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# Eternal Progress

AUGUST, 1918

# ETERNAL PROGRESS

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THE more we know of the metaphysical, the greater becomes our appreciation of the physical, and of real knowledge pertaining thereto.

The truth shining forth from one place harmonizes perfectly with the truth shining forth from some other place. There are no disagreements in a gathering of facts, no matter where these various facts have come from.

When two minds entirely disagree, then both are partly in the dark. One of the first indications of wisdom is to admit and know that there is truth in every system of thought, and that every mind can see some of the light. And he who knows this cannot entirely disagree with anyone or anything.

# ETERNAL PROGRESS

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

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VOL. I.

AUGUST, 1918

No. 6

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## Thoughts On Compensation

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THE law of action and reaction runs all through the universe, and tends to equalize, to produce balance, to restore, to repay—to bring to each factor the exact equivalent of its movements or endeavor.

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What we do and the way we live—these become a part of our own self and our own world, and will affect, directly or indirectly, everything we contact or work with—and in due time produce corresponding changes or results, both in our nature and our accomplishments.

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You may think that you have rendered far more service than you have been paid for thus far; and this may be true; but you may have so lived that you have been at variance with the world, and therefore you have prevented the best from coming to you.

The law of compensation can not do its best for you unless you are giving your best to the world and are in perfect harmony with the best everywhere.

—o—

If you wish to increase remarkably your own greatest good, the secret is to work for much, build for much, live for much; then, through the attitude of perfect harmony, open all the avenues through which the good can come into your world.

—o—

Be in harmony with everything while being your best and doing your best, and you will be surprised to find how the worth while will increase for you.

—o—

Our deepest desire should be to serve—to do the worth while to the most perfect degree and on the largest possible scale; then we should maintain that attitude wherein we know that full recompense will appear at every step of the way.

—o—

If we wish only to receive, and have no deeply felt desire to serve, we will soon enter upon a long period of unfruitfulness and disappointment. This may be the reason why you are in want or in trouble now. But, through the new knowledge of living and doing, you can change all present conditions; you can enter upon a growing period of worthy attainments and rich realizations; you can make your future what you will.

—o—

The law of compensation works both for early results and for the long run. Some returns may come quickly; others may not come for years or centuries; but come they will. And to live

in that understanding—to know that the great laws of life will pay in full—to realize that it is to the greatest advantage, both for the present and the distant future, to do and be our utmost now—these things are extremely important.

—o—

The workings of the law of compensation may sometimes seem strange, and at times entirely hidden from ordinary view, but they work truly and justly with no exceptions whatever. To illustrate, you may experience a great calamity; your soul thereby is stirred to its deepest depths; and thus you awaken life and power many times greater than you had before. And if you will use wisely this great increase you may build for yourself a rich and illustrious future.

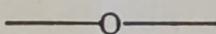
—o—

A dear friend may have gone to another world. You feel the loss most keenly; but your grief, if you meet the experience bravely, will awaken feelings most tender and beautiful. Thus, your nature will be enriched; the range of your thought and your sympathy will increase wonderfully; and your consciousness of the spiritual may develop to a surprising degree.

—o—

You may meet obstacles or opposition in your life and your work. But if you are a real man, these will develop greater courage and determination, with increased capacity for achievement. You are paid in full. The law of compensation is working with you and you are beginning to understand how the great Master Mind could say, "Blessed are they that are persecuted."

You may be in comfortable circumstances. You may be living peacefully upon a regular income. Then comes adversity and you lose it all. And having lost your main stay, you are compelled to depend, henceforth, upon your own resources. But what is this but the best of good fortune; because now you are beginning to call forth and apply your own talents and forces; you are growing; you are becoming a real man; you are building for yourself a genuine individuality; you are becoming a positive force—a useful, constructive force—you are becoming a creator in your own world. You are creating your own happiness, your own life and your own future; and, through your constructive efforts, you are producing, earning and attracting far more than you lost. You are no longer dependent upon some outside source—you are tapping the inexhaustable resources within your own mind and soul. And how much this will mean for the near future and the distant future. Truly, the law of compensation was very good to you; and you can be grateful indeed.



Whatever may happen to you, something else will happen at the same time, either in your outer world or in your mind and soul. Actions and reactions are equal, and always come together. And that "something else" will either contain some valued treasure of some wonderful secret. Look for these things. Look deeply and intently if necessary. You will not be disappointed. You will find the "something else"; and you will learn that there is always compensation. But you must dry your tears, and keep your eyes wide open, otherwise you may not see the bag of gold that has been placed at your feet.



