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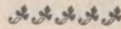
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THE GREATEST JOY OF ALL JOYS
THE JOY OF GOING ON

Vol. VII.

FEBRUARY, 1908.

No. 12

Thoughts Worth While

There are a number of people, especially among those who are engaged in creative work, who are unable to do anything of worth unless they are in the mood; and as they do not know how to place themselves in the desired mood, a great deal of valuable time is lost.

* * * *

In the average person the desired mood comes unconsciously from causes that have been produced unconsciously, therefore, there is no control whatever over any phase of the process involved. But this process can be controlled, and the desired mood can be produced, at will, at any time, and under any circumstance.

* * * *

What is termed the proper mood is that state of mind wherein the subconscious is ready to act, and the conscious mind, or outer mind, is ready to be acted upon. When this condition prevails, one not only feels like doing what he wants to do, but he feels that he can do it well. All the conditions required for exceptionally good work are present; genius is alive, and the personality is in the proper attitude to give expression to the power of that genius. The proper mood, therefore, may be produced directly by causing the subconscious to become highly active at the time when the work is to be done, and by causing the outer mind to become responsive to the subconscious at the same time.

* * * *

To produce the desired subconscious action, the subconscious should be impressed some hours before, or the day before the work is to be done; and while

the work is being done, the outer mind should give full right of way to the genius from within.

* * * *

Whatever you wish to do in the near future, direct the subconscious to give full expression to its power at the time when you wish to be in the mood, and the proper mood will invariably be produced.

* * * *

While impressing the subconscious, have clearly fixed in mind what you want done, and when; then direct the whole of attention upon that inner, finer mentality that permeates your entire being, and with deep, strong feeling, desire to impress the within with the object you have in view. What you impress or direct the subconscious to do, while in this state of deep, strong feeling, that the subconscious always will do. It is a law that is exactness itself; therefore, the mood for good work, or any kind, may be produced whenever desired. Instead of waiting for the mood to come, you can make it to order as required. The power of the subconscious is limitless, and can do whatever it is properly directed to do.

* * * *

Many a person gets what he wanted, and then finds that he didn't want what he got.

* * * *

The person who never forgets his ideals while making selections, will never be disappointed when he receives what he has selected. He will get what he wanted and continue to want what he got.

It is not necessary to ask what the future is to be. It will be like yourself. Make yourself what you wish to be and your future will be what you wish it to be.

* * * *

Do your best in the present and the future will be better.

* * * *

To do your best you must be your best, and to be your best, it is necessary to be ideal in all things.

* * * *

One of the principal reasons why the many fail to realize their ideals is because they are not ideal in all things; a portion of the mind is working for ideals while the remainder is perpetuating the ordinary and the inferior. The house is divided against itself; the roses are checked by the weeds; the ascending forces are neutralized by the descending forces, and nothing is accomplished.

* * * *

Ideals need the best of care; weeds can grow without any care, but not so with the roses.

* * * *

If we want flowers to grow in the mind we must provide conditions that favor the growth of flowers; and the necessary conditions are those conditions that are ideal—conditions that tend towards the lofty, the perfect, the real and the beautiful.

* * * *

The critical attitude, the cynical attitude, the resisting attitude and the antagonistic attitude will prevent the development of ideals. The same is true of those mental states that are crude, common, superficial and materialistic.

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The advancing mind, the sensitive mind, the highly organized mind—these must be extra choice in their ideas, desires, ambitions, feelings, thoughts and words. The more highly developed the mind, the stronger its forces, and the more deeply will those things that enter mind be impressed. Therefore, when such a mind entertains adverse thoughts

and desires, the results will be far more disastrous than if a lesser mental development prevailed. The stronger the force, the more detrimental the consequences when the force is perverted.

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Mistakes among those of whom better things are expected can often be traced to the fact that a wrong impression was too deeply impressed, at a time when the better self was not on guard, and that idea became a tendency, so strong, that the mind was carried away into thoughts, desires and actions that were far beneath the character of the true person himself. A wrong desire impressed upon a highly sensitive mind becomes a very strong desire, frequently too strong to be counteracted at the time; and as all minds that are working for the realization of ideals are sensitive minds, they cannot be too select in the thoughts, ideas and desires that they choose to entertain.

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Ideals will not grow in the reckless mind, the ill-tempered mind, the depressed mind, nor the pessimistic mind. Ideals are ascending actions of mind, therefore, the whole of mind must enter the ascending attitude if ideals are to live, grow and develop into actual realization.

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Though the sensitive mind may occasionally be misled through the tendencies of adverse impressions, still if it is highly developed it will discover its mistake before it is too late. However, when the highly organized mind goes wrong, it invariably enters a state of torment; such experiences are therefore to be avoided absolutely.

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The crude mind can sometimes indulge in the doubtful luxury of anger without producing adverse results to any extent; and the reason is found in the fact that some minds are too crude to be impressed by anything. But train that same mind to work towards the ideal, and nearly every period of anger will be followed by sickness or trouble. It is, therefore, evident that when we begin to live the new life we must dispense with the old

habits—not some of them, but all of them.

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Realizing the fact that the highly-organized mind sometimes makes mistakes, not because it wants to, but because it is so easily impressed, and is not always on guard, to criticize such minds is never in order. They see their weaknesses more clearly than anyone else, and are doing their best to work up into perfection and strength. The mind, however, that is trying to realize the greater that is before, does not wish to be reminded of the lesser that is behind. This will cause the mind, especially the sensitive mind, to think of the lesser, and for a while, drift back into its former mistakes. But criticism invariably reminds the mind of the lesser; it should, therefore, be avoided completely where the mind is highly organized, and should be transformed into a friendly guidance when the mind is not sufficiently developed to know what course to pursue.

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The mind that is moving towards the ideal should be encouraged at all times and under all circumstances. What might have been done should never be mentioned, while everything should be done to keep attention fixed upon the greater things that are possible now.

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The coming of modern metaphysics with its evidence that thought contains extraordinary power, has given rise to a number of strange ideas as to how this power may be used. Among many it is sound doctrine that success may be produced by holding out strong thought for success, and that new conditions and better circumstances may be attracted by applying directly upon environment the force of thought itself; but there is evidence in abundance to prove that such methods lead only to failure; and there are two reasons why.

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To hold out thought is to scatter thought; to send the mind out, so to speak, to produce or attract what is wanted is to throw away the force of

thought, thus wasting both time and energy. The second reason is that before success can be secured we must create the cause of success; and the only real cause of real success is found in the power, the ability and the capacity of the individual himself.

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Do not send your thoughts out on a fruitless errand trying to find success; turn the power of your thought inwardly upon yourself and thereby develop in yourself the power that can produce success. Do not turn your mental forces upon environment with a view of attracting better circumstances; use your mental forces upon yourself for the purpose of making yourself better; when you become better you will attract that which is better, because only like can attract like.

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The man who does good work in his chosen vocation will win real success, no matter what his present circumstances may be; but to do good work, ability must be highly developed; and to develop ability to the greatest possible degree, all the power of mind must be applied upon one's own faculties.

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To try to draw things to yourself is a waste of energy because such a method will cause thought force to be scattered among things without exercising any attractive power upon things. To attract things, you must become a strong center of attraction, and to become a strong center of attraction, all the energy that you can possibly generate should continue to accumulate in your own system.

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Things cannot be forced here or there by the power of thought, but the power of thought can make you a great deal stronger than things, and things will invariably gravitate towards that some thing that is stronger than themselves.

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He who is strong will attract much without trying, and that is the only attraction that does attract. When you begin to try to attract, you cease to ex-

ercise the power that does attract, and in addition, you waste a great deal of energy both in mind and body.

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He who is steadily developing his ability, his talent and his genius, will not have to give any thought to the attainment of success; he will have more opportunities to apply his exceptional ability than he can use, and the results will be great in proportion.

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It sometimes happens that the worst comes to those who seem to deserve the best, but it is not difficult to find the cause of this strong phenomenon. In the first place, we have inherited a great many tendencies that constantly lead to sickness and trouble without our doing anything to produce sickness and trouble. In that way we suffer from ills that we have not willfully produced, but it is in our power to remove the cause of those ills; we can eliminate from our subconscious minds every undesirable tendency that we may have inherited from the race, and what is removed from the subconscious is removed for good.

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In the second place, people who seem to be good in a moral sense are constantly violating nearly all the laws of the mind. Their thoughts are formed, not in the likeness of absolute truth, but in the likeness of man-made opinions, the majority of which are mere illusions or perverted beliefs. That wholesome conditions in mind or body can come from such thinking is not to be expected, because every thought is a force, and produces results in the system that are exactly like the nature of the thought itself.

Perverted thinking will fill the system with discord, confusion, detrimental conditions and disease producing elements, no matter how kind, sympathetic, just or morally good the person may be. On the other hand no matter how scientific a person's thinking may be, if he is not living according to exact moral principles he will fill his system with troubles and ills. It is, therefore, evident that if we want only good conditions in mind and body, the whole man must be good.

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The mind that entertains anger, fear and worry, is far from being right and good all the way through. We cannot say that the whole meal was thoroughly good when half of it was poisonous; neither can that mind expect to be free from trouble who is constantly living in a mental sea of trouble produced by his own ceaseless thought about trouble. So long as we perpetuate certain causes we cannot expect to be free from the corresponding effects.

