessness begotten of a possible premium, causing great waste.

To raise the wages of the man who spends his entire earnings, is putting an additional load upon his shoulders.

He who chases the dollar is blind to passing events. He sees not the quicksand under his feet or the storm brewing overhead.

To pay in advance robs a man of his desire for exertion. It turns an honest man into a dishonest one. It is evidence of poverty or dishonesty to ask pay in advance.

If we take chances we must expect to get some blanks. In proportion to the chances we take will our losses be, for we cannot win all the time.

Money earned by labor is the most valuable. It should *never* be used in speculation, for the losses far outnumber the gains, and money gained by speculation is *never* a blessing.

*No woman* should seek advice as to the investment of money from one who is not a perfect success.

*A gambler*.—The man who owes money, or has money owing him, is a gambler. Any departure from actual cash transaction is gambling.

*Security*.—Be careful, otherwise you may find yourself selling good money on credit without security.

*The eagle.*— Some people will squeeze a cent until the eagle on it not only squeals, but bites.

*Quick pay.*— He who pays cash is master of many people, for all are anxious to sell goods to him at the lowest price.

### Borrowing.

Few people want the wisdom that will keep them out of trouble ; they prefer the fun of getting into trouble and then asking for money “to get them out,” but really to keep themselves in.

The man who cannot borrow anything else can borrow trouble.

*Keeping friends.*— If you want to hold your friend, don’t trust him.

Even money made with other people’s money (borrowed) is not ours, and will not benefit us in the end.

Better by far keep out of business and work for another than go into business on a borrowed capital.

*Generosity.*— The man who don’t intend to pay the price borrowed can afford to, and does, offer to pay a high rate of interest.

’Tis he who lends money on positive security who gets rich, and never the borrower.

No wise person will borrow money from a friend (?) to pay a debt with in business.

As a rule extravagant people are poor and are dangerous friends because expensive to would-be friends, ever seeking to borrow.

They who would borrow money without real security should look around for a fool.

If you must have friends select those who never spend as much as they earn, for they are not likely to become borrowers.

Giving never made a wise man poor; robbery never made a bad man rich; prosperity never made any man wise.

There is no one so ready to condemn the lender of money as the borrower when the evil day cometh.

If you have a friend you wish to lose, borrow money from him and let him understand that you are liable to call upon him at any unexpected time for another loan.

If your principle is good enough to keep you from borrowing, it will protect you when a borrower comes to you. A lender is an offender. A borrower is a sorrower.

If you wish to help others, first save yourself.

I depend on myself, you depend on others. I am success. Money never failed to come in time to pay all my bills.

Give money to relieve absolute necessity, but never where it is not needed. Be very careful how you loan money to him who has saved nothing.

Until I learned to say "No" it mattered not how large my earnings were, for there were always good, well meaning (?) people who thought to borrow but forgot to return.

Men of a kind are always of one mind.

### Trade.

We must protect ourselves from ruinous competition, but we must not destroy competition.

Competition in honest goods is the life of trade, and competition in cheap goods is the death of trade.

If you seek the golden fleece, young man, keep an eye out for the golden fleecer.

*When industry and economy go hand in hand, prosperity and plenty bring up the rear.*

*Reciprocity* is fair exchange according to value, and not equal exchange.

*The New York Stock Exchange* is a place where bulls and bears play with asses.

*The inevitable.*— If we do not grasp the inevitable, the inevitable will grasp us.

*The nation* that would become great must make trade with other nations easy.

*Tariff* is trade interference. What do we gain by obstructing trade, and to what extent is it wise? We should be reaping the benefits of "protection" now for we must liquidate its penalties later on.

*Trusts.*— It is not the trust that we should object to so much as the abuses that have crept into the management of trusts.

*What the people want* is a paralyzed sugar trust which will give us a pulverized sugar at its value.

*Profit.*— A high rate of profit exacted will not attract a large number of customers. Good goods, small profits, bring quick returns and wealth.

*Cash.*— He who pays cash keeps the staff in his own hand; but he who borrows gives his staff into the hands of the enemy.

