

WANGSOTT LITHO

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Eternal Progress

JULY, 1918

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509 SANSOME ST.

SAN FRANCISCO, CALIFORNIA

WHEN you meet difficulties or distressing situations, declare with a positive faith,

“This shall also pass away.”

And it will.

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ETERNAL PROGRESS

*The Greatest Joy of All Joys
The Joy of Going On*

VOL. I.

JULY, 1918

No. 5

Thoughts In Brief

—○—

THE belief that you have to label yourself is another remnant from the dark ages.

—○—

Love much with a great love, and you will become greater in mind, talent and power.

—○—

What is called "artistic temperament" is nothing but "mortal mind" going on a "rampage".

—○—

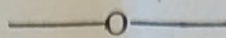
The energies and life forces of your system will work for that which you hold in mind.

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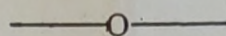
People who claim to receive special revelations now and again are, mentally, out of "plumb" ever so little, or more.

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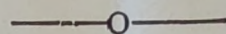
When you are pleasant and agreeable to everybody you create pleasant and agreeable conditions in your own mind.



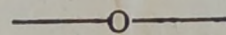
It is a great virtue to be good to yourself, provided you thereby increase your talent and power for usefulness in the world.



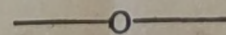
What a transformation would come over our thoughts and actions if we all could imagine how it feels to be the other man.



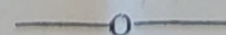
When the vocal organs of woman, and the physical desires of men are placed under intelligent control, the millenium will begin.



The way to unfold soul life and develop spiritually, is to increase our appreciation of the beautiful, the ideal, the wonderful and the sublime.

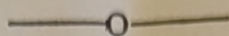


What you do to others you do to yourself. What you do to yourself you do to the world. Thus we realize the greatness of being helpful and being kind.

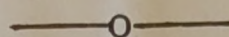


When love and knowledge combine everywhere in all the thoughts and actions of mankind—then we may expect the actual dawn of the age wonderful.

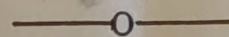
The inability to imagine how it feels to be the other man—that is the cause, not only of vengeance and selfishness, but also the chief cause of man's inhumanity to man.



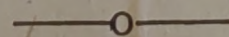
Love your work, whatever it may be, and that work will become the means to new opportunities and pastures green. Love is always a power for the greater and the better.



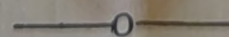
Are you among the many who are trying to ride through life on a "free bus"? If so, that may explain why you have to put up with fourth class accommodations most of the time.



Forgive everybody for everything; thus you remove, from your own mind, thoughts that are harmful to you. Besides, you add largely to the harmony and health of your own being.



To feel bitter or antagonistic towards anything or anybody, is to feed poison to your own mind. But in order that you may do your best for yourself and others, it is quite necessary that you maintain your whole mind in perfect condition.



The tendency of so many young people to yield to temptation, or to the positive influence of others, is due largely to the fact that the idea of submission was repeatedly impressed on their minds when they were small. This is something for parents to consider with much concern.

Are you prejudiced against anything? If so, remember there is something to learn everywhere, and something of value in everything. Therefore, the very thing you have ridiculed or antagonized all these years may contain the one secret you are looking for. You will find it profitable to go through life in a friendly attitude, with wide open eyes.

—o—

This We Know

—o—

THE spirit and intent of autocracy is to make the individual subservient to the might of authority.

This will suppress the best in most individuals; or, at least, cause individual effort to express itself according to the will and design of authority.

But a great civilization, with the highest in art and science, can come only when we bring forth the best from every individual.

Therefore, autocracy is a dire enemy to real civilization and true human welfare; and must be removed absolutely.

However, while we are engaged in this great work, and paying the highest price ever paid for anything in history, let us carry it out to a finish. Let us remove *every* form of autocracy.

There is, as we know, a goodly measure of autocracy in a great many places—in most church organizations—in most educational systems—in social life and home life—in nearly all the courts of the land—in the medical world and in the industrial world.