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The majority depend too much upon mere passive belief; but such belief is powerless to give emancipation to anyone. It is the understanding of truth placed in tangible action that gives freedom to man.

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The path that leads into the greater life—the life worth while, is based upon the constructive use of all the principles and laws in the being of man. In other words, it is idealism in all things, and idealism in all things means the right use of all things. The result must necessarily be the best of all things—the goal we all have in view.

The Better Use of Sympathy

The ordinary use of sympathy is responsible for a very large portion of the ills and the troubles we find in life; the reason being that nearly all suffering is mental before it is physical, and that mental suffering is almost invariably produced when we enter into sympathetic touch with the ills that we meet

among relations, friends or associates.

The average person would not suffer a great deal if he suffered only for the troubles that arise in his own system, but it is the pain that is felt through sympathy for others that frequently makes life a burden too heavy to bear.

It is considered a sign of kindness, goodness and high regard, however, to sympathize with others in this way, or rather to suffer with others; but is this the truth?

Do we help others by entering into the same weakness that is keeping them in a world of distress? Can we help the weak by becoming weak? Can we relieve sickness by becoming sick? Can we right the wrong by entering into wrong, and doing wrong? Can we free man from failures by permitting ourselves to become failures? Can we emancipate those who are in bondage to sin, by going and committing the same sins ourselves?

The idea is utterly absurd, and yet it is upon this very idea that ordinary sympathy is based. We expect to relieve pain by proceeding to produce that same pain in our own systems. In other words we expect to remove darkness by entering into the dark.

We can remove wrong only by removing the cause of that wrong, and to remove the cause of wrong we must produce the cause of right. Darkness disappears when we produce light; likewise, sickness and trouble will vanish when we produce health and harmony. But we cannot produce health and harmony by entering into disease and trouble. This, however, is what ordinary sympathy does; it has, therefore, failed to relieve the world.

The ordinary use of sympathy has multiplied suffering by making suffering contagious; by causing the suffering of the one to give pain to the many, and then in turn, causing the suffering of the many to give additional pain to each individual person who was sympathetic in this ordinary sense.

Anything that causes the ills of the world to become contagious must be banished; and that ordinary sympathy does this very thing, any one can understand; therefore, to such sympathy we must say a last farewell.

There is a better use for sympathy, and through this better use we cause all the good things in life to become contagious. Instead of entering into sympathetic touch with the weakness that may temporarily exist in the personality

of man, we enter into sympathetic touch with the strength that permanently exists in the soul of man. Instead of morbidly dwelling upon the evil and the wrong we proceed to gain the highest possible realization of the good, the right, the superior and the strong.

According to a metaphysical law, when we enter into mental contact with the good in man, we awaken the power of that which is good in man; and the most perfect mental contact is invariably produced by sympathy.

To sympathize with the soul is to increase the active power of the soul, because we always arouse into greater action that with which we sympathize; and when the active power of the soul is increased, the weakness of the personality will decrease.

To sympathize with the power of health and harmony in man will increase the power of health and harmony throughout his entire system, and the decrease of sickness and trouble must invariably follow the increase of health and harmony.

To sympathize with the pain that a person may feel is to do nothing to relieve that person, but instead, it will give pain to yourself. On the other hand, when we refuse to recognize the suffering itself but proceed to awaken in the person that something that *can* remove the suffering, we protect ourselves from pain while we are actually doing something to relieve that person from pain. We do not suffer with the person that suffers, but we do something to remove suffering absolutely from everybody concerned.

That is sympathy that *is* sympathy; it awakens that power in man that positively does produce emancipation; it does not cause suffering to be transmitted to a score of other persons that have done nothing to merit that form of suffering, but stops the wrong where it is, and puts it out of existence absolutely.

Every form of suffering comes from the violation of some law in life; it is, therefore, wrong, and it cannot be right to make a special effort to spread the results of that wrong among as many others as possible. This, however, ordinary sympathy does; it makes a special

effort to make everybody feel bad because someone is not feeling as he should. But many pains do not produce pleasure; nor can many minds in bondage set one mind free.

When anyone is feeling bad it will not help him to have a group of morbid minds suffer with him. When anyone is sorry it will not remove the cause of the grief to have others decide to be sorry also. Do something so that person will not feel bad any more; that is real sympathy; do something so that the feeling of grief may be removed by the realization of the great truth that all is well; that is kindness worthy of the name.

Those, however, who are in the habit of sympathizing in the old way, may think the new way is cold, devoid of feeling or love; but the fact is that it is the old form of sympathy that is devoid of love. If you love a person who is in pain you will not stand around and weep, pretending that you are also feeling bad; no, you will do something to remove his pain; and if you have the real sympathy you will minister to him with so much depth of feeling and tender kindness that you will touch the very innermost life of his soul.

All love, all tenderness, all kindness and all real feeling comes from the soul, therefore, he whose sympathy is of the soul, will receive his love and his kindness direct from their true source, and will consequently, have more love and more kindness, by far, than those whose sympathy is mere morbid feeling.

The purpose of true sympathy is twofold; first, to arouse, in greater measure, that finer something in life that is not only tender, sweet and beautiful, but that is also immensely strong; and sec-

ond, to awaken everything in man that has quality, superiority and worth.

There is something in man that is greater than all weakness, all ills, all wrongs; and when this something is awakened, developed and expressed, all weakness, all ills, and all wrongs must disappear.

To sympathize with this greater something in everybody with which one may come in contact, will arouse this greater something, not only in others, but in the one that lives in this form of sympathy. In other words, to sympathize with the superior in man is to banish the wrong and the inferior by causing the expression of that something which *can* and *will* banish those things. It is the building of a stronger life, a better life, a more superior life.

There may seem to be kindness in weeping with those who weep; but is it not a far greater kindness to give those people the power to banish their sorrows absolutely?

There is no joy in having sorrow; there is no pleasure in having pain; therefore, what greater good can man do for man than to help him to gain complete emancipation from all those things? And that is the purpose of the better use of sympathy.

The true sympathy is not cold; it is the very fire of love because it is in perfect touch with the unbounded power of the very soul of love.

The ordinary use of sympathy may appear to be kind; it may mean well, but it is misdirected kindness, and is very weak. The better use of sympathy is not only kindness itself, but it has the understanding and the power to do what kindness wants to do. It is therefore the sympathy that is sympathy.

Talk Happiness

Talk happiness. When things look dark, talk happiness; when things look bright, talk more happiness. When others are sad insist on being glad. Talk happiness; they will soon feel better.

Talk happiness. It pays. Give sunshine to others, and others will be more than pleased to give sunshine to you.

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Talk happiness, and your health will be better, your mind will be brighter and

your personality far more attractive. But the qualities that happiness will give to you will also be given to those who have the pleasure to listen to you when you talk happiness.

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Talk happiness, and you will always remain in a happy frame of mind; you will encourage thousands of others to do the same; you will become a fountain of joy in the midst of the garden of human life, and who can tell how many flowers of kindness and joy unfolded their rare and tender beauty because you were there?

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When others have lost courage, talk happiness. The future is bright for everybody; talk happiness, and they will see the better things in store. When the mind is depressed, it is blind; it sees only darkness, but when the light of joy is admitted, all is changed. Therefore, talk happiness to all persons and on all occasions.

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What greater pleasure could anyone desire than the realization that he had eased the way of life for thousands and sent the sunbeams of joy into the mental worlds of tens of thousands? You can do this by talking happiness.

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When in the midst of discord, trouble and confusion, talk happiness; harmony will soon be restored. It is easy for minds to change for the better when someone takes the lead. You can take the lead by talking happiness.

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Talk prosperity. When times are bad, man himself must make them better, and he can make them better by doing his best and having faith in prosperity. When men have faith in prosperity, they will think prosperity, live prosperity and do that which will produce prosperity. And you can give them faith in prosperity by talking prosperity.

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The fear of failure produces more failure than all other causes combined. You can remove that fear by talking prosperity.

Talk health. It is the best medicine. When people stop talking sickness, they will stop getting sickness. Talk health and stay well.

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Talk health to the person who is sick, and you will cause him to think health. He who thinks health will live health, and he who lives health will have health.

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When your associates take delight in relating minutely everything about every ill in the community, purify the muddy waters of their conversation by talking health. Insist on talking health; prove that there is more health than sickness, and that, therefore, health is the most important subject. The majority rules. Health is in the majority. Increase the majority by talking health.

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When the sins of the world are in evidence, talk virtue; and when the power of virtue is in evidence, talk more virtue. Talk virtue, and people will think of virtue; they will dwell upon the beauty of virtue; they will soon desire virtue, and the mind that desires virtue becomes virtuous.

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You can purify the minds of thousands by constantly talking virtue, and these thousands will, in turn, convey the power of virtue to as many thousand times thousands more. Talk virtue, and there is no end to the good that you may do.

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When the world seems bad, talk virtue; the power of good is not gone; it is here and there and everywhere. Open the minds of man to the mighty influx of this power by eternally talking virtue. You can change the tide of human thought; you can cause all mankind to desire virtue by forever talking virtue.

