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Vol. VII.

JANUARY, 1908.

No. 11

Thoughts Worth While

To be faithful in little things is to prepare oneself for the doing of greater things. The future is not determined by the nature of one's present work, but by the personal quality that is given to that work. Therefore, any vocation, however insignificant, may become a royal path to greatness.

* * * *

The majority continue to remain ordinary because they refuse to do their best until they are given better work. But effects do not precede causes; it is only those who have done their best who are competent to do the better.

* * * *

To refuse to do your best in your present vocation is to continue to remain ordinary; and the ordinary mind will never be called upon when there are extraordinary places to be filled.

* * * *

To give your best to whatever you are doing now, is to develop the best in yourself. It is only when the best is being exercised that the best can be developed. This is a great law, and steady advancement is in store for those who apply it.

* * * *

Detest nothing; you cannot afford to do so. What we detest we resist, and resistance is a destructive process that will act detrimentally upon the entire system. The antagonistic attitude always keeps the mind at its worst, and constantly decreases one's mental power and brilliancy.

It is both scientific and profitable to love all work, whether it be agreeable on the surface or no. We invariably give our best to that which we love, and to give one's best is to develop one's best.

* * * *

If you would live a life worth while, give your best to the world and keep your mind open to the best from all sources.

* * * *

Those who declare that "I am what I think I am," must remember that "I am a soul," and the soul is not affected by thought. You cannot change the nature of the soul by your thought, but the way you think will determine how much of the life, the power and the worth of the soul is to be expressed through your personality. The soul is complete; it cannot be improved upon; to change the soul is therefore unnecessary; it is also impossible, because completeness cannot be changed. For this reason, the power of thought cannot change the soul, but the power of right thought can develop in mind a larger and larger consciousness of the superiority of the soul; and as we grow in the consciousness of the superior, we will develop and express the superior.

* * * *

It is perfectly natural for every soul to worship; and there are many ways through which this aspiration is expressed. Some worship through nature, some through adoration and praise, some through symbols, some through the æsthetic and the beautiful, while not a few worship wholly through silent

meditation. But the highest worship of all worship is to enter that sublime state of mind where one invariably thinks the thoughts of the Infinite.

* * * *

Everything in your life depends upon what you are, how you express the power that is in you, and how you apply the talents you already possess. You are the cause; therefore, the way you live will determine what is to come into your life. Whether your life is to be worth while, or no, will depend upon how well you understand life, and how deeply you enter into the *living* of that life.

* * * *

We may criticise and we may condemn, we may preach and we may warn, but the history of the race has proven conclusively that it is only knowledge that counts. We do not have to criticise anything nor warn anybody; teach the truth to everybody, and the race will find emancipation.

* * * *

The knowledge that counts is not knowledge of evil, nor facts about the missteps of man, but that knowledge that informs us how man may bring forth the greatness and the beauty that is latent within. The knowledge that counts is not the knowledge that tells us how to avoid the wrong, but how to increase the power of the good.

* * * *

Nothing is worth while unless it is done for the purpose of promoting greater worth. No thought is worthy of being expressed unless it tends to lead the mind up to something beyond what has already been thought, felt or realized; and no action deserves to be placed in action unless it works for greater things.

* * * *

Everything is worth while that has an ascending tendency, because everything that rises in the scale of life will increase the value, the worth, the beauty and the joy of life.

* * * *

That which does not ascend in the scale of life will go the other way;

therefore, those thoughts and actions that do not work for greater things will work for lesser things; and it is from the descending actions that all the ills of life proceed.

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Whether life is worth living, or no, depends altogether upon which way we are moving. When we feel that life is not worth while, we may know that we are going down grade. Life is always a burden while we are descending the scale, and it is always a pleasure while we are ascending the scale. This may seem paradoxical, nevertheless, it is the truth.

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When you are tired of living you are losing your life; and it is the loss of life that makes you feel tired. So long as you are growing in the consciousness of more and more life, you will never get tired of life. The person who is strong will not feel weak.

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The perpetual increase of life will increase perpetually the joy of living, and the perpetual increase of life may be promoted by living, thinking, acting and working for greater things, and for greater things only.

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To work for greater things at all times does not imply the necessity of being in a profound or serious frame of mind at all times. The legitimate pleasures of this world give us far more enjoyment when we enter into those pleasures with a spirited mind; and the spirited mind is the mind that is the direct opposite to the depressed mind. To enter into a spirited frame of mind while partaking of pleasure is to secure the best enjoyment that that pleasure can possibly give; and the best from any source adds value and worth to life.

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Every pleasure can be made, and should be made, an ascending tendency; and when this is done, we not only enjoy everything better than ever before, but every enjoyable experience will add something to life that is worth while.

Physical pleasures are insignificant when enjoyed solely in the physical sense; such enjoyment never gives real satisfaction, and is always followed by mental depression. But when physical pleasures are enjoyed simultaneously with the richness of the mind and the beauty of the soul, neither "ecstasy" nor "rapture" become adequate terms to describe the sensation. And the "after effects" will continue to keep the mind in "sublime attitudes" for days and weeks to come. Such pleasures are worth while, and they invariably give something to life that is worth while.

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Those who live upon the husks of superficial life are the ones who are constantly tempted with the thought "What is the use?". They fail to see the real worth and the real beauty of life, because they have not entered into the quality of life itself. But when one has tasted of the life that *is* life, nothing else can satisfy; and every effort towards the attainment of such a life will be of use—thoroughly worth while, because it leads into that state of existence that *is* worth while.

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Live with the ideal; dwell on the heights; commune with the stars; it pays. It is a life that produces greatness, and greatness always pays. Greatness pays in gold if that is what we want, but if we want that something that is better than gold, greatness will supply the demand.

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To live above mere things is to be in touch with that power that can produce greater things.

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When in doubt about what to do, begin to *Live*. The greater life will lift your mind above the limitation of the present, and from the higher view-point you can see clearly what course to pursue.

It is not scientific to bemoan the presence of difficulties. The greater the difficulty the more power you will express while in the act of overcoming; and the more power you express the stronger you yourself become.

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It is splendid exercise for mind and soul to pass through "trying circumstances;" especially so, if we *think* of the experience as splendid exercise. To expect to gain power while removing an obstacle is to remove that obstacle with perfect ease, and at the same time receive the power we expected.

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When we meet trying experiences with the purpose of testing the supremacy of our own power, those experiences will cease to be trying. Whenever you begin to "use" adversity for your own advancement, adversity takes flight, but it leaves its power with you.

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The Prince of darkness, metaphorically speaking, will never trouble the man who is always ready with a well-fitting harness.

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Put evil to work, and it is no more. Here we have the secret of complete emancipation.

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Every force can be turned into a constructive channel, and when this is done, it becomes good, in every sense of the term, no matter what it was before.

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When you don't get what you want, change your mind and want something better.

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The fact that you have failed to get the lesser proves conclusively that you deserve the greater. Therefore, dry those tears, and go in search of the worthier prize.

Does the Best Always Happen

A certain phase of modern optimism has fallen into the habit of saying that everything is for the best; whatever comes or no, be it good or otherwise, the mind is consoled with the belief that it is all for the best; and though there is a pleasing side to that belief, still the final results are anything but desirable.

To live in the belief that anything is for the best is to get into the habit of becoming content with anything; and to become content with anything is to practically cease all efforts towards the attainment of the higher and the greater. Such an attitude will also cause the mind to admit everything that may enter its world, no matter how inferior it may be.

A great many believe, however, that if we live in the conviction that all is for the best, all things will work themselves out for the best; and there is some truth in this, but things will not work themselves out for the best unless we cause them to do their best, and before things will do their best, we must do our best. But the doing of one's best requires more than the mere statement that all is for the best.

No person is doing his best unless he gives his entire life to the very highest goal that he can possibly imagine; and no person can cause things to do their best unless his desire for the best is so immensely strong that all things are drawn into the irresistible life current of that desire.

A mere passive belief about all being for the best is powerless in causing things to work for the best; and besides, to think that all is now for the best is to blind the mind so that it cannot see the better.

The rising mind sees greater things in the upper regions of the mental world, and must, therefore, realize that things as they are in the present are not the best; they all can be made better, even now.

The ideals of the present should be realized in the present; at least, we should constantly grow in that realization; but the fact that we have failed to get what we want now, does not prove

that it is best for us not to have it; it usually proves that we are incompetent, that we have been negligent and indifferent, or that we have permitted ourselves to drift with the uncertainties of things.

Had we lived more wisely in the past, and taken advantage of the opportunities that the past presented, we should not have to wait now for opportunities to do what we think we should have the privilege to do.

It is not for the best that any good thing should be deferred; it is not for the best that anyone who desires the greater should have to wait for opportunities to attain the greater. If he has to wait, his own past negligence is to blame.

But there must be no regrets; to weep over past failures is to waste the very energies that are required in the promotion of our present attainments. If there is something that you want to do now, do not think it is for the best that circumstances are against you now, live in the faith that those circumstances must change, that it is for the best that they should change, and that you have the power to begin that change now.

Circumstances did not make themselves; you have either made them yourself, or you have accepted them ready-made from someone else. But what you have made, you can remake, and what you have accepted you can reject. Therefore, whatever may be the cause of your present circumstances, you have the power to change those circumstances according to your own desire and need.

Circumstances, conditions and things have no object in view; their purpose is to serve in the promotion of the objects that man may have in view; but when man has no definite object in view, his circumstances will drift here and there, as they are influenced by the circumstances of other and stronger minds.

The man who has no definite purpose in life will invariably drift with the aimlessness of the conditions in which he may be placed; if he does not control things, he will drift with things, and he

never controls things unless his desire to reach a certain goal is so strong that all things will be drawn into the immense force of that desire.

Here is the secret of controlling circumstances, conditions and things. Do not exercise any domineering will-force over things, but make the force of your own purpose so strong that all things in your world will come and act in harmony with that purpose. The law is that every circumstance will conform itself to the strongest force that may pass through that circumstance; and the said circumstance will give up all its power to work for the same purpose for which the said force is working.

Therefore, all things in your world will work for you when you make the force of your purpose in life a great deal stronger than any other force that may exist in your world. And this you can easily do by turning all the energies of your being into that purpose.

This will cause you to be your best now, and to give your best to what you may be doing now; and when you are your best and do your best now, all the things that happen will be for the best.

The best does not happen unless you are your best, and you are your best only when the best in your nature is working for the best that you can find in your world.

When in the presence of confused circumstances, never become passive or inactive, and never let things work themselves out. Things can do nothing of value unless they are guided; therefore, to let them work themselves out is to let them scatter and work themselves into nothingness. The result will be, not the best that could come to you, but the worst.

When in a place where you do not know where to turn, do not give up and let matters take their course in the hope that everything will turn out all right; it will not turn out all right unless you take matters into your own hands and lead them into the right.

During such circumstances be more determined than ever, picture your goal more clearly than ever, and have more faith than ever. Be your best, and resolve to turn all things to the very best

account. The best will happen because you made the best happen.

When you fail to get what you wanted, never say that it must be best for you not to have it; you have a right to have what you want, and it is for the best that you should get it when you want it; your failure to get it comes from your own failure to be all that you can be and to do all that you can do. So long as you continue to be the lesser, you will get the lesser; and the lesser is not the best, because it could be better.

The belief that what is to be will be, is thoroughly wrong; only that will be in the life of man that he, himself, may cause to be; and man has the power, not only to change causes, but to create causes. True, he must follow the laws of life, but the capacity of those laws have no limit; therefore, there can be no end to the possibilities of him who understands the nature and the use of those laws.

There is no fixed time for life or death; nor are events pre-ordained. Every life can be prolonged; every event could have been different, and everything that happens to man could have added far more to his life than it does.

Few things happen for the best, because man himself is seldom at his best; nearly everything could have been better, but if they are not now what they might be if we had been what we could be, the wise course is to turn them to the very best account, and henceforth maintain the very highest standard that the mind can possibly construct.

When every person takes his life into his own hands, and lives that life so perfectly that the very best that can be done now is done now, everything will happen for the best; and, what is more, such a life will advance perpetually into the better.

To cause the best to always happen, the secret is to awaken the superior power within, and to place the entire mind absolutely in the hands of that power. After this has been done, all things will work together for good, the best must positively come to pass, and every seeming disappointment will be but an open door to something better.

That better, however, will not be real-

ized if we permit ourselves to feel disappointed, because every depressed feeling takes the mind down away from the hands of superior power, and will therefore not be in a position to appropriate the better things that that superior power is about to produce.

When the new way of living has been entered into, and all the energies of being have been directed to work together for the promotion of some great purpose, disappointments will become more and more conspicuous for their absence; but should they appear at rare intervals, the fact must be faced with the conviction that our failure to realize what we tried to secure indicates positively that something of far greater worth is to be shortly secured instead.

When this conviction is adhered to invariably, regardless of what appearances may indicate, the law will never fail to bring the greater good.

To secure positive and continuous results from this law it is necessary, however, to eliminate everything from life that is not in perfect accord with the real science of life. Those tendencies that retard progress must not be permitted to live and act after we have resolved to do that only which can produce the best.

The mind must live on the heights, and the soul must live for that life that is revealed while the mind is on the heights. There must be no compromise with half-truths, or beliefs that are untrue, whatever expediency may think. Form your purpose; aim at the highest goal in view; desire the very best, and make that desire so immensely strong that all things in your world will be irresistibly drawn into the current of that desire; all things will thereby work for the best, and the best will always come to pass.

The Pathway to Real Success

1. *Have something to give* to the world that is worth giving; something that the world wants. Your success depends not only upon your own efforts, but also upon the degree of appreciation that those efforts may have the power to call forth. No matter how good your work may be, if it is not appreciated there is no success for you; you are wasting your time; you are benefitting no one, not even yourself.

To secure appreciation, your object must be not to give that which you think the world ought to want, but to give that which you know the world does want. Please others, and you will also please yourself.

Thousands of brilliant minds fail utterly because they imagine their talents will be degraded if brought down to the world; but no talent will be brought down so long as it is used in promoting the welfare of some one, no matter how lowly and uncultured that someone may be.

