

Moneylove: a how-to-get-rich book

Jerry Gillies is a strong proponent of prosperity consciousness as opposed to poverty consciousness. He believes that people who become rich do so because they love money but more importantly because they love what they do to make money. In *Moneylove* (Evans & Co., 1978), Gillies links prosperity to self-esteem — "believing you can do it, believing you deserve it, believing you will get it." Loving oneself, he says, is like a magnet which attracts the same and brings it back in the form of money.



WORLD OF BOOKS

By DOTHULA CARON BUTLER

Moneylove is a book designed to help people become rich. The concepts are not commonly accepted, but then being wealthy is not common either. Gillies defines prosperity consciousness as having a clear vision of what you want; the belief that you will get it; and practical skills to put that belief into action. Poverty consciousness, on the other hand, is one's belief that he or she doesn't deserve more money. It is based on lack of self-love. Gillies quotes Mike Todd who said, "I've never been poor, only broke. Being poor is a frame of mind. Being broke is a temporary condition."

Each chapter in *Moneylove* is preceded by quotes from great philoso-

phers. One of them is Jesus. "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." This quote accompanies the chapter on "Worklove" in which Gillies recommends a values-clarification exercise. He emphasizes that one know exactly what he or she wants and have a sense of direction for achieving that goal. He says that if you can list a dozen reasons why you will succeed, you'll never be daunted by temporary setbacks or by amateur opinions of well-intentioned friends.

Gillies gives very concrete, common sense money advice. Keep track of the money you circulate. Balance spending. Experience money as a current event rather than a future purchasing power. Love yourself enough to know you deserve the best. Clearly see that the more you enjoy using money, the more desire you will build in achieving prosperity.

Included in *Moneylove* are chapters on "Prosperity Banking" and "Prosperity Investing." In these, the author gives sound lessons on economics for attracting increased income. The final chapter "Keeping Afloat 'Til Your Ship Comes In" focuses on surviving until prosperity becomes a reality. In 135 pages, Jerry Gillies outlines a plan for making it to the top. Obviously, he did it. By the age of 32, he had acquired enough wealth to move to Florida, and by the time he wrote *Moneylove*, at age 38, he was close to becoming a millionaire. Even in spite of the tight money market of 1990, use of these techniques can mean the difference between loving life and merely existing. Most of us have nothing to lose by giving his ideas a chance. They may just give a new perspective on an antiquated way of thinking. Even at this, reading *Moneylove* would have been worthwhile.

STARWATCH
By EDWARD A. ALLEN

Focus on the ancients

The planetary week of Babylonian astronomy, the week of the Greco-Roman planetary gods, the Hebrew-Christian week of the Biblical Genesis, and the Germanic-Anglo-Saxon week of the Nordic gods are the basic ingredients of our week today. The seven planets, which played an important part in Babylonian, Greek and Roman religious life in general, were also believed to influence the seven days of the week through their seven ruling gods.

In ancient astrology, the planet of the day transmitted, under proper conditions, some of the characteristics of its deity to children born under its rays. We still use the Roman names of the influenced gods for the planets themselves, but the names of their days have been superseded by the names of Nordic-Germanic gods, and the significance of these days in our calendar has changed in some cases to that of the Hebrew-Christian seven days of Genesis.

Sunday, from the Anglo-Saxon "sunnan daeg," translated from the Latin "dies solis" (day of the sun), was considered to be the first day of Genesis in the Old Testament. The Christians changed it to the seventh day of Genesis, and the French still call it "dimanche." The Day of the Lord.

Monday, in ancient Babylonia, was the day of the week dedicated to the worship of Ishtar, goddess of the moon and fertility. Its name is derived from the Anglo-Saxon "monan daeg," translated from the Latin "lunae dies" (day of Luna), Roman goddess of the moon. The French call it "lundi" or Luna's day. The early Christians considered it the first day of Genesis.

Tuesday derives from the Anglo-Saxon "tweas daeg" (god of

war). In ancient Germany it was the day of the week on which the THING, the Germanic court of justice, convened. The French call this day "mardi," from the Latin "martis dies," day of Mars. In ancient astrology Mars provided children born under this rule with courage and military power.

Wednesday, in ancient Rome, was the day of the week dedicated to Mercury, god of learning, commerce, travel and arts. With the advent of Christianity, the Anglo-Saxon heathen day of Woden was changed in Germany simply to "Mittwoch," or middle of the week. The French called it "mercredi," Day of Mercury, from the Latin "mercurii dies."

Thursday in bygone times was dedicated to Jupiter, Roman chief deity, god of lightning and thunder. Its English name is derived from the Anglo-Saxon "thundres daeg" (day of Thor, Nordic god of thunder). In French it is called "jeudi," from the Latin "jovis dies," or day of Jove, the poetic name of Jupiter. In ancient astrology Thursday was influenced by the planet Jupiter, who brought good fortune and glory to a child born on his day.

Friday in antiquity was dedicated to Venus, Nordic goddess of marriage, home and fertility. It is called "vendredi" in French, from the Latin "veneris dies" (day of Venus), Roman goddess of love and beauty. The Germans call it "Freitag" (day of Freya), Germanic deity of love.

Saturday is the Anglo-Saxon "saetern daeg" (day of Saturn). In French it is called "samedi," or Day of Sabbath, derived from the Hebrew "shabbath," to rest. In the Old Testament it was the seventh day of Genesis, on which day the Lord rested.

Tiny tots on parade at St. Andrews Grace

St. Andrews Grace United Methodist Church's Fellowship Hall was the setting for the recent "Tiny Tots on Parade" gala, which included a Baby Contest, a Tot's Fashion Show, and singing by the church's children's choir. The event was held Sunday, Nov. 18. Ms. Ollie Sims served as mistress of ceremonies Mrs. Vicki Johnson was the directress of the choir, and Mrs. Willie Wright served as organist.

Baby Contest winners were as follows: First Place, An'Dre Ramseur, son of Ms. Andreanna Ramseur and sponsored by Mrs. Margaret Drummond; second place, Devaun Hairston, son of Ms. Aretta Hairston and sponsored by Mrs. Shirley Hairston; and third place, Adrienne Eaton, daughter of Mrs. Sheryl Eaton and sponsored by Mrs. Viki Johnson.

Other contestants were as follows: Paris Laughlin, daughter of Mr. and Mrs. Rodney Laughlin and sponsored by her father; Regique Jeffreys, daughter of Ms. Patricia Jeffreys and sponsored by Mrs. Mary Jeffreys; Brandon Reynolds, grandson of Mrs. Ruby Reynolds

and sponsored by Mr. Franklin Johnson; Vernitra Yountz, daughter of Mr. and Mrs. Veroble Yountz Jr. and sponsored by Mrs. June Warren; Charee Cuthrell, granddaughter of

Mr. and Mrs. David Cuthrell and sponsored by Mrs. Vernola Jackson; Nathaniel Worthy Jr., son of Mr. and Mrs. Nathaniel Worthy Sr. and sponsored by his father; and Darell

Hawkins, son of Mr. and Mrs. Daryle Simmons and sponsored by Mrs. Effie Dalton. The Rev. John F. Epps is the pastor of St. Andrews Grace United Methodist Church.



Participants in the recent baby contest held at St. Andrews Grace United Methodist Church are (l-r): standing, An'Dre Ramseur, Paris Laughlin, Vernitra Yountz, Charee Cuthrell, Devaun Hairston, Adrienne Eaton, and Darell Hawkins; sitting, Brandon Reynolds, Regique Jeffreys, and Nathaniel Worthy Jr.

Photo by L. B. Speas Jr.

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