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On the surface, many things seem to be what they ought not to be, but the surface is not the all. There is a richness in life that the many do not see because their attention has never been turned in that direction. You can lead mankind into the gold-mines of the mind and into the diamond fields of the soul, and the secret lies in the words you speak.

You can guide the mind of man by the way you talk; that to which your words continue to point, there is where he never fails to go. Talk sin, sickness and trouble, and the many will go directly into more sin, sickness and trouble. Talk health, happiness and purity, and the many will find health, happiness and purity in greater abundance.

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When the world complains, do not forget to remind them of the good that is even now at hand; there is so much that is good everywhere, but the complaining mind wears colored glasses; he, therefore, fails to see it. Turn his attention upon the good at hand, and he will not only see it, but he will see clearly where to find still greater good. Think of the good, and the good will multiply. Talk of it and all will think of it.

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Talk peace. It is the only never-failing preventative for confusion and turmoil. It is also the one infallible remedy when the storms of life have entered the being of man. When man thinks the most of peace, he will be in peace, and he cannot fail to think of peace so long as you are faithfully talking peace.

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Talk success, and you will inspire everybody with the spirit of success; you will turn all the energies of mankind upon the goal of success, and all minds will move towards success. Never say that this is impossible; he who talks success helps to make it possible.

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Everybody should succeed; it is not only the privilege of everybody to succeed, but every person, to be just to himself, must succeed. The fear of failure, however, is the greatest obstacle. You can remove it by talking success.

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New and greater opportunities may be found everywhere; talk of these things and forget the missteps of the past. We can leave the lesser that is behind only by pressing on towards the greater that is before.

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Use your words in promoting advancement, in awakening interests in the promising side, the better side, the brighter

side, the sunny side. Turn the mind of man upon those things that *can* be done. This is a never-failing antidote for complaints; and since the complaining mind soon becomes the retrogressing mind, this antidote has extreme value. It may change, for the better, the destiny of anyone when brought squarely before his attention; and this your words can do.

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It is the truth that when one door closes another opens; sometimes several; it is a law in life; it is an expression of the law of eternal progress. The whole of nature desires to move forward eternally; therefore, whenever any person loses an opportunity to move forward, the great law proceeds to give him another. This proves that the universe is kind, and everything is for man, nothing against him. This being the truth, the man who talks happiness, health, prosperity, progress, is working in harmony with the universe, and is helping to promote the great purpose of the universe. And who would not occupy a position like that?

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Whenever you talk trouble, failure, sickness or sin, you are arraying your own mind against the laws of life and the purpose of the universe. You will thereby be against everything, and everything will, consequently, be against you. You must, therefore, necessarily fail in everything you may undertake to do. But how different when you turn and move the other way.

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When you cease to talk failure and begin to talk success, you invariably come to the turn in the lane; a new world is before you and a better future is in store. Therefore, if we wish to meet the turn in the lane, we ourselves must make the turn, though our desire to turn will almost invariably be produced by the words of someone who knows more than we, or who knows enough to act upon what he does know.

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The power of words is immense, both in the person that speaks and in the person that is spoken to. It is the spoken word, be it spoken mentally or verbally, that determines upon what attention is to be directed; and where attention is directed, there the whole of life will go.

The Purpose of the Silence

To those who have undertaken the development of the superior nature in man, the silence is indispensable, but the exact meaning and purpose of the silence is not generally understood.

To a large number, it means simply silence; that is, being quiet; but of all actions, the silent state is the most active. To others the silence means an inner contact with the psychical forces in man, but the silence has absolutely nothing to do with those forces. The majority possibly believe that to enter the silence is to think of nothing, to keep the mind a perfect blank, to be mentally still absolutely; but there is more thinking in the silent state than in any other mental state that can be produced in the mind.

To enter the silence is to enter into the consciousness of the absolute; to gain the most perfect realization possible of the real power, the real wisdom, the real wholeness, the real virtue, the real harmony, the real purity, the real health, the real happiness, the real ability, the real talent, the real genius and the real greatness that is latent in man.

To enter the silence is not only to enter into the subconscious, but to place mind in touch with the absolute life that constitutes the very soul of the subconscious. It is to enter the great within, and even to enter the within of the great within. In other words, to enter the silence is to place mind in perfect touch with the source of things—all things.

The purpose of the silence, therefore, is to penetrate the larger, the greater and the more perfect that is latent in man, so that mind may gain the consciousness of the limitless that exists in the within.

That there is unbounded power in man is easily demonstrated, and that man has within him the capacity to comprehend greater and greater wisdom without end, is evident to all who have been in touch with the cosmic; and to enter the silence is to enter this immense field of wisdom and power within—the cosmic—the universal—the limitless sea of absolute life that permeates all things.

The silence is called the silence because the outer mind must be stilled before

consciousness can enter the inner state of the silence; but consciousness itself becomes more active than it ever was before, though it is an action that is so perfect in harmony and rhythm that it can only be discerned by the finest perceptions of the inner sense.

To enter the silence is to enter the innermost chamber of the mind and close the door; the external is, for the time being, eliminated from thought and attention, but a mistake to be avoided is to try to shut out the external. Many do this and fail. The reason why is simple.

When you try to shut out the external, you turn attention upon the external; you resist the external, and thereby cause the actions of mind to move outwardly towards the surface of thought and feeling. To enter the innermost chamber of the mind, however, the actions of mind must move away from the external towards the internal.

When one is trying to enter the silent state, no attention must be paid to those thoughts that may try to crowd in from without, nor to the tendency of those thoughts to wander all over the universe. When entering the silence, we are not concerned with the thoughts of the outer mind, and must not try to still them. Such attempts will only cause attention to come out to the surface, and scatter its energies wherever the outer mind may choose to roam.

It is not possible to still the outer mind by trying to do so; the tendency of the mind to wander can be removed only by training consciousness to act in constant contact with the silent and peaceful within.

When the whole of attention is concentrated upon the peaceful within, all the actions of mind will become serene without any effort being made to make them so; and this is the one perfect method for removing the roaming tendency of mind.

To enter the silence, picture the absolute life as pervading all things in an inner, finer plane; and picture this life as being the very highest form of activity though at the same time absolutely

still. Then concentrate attention upon this high, still activity that permeates your entire being.

To think of this absolute life within you, and within every fibre in your being, visible or invisible, as being both active and still to the most perfect degree, will cause the mind to become deeply interested in this life; and it is deep interest that produces perfect concentration.

To concentrate perfectly upon the high, still activity within, will, in a few moments, cause the mind to enter that state of high, still activity; and then you are in the silence.

The consciousness of the silent state has any number of degrees, from the simplest perception of the silent state to the full realization of the absolute state itself. The entering of the silence is, therefore, a process of growth and development that has practically no end. This fact becomes evident when we realize that the silence is not merely being still in mind and body, but the perpetual ascension of consciousness into the absolute.

When consciousness grows in the realization of the silent life within, mind and body will, of themselves, gradually become more serene; the forces of mind and body will move more peacefully and more harmoniously, and will also become much finer and a great deal stronger. Practically all waste of energy will be prevented; the human system will, therefore, have unlimited power at its command.

At first sight, the silence may seem to be a purely esoteric process, having no value in practical life; but a clearer understanding of the purpose of the silence will prove conclusively that the silence is absolutely necessary to the best results in any form of life, thought or action.

In the average person, the surface of life is more or less like the rolling sea; turbulent, wild and stormy; but in the depths, absolute calm forever reigns supreme. And the problem is whether a person wishes to draw his power, his thought and his life from the discord and the confusion on the surface, or go to the depth of life, where power is im-

mensely strong, thinking clear, and comprehension practically without bounds.

Whatever a person may undertake to do in life, he needs clear thought, calm judgment, a serene, well-poised personality, harmony of action, perfect concentration, and all the mental power he can possibly secure. But it is only through the silence that these essentials may be provided.

When we realize that the purpose of the silence is to open the mind more and more to the limitless possibilities that exist in the real life of man, we understand perfectly why the silence can give better health to the body, more perfect harmony to the personality, greater power to the mind, clearer thought to mentality, greater brilliancy to the intellect, and greater capacity to any faculty or talent.

To practice the silence is to train the mind to draw upon the greatness that is latent in man; to constantly break bounds; to transcend the limited, and live more and more in the power that makes all things possible.

To practice the silence is to constantly press on towards greater things, because to enter into the more perfect consciousness of the absolute life that permeates all things is to gain possession of that life that produces greater things. In other words, to practice the silence is to learn to use, in practical life, the wisdom and the power of the superior self.

When entering the silence, no attempt should be made to cause the mind to become a blank. To try to do so is to pervert the actions of the mind, because it is not possible to stop thinking. To live is to think; and since you cannot suspend life, you cannot suspend thought.

He who tries to make his mind a blank, is simply turning his attention upon his ideas of nothingness, and will think just as strenuously about those ideas as he does about tangible things. The result of such thinking will be the formation of a number of false conditions in the mentality—conditions that will interfere seriously with clear, consecutive thinking.

When entering the silence, do not think of mystical forces; to enter into those forces is *not* to enter into the life of the

absolute, and the purpose of the silence is to go direct to the life that is absolute.

To enter the silence, is not to enter into so-called finer grades of forces or vibration, but to enter into the consciousness of those principles and laws through which the very finest and the most powerful forces may be brought into peaceful, harmonious action.