## Being Practical

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HERE are many modes of thought or study that do not seem to be practical; but the most practical thing in the world is mental growth; and therefore, anything that will expand consciousness, build the mind, awaken new brain cells, improve upon the quality of thought, arouse greater energies in mind or personality—anything that will do these things must be given first place in the practical world.

The man who gives much time to the study of metaphysics and higher philosophy may seem impractical; but if such study makes of him a mental giant, his intellectual efforts have been most practical. And such study, if approached from more and more viewpoints, will increase the size and the power of the mind to a remarkable degree.

The man who is great in dreaming dreams may be thought to be anything but practical; but if such dreams result in richer literature, soul-stirring music, epoch-making inventions or rare scientific discoveries—if so, the mental actions of such a man are more practical than thousands of the ordinary type.

And here we must not over-look the fact that the greatest ideas, the greatest discoveries and the greatest inventions have come through minds that could, in thought and research, go far beyond the usual—that were in close contact with the charmed wonder-world of visions and dreams.

Any well-trained mind can carry out the ideas of others, or make improvements upon those ideas; but to secure the original idea—that is a part that requires something more; and anything that will give your mind that “something more” must be classed among the greatest in the practical world.

According to an ancient statement, we can accomplish anything if we have sufficient wisdom and power; but it is only through the growth of the mind that we can increase our wisdom and power; therefore, the most practical thing we can do is to further the growth of the mind—to deepen thought and extend the range of consciousness. And any mode of study that will do this very thing must be received as invaluable to worthwhile living and practical achievement.

When you seem to go too far into the metaphysical or the idealistic, you are literally commanded by certain types of mind "to come down to earth"; but do we realize that this means, with most people, to come down and be less than they really can be.

The majority have never gotten a single step away "from the earth"; and that is why they are merely human beings, with not any too much even of the human. The same situation is responsible for the "mess" that humanity has made of its attempts, in every age, to build up a civilization worthy of the name.

What we need, and need very much, is that more of us get "above the earth"—that we pay more attention to our lofty moments—that we take journeys more frequently into the world of dreams—that we give more time and greater enthusiasm to idealistic systems of thought.

Such a course might not result in a race of billionaires; but there would be far more happiness in the world; there would be less of the commonplace, the mean and the mediocre, and more of the fine, the beautiful and the superior; there would be less greed and selfishness and more talent and genius; there would be none of the "might makes right" idea; but instead the gentle goddess of liberty would reign unmolested in every nation, in every home, in every heart. And there are many people in the world who would look upon all of this as very practical.

Now while we are thinking of these things, we may well pause, in reflective mood, and ask ourselves what we suppose the nations of this earth would have been doing from the year

nineteen fourteen to the year nineteen eighteen if practical idealism had been extremely popular during the past one hundred years or more; if the majority, during that time, had lived considerably "above the earth"; if everybody had developed the power to enjoy lofty moments; if all promising young men and women had received their inspirations, not from the man of means, but from the world of dreams; and if our greatest desires had been to expand the kingdom of the mind and explore the wonder-world of the soul.

Such reflections, if entered into with judgment and sincerity, will aid us remarkably in deciding the fine points of this subject; that is, what it really means to be practical; what courses of action have the greatest effectiveness in this regard; and what systems of thought hold the greatest possibilities in furthering mental growth—understanding, as we all do, that, among all practical results, the growth of the mind is the most important of all—is, in fact, the mother of them all.

And when we reflect as to what the race might have done in the past, and what conditions might have been in the present had we all acted with judgment and vision, we must not forget the great fact that there is a future; and also, that if we would have a future worthy of enlightened mankind we must adopt new methods and new ideas absolutely.

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*Merely to be good is not sufficient. Real men and women are not satisfied until they are good for much.*

# When Truth Brings Freedom

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UPON this one thing we all agree, that it is the truth alone that can give freedom and well-being to mankind; and as to what the truth really is—that is something upon which we shall also agree when we view this subject in the scientific attitude.

According to the scientific method of thought and study, nothing is finished or final; there is always more to be learned; all things, at any time or place, are subject to improvement; and further advancement is always possible.

The scientist does not look upon truth as a certain group of ideas hidden away in the strong box of some well-established system of thought or religious organization. No, the scientific mind thinks of truth as a better knowledge of life, and of the laws and principles of living, doing and becoming.