Give your talent and your ability to those who need them, and make your efforts so simple that the largest number

possible can appreciate what you are trying to do. Give the largest number possible what they need and what they want, and aim to make that something so worthy that everybody will want to take advantage of your service without being persuaded to do so.

2. *Be determined* to serve the world better than it was ever served before. Whatever you do, know that it can be done better; and know that that better can be done by you. The fact that others have failed must not influence your mind or your conduct in the least. We are not in bondage to the shortcomings of others nor the failures of the past. What we are determined to do, we can do, because we have the power.

There is no success that is greater than perpetual advancement in one's own ability to do the better and the greater; and there is nothing that gives more contentment and joy. To make the better one's goal, and to cause all the energies of being to work for that goal, is to enter the pathway to real success—the success that is success, and that per-

petually reproduces itself in greater and greater success.

To be determined to serve the world better than it was ever served before, is to improve oneself and one's work in one's present vocation, which will, ere long, open the way to a far more important vocation. He who is positively determined to do the best, will positively have the opportunity to do the best.

3. *Know that you can do* what you want to do, because there is no limit to the power that is latent within you.

The greatest obstacle to higher attainments and greater achievements is the belief that the power we possess is limited, and that the ability we possess is as large as it ever will be. This obstacle must be removed, and can be removed through the realization of the truth.

The truth is that every form of ability can be developed indefinitely, and that the powers of the soul are inexhaustible. To live in the perfect realization of that truth, and to animate every thought and every desire with the very soul of that truth, is to promote the development of every form of ability that we may be using now, and also to perpetually enlarge the capacity of mind so that a larger and a larger measure of power will be unfolded, appropriated and expressed.

To *inwardly know* that you can do what you want to do is to place yourself in conscious possession of the power that can do what you want to do; and this knowing will steadily grow in mind as every thought is created more and more in the likeness of the truth mentioned above.

4. *You will not go down* so long as you do not permit your mind to go down. One of the great secrets of success is to keep the mind up when everything else seems to go down; if the mind persists in staying up, things will soon change and begin to come back up. This is a law that never fails, and if it was thoroughly applied under every circumstance, it would prevent every failure in the world.

The mind is the master, providing its mastership is exercised; and the way the mind goes, everything else will go also;

things will follow very soon, if not at once, providing the mind holds fast to its high ideal and faints not. The mind that dwells constantly upon the bright side, will soon cause all things to leave darkness, and begin to create brightness. The mind that aims perpetually upon higher attainments and greater achievements, will cause all things to work together for the promotion of such attainments and achievements. The mind that continues in absolute faith, even though every external indication points to certain failure—that mind will cause all things to change their courses, to cease working for failure, and to proceed to produce the very things that the mind believed, with faith, that it would secure.

Permit nothing to take the mind down, because if the mind persists in staying up, things will positively take a turn; the threatening failure will terminate in a glorious success.

5. *Know that your life is in your own hands*, and that you may therefore do with your life whatever you wish to have done. All power comes from life; to increase the expression of life is to increase the expression of everything that has real worth; and in him who has taken his life into his own hands, the expression of life may be increased in any measure desired.

When you know that your life is in your own hands, you will begin to live the way you want to live, and the energies of your being will begin to work together for the promotion of that which you wish to have promoted. The scattering of forces will cease, and all things will move towards the goal you have in view.

So long as your life is not in your own hands, it will be more or less in the hands of environment; you will therefore, not live for your own welfare and advancement, but you will live for every passing notion that the shifting of circumstances may suggest. Real success will be impossible in such a life, because to succeed in any achievement you must live for that achievement; but before you can live for anything definite you must realize that your life is in your own hands, and that you can live for anything by deciding to do so.

It is not necessary to take your life into your own hands; it already is in your hands; simply cease giving it away to every whim that may be passing by. Your life is your own; keep it for yourself, because it was given to you to be used by you, and by you alone.

Nothing else can use *your* life; therefore, to scatter your life abroad is to deprive yourself of that which no one else can use.

Live consciously in the realization of the great truth that your life is your own and that you can turn all of its power into any channel you may select. Then select the path that leads to real success; live *in* that path with all of your life, and the goal you have in view will positively be reached.

6. *Begin where you are*; do perfectly what you are doing now, but keep the mind open constantly to greater powers and greater opportunities. To dream of the future is to neglect the present; to be indifferent to the lesser while yearning for the greater, is to continue to live in the lesser.

Be ambitious; be determined to rise in the scale, but use all the force of that determination in perfecting and enlarging the sphere of the present moment. Make the present moment a great cause by turning all your power into the work of the present moment, and from that great cause will come great effects in the coming days.

Every vocation, every environment and every circumstance contain possibilities that we may never have known; to work out these greater possibilities is to make the present moment a great beginning of a far greater future. But we cannot enter into the conscious possession of the hidden possibilities that the present moment may contain, so long as we give our deep thought to the future and our superficial thought to the present.

There is only one place to begin, and that is where we are standing now; there is only one possibility upon which we can concentrate with success, and that is the possibility that the present moment holds in store.

7. *Have great objects in view*, but keep them sacred. We give our greatest

powers to those things that we think of as too sacred to mention.

Never say anything about what you wish to accomplish, unless it should be to the one that you know to be your own; and between you two the matter must be held so sacred that it is never mentioned unless you both are upon "holy ground."

To speak, or think of the great things we have in view, while the mind is in ordinary or superficial states, means failure. Before such things are given thought, the mind should be elevated to the highest and most sacred places within that consciousness can possibly realize; because while in those sacred places of thought we give immense power to that of which we may be thinking.

This is a law of extraordinary importance; and may be applied with remarkable results in any sphere of action.

To think of your plans while you are in ordinary states of mind is to give only ordinary thought to those plans, and nothing can succeed that is not animated by something better than mere ordinary thought.

The same is true when we are doing something of exceptional value; it will be a failure unless we think of it all as being too sacred to be dealt with except from the very highest and truest states of mind.

The higher the action of mind the greater the power of mind; and the more sacred the thought the higher the action of that thought. This is the law; and to those who have great and worthy objects in view, this law is positively indispensable.

8. *Mentally dwell with the superior*, the marvelous and the limitless. Superficial consciousness and every phase of superficial thinking must be entirely avoided, or the development of ability will be retarded. Success depends, not only upon ability, but the constant improvement of ability; and the more closely the mind is brought in touch with the elements of quality, worth, superiority and boundlessness, the more rapidly will every faculty develop.

To mentally dwell with the superior is to unfold superiority; to mentally dwell with the marvelous is to develop

the imagination, the power of originality, and inspire the mind with those ascending tendencies that invariably lead to greatness; and to mentally dwell with the limitless is to place the mind in that position where it can constantly draw upon that power that is limitless. Success—great success, must therefore invariably follow.

9. *Believe in justice*; establish yourself firmly upon the principles of absolute justice, and an exact equivalent, and you will receive what you deserve.

Never desire to get something for nothing; such a desire will decrease your own capacity by retarding the expression of yourself.

When you desire to get something for nothing, you desire to give nothing in return; you thereby hold back a part of your own ability, which means retarded growth.

Have absolute faith in justice, and you will secure justice from every person and from every source. It is a law that works.

10. *Your own will come to you*, providing you live absolutely upon the principle of an exact equivalent; but your own will be only as great as yourself; therefore, if you wish to increase the quality and the quantity of that which is coming into your life, you must first increase the worth and the power of your own life.

By becoming larger than you are, you will receive more than you do; things that are worth while will accumulate in your world in proportion to your ability to do that which is worth while; that is, when that ability is thoroughly and constantly applied.

11. *Real success* implies the advancement of the individual himself, and the advancement of the world in which the individual may live. It means the building of a greater man, and the promotion of greater achievements.

Real success does not simply mean the accumulation of things, but the development of a personality so strong and so great that it must invariably attract great things, and as many things as may be necessary to promote the largest possible state of existence.

In the promotion of real success, there must be two leading objects in view. The first must be to make yourself greater than you are; and this purpose must always come first. You are the cause of your own success; therefore, the greater you are the greater will be your success. A great cause must invariably produce a great effect.

The second purpose is to promote higher attainments and greater achievements; and this purpose will naturally be fulfilled where the growing mind is constantly expressed in constructive thought and tangible action.

Become much, and you will do much. He who does much will receive much, because like does attract like.

Causes and effects are always similar, and the law works both ways. The same law that brings disaster, will, if reversed, bring us everything that the heart may desire.

12. *Air castles are indispensable*, but they must be built upon a foundation composed wholly of your own worth. The only air castles that fall are the ones that have nothing but dreams upon which to stand.

The person that is determined to do what he is determined to do, and who will not only give his whole life, but the best that is contained in his life to the purpose he has in view, may build any number of air castles; they will all stand, and he will have the pleasure to really dwell in them all in days that are soon to be. He who is determined to make good, will shortly have the power to make anything. His ambitions, therefore, cannot be too lofty nor too strong; neither can his castles in the air be too gorgeous. All his dreams will come true, because he not only dreams dreams, but goes to work and makes those dreams come true.

Hitch your wagon to a star, but see that the chain is strong. You will scale the heights, and there will be no fall.

13. *Everything you do will count*; nothing is lost; but whether it is to work for you or against you, will depend upon what you were working for when the thing in question was created. However, the adverse forces that are lurking in

the mistakes of the past may be transmuted, and may be directed to work just as faithfully for you as they previously worked against you.

He who is determined to do what he is determined to do, can change everything in his favor; though this determination must be animated with the soul of that faith that is faith.

14. *Become a strong, positive center* in your own world; and constantly improve the worth of that center.

The law of attraction is the basis of all real success, therefore, the greater the center of attraction, which is you, the greater will be those things that will naturally gravitate into your world.

You can take what belongs to others, but you can attract only what belongs to yourself; and that alone can belong to you that is an exact equivalent to what you are and what you have done.

To become a positive center in your own world, harmonize all the elements and forces in your own being by constantly *feeling* the harmony that exists in the principle of harmony within; develop poise, and train all the energies of your mind and body to move towards the limitless within. Realize that you

can draw upon the forces that exist all about you, and feel the constant accumulation of these forces in your entire system.

By this process you awaken the greater powers from within, and you attract the finer forces from without; you will therefore naturally become a center of great power, and much does attract more.

15. *Being and Doing* are the objects in view. To live a great life in the midst of great attainments and great achievements—that is real success. And the beginning of such a success can be made now by using, according to the science of success, every opportunity that may be at hand now.

He who makes the best use of what is at hand now, will soon have the opportunity to use something better; and since this process may be perpetuated indefinitely, there is no end to the greatness of the success that is real success.

The fundamental principle in the science of real success is the building of greatness in man, and the use of that greatness in the building of the superior in the world of man.

Thoughts That Pass in the Light

There is plenty of room on top because the upper regions grow larger and larger the higher we ascend in the scale. Even though the entire race should transcend the greatest heights that any soul has ever reached, there would still be a universe immediately beyond, into which any one might ascend the very moment he decided to do so.

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No matter how well we may do what we are doing now, there is always a better way; and he who finds the better way finds the royal path to the upper regions, or, what is usually termed, the top. Should someone else improve upon his way, the fact must not be forgotten that the latest improvement can also be improved, and that there are higher places above the present high

places. The higher places are always vacant, therefore, no one can say that there are no opportunities any more.

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Whoever undertakes to scale the heights will find obstacles; but whether those obstacles be large or small depends altogether upon the point of view. To the person who realizes the limitlessness of his own inherent powers, all obstacles are small, and are consequently disposed of with comparative ease; but to the person who lives in fear, those same obstacles seem very large; he therefore turns to go the other way and fails to reach his goal.

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Meet all obstacles with the conviction that they are nothing to you. What you *think* those obstacles to be, that they will be, no more, no less. This is

scientific, because the way you think about those obstacles will determine whether they are to scare you away, or whether you are to proceed to reduce them to nothing. Be larger than your obstacles, and those obstacles will invariably be smaller than you. This is the secret.

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What you fear becomes larger than yourself, not because the thing itself changes, but because fear makes you smaller. When you have faith, however, you *know* that you are larger than any obstacle that you may meet; you will think accordingly and act accordingly; the obstacles will become nothing to you because you applied the power that can make it so.

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It is the truth that we have the power to transform anything; but we must *think* that we can. He who thinks he can, will awaken the power that can.

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The nature or appearance of an obstacle is determined wholly by our own point of view; and to him who looks at all things from the right point of view, there are no obstacles. To him who knows that all things contain power that may be turned to good account, obstacles become opportunities that have previously been overlooked.

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Deserts are deserts until someone discovers irrigation. Obstacles are obstacles until someone discovers how to harness the power that is latent in those obstacles. Then, the very thing that prevented advancement and increase will produce advancement and increase. What appeared to be an obstacle proves itself to be an opportunity.

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From the view-point of certain minds, every opportunity looks like an obstacle; and there is not a single obstacle in existence that will not prove itself to be an opportunity if properly approached.

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To "agree with thine adversary" is to enter into harmony with the power that

exists in that adversary, and then turn that power to good account. It can readily be done by him who knows that adverseness is nothing in the presence of the soul that *feels* its own supremacy. To know that you are greater than adversity is to transform the power of adversity, providing you are in harmony.

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There are many great openings in the world; in fact, you can move forward in any direction and meet a score. The person who sees no opening worth while anywhere, is the person who is standing still, with his eyes to the ground.

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When in doubt about what vocation to pursue, do what comes nearest, and do it as if it were the greatest thing in the world. This practice will bring forth the power in you that can do the greatest thing in the world; and what you have the power to do, that you will be called upon to do.

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The prime purpose of all work should be to develop individuality, character, mentality and personality. As these are developed, we become more, and gain the power to achieve more. Greater success, as well as a greater life, must therefore inevitably follow

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It is sometimes stated that practical metaphysics doesn't work; but the reason why it sometimes fails to work is because we fail to put it to work when the test comes. A principle can never fail when applied, but man may fail to apply it.

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To believe that all things are working together for good when all things seem to be working that way, this is something that anyone can do; but the test comes when all things seem to be working for something else. The average person usually changes his thought when circumstances begin to change, but that does not constitute the scientific application of principles. The mind must not move with circumstances, nor change with events; the mind must move only

the way it wants to move, and change only when it wants to change. When things seem to go wrong, the mind must continue to go right, because things will not go very far wrong unless the mind goes the same way. The only true way to check things in their tendency to go wrong is for the mind to continue to go right, and to live in the strong faith and the positive conviction that all things are working together for good.