When attention is centered upon different forces or states of being, the mind cannot enter into the consciousness of the principle that lies back of those forces or states; therefore, to enter the silence, turn attention upon the absolute life at once, and continue to hold attention upon that life by being deeply interested in the perfect calm and the high action of that life.

Instead of trying to keep the mind from thinking, proceed to think about the real, the worthy and the superior that is latent in every part of mind and life. Proceed to form higher and more perfect mental conceptions of the real, the limitless and the absolute, and try to

comprehend that greatness that is greatness.

Every step in that direction means another degree in the silent state—the state of the absolute life; and every step taken in the consciousness of this state will make the personality more powerful and more serene, while mind will become larger in capacity and more brilliant in thought.

When entering the silence, all anxiety must be avoided, and no feeling must be sentimental. Every tendency towards the emotional will get the mind confused with psychical forces, while anxiety will cause the mind to think too much about tangible results instead of turning the whole of attention upon the power that *can* produce results.

To enter the silence, keep the mental eye single upon the great within, and think only of the absolute life—the life that is in perpetual action—action that is immensely strong, very high, yet absolutely still.

It Might Have Been Worse

When anything happens that is more or less of a calamity, those who think they are looking upon the bright side, try to console themselves, and others, with the statement, "It might have been worse;" but this is shallow-minded philosophy, to say the least. The fact is, it ought to have been better.

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Those who console themselves with the idea that it might have been worse, usually get the worse the next time; and the reason why is not difficult to find.

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To permit oneself to think of the worse in connection with any event is to picture the worse upon mind; this will lead to inferior thinking, more mistakes, and future events that actually are worse. On the other hand, to mentally dwell on the fact that it could have been better, will turn mental action towards the form-

ation of the better in the mental world; and he who is constantly improving the mental world, will soon cause things to become better in the external, tangible world.

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To get into the habit of thinking that it might have been worse, will cause the mind to subconsciously dwell more and more upon the worse; and the subconscious tendency to expect the worse will also be formed. The effect of this will be detrimental in a number of ways. What we subconsciously expect that the mind will unconsciously work for, whether it be good or otherwise, and will direct all its finer energies to bring about that very thing. No one can, therefore, afford to expect the worse, or even think of the worse, at any time.

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To subconsciously dwell upon any idea, will cause that idea to be impressed upon

the within, and the nature of that idea will become a part of the nature of the individual. Conditions, tendencies, desires and thoughts that correspond to that idea will, consequently, be formed to a greater or lesser extent in the life of that individual. For this reason, to dwell upon the worse or the inferior will cause many things in the life of the individual to become worse and inferior. A retrogressing process will be given right of way in the system, and going down hill is both easy and rapid after the start has been made. However, so long as the mind continues to advance, everything in life will steadily climb towards the top.

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To entertain the idea that it might have been worse, is to give recognition to the belief that the powers of destruction are even stronger than they appear to be. This will have a tendency to increase the feeling of fear, and to cause the mind to live in the fear that the worse may happen at any time. Such a state of mind is not only unwholesome, both in a physical and in a mental sense, but it is a fact that what we fear we bring upon us. The reason being that we always concentrate upon that which we fear, and we always create that upon which we concentrate.

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The forces of destruction and the forces of adversity are only as strong as we permit them to be; and the more fully we recognize the power of those forces, the more life we give to them. It is, therefore, evident that the person who entertains the idea that it might have been worse is giving life and power to those perverted forces, that could, if given more power, make things worse. In his case, what might have been, will be.

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When calamities take place, console yourself with the fact that there is a power in man that is greater than all calamity; and that this power, when recognized and expressed, will annihilate adversity, and cause all destructive forces to become builders for the welfare of man.

To recognize this power, always dwell upon the idea that everything could be better; and daily impress the subconscious to bring forth into expression, the power that can make things better. This the subconscious can do, and will do, if properly directed.

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Whatever comes, impress upon mind the idea that it could have been still better; this will form in the subconscious the tendency to constantly expect the better, and what we subconsciously expect that the creative forces of mind will continue to produce. Also, when we live in the conviction that everything could be better, we recognize the existence of a power that can make things better, and we thereby open the mind more and more to the expression of that power.

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When adverse events have transpired in the external, they have transpired; to grieve is of no avail, but there is a future and that future depends upon us. Therefore, we cannot afford to do anything that will interfere with our desire to make that future greater and better than the present. However, the way we meet the events of the present will determine, to a great extent, whether we will increase or decrease that power that can improve upon the events of the future. To entertain the idea that it might have been worse, will decrease that power, while the positive conviction that it could have been better will make that power far stronger in us, than it ever was before.

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The way we meet external events will determine whether we are to be made weaker or stronger by the experience; also, whether the new tendencies, formed at the time, will be for us or against us. What we are to accomplish will depend upon how the tendencies in our own minds are working, whether they be progressive or retrogressive, and what we think about that which happens will determine what these tendencies are to be. It is therefore evident that he who would improve upon the future must know how to meet the present.

If we would properly meet the present, every event should be met in the conviction that it could have been better; no matter how good it may be, impress deeply upon mind the fact that it could have been still better. This will cause the mind to subconsciously expect the better at all times, and cause all the forces in mind to constantly work for the better. Everything in the system will become constructive, and will be inspired with the purpose of producing the better, because everything *can* be made better.

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When the mind is tempted to say that it might have been worse, annihilate that temptation with the statement that it **could have been better**, should have been better, and, next time, will be made better. Such a statement, repeated in connection with all events, good or otherwise, will cause every tendency in mind to focus attention upon the better, and when all the mental tendencies point towards the better, all the powers of the human system will move towards the better, work for the better and produce the better. Progress, improvement and advancement will be promoted everywhere both in the mental world and in the tangible world.

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To say that "it can't be helped," or "I couldn't help it," is no better than to say that "it might have been worse." These are three of a kind, but the "kind" is anything but good.

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The belief that it can't be helped is born of weakness; and to entertain that belief is to perpetuate the condition of weakness as well as to weaken everything in the human system. Man is as he thinks; if he constantly thinks that he can't help it, he will place himself in that condition where his power to help will be reduced to next to nothing.

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Whenever you say that you can't help it, you feel weak; and you could not expect to feel otherwise, because to make this statement is to ignore the strength

that is in you—the power that *can* help.

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There are many things that may possibly have to remain unchanged for the present, but we should never permit ourselves to think or say that we cannot help those matters. When we are speaking with people who understand our point of view, we should state most positively, and with unbounded faith, "I will help those matters when I can, and I know that I can." At other times, be silent, but continue to think what you know to be the truth.

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In the presence of the fact that the average person is using only a small percentage of the power that is latent in his system, there can be no inconsistency in him recognizing the possession of far more power than he is actually using now. He is in possession of the greater power, and to speak the truth he must say so. He has enough power to help almost anything that he may seem unable to help; he therefore is potentially able to help what in personal effort he has failed to help, and to speak the whole truth, he must say, "I can help it."

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He who continues to think that he can help it, will awaken all the power that is necessary to do what he thinks he can do. He who thinks he can will develop the power that can.

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There is no limit to the power that is latent in man; this is a fact that must be recognized, and he who recognizes this fact knows that man can help anything, change anything; and must, therefore, think and speak accordingly.

Talk sickness, failure and trouble, and you will go down into sickness, failure and trouble. Talk health, happiness and success, and you will enter health, happiness and success. It is absolute law, and it works.

The Doing of Things

The world admires the man who does things, and, therefore, imitates, as much as possible, his mode of thought and action; but to try to do what another is doing will not be productive of results unless the same ability and capacity is secured. Mere external imitation is useless; it is internal imitation that counts.

He who would do things worth while must develop the power that can do those things; and to develop that power he must do things in the within before he attempts to do things in the without.

The doing of things in the within has been almost wholly neglected in our ceaseless endeavor to secure immediate results in the tangible world; and for this reason, tangible results, that are really worth while, have not been forthcoming, while shallow minds have become more and more numerous.

To concentrate the whole of attention upon the doing of things that can be seen will cause the mind to dwell more and more on the surface, until all mental action becomes superficial; and when this condition appears, there will not be sufficient depth nor power in mind to do anything.

The person whose whole desire is to be practical, will in time bring the mind so completely out into the objective that consciousness will come out away from everything in mentality that is worth putting into practice.

When the mind gives the whole of attention to external things it must necessarily fail to give thought to those inner qualities of mentality that alone can intelligently deal with things; such a mind will proceed to do things without being accompanied with the knowledge and the power that can do things.

There is such a thing as becoming so completely absorbed in your purpose that you forget to provide yourself with those essentials that alone can fulfill that purpose. In other words, you become so carried away with an intense desire to overcome the enemy, that you forget your ammunition.

Nothing worth while can be accomplished without mental capacity; but the

shallow mind does not have capacity, and every mode of mental action that tends to keep the mind at work on the surface alone, will cause the mind to become shallow.

The mind that can do things is the mind that is trying to do things both in the within as well as in the without. By acting upon the internal phases of mentality, he develops capacity and power, and by acting upon tangible things, he turns that capacity and power to practical use.

When this method of doing things, both in the inner and the outer worlds, is perpetuated, the development of mental capacity, as well as practical ability, will be steadily promoted; such a mind will, therefore, not only do things, but will constantly do better things and greater things.