*Trading in the stock* of stock companies is the curse of the age.

*There could not be a money power* if the producing classes did not furnish the money.

*Persuasion.*— Business secured by persuasion is not solid and satisfactory. A competitor with greater persuasion will take our customer.

### Talk and Silence.

Do not talk, act.

The acts of a God would be impure to the impure minded, and folly to a fool; hence the wisdom of silence.

The moment you discover you are not listened to, cease to talk.

If we spoke only the truth and talked truthfully of others, how silent we should be!

A silent man does not have to swallow his own words ; to avoid this, it is best to keep silent when there is nothing to say.

Silence is one of the greatest of virtues. Silence is the truth, hence it is even better than telling the truths we know.

'Tis better not to dispute with a bad-tongued neighbor and a skunk, unless prepared for unpleasant consequences.

Man often speaks when not spoken to, and wonders why he is not listened to. If we wait patiently until we are sought we will be attentively listened to.

The loose tongues of friends have done me more injury than the evil tongues of the unjust. Thus we learn the wisdom of silence.

Silence and attention are evidences of wisdom, for only the wise listen.

Those who are pleased with their own prattle seldom learn much.

The more spiritual one becomes the less desire he has for unnecessary talk.

I desire not to hear the man talk who wants to talk. It is the silent man I want to hear. It is as the empty and the full bottle.

Many people are so anxious to talk that they do not listen ; hence do not learn from what is being said to them.

Controversy and contention are of the intellect, never of the spirit.

George Sloan, a friend of mine, lived 68 years, and his life was a failure because he talked of everything, talked continually.

I know of no better virtue than minding one's own business and giving the tongue a rest.

Spoken words are materialized thoughts.

He who uses his wind in talk has but little to use in work.

No matter what the provocation may be, the least said the less will be the regret, for a wise head controls what would be an unruly tongue.

Time devoted to talk is lost to business. Actions speak louder than words.

Those who want peace of mind should talk about things and not about persons.

Resolve to study the art of keeping your mouth shut. It is a fine art, a very fine art, and few there be that learn it, as many a slandered soul has proved.

Long years of experience bring brevity of expression.

I would doubt the statement of one who stoops to abuse in argument.

Some people say what they think, and then think what they say is true.

Fools talk about nothing ; dogs bark at the moon and asses kick at straws, but the wise man speaks only when it is necessary.

Weigh well every thought and guard well each word, for a word once spoken, even in solitude, can never be recalled.

Learn to keep silent and to listen. We waste our own time and another's time when we talk at a time when we should be listening.

Should you be in company with one who has knowledge, listen ; don't talk, except to question in drawing out that knowledge.

A listener is always a learner. The act of listening is the act of seeking, and he who seeks in spirit surely finds.

A braggart works chiefly with his mouth.

Those who tell all they know, seldom know anything worth keeping.

Only a fool will multiply words, either on the rostrum or in the pulpit. Words may earn money, but money so earned will destroy those who thus secure it.

### **Patience.**

Have patience ; time never carries an anchor. Everything comes to him who waits, or the time comes when he does not want what he did want.

Patience, meekness and humility are sure safeguards of the soul, and with industry will bring worldly wealth.

Patience brings us what is justly ours.

Time works wonders and patience is the highway to them.

Seeking for patience is more profitable than seeking for great riches.

Be patient, for it is not wise to desire now what will come in the natural course at the proper time.

I should consider myself weak indeed could I not tolerate in patience every other man's intolerance.

Patience is one of the greatest of virtues and brings its own reward, while impatience and the penalty go hand in hand.

### **Desires.**

Perhaps eight-tenths of our labor is wasted in gratifying unnatural desire for style or ornamentation.

We never truly live until we have conquered all desires of life ; we own nothing until we have given up all.

The luxury of today becomes the necessity of tomorrow. Thus do man's selfish desires outgrow the blessings conferred on him.

The material man is out-reaching in all his desires, while the "God" that manifests within man is all-giving. The former grasps all, while the latter gives all.

The entrance into the occult world is signified by the death of all desire for pleasure in any form, for pleasure is hell, hence must be left behind.