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Thought is contagious; and the strongest, most deeply felt thought will rule the day. Therefore, when the mind continues in the positive thought that all things are working together for good, those things that are working for something else will soon catch the mental contagion, and will begin to work for the good with the same energy and enthusiasm as the strong mind itself. The mind that continues to work for principle, unshaken and undisturbed, will soon have all things in its own world working for the same principle.

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The weaker elements in life are invariably drawn into the current of the stronger; therefore, if you would have all things go your way, give your whole life to your purpose, stand firmly upon the principle through which that purpose is to be fulfilled, and be strong.

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To live in the positive conviction that all things are working together for good is to cause all the elements and forces in your being to work together for good in yourself; this means that you will attain increased power, increased capacity and increased worth, and the man who is steadily growing in power, capacity and worth, will soon find open doors to better circumstances than he has ever known before.

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Truth is changeless, yet ever new, because in him who has found truth, consciousness is being eternally enlarged, elevated and expanded. He is, therefore, eternally seeing more of the truth, which fact will cause the truth to appear

new at every moment, entirely different from the moment before. Though the new appearance will not only be different, it will also be more satisfying, more convincing and far more beautiful.

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If the truth always appears the same to you, you may know that what you call the truth is not the truth; it is simply a group of opinions. To find the truth is to begin to grow in the understanding of truth, and growth means change, though invariably a desirable change.

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Principles are changeless, laws are fixed, and methods always bring the same effects from the same causes, but the understanding of all these things must perpetually change if the consciousness of more and more truth is desired.

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The perfect life is not an end, but a mode of living. To live the perfect life is to be and to do now all that one possibly can be and do now. It is to live the very fullest and the very best life that can be lived during the present moment. To be perfect is to be able to do what is required by one's present existence in one's present sphere of existence. Everything, therefore, can be perfect, because everything has the power to supply what its present sphere of action may naturally demand.

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To be true to ourselves we must be independent in thought; mental imitation produces mental death, and the mind that is dead is like a log in the stream; it must go where it is taken and must accept what the powers that be, good or ill, may decide to give. To those who know, it is evident that the absence of independent thinking among the majority is the cause of their failure to get what they actually need to make life worth living. Nothing is worth while when we float with the stream, because one must *live* his life before he can secure true worth from life.

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To be independent in thought is to accept nothing as truth until we have

proved it to be true in our own experience. To apply this principle it is necessary to try all things, and it is the trying of all things that develops the mind in every direction. However, it is not necessary to try details as they have been worked out by various other minds; it is principles that are to be tried, and in doing so we shall work out our own details to comply with our own present requirements.

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To be independent in thought is to accept nothing as authority but our own interior power to know. To apply this principle it is necessary to use that power in the effort to know everything with which the mind may come in contact. Nothing must be taken for granted, and nothing must be ignored as too insignificant to explore. The lesser usually contains the key to the greater.

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To find the truth in any sphere of life or thought, right thinking becomes indispensable, because any other form of thinking is misleading.

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Right thinking is the right use and the continuous use of mind. The right use of mind is the use of the mind in the creation of thought that is patterned

after the truest conceivable idea of absolute truth. The full use of the mind is the use of the entire mentality, objective and subjective. The continuous use of the mind is the ceaseless action of all the mental energies, working together for the promotion of definite aims. When the objective side of mind is awake, every thought and every desire should have those definite aims in view; and when the objective goes to sleep, the subconscious should be directed to work for those same definite aims. This will not only insure the positive realization of the aims in view, but right thinking will be promoted; and right thinking leads to the knowing of greater truth and the living of a greater life.

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Anything can exist because everything does exist; but great souls live. To exist is to merely be without trying to be more; to live is to enter into conscious touch with real life, absolute life, limitless life, and to try to bring forth into physical, mental and spiritual expression a larger and a larger measure of that life. The *living* of life is the constant unfoldment of more and more of the beauty, the perfection and the completeness that *is* in the life.

Creating Talents Through Idealization

The mind is creative, and every mental energy can be trained to create, in the field of consciousness, whatever we may idealize in feeling and thought.

Through idealization, it is therefore possible to create any talent desired, and also, re-create the talents we do possess, thereby giving them as high a degree of quality, efficiency and worth as we can possibly conceive in mind.

To promote the mental creative process, two essentials are required; the first is to idealize what we desire to create and the second is to concentrate all the energies of mind upon that which we have idealized.

To idealize a talent is to picture that talent in the field of consciousness, mak-

ing the picture as perfect as our most perfect conception of that talent in its perfect state.

The process of idealization does not permit of anything less than the perfect, as we conceive the perfect to be. To idealize is to mentally see the ideal as real; to think of the possibilities as actualities.

The fact that the mental conception of the ideal can develop, makes it possible to even idealize the ideal; and this is necessary in order to promote a steady advancement; but what is equally important, when we cease to idealize the ideal, the ideal ceases to be ideal.

The ideal must constantly become more and more ideal in order to retain

its place as an ideal; and one's mental conception of the perfect must constantly be perfected in order to be our most perfect conception of the perfect.

That ideal that holds a fixed place in consciousness is no longer our ideal; and those best thoughts that have taken shape and form are no longer our best thoughts.

These are facts that must not be ignored in our efforts to employ the process of idealization in the creation of talents, because as soon as our conception of a talent ceases to expand, enlarge and develop, that talent will begin its retrogression.

Everything in the mind is constantly in motion; and that which is moving cannot stand still; therefore, whenever any talent ceases to go forward, it begins to go backward.

To prevent mental retrogression, the mental conception of the perfection of mind should be constantly perfected. The various elements of mind should not only be thought of as they are in the ideal, but those very ideals should be idealized. In other words, first idealize your life; then idealize all your ideals; not simply once, but perpetually.

The re-creation of talents is promoted entirely through this process of idealizing the ideal; and since the mind has full power to shape its own ideals, the re-created talent may become, in power, function and efficiency whatever we may desire that it should become.

To begin, form a clear, definite mental picture of what you think your talent would be in its most highly developed state; that is, what you, in your present capacity can conceive the most highly developed state to be like. Later, you may have the power to picture a still higher state of that talent, because since there is no end to development, your present idea of the most highly developed state is simply a beginning; it is your idea of high development, and you can rise in development only as high as your present idea of high development.

It is, therefore, important that your present conception of the most highly developed state be as perfect, as high and as complete as you can make it now.

To think of your talent as you think

that it would be in its most highly developed state, is to idealize that talent; and what we idealize, in the field of consciousness, the creative energies of the mind will create.

It is necessary, however, to concentrate those energies regularly upon the talent we have idealized, and to continue that concentration for certain periods every day until results have been secured. When results may be expected, depends upon how well we can employ the process. The average mind will begin to secure results in a few weeks, but the process should be continued for years. There is no end to the development of any talent; and it is to our interest not to make an end of the process that does develop.

When the general picture of the idealized talent has been formed, the mind should begin to *think* that mental word that completely defines the principle upon which the talent is based. This word will be a mental realization, or an interior perception of what the soul of the talent really is.

Considerable training may be required to gain this perception, but when it is gained, the interior cause of the new talent will have been placed in action, and the external effects must shortly follow.

To gain the realization of the principle that underlies the talent, the subconscious may be employed with great profit. Direct the subconscious to reveal to you what you desire to know; the subconscious can give you the desired information, and will do so if properly impressed.

To gain a clear conscious perception of the principle, or soul of a talent is to give the creative energies the real idea of the talent itself; and these energies will create, not an inferior imitation of the desired talent, but the talent itself.

In nearly every mind, the creative energies are constantly employed in the creation of inferior imitations; the reason being that we fail to idealize those things that we desire to realize.

To idealize everything of which we may be thinking, is to direct the creative energies to create the ideal only; and to constantly idealize the ideal is to direct those energies to go another step in ad-

vance, and create something that it still greater than what was attempted before.

To constantly idealize the ideal will not cause the creative energies of mind to leave the lesser unfinished in order to proceed with the creation of the greater. In a continuous advancing creative process, the lesser is always taken into the greater, and is perfected so as to become a permanent part of the greater; though its permanency does not imply changelessness. Everything that is incorporated in the advancing creative process of mind will be perpetually improved and perfected.

After having realized the soul, or the basic principle of the new talent, the mind should be trained to *think* the mental word that clearly defines the elements and qualities that are contained in the perfect state of that talent. That is, try to understand the various necessary parts in thought, feeling and mental expression.

Again, the subconscious may be employed with great profit; though it is necessary, before directing the within to supply the desired information, to form some definite idea in the conscious mind of what the new talent is expected to do in tangible action.

To realize, or rather, to mentally feel the true nature of the necessary parts of the talent is to prepare the way for the principle of the talent to express itself in definite conscious action. The possibilities of the talent will begin to develop themselves into actualities; the ideal will begin to become real.

In other words, this process will cultivate the mental soil so that the growth of the new plant may be promoted. It will also prevent inferior impressions (weeds) from without from gaining a foothold in the presence of the new talent.

To idealize the talent, and every part of the talent is to direct all the forces of mind to build the superior; and while the whole mind is engaged in building the superior, nothing will be employed in forming the inferior. In idealization, therefore, we have the secret of eliminating everything from the personality, the individuality and mentality that we do not desire to perpetuate or retain.

The next step is to realize the interior and absolute possession of the talent in its perfect state. To possess an ideal is to possess that possibility, which when developed, will make that ideal real. Therefore as soon as a talent is idealized, the mind must be trained to realize that it has gained possession of that ideal talent. Should the mind think differently the creative energies will proceed to create the ideal, and would follow the idea upon which the "different thinking" is based.

The law is this, that whatever you *think* that you possess in your mind, that the creative energies will proceed to create in your mind. Nor is this a contradiction, because you cannot think that you possess a certain something until you have mentally formed the ideal of that something; and what you idealize in mind the creative energies will invariably create in mind.

To have an ideal is to have formed the *cause* of the corresponding reality; but that cause must not be ignored if we wish to promote its development and expression. The ideal must be recognized as an actual possession; if it is not recognized as an actual possession; the creative energies will pay no attention to it; the ideal will consequently fail to be realized.

What we do not recognize in the ideal, we ignore; and what we ignore will disappear on account of neglect. To recognize the actual possession of that which we idealize is therefore absolutely necessary, but this recognition of possession must also involve the possession of the idealized talent in its perfect state.

The perfect state of a talent means the expression of that talent in tangible action as well as the interior and the perfect life of that talent.

To simply think of a talent as existing in the ideal within is not sufficient; it is not sufficient to idealize the existence of a talent; we must also idealize the expression of that talent in actual work.

The majority among idealists, however, have failed to do this, therefore, what they have idealized has continued to remain as beautiful dreams, nothing more.

When we idealize the expression of a

talent in actual work—perfect work, the creative energies of mind will cause that ideal expression to be made; the perfect work will be done, because the creative energies will invariably cause to be done that which we mentally see is being done while the idealization is taking place.

It is not possible to idealize what we cannot realize; that is a fact of extreme importance. What we have the power to idealize we have the power to realize. What we can picture in the mind we can positively express tangibly in the personality. This is a law that can be thoroughly demonstrated in any phase of life.

In the practical application of idealization, whether in the creation of new talents or in the re-creation of talents that are already in action, there are three prime essentials to be observed. The first is to idealize the talents that have been selected for development; the second is to give a certain amount of time every day for special exercise in

idealization; and the third is to use, in practical work, as frequently as possible, those talents that are being idealized.

In addition to special exercises, every spare moment during the waking state should be devoted to the process of idealization; and before going to sleep the subconscious should be impressed with those same ideals.

The method is very simple, even though it may seem a trifle metaphysical at first; and results will positively be remarkable after one has learned to apply the process with thoroughness and efficiency.

Idealization may be employed in the development of any talent, any form of ability and any phase of genius. It is simply to idealize thoroughly and constantly; and everything that we idealize in mind the mental creative energies will create in mind. In this law we may have implicit faith, and we may expect results with the same assurance as we expect the rising of the sun.

From Our Point of View

There are mistakes that are not mistakes, simply different points of view.

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It is not wisdom to state that another has made a mistake until the results of that action have proven themselves detrimental. What appears to be a mistake in the beginning may in the end prove itself to be the very essence of righteous action. Therefore, to judge according to appearance is usually to go astray.

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The mistakes of one generation are not infrequently the virtues of the following, and visa versa. It is therefore profitable to forgive and forget; but still more profitable to combine one's forgiving and forgetting with the doing of one's best.

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Everything is not wrong that appears to be wrong from our various personal points of view; only that can be wrong

that produces undesirable results, but we must remember that it is not always the action that produces undesirable results; in a number of instances ills appear, not because the action is wrong, but because we thought it was wrong. Even though a person may be doing right, if he thinks he is doing wrong, he will create a certain amount of wrong thought, and will suffer in consequence. Fully one-fourth of the ills of life come from the belief that we have done wrong when we have actually done right, but did not know it.

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We must not infer, however, that a wrong action will fail to produce wrong when we think it is right. Our thinking will not change the results of an action one way or the other; but our thinking will produce new actions, and these will produce results after their own kind. Therefore, to think that an action is wrong, even though it may be right, is to create an additional action that will be wrong, and it is from this latter action

that the trouble comes. And this latter mental action is sometimes so strong that it completely neutralizes the good results from the action that was right.

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Never permit yourself to think that a mistake is a mistake unless you know that absolute law has been violated; and even then it is well to completely ignore the mistake while your entire attention is given to the process of correction and reconstruction. The shortest way out of trouble is to forget the wrong and use all your power in the creation of the right.

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Too much is said about mistakes, and too little consideration is given to the fact that nearly all are doing the best they know according to the way they see things now. To agree on all things we must see all things from the same points of view; this, however, is not possible in the present development of the race; but it is possible for every person to know that each member of the race has just as much reason for doing what he does from his point of view as the others have from their point of view. It is, therefore, evident that no form of criticism has a legitimate place in any sensible system of thought.