The mind, however, that neglects to do things in the within, while using what power and capacity it may possess in the doing of things in the without, will gradually diminish that power and capacity, and his work will deteriorate more and more. His practical ability will exhaust itself because he failed to perpetually renew the power of that ability. But this is what the average person fails to do; therefore, instead of the added years bringing added power, ability and efficiency, he steadily goes down to inferiority, insignificance and uselessness.

The man who gives his whole attention to the accumulation of wealth, may gain wealth, for a while, if he originally had accumulative ability; but the ceaseless concentration of mind upon mere things, will, ere long, cause the inner mentality to become barren, and neither power nor ability will be produced any more. This man's power to accumulate wealth will cease; but that is not all; he will discover that, his real mind being barren, he cannot enjoy the wealth he has produced.

Happiness does not come from things, but from the appreciation of things, whether they be physical or metaphysical, real or ideal. Appreciation, however, is a flower that grows only in the garden.

of the finer mentality; therefore, he who has neglected the finer things in mind and thought has lost all capacity for real joy.

The mind that has visions, that dreams dreams, that lives in the ideal, and that frequently soars to heights sublime may be looked upon as impractical, worthless; but it is such minds that have given us everything in life that is worth while.

The mind that explores the wonders and splendors of the great within, discovers music, art, literature and invention; and without these we would still be living in caves.

In the same interior realms, man finds philosophy, ethics, religion, metaphysics and science; and when he fully understands these, he will master himself and place the universe at his feet.

The path to greatness leads directly into the great within, because it is in the vastness of interior mentality that we find the limitless possibilities that are latent in man.

He who would do things that are really worth doing must place his mind in perfect touch with the inner source of power, capacity and ability. In other words, he must do things in the within as well as in the without. The possibilities of the within must be awakened and developed, and then practically applied among tangible things.

However, the mind that acts solely upon the within is no better than the mind that acts solely upon the without. The vision must come first, but the idea that the vision reveals must be applied in real, practical life.

When the inner capacity has been gained, or as it is being developed, all the power of that capacity must be utilized constructively in tangible life. What is not turned to use is wasted; and the mind that wastes its power will soon lose its capacity to produce power.

Every mind should deal daily with the two world, the inner mental world and the outer practical world; the world of greater possibilities and the world of greater things; the world of ideals and the world of tangible results.

There are thousands of minds that have discovered superior ideas in the great within, but that have taken no steps in using those ideas; and there are other thousands with remarkable mental capacity who are simply wasting the powers of that capacity. These minds have begun to do things in the within, but their work will not add to the welfare of anyone until those same things are done in the without.

It is a fact, to be well remembered, that no process of development has actually produced development until that something that is being developed can produce tangible results. That is, no mental attainment is a permanent attainment until it can express itself in actual achievement.

On the other hand, no great achievement is possible until the corresponding attainment has been developed. And since attainment constitutes inner mental capacity, power and ability, while achievement constitutes the producing of external results, it is evident that the doing of things both in the within and in the without is absolutely necessary.

Every day should have its visions as well as its tangible deeds. Certain periods should be given every day to the concentration of attention upon the great within, and every day, the new power and the new ideas gained, should be given to actual use.

He who would do things—things worth doing, and who would continue to do greater and greater things, must live a whole life, not half-a-life. The person who lives only in the practical is living only in one-half of this present sphere of existence, and the same is true of him who lives only in the world of visions and dreams.

The life that is full and complete is the life that dwells both in the subjective and in the objective; that daily develops the limitless powers of the great within, and that daily applies those powers practically in the great without. It is such a life that does things—things really worth doing; and it is such a life that will ever continue to do greater and greater things.

Continuous Advancement

THE SOLUTION OF THE GREAT PROBLEM.

Continuous advancement is the solution for the problem of life. It is the way out of that which we do not want, and the way into that which we do want.

Continuous advancement will produce complete emancipation from anything that is not desired, and will promote the highest realization of everything that is desired.

Continuous advancement will promote the perpetual increase of everything that is good, everything that has quality and worth, everything that gives satisfaction, peace and joy, everything that makes for life, wisdom and power, everything that is conducive to the best and the greatest welfare of man.

Continuous advancement will give real happiness to man, and perpetually increase the joy of living. Man is made for happiness, and the greatest joy of all joys is the joy of going on.

Happiness alone makes life worth while; and when happiness is absent, life is not lived in its fullness. To live more is to increase the joy of living; this is absolute law, and to live more, the secret is continuous advancement.

The life that is full and complete now, and that is constantly increasing its fullness and completeness, can ask for nothing more. He who has what he wants now, and who is constantly receiving more as he develops the power to appreciate and appropriate the more, has solved the problem of life; to him, life is all that he wants it to be, and when he wants it to be more, it becomes more.

To constantly move forward into the fullness of life is to realize the fullness of life; and to him who realizes the fullness of life, life is all that he wants it to be. When life is full, we live the full capacity of life; we have all the life that we want now, because there is no fullness that is greater than fullness, and no person can want any more than he does want.

Continuous advancement into life will perpetually increase life, and since the desire for life can at no time be greater than the perpetual increase of life, the continuous advancement into life will cause the realization of the fullness of life; that is, life will be all that we want it to be.

Under normal conditions, demand and supply are always equal; and continuous advancement will cause all condition in human life to be normal.

Continuous advancement will develop the individual, and thereby increase his demand for life, but it will at the same time cause the individual to move forward into more life where the greater demand can secure the greater supply.

The development of the individual in the power to appropriate more life is always equal to the progress of the individual into the realization of more life, because the two are produced by the same law and the same process, and in addition, are interdependent upon each other. It is, therefore, evident that continuous advancement would cause demand and supply to be equal at all times, and under all circumstances.

This being true, the continuous advancement into life will produce the realization of the fullness of life, and life would be all that the individual would want it to be.

When life is what we want it to be, all things in life will be what we want them to be, because life is the one cause of everything in any sphere of existence.

The fullness of life would mean the fullness of health, the fullness of harmony, the fullness of joy, the fullness of peace, the fullness of power, the fullness the result of misdirected energies; and the perpetual increase of life, would mean the perpetual increase of everything that exists in life or that comes from life.

Continuous advancement will promote the perpetual increase of life, and will,

therefore, also promote the perpetual increase of everything in life.

The perpetual increase of everything in life will solve all the problems in life, by causing all problems to cease to exist.

A problem in life is simply a condition arising from the individual's inability to cause life, in any, or all of its phases, to be what he wants it to be. Therefore, when the individual can cause everything in his life to be what he wants it to be, the problems in his life will cease to exist.

That the perpetual increase of everything will cause everything to be what we want it to be is evident, because that which increases perpetually may reach any state, no matter how high that state may be; and the continuous advancement of everything will promote the perpetual increase of everything.

When continuous advancement begins, the life of the individual will begin to rearrange itself to correspond with the new mode of living; adverse conditions will, one after the other, cease to be adverse, because there can be no adversity in life when the whole of life is moving harmoniously towards a greater goal.

What appears as adversity is simply the result of mis directed energies; and the same can be said of failure, disease and trouble. However, when continuous advancement begins, all the energies of life will be drawn into the onward current; everything in life will be directed towards the greater goal in view, and, consequently, all things will work together for the purpose of reaching that goal.

In this connection it is well to remember that the greater goal in view is perpetual increase—always perpetual increase.

Continuous advancement, in general, means the perpetual increase of the realization of life itself; and continuous advancement, as applied to anything special in life, means the perpetual increase of the power, the quality, the efficiency and the true individuality of the thing itself.

Anything in the being of man is fulfilling the law of continuous advancement so long as it increases perpetually the selfness of itself; that is, not only

being itself, but being itself in a greater and a greater measure.

Continuous advancement does not mean that anything is to be changed into something else; the change is to be within the thing itself, and is to improve the entire nature as well as the function of the thing itself.

The purpose of continuous advancement is to cause you to become more than you are where you are without changing you into something entirely different from what you are.

No matter how far you may advance through the law of endless progression, you will always be you, but this "you" will perpetually ascend from greatness to greater greatness, and from the marvelous to that which is more than marvelous.

Continuous advancement will perpetually increase the individuality, not only of the individual, but of every faculty and function that may exist in the system of the human individual; and to increase the individuality of anything is to cause that something to be itself more perfectly, more completely and more absolutely than ever before.

Continuous advancement as applied to the faculty of music would mean that that faculty would perpetually increase its power to discern, appreciate, interpret, master and express the principles, laws and elements of music; in other words, perpetual growth in the understanding of the world of music and perpetual growth in the faculty of conveying music to the outer world.

Continuous advancement, as applied to the physical body, would mean that every particle in the body would perpetually increase its fineness, and that every physical organ would perpetually increase its functional efficiency. This would mean the constant improvement of physical life in all its phases, and in consequence, the perpetual increase of the joy of living in physical existence.

The increase of functional efficiency in the physical body would eliminate disease, because disease comes directly from the inability of one or more organs to properly perform their various functions. This inability, however, would soon disappear after a certain amount of in-

creased efficiency had been attained. The lack of power cannot last long after the increase of power has begun; and the principle of continuous advancement, wherever applied, would increase both power and efficiency.