When you are removing the weeds from the garden, be sure that you have removed them all; for if you leave one or two weeds over in the corner, or by the fence this year your entire garden will be over-run with weeds again next year.

—○—

Clear Your Mind

—○—

IF you have formed opinions or conclusions about anything or anybody concerning which you have no actual evidence, then take them out at once.

Every belief or idea that you entertain has an influence upon your own mind; and all unfounded beliefs tend invariably to confuse the mind or misdirect energy.

To cling to beliefs that you inwardly know to be doubtful, is to create doubt and uncertainty in deeper consciousness; and such a state not only weakens the power to appreciate real truth, but also weakens the whole mind.

You may persuade yourself to believe that certain conclusions are true; but in your deeper consciousness you know that you have no evidence; thus the mental house is divided against itself, and the consequences can easily be imagined.

This is a subject that is vitally important, because we are nearly all of us, doing this very thing by the wholesale; but neither thinking power nor further development of talent, energy or capacity is possible until this reckless habit is discontinued and the mind cleared absolutely.

W*E are not especially interested in any former period of your existence; but we are vitally interested in what you are thinking about and working out in the present and we fully expect you to think your best, act your best and be your best in the present; for that is the real meaning of perfection—to be all that you can be now.*

Studies In the Sixth Sense

I.

THINK of every power and faculty in your possession. Think of your five physical senses. Think of all the talents of your mind. Think of the forces of your personality. Think of your intellect and reason. Think of your emotions, feelings and sensations. Think of your mind with all its phases and spheres of action. Think of the creative forces of your mind; and the innumerable possibilities that such creative power holds in store. Think of your own power to think, to understand, to imagine. Think of your power to feel, to know, to enjoy. Think of every experience and mode of action of which you are capable. Think of your desires, your aspirations, your dreams. Think of your deepest pleasures, your richest thought, your most sublime vision. Think of all the elements of your being, all the activities of your system, and all the states and conditions of your own life.

Think of all these things, and think of them all from every conceivable point of view. Then think how wonderful they all are, even in their present state of action and development—marvelous beyond all analyses or description; then think further of what all these things would be if they were extended again as far in power and possibility—if they were developed to discern, in addition to what they discern now, a universe just as great and far more wonderful than the universe we are cognizant of now.

Then think still further of what all these things would be if they were extended many times as far in life, action and power, or extended a hundred or a thousand times as far—if they were developed to discern, feel and know a universe a thousand times

E T E R N A L P R O G R E S S

larger, deeper, higher, finer and more wonderful than the universe we are cognizant of now.

Think deeply and well of all these things; give your best thought, and prolonged thought, to every subject, idea, aspiration or possibility that may arise while you do think of these things. Give your imagination free rein, and give all the actions of your consciousness the privilege to go as far, or as high, in every direction as the vision will lead while your mind is stayed on these things. You will soon come to some very wonderful, and in fact startling, conclusions concerning what may be, and what will be, when all these things that you possess now have been extended and developed farther and farther in the limitless vastness of what we speak of at present as the unknown.

And when you consider those conclusions, as to future possibility, you will begin to appreciate the field and the function of the sixth sense. You will begin to realize what the first degrees in the development of that sense will signify—what further development will signify, and what would naturally and marvelously open to the vision of your mind if this sense were developed a hundred or a thousand fold. You will begin to appreciate all these things more and more perfectly; and as your appreciation herewith begins to unfold, you will find yourself thinking of all these things in a larger and a more wonderful manner than ever before.

Whenever we think, we should think largely. Whenever we proceed to follow out any line of thought or reasoning, we should go as far as we possibly can go. Whenever we turn to look towards the heights, we should look towards the highest and the greatest heights imaginable. This is according to one of the leading laws of human advancement, for the truth is that the greater and the higher the vision, the more wonderful

will be the achievement, the more marvelous the experience, and the more sublime the final flights of illumined realization.

Whatever we do, we should seek the climax of all thought and all action—the extreme culmination of all possibility—go in deed, thought and imagination to the very limit of what we now can see and imagine—and *then beyond*.