We say, a better knowledge of life, because to know the truth is to know more and more of the truth; and it will require eternity to attain a full knowledge of life. But one thing is certain—if we have turned our vision fully and absolutely upon the marvelous light of truth, we shall have all the light, each day, that we shall need to live our very best upon that day.

One thing more is certain, and it is this, that the moment we cease to grow into the consciousness of more truth, that moment we will begin to lose sight of every phase of truth; and that is why all creeds and fixed systems of thought become mechanical and lifeless.

It is absolutely necessary to so think, work and live that we are always growing into the truth; and when we grow or advance into more truth we shall, each day, know better how to live, how to use our talents and capabilities, and how to de-

velop ourselves farther and farther towards the supreme ideal in view.

To grow into the greater truth, the greater life and the greater good, is to grow out of, and gain freedom from, the lesser, the imperfect and the adverse—coming out absolutely from former conditions, and entering triumphantly into the power, the joy and the freedom of the new.

When you seek the truth in this attitude—the scientific attitude—always seeking the greater truth—you will, positively and continuously, grow into the better, the larger and the richer; you will advance, steadily and surely, into the lofty and the wonderful; you will have the power and the freedom to live a greater life upon every new day; and you will be rewarded, at every step of the way, with more and more of the best that a real life has to give.

That is what the seeking of the truth and the living of the truth should really mean. That is freedom that is worthy the name. That is a mode of being and doing through which we may attain anything, realize anything. That is life written large today—and to be written larger still tomorrow.

And when we look upon truth in this way—which we surely must very soon—we shall all agree as to the meaning of truth; and the living of truth will become such a power in the world that the good, the beautiful and the true will cover the earth as the waters cover the sea.

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**R**IIGHT about you there are secrets that would solve most of your problems; and if you would look closely enough you would find them.

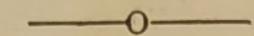
And there are people in your neighborhood that have the very knowledge you have been looking for all these years. But you may be too prejudiced or too short-sighted to investigate.

You have not applied the vital test to everything in your world—to examine all things intelligently and ascertain what they really are, and what they really can do in their own spheres of action.

Imagine what would happen to this interesting planet, if we all would train ourselves to see the real worth of everything, and accept the best because we had proven, through actual demonstration, that it was the best.

# Studies In the Sixth Sense

## II.



### The Nature of the Cosmos

WHEN we proceed with the object we have in view in this study—to extend into new and larger fields of thought, action and consciousness, the various faculties, senses, powers and talents we possess, we realize that it will be absolutely necessary to secure a clear understanding and a comprehensive view of these larger spheres into which we are to further extension; and this leads us naturally to the study of the cosmos.

We are living in certain spheres of the cosmos at the present time, and shall, as we proceed with our development, extend consciousness into all the other spheres; and, in fact, function personally in other spheres and in other universes, just as we are functioning at the present time in what we term the physical universe.

Furthermore, if we are to extend mind and consciousness into the larger and greater realms and regions that surround us everywhere—into the remainder of the universe, so to speak, we shall want to know definitely, not only what the remainder of the universe consists of but what the entire universe actually is in its fundamental reality and manifestation. Therefore, a study of the cosmos as a whole becomes indispensable.

To proceed, we should begin with the fact, that there is only one life, force and substance in the cosmos; and that the manifestation of that life, force and substance, in innumerable modes of

expression, gives cause to all the different kinds of forces, substances, expressions, appearances and forms of life everywhere.

To see this idea clearly, we might picture, in our imagination, the one life and power manifesting in millions of different modes or grades of expression and each expression becoming the basic cause of a separate world. Then we might take each separate world and picture the one basic cause of that world differentiating itself into millions of minor or secondary modes of expression, giving rise to all kinds of forces, elements, combinations of forces and elements, forms and modes of life, such as we witness upon this planet. Then we may imagine once more these millions of worlds all coming from the same source—each one different from the others, but different only in this respect, that its manifestation is of a higher or a lower grade of action.

To use an illustration, we may consider the force of light, and how it differentiates itself into the seven primary colors. These seven colored rays are entirely different from each other in nature, vibration and expression; and yet, the fundamental difference among them is merely this, that the force composing the orange ray is higher in vibration than the force composing the red ray; while the force composing the yellow ray is higher than the orange in vibration, and so on, all the way up the scale. These seven rays of light, therefore, are in reality the one ray of light differentiating itself into seven distinct modes of vibration or expression.