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To talk about mistakes is to impress the mind with misconceptions, which, in turn, will produce mistakes; to fear mistakes is to go at once and make mistakes; and to seriously recognize mistakes, even when they are mistakes, is not only to perpetuate the cause that produced those mistakes, but also to retard every effort of nature to make amends.

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To forgive is not mere sentiment; it is exact scientific thinking; few things are more profitable than the practice of immediately forgiving everybody, including oneself, for every wrong, real or imaginary. The mind that readily forgives is readily emancipated from every undesirable condition, because to

forgive wrong is to completely eliminate wrong from consciousness. The attitude of forgiveness is a purifying process, and effects the body as well as the mind.

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Be determined to do your best; and when you find that you have made a mistake, be more determined than ever to do better. Your mistakes will be few, and when they do come, they will be corrected before there is time to produce detrimental results. We always eliminate what is not wanted when we press on, with the whole of life, towards that which is wanted.

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Count nothing lost; even the day that sees "no worthy action done," may be a day of preparation and accumulation that will add immeasurably to the achievements of tomorrow. Many a day has been made famous because nothing was done the day before.

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A great deal of the seeming inaction is not inaction; the surface of life may be silent, but the great depths are preparing for something extraordinary. It is ever thus in that life that has resolved to live.

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To the growing mind, moments frequently appear when all consciousness of power and attainment seems to be gone; there is an emptiness all through the system and one feels as if he were nothing, and were good for nothing. This feeling, however, is wholly superficial and misleading, and should be completely ignored. Such moments indicate that nature wants the surface life to be still; *something is taking place in the great within*; and all the forces of life have gone into the depths to aid in the great work. If the outer mind is kept serene during such moments, the great inner work will not be disturbed, and when it is finished, greater power will come forth than one has ever felt before.

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Not a few try to force themselves to act when these strange moments appear, but to do so is to call energies to the surface

that are needed just now, in the great within. Let those energies remain where they have been drawn by the laws of growth, and in a few hours the reaction will begin. New life will appear, the mind will be stronger and more brilliant, and the work that was temporarily delayed, will not only be done far better than it could have been done had we forced it through, but it will almost do itself. It is, therefore, no loss, but all gain.

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When we find some idea that has real worth, we wish we had only known it before; we deplore the fact that we have wasted so much time with beliefs that were not true; but was it all a waste of time? Possibly we could have done better; we always can do better, but our experience with the outgrown ideas of the past, was not all a waste of time. The fact that we have now come to a place where we can understand and appreciate something of greater worth, proves that the ideas we entertained in the past did have the power to promote the advancement of life. Regrets are, therefore, out of order; instead, we should express perpetual gratitude for everything. Everything has had the power to serve us; everything has been ready to serve us, and to be just we must be grateful.

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To live in the belief that we have wasted our time is to get into the habit of wasting our time. To constantly think of what we have done is to give mind the tendency to do the same thing again. On the other hand, to be grateful for everything that has taken us to the heights we have reached, is to open the mind to those things that can take us to still greater heights.

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To be grateful for everything is to draw nearer to the source of everything; and to draw nearer to the source of everything is to receive more of everything.

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The perpetual change in the world's thought causes the more timid to live in

constant fear lest they go astray; but the danger does not lie in what we believe; it is what we do with that which we believe, and what objects we have in view when we decide to change our beliefs that determine, whether or not, our thinking is to lead us into worlds that are not secure. So long as we are in search of life, love and truth we may enter any field of research with perfect safety; we shall continue to be on the true path no matter how widely we may roam through the fascinating vastness of the mental domains.

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At the present time there is much disturbance about marital unrest, and the many marriages that are proving themselves to be unhappy; but has any one thought of the real cause? Practically all the causes that have been mentioned are simply effects, and do not touch the real issue in any shape or form. There is a real cause of the marital unrest of today, and it is a matter that should be discussed both widely and thoroughly. The greatest force in the world is love, and the welfare of the race depends more upon the proper use of this force than upon all other forces combined. And since marriage, in some form, must necessarily follow the awakening of love, the understanding of the law through which a true marriage may be perpetuated becomes a matter of extraordinary importance.

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Every marriage that is based upon love is a true marriage; therefore, such a marriage would continue to be true so long as the love does not grow cold. But in a great many marriages love does grow cold; and in a still larger number it is decreased to such an extent that it is oftentimes barely alive. To find the cause of this is to find the real cause of marital unrest; and to find the law through which this cause may be prevented is to find the secret to perpetual bliss in the marital state.

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Nature has decreed that all things are to be used, and that all things in the being of man will add to his happiness

when properly used. This is self-evident, but to know what constitutes the proper use is a problem that remains unsolved in the minds of the many. It is simple, however, because the one word "moderation," gives the key.

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When love grows cold, the real cause is marital intemperance. There may be other, and secondary causes that are in evidence to the outside world, but all of these owe their existence to the real cause. They are simply various modifications of the original misuse of those energies that have given cause to personal existence, and that continue to perpetuate personal existence. To know how to use the creative energies, no matter in what part of the mind they may appear, is the secret of happiness in the marital state. To waste these energies is to decrease the power of love; and this is done invariably through marital intemperance. To cause these energies to accumulate in the system is to increase the power of love; but when these energies accumulate in the system of the average person, the fires of the flesh become unendurable. What then shall such a person do? The secret is transmutation.

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When the creative energies are daily transmuted, and turned into muscle, brain and mind, a virtuous life can be lived without the slightest inconvenience; and what is equally important, the body will be healthier, the personality stronger and the mind more brilliant.

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In single life all the creative energies should be transmuted, while in married life transmutation should be applied only to surplus energies; that is, those creative energies that are not employed in the moderate use of the marital privilege. There are a few writers on this subject, however, who declare that all the creative energies should be transmuted, in married life as well as in single life; but such a conclusion is absurd. The blending of the masculine and the feminine energies will produce far greater results

in the promotion of health, harmony, happiness, power and mental brilliancy than mere transmutation in a single person; that is if this blending of energies is animated with real love, and is not overdone. Marriage is, therefore, a great advantage for all purposes whatever.

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To observe moderation in the marital state, and to live a virtuous life in the single state, transmutation becomes absolutely necessary; and it can safely be stated that when the law of transmutation is universally understood and applied, immorality in every shape and form will disappear, divorce will be sought by no one, and every marriage will be an eden of bliss.

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The process of transmutation is very simple, and anyone can apply it successfully from the very beginning. The only essential is to draw the energies of the system into the finest vibrations that can be felt while thinking about the finer essence that permeates every atom in the system. To draw the creative energies into the finer vibrations no mental effort is required; these energies will immediately begin to flow where the mind is concentrated, providing the mind, during concentration, does not *think* about the physical elements, but about the finer essence that permeates the physical elements. In other words, the mind must enter the field of finer vibrations, and this any one can do by simply desiring with deep feeling to do so.

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Every day, especially in the morning, when the creative energies are very strong, a few moments should be taken for the process of transmutation. Concentrate attention upon the finer essence that permeates the entire personality; at first, simply imagine the existence of this essence, and try to mentally picture the finer vibrations in every part of the system. Ere long these finer vibrations can be actually felt at any time, and when this is accomplished the law of transmutation has been mastered.

While concentrating upon the field of finer vibrations that permeates every part of the system, gently desire, with deep, strong feeling, to draw the creative energies into this field. You will succeed almost at once, and you will feel distinctly that all the energies of the system are becoming much finer, and far stronger. You will also discover that while the energies of the system are in the field of finer vibrations, they are completely under the control of your thought and wherever you concentrate your at-

tention those energies will accumulate at once.

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It is, therefore, evident that when the creative energies have been transmuted into finer vibrations we can cause them to accumulate in any part of the body that needs health and vigor; we can turn them into any faculty, thus increasing the power and the brilliancy of the mind to a remarkable degree. In fact, whatever we wish to do, transmutation will give us more power, and consequently, greater results.

Rays of Light

Create your own thought; you thereby become what you want to become because your thought creates you.

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To create your own thought it is necessary to cultivate the attitude of the master mind, but the master mind does not imitate, nor act upon suggestions; the master mind receives every suggestion that appears, and accepts every idea conveyed through suggestions, but instead of imitating those ideas, proceeds to transform them into superior lines of thought and action.

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There is a strong tendency in man to imitate; and this tendency is wholly the result of susceptibility to suggestions. The more susceptible you are to suggestions, the more you will imitate persons, environments and events; and the more you imitate, the less originality you possess.

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The tendency to go and do likewise must be overcome if we are to create our own thought; and this tendency can be overcome only through an effort to transform those ideas that are suggested by the external life.

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Like causes, produce like effects; therefore, every idea that is suggested

by some external action will have the tendency to produce the same action in us. To constantly permit this is to be controlled by our surroundings instead of by our own original thought and purpose.

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To overcome the tendency to be affected and controlled by environment, the mind should try to improve upon every idea that is suggested by environment; this will not only make the mind master of its own thinking, but it will develop the power of original thinking; and it is original thought that produces greatness.

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The person who is constantly moving forward, and who is so strongly determined to move forward that his whole life is drawn into the irresistible force of the onward current, will not be affected by the ways, the thoughts and the suggestions of the world. He will never be tempted to imitate the lesser, neither consciously nor unconsciously, because all the energies of his being are employed in the building of the greater.

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What we see, hear or feel will produce impressions upon our minds; these impressions have the power to produce in us conditions that are exactly similar to

those external conditions that originally gave us the impressions; therefore, to prevent external conditions from being reproduced in ourselves, we must either deaden our senses, or else learn how to use, in our own way, every impression that is conveyed to our minds through the senses.

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A number of metaphysicians have deadened their senses, to a degree, by auto-suggestions, but it requires no argument to prove that such a practice is an abuse of nature that must inevitably produce most fatal results. To be true to the laws of life, all the senses should be made thoroughly alive, and should be kept open to everything that nature might wish to convey to the mind; but the mind should be trained to turn everything to good account that was conveyed in this way.

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Our susceptibility to suggestions depends, to a great degree, upon the physical and the mental conditions that may prevail at the time when the suggestion is made; also upon the way the suggestion appears; but we shall not be affected under any circumstances if we are thinking deeply along other lines, because attention is otherwise engaged. When attention is controlled, no suggestion can affect us against our will; and the simplest way to control attention is to make a constant practice of forming larger and larger conceptions of everything about which we may be thinking.

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Never begin to think about anything without making a direct effort to form a larger mental conception of the principles, qualities or elements involved. Consciousness will thereby expand constantly, the mentality will become more individualized, and nearly every thought created will be an original thought. In addition, the mental world will be steadily recreated on a larger and a better scale, which means the creation of a larger and a better future.

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To use those impressions that come from without for the purpose of form-

ing superior ideas, the mind should invariably follow the basic principles of life; thinking should be scientific, and every mental action should run parallel with the purpose that one has resolved to fulfill.

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The basic principles of life reveal the real nature of man; that is, what man is in the potential state, and what he can become in the external state by unfolding and expressing what is possible in the internal state. All thinking, to be scientific, must recognize, not what appears to be true while viewing the passing of things, but what one finds to be true while analyzing that which is *in* things.

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Suggestions are always symbolical; they do not convey the ideas that appear, but ideas that are hidden back of that which appears; and the real nature of the hidden idea is indicated sufficiently by the external suggestion to give the imagination some clew upon which to work. When the imagination begins to search for the hidden idea, the forces of the mind will penetrate more deeply into the real life of the mentality, and every impression that is formed in the mind during the process will be very deeply impressed.

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Here we have the secret of the power of suggestion; it points to something that is hidden, and the way it points fascinates the mind; that is, the indications of the suggestion causes the mind to believe that that hidden something is fascinating, interesting, and most desirable to possess. The mind searches this hidden something, and while so doing, deepens its own thought, thereby causing every impression that is formed during the process to be deeply impressed. The deep impressions enter the subconscious, and what enters the subconscious will reproduce itself in our own minds. The same conditions, the same ideas, the same thoughts, the same tendencies and the same desires that were suggested to us by that eternal something that we saw, heard or felt, will thereby be created within ourselves. It is, therefore, simply understood how a person may be

controlled in his thought and actions by what the outside world may convey to his mind. Also, how the quality of his mind and character, may be high or low, just like his environment.

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The fact that suggestions have the tendency to deepen the actions of mind, to overcome one's tendency to be controlled by suggestion, it is necessary to deepen the actions of mind along the lines of principle, truth and scientific thinking. Suggestions that are suggestions, in whatever shape or form they may enter the mind, will impress the subconscious; therefore, to become a master mind and create one's own thought, the subconscious must be deeply impressed with the principles of scientific thinking. If one is controlled by environment, and nearly everyone is, more or less, he may know that he is permitting ideas from without to enter his subconscious mind of their own will. To counteract this process, he must place his own ideas in the subconscious, and improve upon every idea that comes from without before he will give it a place among his own ideas. By doing this he will promote the purpose that every mind has in view; that is, he will develop the power to think his own original thought, create his own mental world, and thus determine his own life and his own destiny.

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When the average person is told to love everybody, he is ready to admit that the idea is beautiful, but wholly sentimental. He can see nothing of practical value in such a practice, and besides, to love everybody seems impossible. The fact is, however, that it is not only possible to love everybody, but it is thoroughly scientific.

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Nothing adds more to happiness than to live in the spirit of love for everybody, and there is no state of mind that is more healthful and wholesome.

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When we enter the mental attitude of a strong, whole-souled love for everything in the universe, we place our minds

in touch with the universal; consciousness will perpetually expand, the mind will be elevated and enlarged, and will dwell more and more with all that is lofty and beautiful.

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When we love everybody with a love that is pure and high, our minds form the tendency to see only the better side of everybody; and what we constantly see in others we will steadily develop in ourselves.

* * * *

When we think constantly of the wrongs and the weaknesses that may exist in the various members of the race, we enter into sympathy with those wrongs, and thereby impress them upon our minds. Wrong states and inferior mental states will consequently be formed in our own mentalities.

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It is not possible, however, to love everybody so long as we imagine that we have the only truth, while others are all wrong. The person who claims to love everybody, and who claims, at the same time, that the majority are on the wrong track, though he is on the right track, is deluding himself. When one enters the attitude of real love, he discovers that the entire human race is moving upward and onward towards the same great goal. They are all on the right path, because there is but one path—the path of life, love and truth.