This must be the attitude of every mind that goes in search of the new, the higher, the greater and the more wonderful; and this is the attitude of the fully awakened mind—the mind that is alive with thoughts of achievements and triumph—the mind that is literally on fire with the unending desire to reach the very pinnacle of every aspiration—the starry regions of every vision and dream.

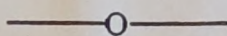
And it is such a mind, and such a mind only, that is prepared to proceed with the study we have before us herewith—a study that involves the reaching out of the mind in every conceivable direction—the extension of every sense, faculty, action, power, capability, process and talent—the expansion of every phase of thought, consciousness and realization.

This is the meaning of the sixth sense—the *power to reach out in every possible or imaginable direction*—to reach out for richer thought, higher enjoyments, more wonderful experiences, greater power, deeper and vaster knowledge, more sublime realizations and more illumined states of wisdom.

To develop the sixth sense is to develop further every sense, faculty and power that we now possess—to retain possession of what we have now and add thereto regions beyond regions of heretofore undiscovered country—to remove the veil and the barrier of present limitations, and go forth in every direction, to any degree desired, and for any length of time.

This is the real meaning of the sixth sense and its development; and therefore we understand instantly that we have before us, not a subject that is unrelated to practical existence—not

a subject that is merely for the dreamer or the scientific experimentalist; on the contrary, this is a subject of vital and far reaching importance to every human being, to every human aspiration, and to every desire for attainment or achievement in any direction whatever. In fact, this subject is not only of vital importance to the living of life in any or all of its phases—the living of life on a larger and a better scale, but is, in addition, absolutely indispensable to further advancement and greater accomplishment.



When we consider our present capabilities, together with our physical senses and mental equipment, and consider those things with reason and care, we realize instantly what a wonderful blessing those senses and faculties and capabilities are now, even in their limited sphere of function.

We appreciate beyond expression every experience that we can secure through physical sense, or present mental equipment; and we are grateful beyond words for every element of added knowledge that we can secure through the use of the capabilities we now possess.

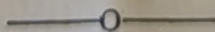
But when we pause to consider the further development of our present senses and capabilities, we realize instantly how much greater and richer sense experience and mental enjoyment must become when our present capabilities are extended into finer and more wonderful regions of life, sensation and consciousness; and furthermore, how wonderful must be the increase of knowledge, wisdom and power when such extensions and development have been furthered, even to a slight degree. And when such extensions have been furthered to a marvelous degree, who can imagine what the indescribable increase will be?

When we study the cosmos through the eyes of the scientist, and study nature through the eyes of the poet or the idealist,

we are fascinated beyond all power of expression; but do we realize that, in the midst of this fascination, we are in the presence only of a mere fraction of the universe in which we live? We can, through physical sense and present mental equipment, see and discern only the merest surface of the wonderful, the beautiful and the marvelous. We can imagine, therefore, what our fascination and joy will be when we shall be able, through the extension and development of sensibility and mentality, discern new worlds of life and beauty—enter into richer joys and experiences—contact, with mind and personality, finer and greater forces of action, expression and creation—realize with our own mental vision universes beyond universes of wisdom, splendor, magnificence and light.

And again this is what the development of the sixth sense signifies—to extend all present thought, action and capability into the vastness of the limitless life that permeates everything, and that surrounds all tangible existence on every hand.

To use the sixth sense is to go farther—much farther—into life, knowledge, power, realization, understanding, attainment and light. Therefore, it is not a mode of development for the few only, or a mere luxury for those who have time for luxuries; but is indeed indispensable to every human being who would like a larger life, and who would advance continuously towards that luminous destiny that we all have in view.



The Principle of Extension

TO proceed with this study, we will first present a general outline of what this work will involve; what fields of analysis it will actually cover; what elements and factors we shall deal with; what the possibilities are, and what phases

and processes of mentality we shall call into action, both in connection with study and development.

The chief principle to hold constantly before the mind is this, that the sixth sense is an extension of all the senses and faculties of the mind, and that the possession of the sixth sense means the power to go beyond all usual sense action, as well as what we term present mental action. Furthermore, that the development of the sixth sense will extend the active power of every force, factor and faculty in the mind.