Continuous advancement, when applied to anything in human life, would immediately begin to supply what was lacking to make that something complete, and would then proceed to enlarge the scope of that something indefinitely. And since everything that is undesirable comes originally from the lack of something, complete emancipation from the undesirable would thereby be secured, while the attainment of everything that is desirable would be promoted directly.

It is, therefore, evident that continuous advancement is the way out of that which is not wanted, and the way into that which is wanted; and this "way" is the solution of every problem that may appear in human life.

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To promote continuous advancement, the first essential is to establish the desire for continuous advancement in every phase of mind, thought and feeling; and this desire must have the perpetual increase of the life, the power, the ability and the inherent qualities of the individual as its goal.

The desire for advancement in the sense that this advancement is to mean an external change with respect to the environment, circumstances and personal conditions, is not compatible with the principle of continuous advancement, and must, therefore, not be entertained at any time.

The advancement is to take place in the individual himself, and a corresponding change or improvement will invariably take place in the external world of that individual. Effect follows cause according to absolute law.

To establish this desire, and to increase perpetually the power of this desire, the most perfect mental conception of this desire should be subconsciously impressed upon every atom of the personality and upon every phase of the mind, the object being to have everything in the being of man imbued thoroughly with

the desire to perpetually develop the whole being of man.

The entire being of man should subconsciously *feel* an irresistible desire to develop and perfect itself, and when this desire is felt, every part of the being of man will begin to apply the principle of continuous advancement.

When this desire is felt so deeply that it becomes a part of feeling itself, all the normal desires of the body, all the normal desires of the mind, and all the normal desires of the soul will begin to move in parallel lines, and this movement will be towards the goal of perpetual increase of everything that can add to the welfare of life.

A normal desire is a desire that desires its own, that which by nature belongs to itself; an abnormal desire is a desire that desires that which does not belong to itself, that which is not compatible with its own nature.

Abnormal desires are produced by misdirected energy, and energy is misdirected whenever the mind fails to apply all its powers for the promotion of some definite purpose that aims at a greater goal. Continuous advancement, however, would cause all the energies in the being of man to move together towards the goal of perpetual increase, and would thereby prevent the formation of abnormal desires; a multitude of troubles would consequently cease to exist.

To subconsciously impress the desire for continuous advancement upon every part of the being of man, attention should frequently be concentrated upon the finer life that permeates the entire being of man, and the strongest desire for advancement that can possibly be aroused should be impressed into that life.

This impression should be conveyed through depth of feeling, and the more thoroughly that feeling feels the finer things in life the better.

To promote continuous advancement, the whole of being should enter the spirit of the progress that is eternal; in brief, the individual should proceed to live for progress, and should cause all things in his life to work together for the promotion of progress.

All desires should be trained to desire continuous advancement, all thought should be trained to work for continuous advancement, all the forces of life should be animated with strong tendencies towards continuous advancement, and everything that the individual may do should be done with the sole purpose of promoting continuous advancement.

Another essential to the promotion of continuous advancement is to train the mind to perpetually renew itself.

It is through the renewal of mind that the being of man is transformed; therefore, the perpetual renewal of mind would produce perpetual transformation in the being of man; and that constitutes continuous advancement.

To renew the mind perpetually would mean that the thought of man would always be new thought; and as man is as he thinks, the thinking of new thought would invariably be followed by the creation of a new man; that is, man would become a new creature; he would constantly improve upon himself, and that is the very purpose we have in view.

The term "new thought" cannot be applied to a system of thought, because as soon as thought is formulated into a system, it ceases to be new. To be exact in the use of words, no new thought system of belief, therefore, exists, nor can such a system ever exist. To use such a term in connection with any system of ideas, beliefs or doctrines would be a misuse of language; in brief, a direct contradiction of terms.

New thought to be new thought must be new; but it is only the mind that is perpetually renewing itself that can create new thought; and as the advancement of man must invariably be preceded by the thinking of new thought, the renewal of mind, the cause of new thought, becomes indispensable.

The term *new thought*, correctly defined, signifies the latest product of a growing mind.

The mind that is growing will see things from new points of view, and its thought about everything will, therefore, be new. The mind that is growing perpetually will steadily form higher and higher conceptions of everything that may enter consciousness; thinking will,

consequently, be elevated every day into a larger and a finer mental world, and the result of that thinking will necessarily be different as well as superior every day. In other words, the thought of to-day will be new as compared with the thought of yesterday.

To renew the mind is to think new thought; the thought about everything will be new, and the results of that thought in the life of man will be new.

To perpetually renew the mind is to constantly think newer and newer thought about everything of which one may be thinking; ideas will not be fixed, but will constantly change for the better; the old will pass away not by ceasing to exist but by being renewed, transformed and perfected; the whole of life will steadily change by constantly pressing on towards the larger, the higher, the better and the greater.

In such a life, thought will always be new; the thought of to-day will be a decided improvement upon the thought of yesterday, and the same improvement will appear throughout the entire being of man, because man is as he thinks.

From this brief analysis, it is evident that there can be no fixed or formulated system of new thought; new thought can exist only in the mind that is advancing perpetually; but that which is fixed does not advance.

It is also evident that the creation of new thought is absolutely necessary, because it is new thought alone—the thought that is perpetually being renewed, that can cause all things to become new in the life of man.

The new thought is always higher thought; therefore, to constantly think new thought is to constantly promote continuous advancement, and, consequently, to increase perpetually everything that can add to the welfare of man.

* * * *

To promote the perpetual renewal of mind, all thinking should aim to gain the highest possible conception of every idea that appears in mind. Gradually, all the forces of thought will form the tendency to improve upon every previous effort in the creation of thought, and all

TO BE GIVEN AWAY

A Monster Edition of "The Hidden Secret."

During the next thirty days we will give away a free copy of "The Hidden Secret" to every person who sends us \$1.00 for a year's subscription to "Eternal Progress." This is a book of exceptional value, handsomely bound in cloth, and sells regularly for 50 cents.

Our object in making this exceptional offer is to treble the present circulation of "Eternal Progress," and our reason for wanting to do this now is because "The Progress System" begins in the March issue.

"The Progress System" for the development of ability, talent and genius, is so valuable that it should be placed in every home in the country; we will, therefore, make every effort possible to secure a large army of new readers for "Eternal Progress" at once; and every effort that our friends may make towards this same end, will be appreciated to the very highest degree.

A second object for making this exceptional offer is to encourage all our present subscribers to renew their subscriptions at once; and this is very important.

A new postal law has recently been passed, and it provides, among other things, that no magazine publisher may carry the names of his subscribers on the mailing list for more than four months after the paid-up subscription has expired.

No subscriber to "Eternal Progress," however, can afford to miss a single copy; all will want the entire "Progress System," and you may be absolutely certain of securing the entire "System" by renewing your subscription before March 1, 1908. If your subscription has expired, or is about to expire (the label on the wrapper will tell) send us \$1.00 for a year's renewal now, and you will receive a free cloth-bound copy of "The Hidden Secret" by return mail.

Or, if your subscription has not expired, you may receive a free cloth-bound copy of "The Hidden Secret," and have your paid-up subscription to "Eternal Progress" extended for a whole year by sending us \$1.00 before March 1, 1908.

A year's subscription to "Eternal Progress" and a cloth-bound copy of "The Hidden Secret" to everybody for \$1.00, providing the order reaches us before March 1, 1908. This means that you will receive the entire "Progress System," the complete solution of "The Great Problem," scores of additional articles on subjects of vital importance to all minds who wish to become much and achieve much, and a book that gives the secret to the greatest power in the life of man—all for \$1.00.

"The Hidden Secret" is written by C. D. Larson, and is truly a remarkable book, worth many times the price to anyone; but to those who read it and re-read it until they find the inner meaning of the real secret, it becomes simply invaluable.

To read this book at frequent intervals with a desire to gain the inner meaning of the hidden secret, is to find that secret something in man that gives cause to all great attainments and all great achievements.

He who learns to use that secret something—the greatest power in man, has taken his life and his destiny into his own hands. He will accomplish his purpose; he will reach his goal.

This is the truth; and anyone who will apply the principles of "The Hidden Secret" will demonstrate it to be the truth. It is therefore to the interest of everybody to secure this book today.

And please remember, a free copy to every person who accepts the above offer before March 1, 1908.

THE PROGRESS SYSTEM

For The Development of
ABILITY, TALENT AND GENIUS.

We have formulated a scientific system for the development of ability, talent and genius, that is thoroughly practical and absolutely complete in every way. It is a system that will develop, that will increase perpetually the ability, the talent and the genius in any mind, and it is presented in such clear terms that all may learn how to apply it.

We call this system "The Progress System" because it is based upon the principle of progress, and follows the law of continuous advancement. It is a scientific system for promoting progress, advancement, attainment and achievement, in all the walks of life; therefore, will be in continuous demand everywhere.

For this reason we have decided to present it in such a way that it may reach the largest possible number for the smallest possible price.

Should this "system" be published in the form of a correspondence course it would cost each person at least \$50.00 to secure it, and there would be but little recompense to the author for his valuable work. To have the complete system published in book form would be equally expensive, and would consequently reach but a limited number.

To reach the greatest possible number for the smallest possible price, we shall publish the entire "Progress System" in "Eternal Progress," and shall establish a free question department in connection so that every subscriber may receive further elucidation if required.