* * * *

Some may see truth more clearly than others, but all are right as far as they have gone; no person is going wrong. Some may live a larger life than others, but all are living the same life, because all life is one life. Some may love with a stronger love than others, but all are loving with the same love.

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Everything that we do should produce constructive results—results that have real practical value and worth; and to secure such results from the practice of loving everybody, we must cultivate the soul-attitude; that is, we must dwell in

harmony with the superior side of every soul in existence.

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Love people not in a personal sense, nor from a sense of duty; love all as one, and love because you *feel* love. To feel real love it is necessary to enter into conscious touch with the great good that is in the real life of all life; and to love people for what is really in them, with no thought of what we should like to have them be.

* * * *

To love certain persons because their friendship is beneficial to us, is not constructive love; such a love will make us dependent, and will prevent the mind from coming into touch with the great,

the lofty and the beautiful. When we love all souls because we want to love all souls, we shall have all the friends we may need, and they will be the best friends in existence.

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Real love does not ask to receive anything, and yet receives everything; it never thinks of receiving, and yet is constantly receiving. Real love loves because it feels love—is love; it gives the best because it is the best, and the best invariably returns.

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"Give to the world the best you have, and the best will come to you." This is the truth; and he who loves the best will always give the best.

The Scientific Training of Children

IV.

The child naturally imitates; and its strongest tendency is to do, not what it is told to do, but what it sees others doing. Therefore, those who associate with the child must be in character, disposition and action, what they desire the child to be.

It is almost impossible to find a child that will not respond, in a short time, to the influence of superior association; though it is necessary, however, that everything with which the child may come in contact be of a superior nature.

Every impression made upon the young mind will count; if not sooner, it positively will later. For this reason impress the young mind only with that which you want, and impress everything that you want.

So long as the child is interested, there will be no danger whatever of cramming the mind. The mind is crammed only when we try to force into the mind a great deal of matter that does not interest the mind.

The mind has unlimited capacity for appropriating and retaining that which is received with interest; therefore, by cultivating a continuously, wide-awake interest, the mind may be impressed most

extensively and educated on the largest possible scale, without being crammed or wearied in the least.

To keep the young mind interested, find that point of view that is naturally interesting to the young mind. Everything is interesting to everybody from certain points of view; and these points of view can be found by anyone who will look for them.

While conversing with the child, emphasize only the strong and the positive qualities. Weak conditions should be ignored as far as possible, and when they are mentioned, the idea should be conveyed that the matter lacks importance.

All conversation with the child should be made interesting, though no one side of the child's nature should be given the sole attention. The one-idea system of training will spoil any mind. Keep high ideals before the young mind, but don't preach.

Never scold; to scold a child for any wrong act is to re-impress its mind with the very thought that originally produced the wrong act; and the tendency to go and do it again will become stronger than ever before. This tendency may be counteracted to a degree by fear of pun-

ishment, but no mind can be its best that is made a battle-field where tendencies to do wrong are constantly warring with feelings of fear and dread. Such conditions not only waste mental energies in wholesale quantities, but are destructive to all that is worthy and true in the being of man.

Reason with the child that is contrary, and give just as much consideration to his arguments as you expect to receive for your own.

Few parents reason with their children; they simply try to force the child to accept those conclusions that are compatible with mature experience, but they give the child no reason why *he* should accept those conclusions.

To reason properly with a child will develop clear thinking in that child; therefore, when scolding is abandoned and reason adopted in its stead, a most important mental faculty will be developed in the child while peace in the family is being peacefully established.

Every child should be given freedom to express himself in his own way, but misdirection should not be permitted. He should not be taught to believe that he may do as he pleases, neither should he be forced, at every turn, to do otherwise.

By making the child interested in what we wish to have him do, he will be pleased to do what we are pleased to have him do.

In the training of children, commands are entirely out of place; the child should be requested; this will place him on an equality with yourself, where he belongs; and when he is made to feel that he is your equal he will take an equal interest with you in what you wish to have done.

Should the child refuse to do as requested, give him sound reasons why; he will soon respond, and in trying to find these reasons you will stir up a number of dormant cells in your own brain. Should the child hold the best end of the argument at first, and he frequently does, adults are generally short of real arguments, encourage the argument. Originality and independent thinking will be developed thereby.

In every effort that is made with the child, the central purpose should be su-

periority. All aims should be focused on this one great aim, and all aims will accordingly be promoted. The advancing mind will add power and efficiency to every faculty, which means the constant promotion of every object in view.

No child, however, should be directed to work for objects in view that are not now indicated in its natural tendencies. All training must follow those constructive tendencies that are in evidence at present. Encourage greatness in every present indication towards attainment, and the mind will gradually outgrow everything that is insignificant. The simpler vocations that at first were the only objects in view will be superseded with more difficult, and more important undertakings. No advancing mind will remain content with early ambitions, if those ambitions are inferior, but if the mind is to advance at all, it must begin with those ambitions, desires and tendencies that are in action now.

In the development of the young mind for the vocation that is indicated, thorough attention must be given to the brain. The brain is the instrument of the mind, and therefore, must be highly developed both in quality and in capacity, if the expression of the faculties and talents is to be complete.

The system of brain development that has been presented in "ETERNAL PROGRESS" during the past year, may not be applicable to the very young child, but a slight modification of this system may be applied successfully to any child.

By controlling and directing the attention of the child, any part of his brain may be developed without his making any special effort at concentration, because one will naturally concentrate where attention is directed.

When attention is directed to certain qualities in such a way that a deep interest is felt, the mind will invariably concentrate upon that part of the brain through which those qualities find expression. In this way any part of the brain may be developed to a remarkable degree. And we must bear in mind that the brain simply *must* be developed.

If mechanics is *made interesting* to a boy's mind every day, the mechanical brain will have increased in capacity and

power from ten to fifty per cent in a year; and where the mind had natural tendencies towards mechanics in the beginning, the increase would be still greater.

The same results may be secured by interesting the young mind in any other subject, though one should not depend upon concentration through interest entirely; as soon as the child can understand the process of individual concentration, he should be directed to apply it.

The child should, as early as possible, be taught that the brain must be developed and refined constantly if one's objects in view are to be accomplished. He should also be taught to apply the simpler methods of such development as soon as he is able to see the interesting side of the subject. It is necessary to go slow in the beginning, however, and it is well to remember that perseverance will win.

The young mind should be taught, not simply to remember, but to think. The mind that can think clearly can remember everything that is necessary. A poor memory comes invariably from fogginess of mind. Learn to think clearly,

consecutively and constructively, and you will have the power to recall almost anything at anytime.

To develop the power of clear thinking, the young mind should be encouraged to form his own original views on every subject and event; and those views should not be ignored as useless by older minds, but should be analyzed to the very last analysis, the same as if they were the views of the master mind, because *they may be*.

Many a young mind has a revelation, but it is usually ignored, to be adopted centuries later.

To encourage original ideas when they do appear is to increase the power of the mind to secure more ideas of the same kind. Many a mind that has been on the verge of great discoveries or attainments has fallen back into the ordinary world, because the burden of ridicule and discouragement was too great.

To recognize worth, no matter how limited it may be, is to open the way to greater worth. In the training of any mind, this may be considered the first law.

Various Topics

Never ask yourself what your future is to be, but ask yourself what you *want* your future to be; then focus all your energies upon that one supreme goal.

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You create the future you want when every force in your being is directed to create what you want. The principal reason why so few accomplish what they have in view, is because some of their energies are directed to create the bright and the growing side of life, while the rest of their energies are either scattered or permitted to create what is dark and detrimental. The average person builds with one hand and tears down with the other. That he should accomplish little or nothing, is therefore evident.

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The industrial world everywhere is constantly in need of men and women

who are competent; but there are only a scattering few who care to become competent. Therefore, those who are sufficiently ambitious to rise above the level of the ordinary, have exceptional opportunities before them.

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To make yourself more and more competent, the first essential is to bring into expression the very best that is latent within you; and the simplest way to promote this expression is to take a living interest in what you are doing now. No person, to be just to himself, can afford to be negligent in his work; the mind that is negligent, reckless or indifferent, weakens its own powers and decreases its own capacity. On the other hand, a *living* interest in one's present occupation will increase the capacity and the power of the entire mentality.

To take an active interest in everything that one may be doing will also develop the power of concentration; in fact, this is the natural method for developing concentration, and the natural method is always the best method.

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To kill time is to kill talent. Every moment that is willfully wasted is a step towards the rear.

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It has frequently been stated that when our object of affection will not respond, we can find relief only by turning love into hate. But such a process simply eliminates one form of suffering by producing another. The proper course to pursue under such circumstances is to turn love into genius. This will not only produce relief, but it will make you greater than you ever were before.

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Thus far no one has found anything to prove the existence of soul-mates or affinities. The average pair of affinities are drawn together because intense abnormal actions have been aroused in their subconscious minds.

Concentrate daily upon every part of the brain, and impress the idea of genius upon every cell. A year of such a practice can double the capacity, the power and the brilliancy of any mind.

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That which has been temporarily lost can be regained by an individual effort to create in oneself the exact counterpart of that which has been lost.

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When things seem to be slipping away from us, the fact is that we began first to slip away from things. The gulf between ourselves and that which we desired to retain was produced by our saying or doing what tended to cause discord and separation instead of harmony and unity. However, that which is passing away from us can be made to return to our world, if we will make that world more attractive and more worthy than any other world in our present environment. All things are in search of the best; make yourself the best, and all things will come to you.

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The only real satisfaction is that satisfaction that is felt when you realize that you are gaining ground every minute.

The Great Problem Solved

To all appearances, we live and move and have our being in what seems to be a sea of mystery; concerning our sphere of existence we know but little, and much of what we do know is subject to constant modification and change.

To the majority, this change seems undesirable, and is vigorously resisted as if it were the chief cause of the troubles of man. And this is what might be expected, because until the law of change is understood, it is not possible to know what to think, what to believe or what to do.

The fact it, however, that this change is natural and inevitable; it is the result of a universal law; therefore, to refuse

to change is to kick against the pricks, and as we shall clearly understand, this very thing is the *bottom cause* of all the ills that appear in the life of man.

Everything does change; everything must change; everything is created for change. He who refuses to change will be compelled to change, and to be compelled to change is painful. To promote change, however, is to add to the pleasures and the joys of life.

Everything in life is based upon the law of perpetual change, therefore, this law must be considered if we are to solve the problem of life. But this, the great thinkers of the past failed to do; and they failed to solve the problem for no other reason.

All things come from life; life is at the foundation of everything, the cause of everything; to know life is to know everything, and to know what to do with life is to know what to do with everything. For the same reason, to solve the problem of life is to have the key to the solution of every other problem that may appear in life.

However, if everything in life is based upon this law of perpetual change, is it possible to find a solution that will remain unchanged?

A changeable solution is not a solution; it is simply a personal opinion gained from an individual point of view, and the world is full of these; but they have no value because they do not deal with life itself; they deal simply with isolated effects from life.

A solution that solves the problem of life must solve the problem for every self-conscious entity that lives; and must continue to solve the problem no matter how high this entity might rise in the scale of life.

The real solution is permanent and unchangeable because it does not deal with change, but with that changeless something that produces the change.

Though that which changes be never the same, the cause of the change must be ever the same. If you should change the cause of change, that cause would cease to produce change; therefore, to perpetually produce change, the cause of change must ever remain changeless.

This being true, that solution for the problem of life that is based upon the law of perpetual change, or rather, the cause that produces perpetual change, will necessarily remain changeless, and will hold true for all time. It may also be applied to every stage in the progress of the race, invariably producing the results that such a solution is expected to produce.

To solve the problem of life is to solve the problem in every condition of life; it is to know why things are as they are, and how those same things may become the way, the true understanding of life declares they ought to be.

He who has solved the problem of life, knows how to live his life now the way he wants to live it now, and he also

knows what to want now in order that his best welfare may be promoted now. He understands life, therefore, his desires are not against life, but are thoroughly compatible with the living of more life, a better life and a greater life.

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To live is to be in motion, and there is no standstill in motion. That which lives cannot occupy a stationary position, because to cease to move would be to cease to live. Therefore, when we are not moving forward, we are moving backward; when we are not moving forward into more life, we are going backward into less life; when growth is not promoted it is retarded.

To go backwards into the lesser life is to enter the sphere of existence that has not the capacity to supply our present needs; the result is want, want for everything, because since everything comes from life, to go back to the lesser life is to receive less of everything. There will be a lack of supply in every part of the being of man, and all evil is the lack of something.

Every undesirable condition in life comes from the wanting for something that the present sphere of existence cannot supply, and the cause of the want is simply this; man has gone back to a lesser sphere of life, or has continued to remain in the lesser after his being was large enough in capacity to demand the greater.

When you are prepared for the greater, the lesser cannot supply the demands of your being; therefore, to return to the lesser is to place the system in want.

When the system is in want there may be a lack of power, a lack of health, a lack of harmony, a lack of happiness, a lack of capacity, a lack of ability, a lack of character, a lack of soul, and a lack of any or all those qualities that are necessary to the full and complete expression of a life worth while.

All the ills that appear in the life of man can be traced directly to the lack of something in his own being, and since everything in the being of man comes from the life that he lives, the lack of anything most come from a lack of life.

When the being of man is not supplied with as much life as present capacity demands, something in his system will suffer want, and all evil comes from want.

When the being of man is supplied with everything that is necessary to satisfy the needs and the wants of his system, all will be well; nothing will be wrong; everything will be right; there will be no evil in his world, because all will be good.

When a man wants for nothing, neither in body, mind or soul, his life is complete; and to be complete is to be good, right and perfect. He is free from everything that is not good, and is abundantly supplied with everything that is good.

This is the life we all desire to live, and he who has learned to live such a life, has solved the problem of life.

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The great law is this: To constantly advance into more and more life, is to enter into the realization of more and more desirable conditions; and to go back into less life is to produce conditions that are not desirable.

In other words, to fall back is to fall into evil; to move forward is to attain the good.