Briefly stated, whenever we think of the sixth sense, we should think of all the elements, forces, faculties and functions of the mind as *extended* in every direction into fields of thought, activity and realization far more vast than what usual consciousness is familiar with.

To be more explicit along this line, we will enumerate a number of factors in the mind that are extended as the sixth sense develops, and what such extensions will naturally imply.

First.—This system of study and development will imply the extension of all the actions and processes of intellect and reason; and the result of such extension will mean the power to apply the intellect on a much larger scale; to give intellectual consideration to a far greater variety of subjects; to reason more clearly; to penetrate more deeply into any and every subject; to secure a greater number of view points; to analyze more perfectly; to comprehend a vaster field of knowledge, and command a larger intellectual outlook upon life itself, as well as all the expressions and manifestations of life.

When we study carefully the activities of the intellect, we note that what we call the light of intellect can, in the average mind, be turned upon a small variety of subjects only, and can be directed only in a superficial manner. We can imagine the results, therefore, when the force of intellect can

be extended in every direction so as to go more deeply into every subject, comprehend absolutely every process of reason or analysis, and turn the full light of intelligence, both upon the elements of our present world of thought, study and research, and upon worlds more vast; and this we shall realize in all our intellectual faculties when we further this extension of activity—the principle that will constitute the chief principle in this system of study.

Second.—We can think of nothing more important in mental development than that of extending the power and the influence of the will throughout the mental world; and this we shall also accomplish through the same system of study. We know that the will is the controlling factor of the mind and that every action of mind or personality must be initiated by the will before actual action will take place; and we also know that the force of every action in mind or personality will depend very largely upon the measure of will power we apply in that connection. Those things we are fully familiar with, and therefore when we extend and develop further the power and the activities of the will, we realize that, in the first place, the will will become far more effective in all its function than ever before, which, in itself, will mean remarkable gain. But, in addition, the will will gain the power to act upon a larger number of forces in the system; to guide and direct all processes with greater scope of action; to place into action more forces and deeper forces; to take the initiative along a number of new lines and on a much larger scale; to will into greater action a larger number of faculties and talents; to increase the speed and the capacity of all the mental processes; to master and control the whole of life more perfectly, and to further more effectively and more successfully anything and everything that the individual may have undertaken. This development of the will, therefore,

implies the extension of will power, and into deeper fields of force and possibility; and when we thoroughly understand the real function of the will, then we shall fully appreciate what such extension will signify.

Third.—The development and use of the sixth sense will also imply the extension of all the thought processes of the mind, which extension will cause every such process to go more deeply into life, substance, force and action; to go farther into the mental world in every direction, thereby becoming greater in scope and more effective in its fundamental purpose. In addition, this extension will cause every thought process to include more elements and conditions, increasing the scope of its operations and becoming more thorough in all of its workings.

The meaning of this we shall appreciate perfectly when we examine the usual thought processes of the average mind, and find how superficial and ineffective those processes are, as a rule. In fact, the thought process of the average mind accomplishes practically nothing, because it merely skims over the surface, or works effectively only in places, thereby producing only fragmentary and imperfect results.

We can imagine therefore the vast change that will follow in every process of the mind when all such processes are extended into the depths of mentality, as well as extended in every direction into deeper and finer forces, and also, into richer and more fertile fields of action.

Furthermore, when these processes are extended, our lines of thought will no longer follow grooves, or continue to move about in small, uninteresting and unimportant circles of activity; but instead, such processes will branch out in every direction and cause thinking to become more vast, more thorough, more penetrating, more extensive, and more comprehensive, involving,

not only the entire mind as we understand it today, but in addition, an ever-increasing number of the very finest fields of mental possibility that exist beyond the usual actions of the mind. We clearly understand, therefore, the remarkable value and importance of extending, in every direction, the thought processes of the mental world.