The publication of "The Progress System" will begin in the March issue of "Eternal Progress," and will inaugurate a new era in the life of this magazine. It will also inaugurate a new era in the life of every reader of this magazine who applies the system.

It is ability that does things; it is talent and genius that causes man to become much and achieve much; and every person who applies "The Progress System" will steadily increase his ability; he will steadily develop the power and the capacity of his talent, and the genius that is within him will be brought forth into tangible expression in a larger and a larger measure.

Those who believe that ability cannot be developed are in the wrong; they believe as they do because they did not know how ability could be developed; they will change their minds, however, when they read "The Progress System;" and in addition they will say farewell to failure and misfortune.

Begin today to develop the power of your ability, and you need not be disturbed about the future; success is for you. The demand for competent men and women is great, and is constantly growing everywhere. Make yourself competent by developing your ability, and the desired results will follow; you will reach your goal, no matter how lofty that goal may be.

That there is plenty of room on top is a fact; but it requires ability to reach the top. For this reason those who lack in ability think they have to remain in the commonplace; but their thought is wrong; ability can be developed to any desired degree; and no person is just to himself unless he develops his ability to the highest possible degree.

This being true, we feel that every person should secure "The Progress System," and since it is a graded system, any mind can understand and apply the first essentials, and thus gradually work up to those methods that deal with the deeper principles and laws.

"The Progress System" will reach all minds, and will develop all minds; and to those who are ambitious it means remarkable ability, extraordinary talent and rare genius.

"The Progress System" is progressive; it begins with the beginning in development; it enables every person to begin where he is, to begin right, and steadily advance from his present state.

"The Progress System" will be published in full in "Eternal Progress," and begins next month.

the thought of to-day will be superior to that of yesterday.

The average mind has formed the habit of thinking along fixed lines; this habit must be removed, and can be removed by causing all thinking to think along lines that perpetually expand the mental scope. That is, instead of taking the same view, the mind should aim to take a larger view; and instead of reproducing the same idea, every effort should be made to form a superior idea.

The real aim of all thinking should be to improve upon itself, and if the mind wills to consciously promote that aim in every movement of mind, the entire mentality will gradually be reconstructed upon the principle of that purpose, and will thereafter continue to promote that purpose without being directed to do so.

When certain tendencies are formed in mind they will continue to do that which they were originally formed to do, without additional direction. In fact, a tendency will not stop until it is stopped by the mind that gave it action in the beginning. Therefore, when the tendency to perpetually renew mind, has been formed, the mind itself will continue to renew itself without special efforts being made in that direction.

However, special efforts are not to cease; the mind must not become wholly automatic; but when the tendency to renew mind has been formed, special efforts should be made to perpetually enlarge this tendency and to improve upon the various phases of the renewing process.

To prevent retrogression we must constantly and consciously promote progression. If we do not promote the latter we shall fall into the former; there is no standstill in life.

To establish permanently and thoroughly the renewing tendency in the mind, a fact to be well remembered is that the mind occupies the entire personality; there is mind in every atom in the being of man, and all this mind should be trained to renew itself perpetually.

This may be accomplished by subconsciously impressing upon the whole of mind the desire for perpetual renewal; and if this desire is made deep, as well

as irresistible, the renewing tendency will begin to form at once.

This same process will also develop the faculty of thinking with the whole of mind, an attainment which will increase, immensely, the power, both of the mind and the personality.

Another essential in this connection is to refuse to place the mind within a fixed system of belief. System in thinking is absolutely necessary, but there is a vast difference between a system of thought that is fixed and a system of thinking that perpetually breaks bounds.

Those who believe that mental security can be found only in fixed systems of belief, must remember that life is not secure unless it has what it needs, or normally wants, and that since the normal wants of every individual are constantly on the increase the individual must constantly press forward where the greater demands may find the greater supply.

That the normal wants of every individual are constantly on the increase is a fact that every individual has demonstrated in his own life; and it is a fact that proves conclusively that life is made for perpetual increase.

However, it is continuous advancement alone that can produce perpetual increase; therefore, continuous advancement is not only the purpose of life, but it solves the great problem of life by causing life to be, at every stage, what the normal man desires it to be.

To promote continuous advancement, the principal requirement is a system of practical methods through which the principle of advancement may be applied to everything in life; though this system need not, in the beginning be complex; the beauty of continuous advancement is that any person may begin where he stands now, and advance constantly.

This fact proves conclusively that the principle of continuous advancement *can* solve the problem of life for everybody.

Any person can establish in his system the desire for advancement, and any person can begin the renewal of mind and thought; nothing more is necessary at the first step.

Every person wants to advance, and every person can begin to advance now

by using what he knows now concerning the principle of advancement.

To begin to improve is the first necessary step; and this any one can do by simply concluding in his mind to henceforth live entirely for the purpose of promoting continuous advancement. This step will turn all the energies of life towards the goal of perpetual increase, and as this increase begins, a desire for the better understanding of the law of advancement will arise, which will be followed almost at once, by an increase in the mental capacity to understand and apply that law.

Every forward movement develops, and the process of development is accumulative; it is much gathering more; therefore, he who begins to advance will steadily gain the greater wisdom and the greater power that may be required to still further promote that advancement.

Continuous advancement is at the foundation of everything in life; it is the law upon which all living is based; therefore, he who places himself in harmony with that law and proceeds to live for the purpose of applying that law, will begin continuous advancement at once, and he will find that advancement, or progress, is just as natural as life, because progress—eternal progress, is the living of life.

To live life is to live more life, and he who lives more life is advancing in life; therefore, he who continues to perpetually live his life will advance perpetually

in life; that is, he will live for the promotion of continuous advancement, because to live life is to promote advancement.

To apply this principle of continuous advancement to the details of every-day life becomes simplicity itself when one learns to apply it to the living of life itself; and to apply it in the living of life, the only essential is to continue to live more.

To the beginner, even this may seem difficult, but the difficulty disappears when we discover that he who subconsciously feels more life will live more life, and that everyone will subconsciously feel more life who daily impresses the subconscious with a deeply felt desire for more life.

The first essential, however, is to produce in every part of the human system, an irresistible desire for continuous advancement. When this is done, the various methods that may be given for the promotion of continuous advancement, may be applied with perfect ease, no matter where, in the stage of development, the individual may be now.

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Next Month.—"The Law of Perpetual Renewal Provided By Nature;" "How To apply The Principle of Continuous Advancement In the Attainment of Health, Ability, Success, Happiness and Power;" "The Cause of Retarded Progression;" "The Bottom Cause of Everything Fully Explained."

Practical Helps

We may have what we want in this life. The secret is to take life into our own hands and to turn all the power of existence upon the goal we have in view.

* * * *

The man who thinks he is overworked, does not know how to work. To constantly declare that you are overworked is to publicly announce that you are incompetent. To think that you are overworked is to lessen your power; to think and say you can do whatever is demanded of you is to increase your power.

Find fault with nothing; improve upon everything. Never think of the lesser; keep the eye single upon the greater. Perpetual increase of all things desirable must invariably follow.

* * * *

When you express determination, concentrate attention upon the subconscious. We do only that which we direct the subconscious to do.

* * * *

When the average person resolves to do a certain thing he usually goes and

does the very opposite; the reason is that he directs his determination upon the outer mind and permits the old subconscious tendencies and desires to remain as before. These desires will therefore continue to have their way regardless of the fact that opposing resolutions have been formed in the objective.

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The objective, or outer mind, cannot cause the person to change in desire or action by directing its attention upon the person; it is the subconscious alone that controls the person, but the objective mind controls the subconscious. It is therefore evident that whatever the objective mind is determined to have the person do, the same will invariably be done if that determination is concentrated upon the subconscious.

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What is weak in the nature of man should be overlooked; what is strong should be given encouragement.

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Concentrate upon every part of the brain several times every day, and impress the idea of genius upon every cell. Always breathe deeply and steadily while concentrating in this manner, and draw to the brain all the extra energy generated in the system at the time. Through this simple process mental capacity and ability may be increased to a remarkable degree. Perseverance, however, is indispensable.

* * * *

To "try" to see is to strain physical sight. When we cannot see without "trying" to see there is weakness either in the eye or in the light. The light should always be sufficiently strong to enable normal sight to see clearly without making any effort whatever to do so. It is not the weak light itself, however, that causes weakness or disease in the eye; it is the nervous strain produced upon the eye by the mind while "trying" to see in weak light that effects the eye. By avoiding this nervous strain under every circumstance, perfect eyesight may be preserved for an indefinite period.

* * * *

To "try" to use any organ or function in the system is to cause strained actions

in the system, and such actions are always weakening. To avoid all strain upon the system, every organ should be supplied with so much energy that it will always act of itself as desired, without any effort being made to cause it to act. A large number of ills could be prevented by this method alone.

* * * *

Open confessions are not good for the soul. The wrong should be forgotten by turning the whole of attention upon the greater good in view. To confess the wrong is to give further thought to wrong, and thereby re-impress the wrong upon the mind. It is sowing seeds for another harvest of tares.

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Wrong thought or impure thought is not necessarily bad thought in the ordinary sense of that term. You may mean well and really aim to be pure, and yet the very thought you think is pure may be impure, because misplaced or misapplied.