Considering these colors further, we find that each separate ray of light or color differentiates itself again into a great many secondary rays; that is, the red ray of light differentiates itself into hundreds of different shades of red, each shade differing from the other merely in its mode of vibration. In like manner, the yellow ray, the indigo, or the violet, or anyone of the seven rays, differentiates itself into scores and even hundreds, and in fact, thousands of modifications of the original rays. But each modification differs from the others only in its mode of action or

vibration—the difference in vibration sometimes being so slight that, if a certain secondary ray were caused to vibrate a few times more per second, it would change and assume another color.

This illustration, if carried into our study of the cosmos, will indicate very clearly how the different worlds and universes are related to each other; that is, they all proceed from the one life and the one power, just as all the different colors proceed from the one original force of light; but these innumerable worlds or universes differ from each other just as the different colors differ from each other, merely in the mode of manifestation or expression; or in the number and the nature of the vibrations of the fundamental force giving rise to each individual world.

We shall find room here for extensive use of imagination in picturing clearly to the mind how the one life and the one power goes forth into millions of modes of expression—each expression becoming a separate universe—and the force giving rise to each separate universe differentiating itself into innumerable secondary forces, expressions and vibrations, just as any one color may differentiate itself into hundreds and even thousands of shades, hues or modifications.

When we can, with the eye of the mind, see the cosmos in this light, we shall realize more perfectly than ever before, the oneness and eternal unity of all things; we shall see how closely related all things are to each other—just as closely related as the orange is to the red, or as the yellow is to the green, yet manifesting in a different field, producing a different effect, and having a different nature and purpose.

When we consider our own position in the cosmos we realize that, although we are at the present time functioning in a certain world, still if we should change our grade of vibration and mode of expression to a certain degree, we would be able to function just as perfectly in some kindred world; for, in fact, the difference between the mode of expression in one world and

that of another is sometimes very slight—just as slight as the difference between the orange and the red—the orange ray being a trifle more rapid in vibration than the red—that is the only difference.

To carry this illustration to its logical conclusion, we realize that if we should cause the human form, in its present state, to become more rapid in its vibration—that is, lifted entirely into the next scale of vibration—if this were done, then the physical form would become invisible in this world, and would become visible and tangible in the next sphere of manifestation.

The same is true of any substance that we might consider; that is, we might take the most solid of rock, or the hardest of steel, and if we should change or lift that rock or piece of steel into the next scale of vibration, that steel would cease to be visible and tangible to our physical senses; it would literally disappear from our present sphere of consciousness and perception, and become visible and tangible in the next sphere of expression.

We see illustrations of this very process in nature constantly; and we will mention one with which we all are familiar. We may take a solid piece of ice, and by applying a certain amount of heat, we change the nature and vibration to a certain degree; the result is liquid; then we apply to that liquid more heat and change the vibration further; and the result is steam, which if changed further, becomes rarified vapor—later, invisible gases—and still later, invisible and intangible forces beyond the perception of physical sense and consciousness.

Before our very eyes, on every hand, apparently solid substances are becoming invisible through all kinds of processes in nature; and although they have seemingly disappeared, nevertheless, they do not lose their reality; they have simply been lifted into the next scale of expression.

When we understand these things, we realize that the terms visible and tangible are always relative; and that any substance or object is visible and tangible to physical sense only while ex-

pressing itself within the range of the physical senses. However, the very moment that that substance, object or force changes its vibrations, and is lifted into the next scale of expression—the very moment this occurs, that object becomes invisible and intangible to physical sense; that is, it is taken out of the sphere of the physical and becomes a reality in a nearby sphere.

Returning to the force of light and color, we find further illustrations of the same ascending and descending process; and to make the subject perfectly clear we will repeat that the seven primary colors are red, orange, yellow, green, blue, indigo and violet—the force within the red color having the lowest rate of vibration, while the force of the violet having the highest rate. In other words, the vibrations of the violet ray are more rapid or more numerous per second than the vibrations of the indigo; the indigo more rapid than the blue; and the blue more rapid than the green, and so on.

However, the violet ray is not the highest manifestation of light and color, because just above the violet ray there is another ray which modern science speaks of as the ultra-violet; and yet the ultra-violet ray is simply red in the second octave of light—the octave just above the octave that we can discern with our physical senses. And above the ultra-violet we have a higher orange, a higher yellow, a higher green, a higher blue, a higher indigo, and a higher violet. And beyond the second, we have a third octave, with innumerable octaves on up the scale in an endless series.