Fourth.—The same extension will occur among all the faculties of the mind; and although too much time and space would be required to describe adequately the results of such extension, nevertheless, we can appreciate what such extension will mean, if we will imagine every faculty of the mind extended in every direction so that each faculty was acting and working in a field ten-fold larger and ten-fold deeper than the field occupied previously. We can readily imagine the tremendous increase of power and scope in each mental faculty after such extension had been realized; and such extensions can be realized, and vastly more, because there is no end to the development and expansion of any faculty, function, power or possibility in the human mind.

Fifth.—Possibly the most fascinating phase connected with this subject will be found in what will involve the extension of all the physical senses—extending the power of each sense far beyond its present scope of activity. In other words, to extend the sense of sight so that we can discern finer and higher grades of light, and in the same manner, extending the sense of hearing so that we can discern finer grades of sound, being able, to use a poetic term, to discern the music of the spheres. Also to extend the sense of feeling so that the human personality will respond to forces infinitely finer than what is usually felt by the average physical form.

In brief, to extend the physical senses, in this manner, beyond their present activities, thereby causing the mind to become

wide awake to a world many times as large as we are cognizant of now; and although this phase of the subject may not seem of practical value as usually understood, nevertheless, we shall find that when we understand what the real extension of the physical senses signify—we shall then find that such extension is of tremendous value, both in practical living and in the application of principle and law to further advancement.

We know that possibly a majority in the human family have experiences every day indicating more or less extensions of the physical senses, but as this subject has never received scientific attention, such experiences are not looked upon as of special value or importance. Indeed, such experiences are frequently avoided because there is a tendency in human nature to avoid what we do not understand. However, when we do understand the real significance of such extension, we shall be ready to proceed orderly and directly along that line of development, and find, not only practical value, but fascination beyond all power of description.

Sixth.—At first thought it may not seem possible to extend the power of desire along the lines of the same principle, but this is not only possible but absolutely necessary. We all appreciate to some degree the marvelous power of persistent desire; that is, when such desire is deep, or is of the soul and the spirit; and we know that we invariably secure what we desire when such desires are so deep and so penetrating that they reach the very finest and the greatest forces of life.

However, in the average mind the force of desire is largely superficial, and does not place into action those greater forces that can, when placed into action, bring the thing desired; and this very thing is what we accomplish when we extend the force of desire so that this force no longer moves on the surface, or in a groove, but enters into the very depth of limitless life.

and goes out in every direction, performing its work thoroughly, perfectly and absolutely.

We know that they who have the power to desire in this larger and more extensive manner, even though such desire be expressed only in part, do in nearly every instance secure what they really and persistently desire. Their prayers are nearly always answered; and, as a rule, answered in a very wonderful manner; and even though they may not secure results until the very last moment, nevertheless, if they continue to apply this force, deeply and persistently, they always reach their goal successfully.

Understanding the power of this force, we realize what it will mean to cause this force to branch out into the depths, as well as up into the heights and in every direction. We shall then apply upon a large scale a constructive force of marvelous power.

Seventh.—Realizing the fact that human life is made for happiness, and that the highest degrees of happiness are inseparably united with the highest stages of development, we can readily understand that the extension of all of our faculties, as previously described will also mean the extension of the power to enjoy. Therefore, as we proceed with this system of development, we shall no longer enjoy mere fragments of our pleasing experiences, but shall enjoy the very richest and the very best that every desirable experience can possibly provide. In other words, we will not only enjoy the outer form of pleasure, but will also enjoy the very *soul* and spirit of pleasure. Thus we shall secure happiness with real life and spirit, and also find happiness and joy through an infinitely larger number of channels than we are familiar with in our present state of development.

Eighth.—The same development will extend the fields of

experience; and this is perfectly natural, knowing as we do that we shall, through such development, cause all the actions and movements of the mind to reach out in every direction—to go down into everything and through everything, thereby touching far more life and reality in a moment than the average mentality would contact in months. In addition, such extensions of sense action and mental action would multiply sensations, both of mind and personality, a hundred fold and more. Thus we can imagine the marvelous increase, not only in the fields of experience, but in the power to fully appreciate and realize the significance of every experience. Accordingly, life will be enriched wonderfully; all knowledge will increase remarkably; and we shall know vastly more on every subject pertaining to life and expression—securing knowledge that will be a power in the fullest significance of the term.