When we have conquered desire, the whole world is ours.

Every human being who has conquered desire has found contentment and is supremely happy. They want nothing and resist even a gift.

Desire is a cruel taskmaster; it gets us into disagreeable scrapes, destroys our happiness and retards our spiritual development.

Satiety comes from our being given what we desire. Contentment comes from conquering self and ceasing to desire.

Those who are bound by their animal desires have no conception of freedom.

### The Senses.

To amuse the animal in man is to rob the man of his spiritual possibilities.

The votaries of sensuality become its victims.

Resisting the temptations of the senses of the intellectual body is what gives us occult power.

Remember that your senses were given to you for servants, and woe be unto you if they become your masters.

We must not destroy or impair any of the senses, but they should be made subservient to the will of the spirit.

### Selfishness.

The selfish can never crown selfishness king. It is always a usurper and self-crowned, and the crown is always made of thorns that pierce the flesh.

Every selfish act, no matter what may be its form, acts as a boomerang. It is the reverse of casting the bread upon the waters.

Selfishness destroys itself, for we can only give freely to a free giver.

The very selfishness of the man would make him unselfishness did he but understand the law that governs such things.

The selfishness of a person destroys the good they might do. They keep what would be good to others only, and close the door against what would be given to them.

The selfish person cannot be made to see justice. That which is untrue and unjust, if in his favor, becomes to him true and just.

I never seek to injure any human being, for the reason that I never seek anything from selfish desire. Selfishness is self-destroying always and forever, but it is occult in action.

A selfish person is much like a vortex in the ocean ; all that are drawn within their influence are made to suffer.

“Forbearance” is divine, but in ignorance comes selfishness, which forces the “virtue” of forbearance into oblivion in “self-preservation.”

He who lives *within himself* lives for mankind ; while he who is of the world lives for himself. He who has found the interior life could not be selfish.

### Pleasures, and Contentment.

Man begins to live when he has conquered the desire to be amused and entertained.

Pleasure is counterfeit happiness. It is the happiness of the material condition and carries with it a sting, while happiness, *i.e.*, contentment, never surfeits.

Poverty comes in the wake of the pleasure-seeker, and he cannot escape, for he spends more than he earns.

Pleasure never produced happiness, and always brings reaction and sadness.