We must not infer however, that everything is evil that lies in the rear, nothing in itself is evil, but when we go backward, we enter a life that is too small to supply our present wants; and to feel want is to feel pain. The reason why is found in the fact that man is created for advancement; his life is based upon the law of perpetual change, and this law demands the perpetual renewal of supply. To fail to supply the use of life, is to fail to comply with the law of change, and nature is so constituted that pain always follows when its purpose is resisted.

Every law in life is formed for the purpose of promoting the welfare of man; and as pain informs man when ever he is interfering with the promotion of his own welfare, we must inevitably conclude that pain is good. For the same reason evil is not evil, but good.

When we discover the purpose of pain, we learn that it is possible for pain to

fulfill its mission without giving pain; and we find that evil ceases to be evil when we learn what it really is. The statement of the idealist that all is good, is therefore, scientifically correct.

* * * *

In the life of man there are two distinct conditions; the one is desirable, the other not; the one promotes his welfare, the other interferes with everything that he may wish to attain or achieve; and it is the nature of these conditions that determines why things are as they are.

Undesirable conditions are as they are because advancement has been retarded; desirable conditions are as they are because advancement has been promoted.

It is, therefore, evident that the *bottom cause* of all the ills that appear in life is retarded growth; and retarded growth is going back into a smaller state of existence.

Since retarded growth is the cause of all ills, complete emancipation from all ills may be secured by moving in the opposite direction; that is, by promoting continuous advancement.

When things are wrong, they are as they are, because we have gone backward instead of forward; the way out is, therefore, to move forward. *The natural way out is to grow out.*

The rising action is constructive; and that which is constructive is always wholesome.

To promote advancement in life is to pass out of those conditions that were produced by the living of the lesser life.

No ills can come to him who constantly rises in the scale of life, because ills come only from the want of something, and to press on into the greater life is not only to increase the capacity for living, but also to enter that greater life that can fill the greater capacity.

To constantly press forward into more life means perpetual health, because no disease can enter the system while every part of the system is filled through and through with life. It is also a scientific fact that happiness is always complete while the mind is conscious of the fullness of life. The happy mind is the mind that feels that it has all the life now that it wants to live now.

To become conscious of a greater measure of life is to increase the measure of happiness.

To constantly press forward into more life means a perpetual increase in personal power and mental capacity; and there is no failure for him who is daily advancing in ability and power. All the ills that come from failure, poverty and want may, therefore, be entirely avoided by applying the principle of continuous advancement into more and more life.

Those ills that come from adverse environments may likewise be eliminated, because "When we become better, we do meet better people," and he who grows out of his own shortcomings will also outgrow the shortcomings of his environment. He who becomes superior will naturally gravitate towards that which is superior.

When things go wrong, the cause is a lack of power to make them go the way we wanted them to go; by increasing our power we can, therefore, make them change and go right; and to enter more life is to gain more power, because all power comes from life.

The fact that things go wrong because we have not sufficient power to cause them to go right, and the fact that we may secure all the power we need through the living of more life, proves conclusively that things would never go wrong so long as the principle of continuous advancement into more life was applied.

When we fail to get what we want, the reason is we have failed to be what we must be in order to gain what we have in view. Therefore, instead of feeling disappointed, the proper course is to move forward, and we will either get what we wanted or we will get something better.

To become disappointed, depressed or discouraged is to fall back into the lesser life; in this lesser life we shall accomplish still less, which in turn will cause more discouragement, if we so permit.

To refuse to be disappointed under such circumstances, and to press on into more life with more determination than ever, is to enter the greater life and the greater power, and the greater power

will both attract and produce what we desired to secure.

When in the presence of sorrow, trouble, misfortune, sickness and distress, press on, and emancipation must inevitably follow. To meet every adverse circumstance or undesirable condition in this way, constitutes scientific living, and to live scientifically is to accomplish whatever we undertake to accomplish.

Meet the lesser with the power of the greater; meet the wrong with a more powerful right; meet adversity with a peace and a harmony so strong that everything with which you come in contact is transformed into the same peaceful and harmonious state.

To enter into health is to be emancipated from disease; to enter into harmony is to be emancipated from discord; to enter into happiness is to be emancipated from distress; to enter into power is to be emancipated from weakness; to enter into abundance is to be emancipated from want; to enter into the light is to be emancipated from darkness; to enter into life is to be emancipated from everything that may come from a lack of life.

The principle is that you are emancipated from what you do not want by entering into the realization of a larger and larger measure of that which you do want; and this principle is applied through the law of continuous advancement.

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The feeling that life is not worth living, comes, at times, to a very large number, and the reason is that they have, for the time being, descended into so much less life that not a single demand of the system is properly supplied. Nothing feels right because there is not enough real life in the system to cause anything to be right.

Life cannot be worth living when one is on the verge of not living; it takes life to produce life, but when there is little or no life, there can be little or no living; and that which is nothing or next to nothing can only feel like nothing—not worth while. Again, when one who is able to enjoy the greater, descends into the lesser, nothing satisfies; and he who lives in constant dissatisfaction must

necessarily feel that life is not worth while.

However, the very moment he changes his course and begins to press on into greater life, his view of life and his feeling concerning life will change to correspond. The very moment he feels the coming of more life, the aching voids will disappear, the sensation of nothingness will give place to the realization of abundance and completeness, and everything that lacked in worth will be permeated with the very soul of worth.

Press on into more and more life, and there will be more and more to live for; everything will be worth while because everything will be given greater and greater worth; every moment will be a moment of real satisfaction, because real satisfaction can come only from the feeling that one is steadily gaining ground; the joy of living will be supreme, because the greatest joy of all joys is the joy of going on.

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The purpose of life is to live, and to live is to live more. He who is not living more is living less, because life is a movement that will go backward when it is not going forward.

He who does not live more life is not living his life; he is losing his life; and the steady loss of life means the steady loss of everything that comes from life.

All things that exist in the life of man have their origin in life; therefore, the man who is losing his life is losing everything that is necessary to the proper living of his life, and everyone is steadily losing his life who is not steadily advancing into more and more life.

To permit a decrease in life is to cause a decrease in health, power and ability, and when these three are on the wane, the troubles of man will begin. However, so long as these three are steadily advancing troubles will diminish, more and more, until complete emancipation has been attained.

To live, we must think, and to live more we must think more. To live a larger and a larger life, we must gain a larger and a larger conception of life. There must be progress both in the understanding of life and in the living of life if we are to fulfill the purpose of life;

and since life can neither be created nor destroyed, it is eternal; therefore, to fulfill the purpose of life the one great and only requirement is *Eternal Progress*.

We can demonstrate conclusively that all the ills that appear in the life of man come directly from retarded progress; also that man can, by constantly promoting his progress, attain or secure anything that he may need or desire to make his life as he wishes it to be; therefore, the solution for the great problem of life is *Eternal Progress*.

Man must move forward perpetually if he is to live his life, because to live life is to live more life. When he ceases to move forward, he will begin to move backward; the backward movement gives him what he does not want; the forward movement gives him what he does want; therefore, he may secure emancipation from what he does not want, and attain what he does want, by moving forward constantly.

How to eliminate what is not wanted, and how to attain what is wanted, is the secret we all desire to find, because this secret solves the great problem. And it requires no argument to prove that this secret is *Eternal Progress*.

* * * *

A great many solutions for the great problem have been evolved in every age, and some of them have seemed to be the very thing desired until it was discovered that they were applicable to a few minds only. This discovery proved then to be but theories, because since the problem of life is the same in every individual life, the solution must be applicable to every individual life, no matter what position in the scale of life that individual may occupy now.

The real solution for the great problem must have the power to solve the problem for every person in his present sphere of existence; and this *Eternal Progress* will do.

Any person can begin to move forward now; no matter how little he knows or how insignificant his mental capacity, he can begin where he is, and proceed to advance; and the very moment he begins to advance, the ills, the obstacles, the adversities and the limitations that may exist in his life will begin to disappear.

Every person who begins to move forward will begin to eliminate from his life what he does not want, and will begin to gain possession of that which he does want. He will begin to live more, and he who is constantly living more life is living his life as nature intended that life should be lived. Therefore, by moving forward, he will not only please himself, but he will please the Supreme; he will not only promote the welfare of his own personal life, but he will promote the great purpose of all life.

Though each person may seem to have different problems with which to deal in the practical affairs of his life, still all these minor problems are but modified expressions of the one great problem; therefore, the solution for the great problem will also solve the minor problems; that principle which is applicable to the whole is also applicable to any of its parts.

Every problem in life, no matter how complex it may seem to be, or how different from other problems it may seem to be, when reduced to its last analysis, resolves itself into the great problem—*what to do with the life that is being lived now.*

He who knows what to do with his life in its present state of existence, also knows what to do with everything in his present life; he has no questions to ask; to him the problem is solved; he is simply required to apply the principle which the solution has revealed, and the desired results must inevitably follow.

And, as previously stated, this principle is *Eternal Progress*, or to use a different term, continuous advancement.

There is only one answer to the great question, "What shall I do with the life I am living now?" and that answer is, "Move forward." The proper way to live your present life is to live more; and life has not only the capacity to live more, but the one predominating desire of life is to live more.

Use your life in promoting continuous advancement in the great eternal now, and you will solve all your problems; your present life will be complete; as far as you have gone, everything will be as you want it to be, and as you go further, the new demands will attract the new supply. The larger life has the

capacity to supply its own larger needs; therefore, the advancing life will always be a complete life.

Advancement, however, must be continuous; progress must be eternal, because life cannot cease to move; when it ceases to move forward, it will begin to move backward, and to go back into the lesser is to cause all manner of evil, or undesirable conditions to be formed.

Everything in the universe is made for continuous advancement; this is a fact that any one can demonstrate; therefore, we need not ask what it is all about; progress—eternal progress is the purpose of it all; and as we are all made for progress, to be true to ourselves we must begin where we are now to promote that progress.

When we do that which we are made for, all will be well; when we fail to do that which we are made for, nothing can be well. These are self-evident facts.

There are greater things in store for man; it is his privilege to press on into the realization of these greater things; to take advantage of this privilege is wholly to his interest, and in order that he will not ignore this privilege, nature has wisely arranged all its laws in such a way that this interest will be promoted.

All the laws of life are made to promote the welfare of man—to work for the perpetual increase of everything that can add to the joy, the worth and the beauty of existence. Man is made to press on into the greater and the greater life, and to aid him in doing what he is made to do, nature produces pain whenever he begins to fall back into the lesser life. On the other hand, so long as he is moving forward, all his needs and wants and desires are abundantly supplied.

To the close observer and the clear thinker, it becomes evident at once that continuous advancement is the solution of the great problem; and any person, whatever his position in life may be now, can solve the problems in his life by beginning now to move forward.

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Next month—How Continuous Advancement May Be Promoted, and How the Principle of Continuous Advancement May Be Applied to the Problems of Practical Every-day Life.

Replies to Questions

Where does the subconscious get its power? Is there any connection between the subconscious and what some call a sea of "Mentative Energy" from which we can draw as much power as we may desire?—N. H. S., W. Va.

The subconscious is inexhaustible because it is in perfect touch with a limitless sea of energy. This sea of energy permeates the universe, and as the subconscious is actually in this sea, it has the power of the whole universe upon which to draw.

The subconscious has the capacity to appropriate any amount of energy, and being in the sea of unlimited energy, there is no end to its power.

In another sense, the subconscious is limitless in itself, having its existence in the fourth dimension of space.

The fourth dimension of space is what is sometimes called the great within, because it contains worlds within worlds, and inner worlds within the inner worlds without any end.

Those who have had subjective consciousness have long known the nature of the fourth dimension, but new methods are being discovered by which this fact can be demonstrated with mathematics.

However, any one can train the subconscious to express a greater and a greater amount of energy through his system, whether he understands the fourth dimension or not, but as subjective consciousness develops, the nature of this inner world will steadily become clearer and clearer, until it is just as real and just as simple to understand as anything we ever knew.

It is subjective consciousness that is the secret; it is this consciousness or state of mind that enables one to draw upon the inexhaustible, and this consciousness may be developed by training the mind to feel, more and more deeply, the finer mental life that permeates every atom throughout one's entire being.

Think frequently about the finer mentality that permeates the very essence of the entire personality and think with deep feeling. Try, at frequent intervals, to mentally dwell in the finer mental world

that exists within your entire being, and subjective consciousness will steadily develop.

* * * *

When a prospective mother wishes her child to have musical talent, is it necessary for her to take up music on a musical instrument? Or, if she desires to give commercial talent to the child, will she have to engage actively in business? Or, will the development of her own faculties along those lines be sufficient?—N. B., Cincinnati.

It is not necessary for the mother to actually use the faculty she desires to develop in her unborn child, but she must be deeply interested in the work of that faculty, and, if she can, should try to develop that faculty in herself.

If she desires to give the child commercial ability, she should study, with deep interest, the principles of success in the financial world. She should familiarize herself with the details of business life, and should, actually live, mentally in the commercial world during the nine months preceding the child's birth.

She will not have to enter into business life in a physical sense, but must be heart and soul in it in a mental sense, and should try to develop her own business faculties to the greatest degree possible.

However, her interest in the commercial world should be transferred to the child; that is, she should think of the child as having the same interest as she has; she will thereby awaken in the child the very faculties that she is trying to awaken in herself.

What the mother tries to develop during the prenatal period will be developed in the child when he is born; the child will be born with a natural talent for that which his mother tried to understand during the period that preceded his birth. And the more deeply interested the mother is in what she desires to awaken in the child, the more remarkable will his talent be.

If she desires to give the child a talent for music, she should actually live in the world of music; she should think

constantly of the highest form of music, and should think of her unborn child as a musical genius.

To keep her mind as much as possible in the soul of music, she should attend the best concerts as often as possible; she should study the lives of the greatest musicians, and try to fathom the secrets of their genius, and if she has an instrument, she should try to learn to play, though this is not absolutely necessary.

Every child should be born great—has the right to be born great; and every child should come into the world with some extraordinary talent already developed. Through the laws of prenatal culture, rightly understood and applied, this can positively be accomplished.

* * * *

I have tried your system of brain development, and know that results can be obtained; but could not the same results be secured by simply affirming the existence of these potential qualities without any concentration upon the various parts of the brain?—T. J. R., Va.