But the force of light does not merely go up in the scale; it also goes in the other direction; that is, beneath the physical red there is a lower violet and a lower indigo and a lower blue, and so on; and, in fact a lower octave of light which is invisible to the eyes of the human, although visible to a great many animals. We know that many animals are able to see in the dark; and the fact is that their eyes are able to catch the vibrations of this lower octave of light.

We understand therefore that what we speak of as darkness is not darkness, because there is no such condition anywhere in the cosmos. A dark space may seem dark to the physical senses, because the physical cannot catch the higher or the lower octave of light that is in expression in that particular space.

Herein we begin to appreciate the fascination of being able to extend the physical senses, speaking now in particular of physical sight—when we would not be confined merely to our appreciation of the light of the one octave with which we are familiar, but might also catch vibrations of light that have their expression in the octaves below and in the finer octaves above. And, indeed, there are a great many people who have extended physical sight to some extent in this manner, so that what we term the lower red in the octave below, and the ultra-violet in the octave above—these are, at times, clearly discerned.

Applying to our study of the cosmos, this illustration of the various octaves of light, we will begin to understand how the various worlds and universes are related to each other; each one lower or higher in the scale than the one above or below. And we shall realize that they differ from each other only in this respect, that the *basic force* is in more rapid and finer expressions in the universe above than in the universe below.

We shall also realize that our power to become conscious in any one universe will depend directly upon our power to discern the expressions of life and force in that universe; that is, if our senses and mentalities are so constructed that we can receive impressions from the activities of that universe, then we shall become conscious in that universe. But if our senses are so constructed that we can only receive impressions from a universe lower in the scale or higher in the scale, then we will be unconscious of that universe to which our senses and faculties are not attuned at the time.

However, there is no reason why the faculties of the human mind should be confined to any one scale of expression; and the

only reason why the average individual is conscious only of the physical, and lives in such a limited space of thought and realization—the only reason for this is that the development of his mind has not been extended further; but the moment this development is extended, he will become conscious of a vast number of forces and activities that are finer than the ones with which he has been familiar; and he will begin to secure knowledge, information, light and wisdom far beyond anything that he has received or known before.

The fundamental cause of limitation, therefore, is found to consist merely in this, that our senses and faculties have not been developed beyond a certain sphere of functioning; and what may happen to appear within that sphere, those very things will seem real, tangible and visible; but anything that may appear just outside of that limited sphere—those things are not discerned in any mode or manner.

Thus the average individual, who lives in limitations of this kind, is conscious only of the mere surface of the world in which he lives; and he is incapable of discerning anything beyond those limitations, or of appreciating the fact that there is anything else in existence besides the small sphere in which he lives. To him, that sphere is the only reality; and he does not believe in anything outside, or within, or without. He is like an individual living in a room without windows, never going on the outside, and thus incapable of understanding that there is an outside universe, or that there is anything in existence aside from what he may find in that one, small circumscribed habitation.

The average mind living exclusively within the limitations of physical sensation is in the same position; and, therefore, the vastness of the cosmos is something of which he is absolutely unconscious. He lives only in a small world of effects, and knowing absolutely nothing of deeper and finer causes, is unable to appreciate the significance of any event, phenomena or manifestation—is even incapable of appreciating the meaning of his

own life. True, he is in a certain measure working out his own destiny by giving expression to the limited capabilities of which he is in possession at the time; but we appreciate perfectly the disadvantage of remaining for any length of time within the confines and limitations of physical sensation only.

However, thousands and tens of thousands of awakened minds have begun to extend conscious action beyond the physical, and are reaching out, as well as into, deeper and finer and higher spheres of manifestation. And these people are realizing more and more that the terms physical and tangible depend entirely upon states of development.

To illustrate, a certain individual may think that a certain sphere alone is tangible and visible; and he thinks so because his mind can discern only the impressions and expressions that appear in that sphere. But a more developed mind would realize that the next sphere beyond was also visible and tangible; and would, therefore, be conscious of a world twice as large as the one that is less developed. In other words, the more developed mind would realize that two spheres were visible and tangible. Then another mind, still further developed, could extend consciousness into a third sphere, and realize that all three spheres were visible and tangible. Such a mind would be able to function to some degree in all three spheres and gain knowledge and wisdom from a universe three-fold larger than what appears to the average individual to be visible and tangible.