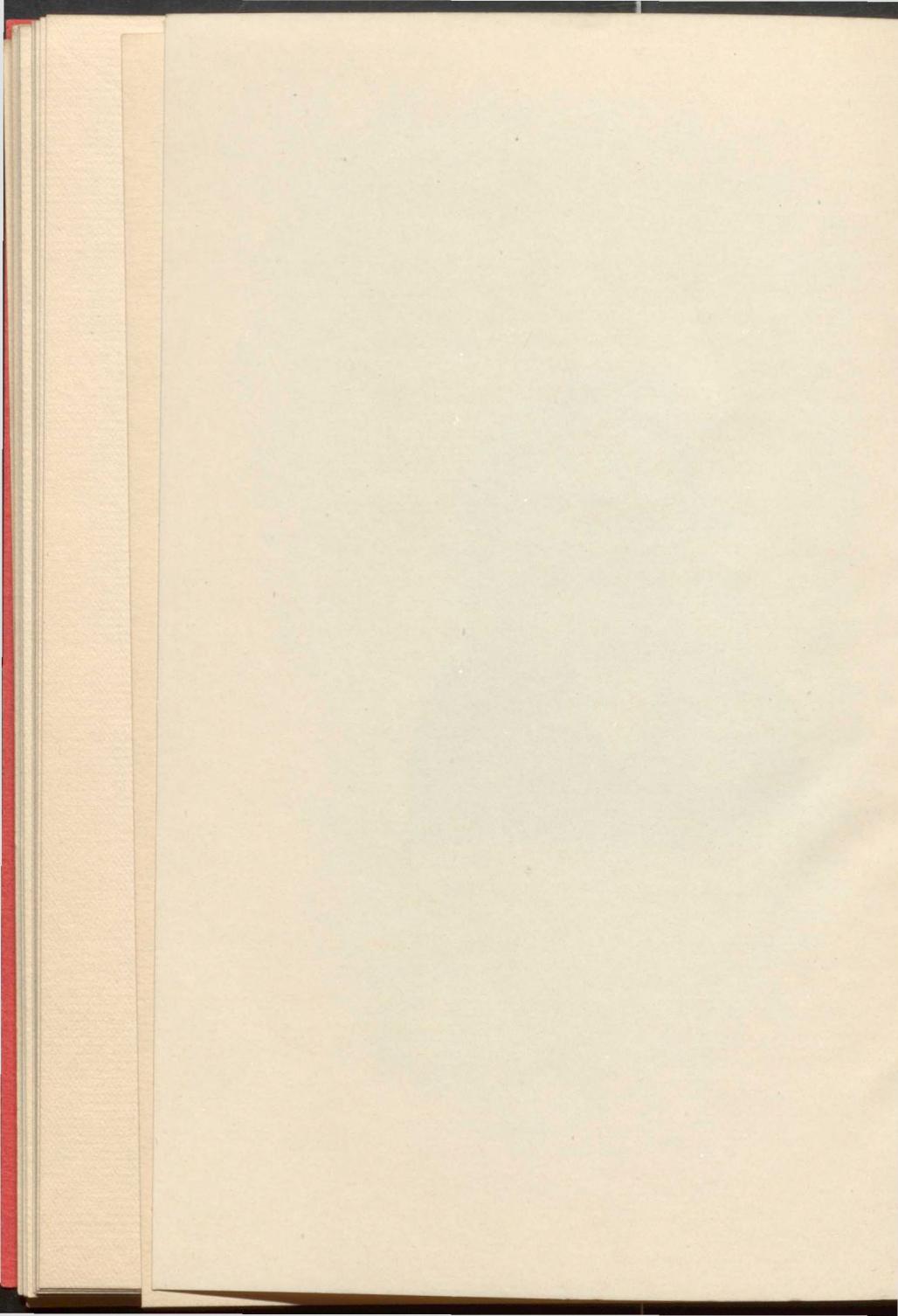
Every pleasure of the material senses is but the beginning of future pain.

I shall never be killed in an excursion train unless I am compelled to take one.



"NEVER BORROW, LEND NOR OWE."

*Mr. Wade in the midst of his business career.*



Time given to reading for amusement is wasted.

Pleasure is mortal, happiness, *i.e.*, contentment, is heaven ; pleasure we seek outwardly, happiness comes from within.

Whoever seeks pleasure as a pleasure, even in the mildest form, will *never* know what happiness is, which is found in the silence through patient searching. Pleasures are external and it is our duty to deal with them only when they seek us.

Always rest content and make the best use of that which is given you, and do not complain of that which you think is withheld, for you will be given all that you will utilize for good.

### Health.

We make steam for use, for we cannot run an engine without it. If we waste the steam we have a "dead" engine. Thus it is with human life.

With wisdom comes husbanding of vitality by curtailing excesses, hence a renewal of life.

*Food.*— In my eating I seek not what is "nice" but what is necessary to keep the human body in healthy condition. What is "nice" is often destructive.

To me eating is a necessity, and never a matter of choice.

The greatest possible inheritance, after a good constitution, is the knowledge of economy and control of appetite.

Truly wise people never eat and never talk except from necessity.

Where the stomach is man's God, there will we find rich doctors.

When a man finds it necessary to stimulate his digestive organs with condiments, it is time to give his stomach a rest.

A feast is a health-destroying tempter.

The glutton who makes himself very fat is accumulating food for worms. Far more die from gluttony than from starvation.

Invitations to free dinners have the same effect on "society" that carrion has to vultures.

Gout is the avenger of eating too much rich food.

When man becomes a gormandizer and makes war on food, food downs him every time.

With age the evening meal should be decreased in amount, and if omitted altogether no harm would be done.

*Drink*.—“Individual cups” for communion. When men drank out of a mug doctors were few, very few.