There is a tendency among the idealists to ignore physical laws, but physical laws are just as important as metaphysical laws. It is just as necessary to eat nourishing food as to think wholesome thought, and it is just as necessary to develop the brain as the mind.

Through a process of idealization, talents may be created and developed, but so long as the brain remains crude and undeveloped, those talents will be at a disadvantage.

The theory that a highly developed mental talent will produce its own highly developed brain cells is not correct. The mind must act upon the brain if the brain is to become a better instrument through which the mind may find expression; and the more directly the mind acts upon the various parts of the brain, the more perfect will the brain become.

The physical functions are distinct functions; they are not effects from mental functions, as some theorists suppose; therefore, the development of the mental functions will not produce a corresponding development in the physical functions.

Some of the most beautiful minds have ugly physical forms; some of the finest

characters have gross bodies; some of the strongest souls have weak, sickly bodies, and some of the greatest mentalities have brains so crude that they refuse absolutely to give expression to the remarkable genius that is felt in the great within.

There are thousands of minds that are actually marvelous, but that fail to accomplish a thing because their brains are undeveloped and will not respond to their genius.

This proves conclusively that a highly developed talent will not necessarily produce a fine enough brain through which all of its talent may find expression; it also proves that the awakening of inner potentialities will not produce external results unless the mind prepares the way for those results by acting directly upon those physical channels through which the expression is to appear.

The talent itself may be developed to the highest degree through the process of idealization, but that talent cannot express itself tangibly to the fullest extent until the brain is correspondingly developed; and the only direct method for developing the brain is subjective concentration.

True, any effort to express a talent will tend to develop the brain; and the reason is that such efforts will cause the mind to concentrate upon the brain; but such concentration will not always be direct; therefore, it will accomplish only a fraction of what might be accomplished.

The proper course to pursue is to develop the brain with methods that act directly upon the brain, and to develop the metaphysical side of the talents with methods that are purely metaphysical. We shall thereby employ the highest form of training in the development of the player, and the most skillful workmanship in the perfecting of the instrument.

* * * *

Why do infants sicken and die? Is it on account of wrong thoughts in the minds of the parents? Certainly the child cannot be to blame.—L. B.

Nearly one-half of the children born die before they reach the age of five, and

there are a number of reasons. Mental discord in the home plays its part; insufficient care or too much care are responsible for a large share of these deaths, and the various causes of disease, physical or mental, that are more or less present everywhere are responsible for the remainder. But if the child was born with normal vitality, none of these causes could produce its death.

Nearly one-half of the children are not born with enough vitality to sustain existence; and the reason is that the vitality that should be given to the child was wasted by the parents in licentious living.

We have been told by people who call themselves spiritual that we must not write upon any subject that touches sex, directly or indirectly; they say they enjoy pure metaphysics alone, because they are spiritual.

These people may think they are spiritual, but man is as he thinks, not what he thinks he is; and no person is spiritual who looks upon any function as impure.

A spiritual person who knows the cause will not remain silent when he sees millions of infants sicken and die; ignorance and wrong, even in private life, must cease, and we know full well that it is not what we do in public, but what we do in private, that makes for ills, both to ourselves and to the race in general.

The personal life of each person must be made clean, wholesome and scientific; but if those are to know who do not know, the facts must be presented.

Refinement and purity are not promoted by the suppression of facts, but through the knowledge of all things, and the desire to use all things for the very highest objects that we can possibly picture and comprehend.

* * * *

I am troubled with sick, nervous headaches during monthly periods. How may this be overcome?—M. A., Kans.

No function in the human system should ever give any pain; and if it does, the cause is usually a lack of vitality in that organ through which the function performs its work.

When there is not enough energy in the pelvic region to perform the monthly function, there is a strain upon the ner-

vous system; and as every physical function is directly connected with a certain part of the brain, aches and pains in the head are liable to follow directly from their relationship as well as indirectly from disordered nervous system. All pains and aches, in any part of the system, during the monthly period, can be eliminated entirely by increasing the circulation through the pelvic region.

Concentrate daily, for twenty minutes, on this region, with a desire to increase the accumulation of vital energy in this region.

During concentration, attention should be directed, not upon the physical elements, but upon the finer forces that permeate those elements; and the system should be kept in poise at all times.

* * * *

Will you kindly let me know if there is any method by which one can find his true calling in life?—E. B., New York.

An article on this subject appeared in the March (1907) issue of ETERNAL PROGRESS. We can still supply copies of that issue at the regular price.

* * * *

In a recent issue of ETERNAL PROGRESS, you laud the woman who can love only one man. Now suppose that a man and a woman love each other very deeply, and both feel they never can care for any one else, but through some mistake, the man marries a woman he does not love, then what shall the other girl do? If it is her nature to love but one man greatly, shall she long for this one all her life, or be satisfied with some one else? Supposing the man always loves the girl he did not marry, and yet cannot marry her, what is she to do? Having the nature which you praise, to love but one deeply, how can she help but think of that one, and how can she marry any one else merely for a home?—R.

In the article referred to, "Why Marriage Is Not a Failure," (Sept., '07 issue), the idea we tried to convey was this, that when a couple marries for love, they can perpetually increase that love; and as love is increased, the desire of the two to remain as one will also increase. No thought of separation can therefore be possible, nor could such a

marriage be unhappy, because to increase love is to increase happiness.

The marriage that begins on love can be made to feast on love all through life, if certain simple laws are faithfully applied.

In the article referred to, we did not say that the woman should continue to love the man she did not get, but that she should steadily increase her love for the man she did get; and she can.

The love for the man she did not marry should be removed from the mind absolutely; and this can be done by training the subconscious along other lines. (See ETERNAL PROGRESS from Jan., '07 to Aug., '07 inclusive).

The fact that a woman loves a man intensely at the present time, does not prove that that love is natural; it may be the result of false subconscious impressions. (See ETERNAL PROGRESS, May, '07).

If the man loves the woman equally well, and the two are well mated, physically, mentally and temperamentally, they should marry; and by learning to increase their love for each other, their marriage will be a joy indeed. (See E. P., for Sept., '07 and Nov., '07).

The subconscious originates every form of emotion and feeling, therefore, in the world of love, the subconscious must be given the first consideration. Through the proper direction of the subconscious, you can cease absolutely to love those who will not receive your love, and you can perpetually increase your love for the one who wants your love.

* * * *

Will you please define "personality" and "individuality?" Also distinguish between "human nature," "soul" and "spirit?"—N. T. C., Mich.

The personality is the temporal; the individuality is the eternal. The personality is the channel of expression; the individuality is that something that produces the expression. The personality is the physical man and the psychological man united; the individuality is the spiritual man—the soul.

Human nature is the sum total of what the human race has developed as a whole up to the present time; it is that

nature that is common, with slight modifications, to all of us, but it is not fixed. Any person can outgrow the ordinary human nature, and every person should proceed to do so.

The soul is the individual, the real man, the I am, the thinker, the knower, the conscious being. Spirit is the substance or essence from which the soul is composed. Spirit is also the cause of all other substances. The soul is composed of spirit that is not expressed; matter, whether visible or invisible, is composed of spirit that is expressed.

* * * *

I have a girl of eight, very bright, unusually good in her school work, but is very slow to think, and to do even those things that she wants to do. She tries to overcome it, but does not succeed.—J. C. M.

Teach her to look for the interesting points in everything; this will quicken her mind, increase the action of the various mental energies, and develop a mentality that is fully wide-awake and thoroughly alive.

As soon as she can understand, teach her how to refine the brain by concentrating, in the feeling of fineness, upon every part of the brain. To teach her how to increase the circulation in every part of the body will also prove beneficial, because this will cause the entire nervous system to become more alive.

She is old enough to learn how to do these things, and if faithfully directed, will entirely overcome her difficulty in less than a year.

* * * *

If spirit is all in all, how is it possible for matter to exist?—M. H., Minn.

Everything in the universe comes from the one fundamental substance, and this substance we call spirit; even materialistic scientists are beginning to use this term.

The fundamental substance is, in itself, changeless, but is eternally expressing itself into innumerable changes. These expressions are differentiations of one primal expression, which is spirit in action; and it is the law of vibration that determines what the different dif-

ferentiations are to be and what they are to do.

What is called matter is not a single expression of spirit, but is a group of expressions having certain attributes in common. The same is true of the physical forces, as well as those forces that are termed, psychical, etherial, metaphysical or transcendental.

Matter does exist, not as something distinct from spirit, but as a direct expression of spirit; matter is the fundamental substance in that form that appears to our senses as tangible form.

There is, therefore, no contradiction whatever between the statements that spirit is all in all, and that matter does exist in the exact form and action defined by physical science.

There is no contradiction between physical science and metaphysical science; they are simply two branches of the universal science.

* * * *

A divorced woman, who was afraid to marry again, met a man this summer on a steamer, whom she felt she could fall in love with, had she so permitted. He was greatly attracted to her, and would have proposed marriage, had she given him the least encouragement.

But the woman hesitated, and why? Was her hesitancy due to a subconscious dread of marriage produced by a previous mistake, or was it due to the fact that he was not the one? The personal attraction between the two was so great that a mere physical touch would produce a thrill that lasted for days.—B. J. S., Colo.

When the personal attraction between two people is as great as it was in this case, they ought certainly to marry; that is, if they are well mated; and all subconscious fears produced by a previous mistake should be eliminated completely.

The fact that a person has made an unfortunate marriage does not prove that she cannot marry again and be supremely happy, but the two must be well mated and the personal attraction must be strong.

In the mating of the sexes, there are only a few simple rules to follow. Physically, there should be a fair degree of similarity; that is, the two physical forms

should appear to be composed of the same grade of substance. The person of the one should not be crude if the other is fine.

The two physical forms should not have the same tendency as to form; if the one has a tendency to take on flesh, the other should have the opposite tendency. This is very important, because it will effect the chemical attraction.

These two tendencies as to form should not run too far apart, however; the less the difference, the better, so long as there is a difference.

The complexions should never be the same. Those who are neither blonde nor brunette may marry some one of either type, but a pronounced blonde should never marry one of its own type, neither should a pronounced brunette marry one of that type.

Direct opposites in complexion always produce the strongest attraction, providing the two are well mated in other respects.

Mentally, there should be a similarity in taste, purpose and mental quality; but in other respects there may be slight diversities.

There must be no mental extremes, but slight mental differences may also abound to advantage. These differences should only be sufficiently marked to make life interesting, though not so great as to produce discord.

In character and soul, the two should be as nearly alike as possible.

* * * *

On page 15, of the November issue, the following paragraph appears. Kindly explain further the idea you intend to convey.—N. C., New York.

"To change your own life and think what you want to think, you must form a definite mental conception about everything with which you may come in contact, and this conception must be as high as your mind can possibly reach."

Everything with which you may come in contact will impress your mind, and this impression will be similar in nature to that external something that produced the impression, unless you improve upon that impression yourself, by trying to gain a higher conception of

that external something than you had before.

If you permit everything with which you may come in contact to impress your mind indiscriminately, all your thoughts will be similar in nature to the various conditions that may exist about you. And as you are the way you think, you will accordingly be like those conditions and environments in which you may live.

This is what the average person does; he does not try to form definite mental conceptions concerning the true nature of that with which he comes in contact, but keeps his mind open to every impression that comes. He does not form his own ideas about things, but accepts, indifferently and recklessly, the ideas that things may suggest. Therefore, he does not think what he wants to think, but thinks whatever his environment may impress him to think. In consequence, he is almost completely controlled by his environment, because that which determines what the man is to think, controls the man himself.

If man would control himself and regulate his own life according to his own desire and purpose, he must think his own thought about everything. He must form his own original ideas about everything with which he may come in contact; and this he can do by making it a practice to form definite mental conceptions about everything that may impress his mind.

These conceptions should not be ordinary, but should be the results of the mind's efforts to understand things with the finest intelligence that can be awakened now.

In other words, try to see the true side, the better side, the superior side of everything, and try to gain a clear, definite understanding of the superior side. To try to understand the superior side of all things will develop the tendency to produce superior thought, and he who thinks superior thought will develop superiority in himself.

The mind should not be a sponge, ready to absorb any impression from without that the senses may convey; the mind should be trained to actually think about things, to form its own best ideas

about things, because the mind that tries to do this will gain the power to think what it wants to think; and he who can think what he wants to think, at all times and under all circumstances, has his life and his destiny in his own hands.

* * * *

Two weeks before giving birth to her child, my friend's wife dreamed that the child would be marked when born. She told her husband about it, and insisted that she had never been afraid, nor ever thought of such a thing. Yet, when the babe was born it had the identical mark she saw in her dream, only it was high upon the forehead instead of on the side of the face as she had dreamed. Was the child marked before the dream, and did the mother discover the mark through her dream, or was the mark produced after the dream by the mother's deep and worried thinking about the matter?—
F. N. R., Utah.

There are cases on record where children have been marked within a few days before birth, though it would require very deep, subjective thinking, on the part of the mother to mark the child, at such a late period; in fact, few children are marked physically after the sixth or seventh month, though their minds may be impressed and developed as late as the day before birth. That is, whatever enters the subconscious mind of the mother preceding the child's birth will enter the subconscious mind of the child.

What is impressed upon the subconscious of the child may be expressed early or late in life, depending upon how deep and strong the original impression was; though it is possible for anyone at any time in life to remove from his subconscious mentality every thing that may have been placed there by heredity or prenatal influences.

If the mother mentioned in the above question had impressed upon her own subconscious mind a clear picture of her child without any mark whatever, the mark would have disappeared even if it had been made for weeks before the dream. It is quite evident, however, that this mother, through her worried thinking, marked her own child after the dream.

Will you kindly advise me how to treat myself for intense depression every morning upon awakening?—M. L., New York.

The first essential is to get your nervous system into a perfect state of poise. The depression is caused by the loss of the energy that is brought into the system from the subconscious when you awake; and it is a lack of poise that makes the system unable to hold that energy as it comes forth into physical expression.

We go to sleep for several reasons; one purpose is to recuperate the system; we enter the subconscious—the source of energy—to receive another supply, and we bring the new supply of energy into the outer condition; the new energy will be held in the system, and we will feel refreshed when we arise; but if there is a lack of poise, much of the new energy will be lost the very moment we awake; and it is this loss that causes depression, the “tired feeling” in the morning, and other unpleasant sensations.