Ninth.—In the same connection we will extend, deepen and heighten the power of appreciation—the appreciation of quality and reality in all their* modes of being and manifestation. We will extend and develop the power to discern and appreciate the beautiful and the ideal, the wonderful and the marvelous—perfecting such appreciation infinitely beyond all similar power that we possessed before.

And here it is well to remember that the more we can appreciate, the more we possess mentally. Briefly stated, whatever you can appreciate, that very thing you may claim as your own mentally—those things can and will enrich your mind, and you will secure their full value. Therefore, to appreciate the worthy, the ideal, the beautiful, the wonderful—to appreciate all those things on an infinitely larger scale, will mean enrichment of the mind that will be marvelous beyond all language to describe.

Furthermore, we shall gain power to appreciate all the finer

elements of being and existence—all the finer efforts of humanity—all the finer creations of man, of Nature and of the Supreme. Thus we will add to our own mental possessions worlds beyond worlds of the finest, the highest and the best that is being produced by the race or that is being manifested by cosmic force.

Tenth.—Among the more practical results, nothing will be more important than the results to be gained through the extension of the power to think—extending the power to originate, to study out, to think out, to work out, to develop, to perfect—the extension of all these things into all worlds of thought and action. We can instantly understand the immense value of such development in the practical world as well as in the scientific world, and in worlds of higher research.

When we extend every mental action—when we gain the power to go farther in the working out of ideas and principles—when we are able to penetrate more deeply into facts, powers and possibilities—when we extend thinking power, originating power and inventing power into new fields, larger fields and more wonderful fields—when we accomplish these things, as we can and will, we understand that the gain will be nothing less than immense.

Eleventh.—In like manner, we will extend the creative processes of the mind and the marvelous power of imagination, which is the leading factor among the creative processes. And to illustrate, picture in your mind your own imagination going farther in every direction by a hundred fold than it is able to go now; then picture what an immense universe your mental world will become when such development of the imagination has been furthered; and you will realize what you can build, create and develop in such a mental world—what

heights beyond heights you can picture as the climax of your goal and vision.

When we think of the creative processes of the mind and what these processes can do and are doing in every wonderful mind during present stages of development, we begin to realize the infinitely greater possibilities of that process when extended far beyond its present scope; that is, extended into a larger, deeper, finer and higher field.

We know that man is potentially a creator—the creator of his own personality, his own mind, his own world and his own destiny; and it is through the creative processes of the mind, guided by the marvelous power of imagination, that he applies this wonder-working power.

We understand, therefore, what a life, what a mind, what a world and what a destiny you would create if your creative power were extended to involve forces infinitely finer and greater than the forces you are using now.

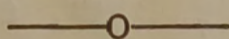
Twelfth.—To develop and use the sixth sense will invariably imply the extension of the power to know—the power to see with the eye of the mind—to discern truth and reality—to become conscious throughout our own present world—actually knowing everything in our present world—extending the conscious, knowing power into everything in the sphere of existence which we occupy now, and extending and expanding consciousness in every direction into larger worlds, deeper realms, finer regions and higher spheres.

Furthermore, such extension would imply the power of the mind to go forth into the vastness of the cosmos, thereby seeing and knowing all things as they are in themselves, fundamentally and absolutely—what there is below and what there is above—removing the veil of mystery and looking into the life and the reality of the inner realms; seeing them all as they

STUDIES IN THE SIXTH SENSE

are—looking out in every direction into the vast without and into the vast within, seeing the simplicity of it all and seeing the indescribable splendor and magnificence of it all.

We realize the very moment we think of the power to know, and what is implied by the exercises of that power, the extension of that power will signify—the extension of the power to *know* in every element, region, sphere or universe; and that power *can* be extended in every direction, and without end.



The above will indicate briefly, and in a general manner, what we mean by the extension of the actions and expressions of the various senses, factors, faculties and functions of the human system; and as we proceed with this study, we shall consider more definitely every phase of this engaging subject.