Thirst is a disease begotten of the vicious pleasures of life ; all try to drown it and no one has yet succeeded. This disease is like fire, it will die if not fed.

Live plainly, drink no stimulants, use no narcotics.

No one who uses tobacco or intoxicants has a clear use of his brain.

The snakes fooled St. Patrick and slipped into the whiskey.

*Ventilation*.— If we condone bad ventilation we do it at the expense of vitality.

Dress, for health and comfort only, not for “looks.”

*Newspapers*.— Where there are no daily papers there is but little disease and but few doctors.

Exercise is a waste of vitality ; it should be used in productive work. My exercise has always been work.

Those who are seeking health should not dwell in sadness and on sickness ; should not react mentally sad experiences of their own or others.

Lust in the human temple is like fire set to a dwelling.

Living for self brings sickness and death.

My writings will heal and strengthen those who in faith look for and expect them.

The "virtues" in an occult way give health to the human body, while the vices fill it full of disease, ending in premature death.

### The Japanese.

The Japanese are a wonderful people, calm, collected, patient, peaceful and progressive. If an accident happens, or a loss is made, they neither worry nor repine, but accept it as a thing passed and done. Therefore they accomplish more than either Americans or Englishmen. What they lay out to see or do, that is just what they attend to, and that is why they are making such wonderful progress in manufactures and other industries. No matter where these people go, they find friends; they do not make enemies.

### Japanese Wisdom.

The Japanese are not anxious to see what one should not see.

Buddhism is as Christianity with materialism left out.

It is a Japanese proverb that the men who read Bibles are not the men who know Bibles.

The difference between a Buddhist and a Christian is, the latter kills things and the former does not.

"True being begins with self-consciousness.

"He who knows others is learned. He who knows himself is enlightened.

"The Dharma of Tathagata does not require a man to go into homelessness or to resign the world unless he feels called upon to do so, but the Dharma of Tathagata requires every man to free himself from the illusion of self, to cleanse his heart, to give up his thirst for pleasure and lead a life of righteousness."—*Gospel of Buddha*.

"Buddhism does not teach annihilation, but salva-

tion ; it does not teach death, but life ; it does not enjoin mortification, but the right way of living ; its aim is Nirvana, the abandonment of selfhood, and leading a life of truth which is attainable here upon earth in this life of ours. Buddhism does not propose the annihilation of the soul at the moment of death, but teaches the continuance of soul according to the deeds done during life, which is called the law of Karma."—*The Light of Dharma*.

"If thou art filled with the dread of suffering ; if there is naught agreeable to thee in suffering, do no evil thing openly or even in secret."—*Udanavanga*.

A conflict between religion and science is impossible in Buddhism."—*Light of Dharma*.

"Actions have their reward, and our deeds have their results."—*Mahavagga*.

"One should seek for others the happiness one desires for oneself."—*Golden Rule of the Buddhists*.

## THE AFTER-WORD.

This material life is quite sublime,  
But far more fair the "sphere" within,  
Amid the realms of wisdom and thought;  
And there with inspiration fraught,  
In atmosphere which is free from sin,  
The doors that are closed to mortal sense  
Open, and bid our soul come in.

### My Reward.

I have found the domain of Light,  
    Of peace and faith sublime;  
The deep blue seas of wisdom  
    Gave pearls to my spirit's shrine.  
I live in their shining lustre,  
    And drink their mystic wine of peace;  
Now all my restless dreams have fled,  
    And all my trials ceased.

—*Jos. M. Wade.*

### Friend Wade.

Whose facile pen and master mind  
Teaches with maxims well defined,  
The brotherhood of all mankind?

Friend Wade's.

Who wit and wisdom sagely blends  
To champion toil, the weak defends,  
Yet shows on self success depends?

Friend Wade.

Who points the way that nature planned  
Her wondrous works with lavish hand;  
That this is but the borderland?

Friend Wade.

Well, at the golden gate some day,  
Long be the date postponed, I pray,  
St. Peter 'll doff his hat and say,

" Welcome, Friend Wade."

—*In cog.*

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