Before you go to sleep at night try to place yourself in a state of perfect poise and harmony; impress this state peacefully upon the subconscious; also go to sleep with a cheerful mind. Try to keep yourself in poise every moment during the day, so as to retain the energy generated in the system. Ere long you will awake every morning feeling strong, happy and at peace with the world.

* * * *

Whenever I have what I wish to say committed to memory, I can hold the attention of an audience perfectly; but when I am called upon to speak extemporaneously, I fail utterly to hold the attention of the audience, even though I am in harmony with my subject. When a multitude of ideas rush into my mind, I invariably utter the wrong ones. How can I remedy this matter?—N. F. S. Ia.

No one can talk extemporaneously with any degree of satisfaction without having the subconscious well trained and the conscious mind under perfect control.

While talking extemporaneously the conscious mind should be kept in a calm, well-poised, receptive state, and the subconscious should be expected to present the right thoughts. If this is done properly,

good results may be secured, even in the beginning.

It is best, however, to impress the subconscious some hours before, or the day before, with the subject of the discourse, and the principal lines of arguments to be employed, then direct and expect the subconscious to work it out.

When the time comes to deliver the discourse, be calm, and give the great within full right of way. You will give expression to far better ideas than you ever could have formulated through mere objective reason.

* * * *

Can you suggest a remedy for mind-wandering, and lack of concentration? How shall I recognize the finer forces?—J. E. S., Kansas City.

There are many remedies for mind-wandering, the best of which are as follows: Have a definite purpose in life and make every thought and action a movement towards the goal of that purpose. Look for that side of everything you meet that is positively interesting to you. Develop poise. Train yourself to think towards the center of consciousness, instead of towards the surface of mind. Learn to think with the entire personality, instead of with the brain only. Live in the great eternal now, and give serious thought neither to the past nor the future. Try to make the present moment as full and complete as possible.

A great deal of information has been given in recent issues on the finer forces, and we do not see how the subject can be made more simple. Everybody feels the finer forces a score of times every day, but there are only a few who have tried to understand these forces sufficiently to direct them into constructive channels. This, however, is an art that no one should fail to master, because it means far more than the average person is at present ready to believe.

A study of the Law of Vibration will assist remarkably in the mastery of these finer forces.

* * * *

Have you any special instructions for a person suffering from laziness and selfishness? I have concluded that that is my real trouble.—M. B. S.

If we were in the old thought we should prescribe a rod for the former, and starvation for the latter; but being out of the old thought, we have a better method.

Laziness in most instances, is a disease in the nervous system; but occasionally it is caused by the presence of more mental power than the objective mind knows how to use. The brain is so poorly developed in the average person that the greater mental powers can not express themselves orderly. The result is that part of the brain undergoes a pressure that stupifies, and a dull, lazy feeling follows.

The remedy is to give your brain a good course of general development, so that it becomes a fit instrument through which the mind can work. Follow faithfully the system of brain development that has been presented by *Eternal Progress*, and all dullness will entirely disappear from the mind. No laziness in the body is possible when the mind is thoroughly alive and wide awake.

When the nerve forces do not work properly, the same stupifying condition may be produced in the system, and chronic laziness may follow. To remove this condition, cultivate poise and push.

Push is attained by increasing the flow of the circulation up the spine. When you feel dull and listless, concentrate upon the back-brain and desire to draw the circulation up the spine. In a few moments all the forces in the system will change and you will feel a strong desire to get up and hustle. This method works remarkably, and if properly applied will enable any one to steadily increase the capacity and desire for doing things.

To remove selfishness, develop the faculties of emotion and love. (See Jan. '07 issue of *Eternal Progress*, or *Metaphysical Brain Chart*.)

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How are we to concentrate to change our conditions and environments?—M. C. A., Washington, D. C.

This is an immense subject and it would require pages to even give a brief reply. We therefore refer you to "Mastery of Fate," a new book advertised on

another page. This book will tell you exactly how to proceed.

* * * *

*Will you kindly mention the three or four new fields in fiction referred to in the April issue of *Eternal Progress*?*—Miss C. G. S., Denver.

First, to picture life as it is lived, or could be lived by people who know how to live.

Second, to picture the progress of a person from the state of complete bondage to the state of emancipation and high attainment, through the use of the newest philosophy of life. In other words, such a work would show how a person should act in the midst of all kinds of conditions, obstacles and opportunities in order to reach the high goal he has in view.

To the man or woman who desires to rise in the scale, such fiction would be a great inspiration; and as there are many such, a work of this kind, if properly written, would have an immense sale.

Third, to write a novel where thoughts are characters, speaking and acting as humans, according to their nature; and where the imagination is the field of action.

Such a work would develop the imagination in its readers to a remarkable extent; and this is one of the greatest needs of the race today. It would also give the world at large a metaphysical knowledge that no other effort could produce.

Fourth, to picture the metaphysical world in a way that is wholesome. There is a great demand for such literature, and the mystical world is extremely rich in greater possibilities, but it has not been properly approached.

Some one with abundance of wholesome experience in the mystical, and who can write well, has a gold mine of immense proportions; and what is far better, he has an opportunity to lead the reading public into a wonderful mental world that has been neglected too long.

* * * *

Can one speak just as effectively to the subconscious mind of another, as to his own?—H. F. W., Denver.

It depends upon whether that other mind is receptive to thought vibrations. There are some minds that respond readily to all kinds of thought vibrations; while others respond only to vibrations of a certain kind.

What is called mental receptivity is the result of subjective consciousness; therefore, if a person is constantly in this phase of consciousness, his subconscious mind will receive impressions from outside sources at any time; unless he is positive in character, in which case he receives only what he chooses to receive.

The law is that when a person is both receptive and negative, his subconscious mind can be impressed at any time by other minds; but this is a condition that no one should permit to remain.

When a person is receptive, or is constantly in subjective consciousness, but is positive in mind, he can be impressed only when he consciously agrees to receive the impression; and this is the proper state to attain.

The average person is in this condition; therefore, his subconscious mind does not receive impressions to any extent unless he agrees to place himself in the proper attitude. It all, however, depends upon receptivity; and in this respect there are no two exactly alike.

* * * *

In some of your statements you say not to concentrate upon the body; while in others, explicit directions are given to concentrate upon the different parts of the body, the surface of the body, etc. Please explain the seeming contradiction.—M. N. V. P.

To secure certain results it is necessary to concentrate upon different organs in the physical body; but we must not think of the physical side of those organs. Concentration must pass through the physical organ and give its attention entirely to the finer substance that permeates that organ.

When you have a pain in your left hand and desire to remove it through metaphysics, you concentrate upon the left hand; but your attention must not dwell upon the physical flesh of that

hand; your attention and your thought must enter the realm of the finer forces that permeate the left hand.

By concentrating upon the finer forces, these forces become active; and when they become active the disturbed forces are removed. The pain disappears, because it was the presence of disturbed forces that caused the pain. In this connection it is well to remember that the finer forces are never disturbed; they can not be changed into discord, because they are absolutely in harmony.

To arouse the finer forces is to remove all pain and discord.

While concentrating upon the brain for development, the same idea should be borne in mind. You concentrate upon the physical brain cells. Your attention must be directed to the finer elements and creative forces that fill the physical cells, and you must think about these finer substances and forces when you concentrate.

This is very important, because development is produced by the awakening of the finer forces, and to bring those forces into action we must concentrate upon the finer elements that permeate the physical cells.

Someone who lacks wisdom sends us the following: "Be what you are; do not pretend to be what you are not; do not be a hypocrite; be natural."

Sounds good; but there is nothing good about it. The fact is, if we all should have followed this advice, the human race would still be living in caves.

Growth comes from trying to attain what you have not yet attained; by trying to be what, externally, you are not.

A hypocrite is a person who pretends to be what he does not care to be. He poses for effect; he is not reaching out for the attainment of that which he tries to imitate. He does not try to change himself; he simply tries to make people change their opinions about him.

If we should all be natural, in the ordinary sense of the term, we would still be aborigines. We advance by trying to become different from the crudeness and simplicity of original nature.

Nature is only a promise; but the promise will not be fulfilled unless man

takes nature into his own hands and develops her wonderful possibilities.

If we should have permitted the wild flowers to remain "natural," where would be the beautiful roses of today?

And what of music, art, literature, and the thousands of remarkable inventions? Could we have had these things, if we had permitted everything to be what it was?

In brief, we should have nothing of real value if man had not tried to make nature different. True, man does not fully enjoy all these achievements; and the reason is, he has not given enough attention to the improvement of his entire nature; and he can do this at once.

What man has done to the flowers of the field, he can also do to the flowers of the mind.

We shall have beautiful women, perfectly developed men, prodigious intellects, and noble souls by the million when we break away from the habit of being just what we are, and try to be what we are not.

You may be very bad according to ordinary belief; should you therefore continue to be just bad, and never try to be what you are not? Should you be "natural" in spite of the fact that your naturalness is very inferior; and is there any naturalness that is not more or less inferior?

There is nothing in nature that can not be improved; therefore, to simply remain "natural" is to retard progress, and go down to insignificance, failure, or worse.

Try to be what you are not, and *mean* it; and everything about you that is inferior will steadily disappear.

When we know that in the within we already have divinity, we can claim to be *now* whatever we wish to be. In the real we are all that we are trying to bring forth into expression; and what is true should be recognized as true.

There is no sin in "posing" when you really mean to become what you try to express in the pose. There is not a single step forward that is not more or less of a pose in the beginning; but whenever the "pose stage" is sincere, it will soon give place to actual attainment.

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The greatest sin is to be satisfied with simply being nothing; and after all, it is this sin that is responsible for practically all the ills of life.

When we all begin to recognize the greatness and the superiority that is within, and do our best to live according to what we know that we are in the real, we shall soon eliminate from life everything that is not in the likeness of absolute truth.

When we know what we are in the real, we will try to appear in the without as we are in the within; and we can not fail. We are upon the solid rock, and nothing can prevent us from realizing our highest aspirations.

When we learn how to live the life that brings the "right answer," we will get right answers almost from the beginning; and we will find more and more that we can produce *with a certainty* any condition we may desire. When this evidence comes, fear takes flight, never to return.

* * * *

Life is a problem; when you know how to work out this problem you will get the right answer. The mathematician has no fear of the results from his work; he knows that the right results will positively follow his efforts; and he knows because he understands the laws and the principles through which the various mathematical problems may be worked out. Likewise, the man who understands the laws of life, is able to work out the problems of life, and secure the right answer every time. Such a man can have no fear, because he has removed uncertainty, the cause of fear. He has no fear of failure, sickness or trouble, because he has learned how to create a life that is free from such conditions. When you know that certain modes of living will produce perfect health, you will have no fear of disease, because so long as you live the health-producing life, disease cannot possibly come to you.

* * * *

In this condition we must remember that it usually takes some time to work out a large problem in life, though no

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one ever failed to secure the results desired who persevered until his case was won. Too many, however, lose heart before their work is half finished; consequently fall back to where they were in the beginning. The tendency to become discouraged before the larger problems of life are fully worked out indicates not only a lack of faith, but a lack of character. When we get the desired results in some things, which we all do, even at the beginning of the new life, our understanding should tell us that we may also secure the desired results in all other things, providing we persevere until the work is finished. And when we have faith and character, we shall press on, continuing in the life that we know will produce what we desire to secure.

* * * *

The average person, can in a year or two, completely change his life through the daily living of the new life. Within that time he will have secured the right answers to nearly all the smaller problems in his life, and will have made a substantial beginning in the working out of the larger ones. Should some of his ideals be very high, a great deal of patience, as well as perseverance, will be required; but let him remember, that he will receive the right answer if he works the problem clear through.

* * * *

While we are working out large problems, and are working up towards very high ideals, we may at the same time work out a number of smaller ones, thus adding substantially to the value of every passing day. Many fail to do this, being so thoroughly absorbed in their one ideal; but that is a mistake; life is large, and we should seek to live all of it now; or at least as much of it as we can understand in our present states of development.

* * * *

To have a definite goal in view, and to always do your very best in working up to that goal, will steadily change your whole life for the better; but if you can add to these two, the understanding of the deeper laws of life, the change will come in less time, and bring about far greater results.

Nothing Shall Be Impossible

Unto you when you have faith. This is the declaration of the greatest mind that has ever appeared upon earth. We therefore cannot deny it. It simply must be true. But what is faith? It must be something far different from what we have supposed. It must necessarily be

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Book Reviews

THE BOY LOVER. By Alice B. Stockham, M. D. Paper, 96 pages, 25 cents. The Stockham Publishing Co., 70 Dearborn St., Chicago, Ill.

A book that should be in the hands of every boy and every girl that has reached the period of puberty. Mrs. Stockham knows whereof she speaks, and has the faculty of making these great subjects so clear and simple that anyone can understand.

The following are some of the subjects considered in this book: "The Boy Lover," "The Girl Lover," "Beauty and its Power," "The Gender Sense," "Loving and Creating," "The Law of Transmutation," "Passion Transformed to Power," "Love, a Cosmetic," "Thoughts Shape the Features," "The Awakening," "Spiritual Consciousness," "The Day of Deliverance."

THE NEW SCIENCE OF LIVING AND HEALING. By Wallace D. Wattles. Paper, 94 pages, 50 cents. Published by Elizabeth Towne, Holyoke, Mass.

A well-written book, dealing with the New Physiology. A number of new ideas are presented that deserve most thorough consideration. One of these is the fact that we do not gain our strength from the food we eat, but from sleep. This idea when understood, and properly applied, will change one's mode of living to a marked degree, and the change will be a decided improvement.

AFFIRMATIONS AND DENIALS, and EXPERIENCES AND MISTAKES, two booklets by Eugene Del Mar.

JESUS OF NAZARETH AS A TYPE, and MOTHERHOOD, two booklets by Margaretta G. Bothwell.

All very good. Price, 25 cents each. Published by the Progressive Literature Co., Box 228, M. S., New York City.

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* * * *

Never say that it is impossible for anyone to receive what he wants in his life. We shall never get what we want so long as we think that such a thing is impossible. The door that is closed will not admit the light. Say that you can, and you will think that you can; and he who thinks he can will develop the power that can.

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