These illustrations, however, merely indicate in a general manner what the nature of the cosmos really is, and what it means to extend consciousness or mental functioning beyond the limitations of the physical. Therefore in noting these illustrations and general statements, we shall find it necessary to draw largely upon our imagination, and also use our finer perception extensively so that we can comprehend, to the most perfect degree, the entire situation.

The great principle to be observed, both in our study of the

cosmos and in the development of the sixth sense, is that every manifestation in the cosmos comes from *the one life and the one power*; and that it is just as natural for the mind to discern all the other manifestations of this one power as it is to discern that manifestation or world in which we are living at the present time. And although we may be anchored, so to speak, physically, in this present world or mode of manifestation, nevertheless, it is not intended that we should confine ourselves exclusively to activities and modes of life that appear only within this present manifestation.

We remember the statement, "one world at a time," but we must also consider the fact that all the manifestations of the one life and the one power are so closely related to each other, that it is not possible to understand any one manifestation unless we also understand, at least to some degree, the life and the nature of kindred or nearby manifestations. In other words, we do not understand the physical universe unless we also understand, to some degree, the finer and the higher universes that permeate the physical, and that surround the physical on every hand.

Illustrating further, we cannot understand purely physical forces until we also understand some of the finer forces that are back of the physical, and that in reality determine the nature, the expression and the power of the physical. And again we do not understand the physical personality until we understand the mind that lives and moves in that personality; nor can we understand the mind until we understand the soul, because it is the soul that causes the mind to manifest and develop the way it is manifesting now, or will manifest at any future stage of life or action.

To use another illustration, we would be incapable of understanding the science of color if we only saw the red ray; and even though we might be able to see and appreciate the seven primary colors, nevertheless, if we were incapable of appreciating the hundreds and thousands of modifications of those pri-

many colors, we would not be able to know very much about the science of color.

And again, we would not be able to know very much about music if we could only appreciate a few scattering tones; and even though we could appreciate all the notes in the scale, still, if we could not appreciate the vast number of combinations that can be made from those notes, our knowledge of music would be limited, and, in fact, insignificant.

However we may consider the subject, therefore, we realize that the extension of the functions of the mind into new and larger fields, anywhere in life, is not only a decided advantage, but is absolutely necessary to further development. And when we study the nature of the cosmos, according to the principles presented in preceding pages, we shall be able to secure a comprehensive view of these marvelous realms in which we live; how they are related to each other and how closely they are related to each other; and what a simple matter it should be for mind, thought and consciousness to go beyond certain spheres of functioning, and become wide awake to the existence and reality of other and larger spheres.

There is one thing, however, in this study that we must realize absolutely; and it is this, that what we speak of as the tangible universe is not a sphere of existence that is surrounded literally by a stone wall, although this is the general view. The truth is that there is nothing in any sphere of existence that is fenced in, so to speak. There are no walls or obstructions whatever between the violet ray and the ultra-violet. The only difference being that the ultra-violet vibrates more rapidly; and if we tune our sight and consciousness to a more rapid vibration, then the ultra-violet becomes visible; that is, we gain the power to see the ultra-violet as well as the violet.

In like manner, when we tune our intelligence to finer grades of thought, and do the same with reason, with understanding and with all the faculties of the mind, we shall become wide

awake to other regions of truth and reality; and we shall gain knowledge, information and wisdom far beyond what we know now, and go much higher in the scale of mental action as well as sense action.

Therefore, the possibility of transcending limitations of all kinds resolves itself, naturally and fundamentally, into the power of lifting the mind into finer grades of expression; and this is what we mean by the sixth sense—*to go farther in every direction* in thought, action, consciousness, realization, perception, feeling, seeing, knowing—to go very much farther in every direction than we are doing now; and to continue to go farther, deeper and higher indefinitely.

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*(To be continued in September Eternal Progress)*

—o—

*You may be powerful, superior and wonderful in a hundred different directions; but in one place you may be weak, or, not always on your guard.*

*But if you should make a misstep through this one weak place—how severely the small minds will condemn; and, in their bitterness, they become blind to the fact that you have, through your many virtues, wrought wonders nearly every hour of a life time.*

*Under such circumstances, however, we must remember well that the mistakes of life are temporal; "this shall also pass away"; but the good you do is eternal.*

BEGINNING IN THE NEXT  
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