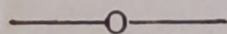
However, the principle is, in the study and the application of the sixth sense, to cause everything in the human system to express itself more deeply, more extensively and more wonderfully, and to go out into regions of life, reality, action and consciousness that are beyond and beyond what we are familiar with now.

And every method, endeavor or process that tends, in any mode or manner, to extend the actions of any element, force, sense or faculty in the human system, or expand the scope of them all—any method or process which, when applied, will have this effect, will also tend to develop the sixth sense.

We realize when we understand the subject, that the sixth sense is developed to some degree along certain lines in the minds of most men and women; and to a remarkable degree in minds that have exceptional talent or genius; and also in every mind that has the power to go beyond the usual in any

mode of thought, research, expression or development. To be more explicit, the power of genius is the result of certain faculties of the mind extended beyond the usual. The same is true of any unusual power in the mind or the personality.

And whenever anything in the human system is extended or developed beyond that of usual action, we have in that line of action entered the field of the sixth sense. But we are not satisfied to extend, into that field, certain individual faculties or forces only; we shall want to extend, into the larger, the higher, the deeper and the finer, everything that we possess in mind and soul. The subject before us, therefore, is not only immense, but attractive and fascinating beyond anything we have ever studied before. And as to what we may gain from this study, the future alone will be able to measure. Who can say now what any mind may find and realize when that mind acquires the power to see, feel, think and know in the regions of the limitless.



Introductory Methods and Exercises

TO further the general extension of all the forces, senses, faculties and possibilities that we possess—extending into new and larger fields of action our present mental equipment—and building a foundation, so to speak, for further and more wonderful development, we may apply, with much profit, the following introductory methods:

1.—Whenever you apply your thinking power, for any purpose whatever, make a gentle but deeply felt effort to extend your thought farther along the line of action you are pursuing at the time. To illustrate, if you are thinking about life, make all

effort to extend your thought deeper into the realization of life, and farther into the limitless vastness of life.

Make the same effort whatever your thought may be, or whatever you may be trying to think out or study out, or develop in your mind. Briefly, whenever you apply consciously the power of thought, aim to apply that power farther, and in every direction, than you have attempted before.

We know that the mere desire to cause the mind to produce added results, along a certain line, will, to some degree, bring those results. The mind is very responsive, so that the mere prompting of mental action for further action or extension will cause thought to go farther and deeper than previously. Therefore, we should literally fill all thought with this deep, gentle, and keenly felt desire for mental extension along all lines.

This exercise of itself, if applied with faith and perseverance, would, in less than a year, actually double the scope of thought and mental action; although to secure such results, we must invariably act *deeply* and with determination, always working in and through the spirit of thought and consciousness.

2.—Whenever you use the eye of the mind in perceiving or discerning anything whatever, make an effort to see farther and still farther continuously. Try to extend usual mental perception so that you can discern activities, thoughts, states of being and ideas that exist beyond usual perception. In fact, make it your purpose to further the extension of perception in this manner whenever you employ the faculty of discernment for any purpose whatever. And whenever you perceive or seek to perceive, aim invariably to go farther and still farther, knowing that the eye of the mind can be trained to see even that which at present may seem to be beyond the unbounded.

3.—During moments of study or contemplation, make it your

purpose to look more deeply into every thought, idea, concept, condition, experience or state of consciousness. Create in your mind this deep, gentle, but *penetrating* desire, to look into the very soul and spirit of every thought, idea or experience that may come up before your attention. Thus you extend farther and farther, and in many directions, the power to think, know and realize; and you expand consciousness steadily and surely into larger fields of light, knowledge and power.

4.—Whenever you experience any form of emotion or physical sensation, or realize the forces of feeling surging through your system, seek to feel all those sensations more deeply than at any time before. Prompt your sensibilities to penetrate more deeply into every emotion, feeling or sensation, and seek to extend this power far beyond its usual sphere.

Through these exercises, we not only enlarge continuously our personal power to feel and enjoy whatever we may experience in mind or personality, but we also gain the power to become conscious of the deeper and finer creative forces of personality and mentality—a power that is of exceptional value, because whenever we become conscious of the finer forces of the system, we gain power to control those forces; and when we can control the finer forces of the system, then we can practically master every condition or activity that may exist or arise in mind or personality. Here, then, we have an illustration of how the extension of feeling, sensation and certain phases of consciousness lead directly to the development of self-mastery.

5.—At frequent intervals, prompt the physical senses to go farther in their own respective fields, knowing that there is infinitely more to see and hear and know than usual sense consciousness is aware of. The truth is that we see, through physical sight, only a mere fragment of the glories and the splendors of even this physical universe. And we perceive,

through the other physical senses, only fragments of what has existence, or what may be in action all about us everywhere. There is much to gain, therefore, through the extension of the physical senses—in fact, the gain is infinitely beyond all comprehension; and we can, by merely prompting the physical senses along this line, further development, which will not only open new fields of enjoyment for physical sense, but also reveal, to the physical side of life, new spheres, regions and realms, the discernment of which, will bring invaluable knowledge and power.

6.—In using any mental faculty whatever, whether in study or in practical application, we should always seek to extend the actions of that faculty; and expand the scope of its workings. To illustrate, if you were using the faculty of music, you should, during the application of that faculty, express a deeply felt desire to go deeper into the realm of music—to go higher into the appreciation and understanding of music—and to go deeper and farther into the very *soul* and spirit of music. The result would be that your musical faculty, through the inspiration of such a desire, would expand and develop in power, and deepen in appreciation, realization and consciousness. And if such expansion and development were continued for a reasonable time, you would cause your faculty of music to acquire rare genius.

The same principle may be employed in prompting any other faculty in the same way—to expand itself and extend itself—to develop outwardly and inwardly, and in every conceivable mode and manner.

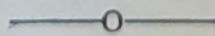
7.—The same process or purpose should be carried forth in connection with the power of will, the power of desire, the power of ambition, the power of aspiration, the power of faith, and the power of love. These are tremendous forces in the

human mind; and if extended into deeper realms, and expanded into larger fields, they would express infinitely more power than they do now; and we can fully appreciate the immense gain that we shall invariably realize through the extension and expansion of each and all of these wonderful forces.

8.—The most interesting field, as well as the most profitable, we shall enter when we proceed to prompt the extension of the faculty of imagination. Therefore, whenever we imagine or cause the mind to image any idea, picture, situation or state of being whatever, we should seek to imagine still farther—seek to extend that process so that we may image a more perfect and a more wonderful picture or idea or situation or state of being.

We know that whenever we image anything upon the mind, we have only made an initial effort along that line. We can reconstruct that image, making it more perfect and more wonderful; and rebuild it again and again, each time making it higher, finer and more wonderful until it becomes marvelous.

In like manner, we can extend imagination into the vastness of the limitless; and picture in the mind what those terms might signify; and the more perfect we make such a picture, the more we increase our power to extend imagination further and higher and deeper in every field, realm or region that exists beyond what we are conscious of now.



In taking up the foregoing methods, you will find it profitable to evolve your own mode of procedure in connection with the application. That is, whenever you seek to apply any one of these methods, think out the best way for you, yourself, in your present state of development, to apply that particular

method. Thus you will begin, that very moment, to extend your thinking power; and you will soon discern plans or suggestions for practical procedure.

Concerning the *deeply felt desire* mentioned in preceding paragraphs, it is highly important that that desire be expressed in full faith, absolutely believing that results will follow; and when prompting any force or faculty of the mind to extend itself—we should proceed gently and with determination, but in the deeper consciousness of the *spirit* or inner life of every method, process or force that we may apply.

Thus, as consciousness begins to expand, we will find it possible to perfect further methods, or evolve superior methods; and also to develop methods for extension along new lines. Briefly, if we apply our own power of originality as perfectly as possible in connection with every effort, we will extend along many lines the actions of the mind; and when we begin to go farther, we will see and know clearly how to proceed.

It is also important to remember that the above exercises, although general in purpose, may, if applied with system and perseverance, produce striking results along special lines as well; and these methods may be employed during leisure moments or in connection with regular modes of thought action, sense action or conscious action.

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