* * * *

Nothing is impure in itself, but everything becomes impure when misplaced.

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Everything changes; everything must change; nothing can live without change because to live is to change. To resist change is to live less; to promote change is to live more.

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Love that causes pain is not love; it is selfishness. Thus we may know the love that is true from that which is not.

* * * *

The great answer to the great problem is to live more life. All things come from life, therefore, all things may be gained through the living of more and more life. All wrong comes from the lack of something, and that lack comes from the lack of life; therefore, to supply more life will eliminate the wrong. This being true, continuous advancement into life will produce complete emancipation, because continuous advancement into life will promote the living of more and more life.

Not all minds are pure that think they are; many of them are simply dwarfed.

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When you fail to get what you wanted, never permit disappointment to enter the mind for a moment; simply change your mind and want something better; it is a principle that produces results under every circumstance.

* * * *

The great problem is what to do in life, and what to do with life; but to solve the problem we must know what to think about life because action is always preceded by thought.

* * * *

What to think about life would be simplicity itself if there were no change in thought, but the fact that thought will positively not remain fixed no matter how we may try to keep it fixed, makes the problem seem insolvable. The very moment we think we have the mental key to everything in our conscious world, consciousness expands, thought changes, a new point of view is gained, and we find ourselves in a much larger universe. The old ideas of life will not harmonize with this larger life, and the old solutions solve nothing.

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The difficulty, however, disappears, when we discover that all the laws of life, physical and metaphysical, are based upon the law of change, that life itself is perpetual change, and that the problem of life solves itself when the individual begins to *live* for the promotion of perpetual change.

Since life is perpetual change, all thought about life, to be exact, must be based upon the understanding of this change. To think of life as something fixed, and to try to form fixed ideas about life is to perpetuate the original cause of all wrong thinking. Life is continuous advancement, therefore, all thinking that is contrary to the law of continuous advancement must be wrong. All thinking, however, is right that proceeds directly from those mental processes that change perpetually, as well as progressively.

To try to keep thought fixed is to violate the law of change, and to violate the law of change is to violate, directly or indirectly, all the laws of life. But when all thinking is continually changed for the better, the mind is placed in harmony with the law of change, and will thereby properly apply all the laws of life. For this reason, the perpetual change of thought along constructive lines will eliminate both the mistakes of the past and their effects, and will prevent mistakes in the great eternal now.

* * * *

When man begins to work for the advancement, the betterment and the progress of things, we have unmistakable evidence that he has gained a glimpse of the real truth of things. He is beginning to find life, real life, the life that is continuous advancement, and he will naturally *live* for the promotion of that advancement.

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The living of the life worth while is the living of the advancing life in every phase of body, mind and soul.

Cultivating Will-Power

To know what to do is not the only essential; neither is it sufficient to have the necessary capacity in addition to the necessary knowledge; we must also have the power to *go* and do what we wish to do; and this power is will-power.

When the will-power is strong it is just as easy to practice as to preach, because the will to act will be just as

strong as the desire to act, and when desire and will are equally strong every good intention will immediately pass into action.

It is only when the will-power is weak that things are easier said than done, and it is only under those same conditions that it seems so difficult to make real the ideal.

If every person would *live* what he knows, this planet would approach the Edenic state, because there are few who do not know the way of the life worth living; but the majority fail to apply the knowledge they have gained, and a lack of will-power is the cause.

The majority understand how peace, power, health, success and happiness may be secured, but they have not sufficient power of will to place the necessary laws and principles in tangible action. They know what to do, but they neglect to do it; and a weak will is the direct cause of this neglect.

When the average person cultivates the will to the extent that he can readily apply what he knows about the science of living and thinking, sickness and failure will be reduced to a minimum, and great achievements will become so great and so numerous that the entire past would be insignificant in comparison.

Few people would fail if they had sufficient will-power to carry out their plans, ideas and desires, and had the will to make the best use of every opportunity that might appear.

The majority among the intelligent minds of to-day would become highly successful if their intelligence were backed up by a strong will; but as this is not the case nearly three-fourths of the intelligence and the education in the world is not applied in practical use.

The new education must consider this matter, because there is no profit in cramming the mind with facts when the will is not strong enough to apply, even a small fraction of those facts.

It is knowledge placed in action that makes man great; and the power that can place knowledge in action is the power of will.

In every form of development a strong will is absolutely necessary, because to secure results, the laws of development must be applied; to read and remember is not sufficient; we do not absorb greatness from great books; such books may give us principles, but it requires will-power to work out those principles into tangible results.

Few people would ever get sick if they had sufficient power of will to fol-

low the laws of wholesome living, regardless of what persons, circumstances and desires might tempt them to do; and all of those who understand modern metaphysics, could heal themselves completely, whatever their ailments might be, if they had the power of will to thoroughly apply what they know of metaphysics.

The majority among all students of metaphysics, as well as all other awakened minds, need will-power more than anything else. They have a fair knowledge of what to do to make life thoroughly worth while; the next essential is the power that will *go* and apply that knowledge at all times and under every circumstance.

It is easy to continue in ideal states of mind when everything moves smoothly, but when things begin to go the other way, a strong will becomes indispensable; and so long as the world is undeveloped, we shall meet things that go the other way; therefore, to avoid going down with those things, the cultivation of the will must be given our best and immediate attention.

To cultivate the will, attention should always be directed upon the subconscious whenever the power of the will is employed, because it is only through the subconscious that the will can perform its function.

When the will acts directly upon the objective or outer mind, its power is wasted, and the will itself is weakened; nearly every person, however, has the habit of using the will in this manner, therefore, has very little real will-power.

The principal function of the will is to originate and direct personal action; but since all personal action must be preceded by a corresponding subconscious action, it is readily understood why the will can exercise its function only when acting upon the subconscious.

To originate and direct action in any part of the system, the will must act upon the subconscious life that permeates that part; and to concentrate upon the subconscious life, the mind should *think* of the finer elements and the finer forces of the system.

When the power of the will is turned upon the depth of life, thought or action,

the purpose of the will will invariably be carried out; but when this power moves towards the surface, there are no results whatever.

To originate cause in any part of the human system, the will must act upon those forces and elements that lie beneath the surface, because it is only in the interior or finer forces that any cause can be formed. The finer forces of the system are the ruling forces, therefore, these forces must be caused to do what is to be done.

When the will is concentrated upon the finer forces, the mind should *think* of those forces, and should try to mentally *feel* the finer life of those forces; this will bring the will in direct contact with the finer forces, and whatever the will may will to do at the time, those forces will be caused to do.

The finer forces of the system have their existence in the subconscious life of the system; therefore, to enter the subconscious field of mentality is the same as to enter the field of the finer forces.

When the will acts intentionally upon the subconscious life of the system, the will not only causes to have done what it wills to have done, but the power of the will is also increased.

The more the will is exercised while attention is concentrated upon the subconscious, the stronger becomes the power of the will, but to use the will while the mind is in a superficial attitude is to weaken the will and waste its power.

The action of the will, however, should never be purposeless; nor should its purpose be foreign to that part of the system where its power is directed; whenever the will acts upon the subconscious life of any part of the system, it should will to promote the normal purpose of that particular part. This will give the will a far greater control over the function that is expressed through that part of the system, and in addition, will increase the power of the will to promote any similar function.

The more fully the will can promote the various functions of the system the greater will be the results that may be

secured in connection with the advancement of any normal purpose.

When the will is trained to promote the purpose of any mental faculty, exceptional results may be secured through that faculty whenever that faculty is called upon to perform with its utmost capacity. The same is true of physical organs; the will, if trained to promote the functions of these organs, can cause these organs to perform their functions perfectly at all times, even under the most adverse conditions.

To cultivate will-power, concentrate the will, for a few moments every day, upon every part of the system. Take in turn, the different parts of the body, the principal muscles, all the nerve centers, all the organs of the body, the principal divisions of the brain and all the faculties of the mind.

During this concentrating of will, attention should be turned upon the subconscious life that permeates the muscle, organ, faculty or part upon which the will is directed, and the purpose of the will at the time should be to will an increase of will-power at the point of concentration.

The domineering attitude, however, must be eliminated completely, and also the effort to control directly that part of the system upon which attention is directed. When the power of the will is increased in any part of the system, that part will obey the will absolutely, without any effort being made to control that part; but when the will tries to control anything, its power is lost, and it consequently fails.

Eliminate the desire to control the different parts of the system, and proceed to increase the power of the will in every part of the system. The entire system will respond to the desires of a strong will; therefore, to secure complete control of everything in the system, all that is necessary is to cultivate the power of the will in every part of mind and body.

To try to use the will in exercising control is not necessary; on the other hand, it is detrimental; and the same is true of the habit of being stubborn or headstrong. It frequently requires more will to give in than to hold out, and

there are times when the former is by far the better course.

To increase the subconscious action of the will is the secret of increasing the power of the will, because all increase of power must come from the subconscious; and since the subconscious always reproduces, in larger measure, the very same kind of power that is caused to act upon the subconscious in the first place, any amount of will-power may be developed by directing the will to

act upon the subconscious in every part of the system.

To develop subconscious will-power in every part of the system, will cause the will to become enormously strong; first, because it has the unlimited power of the subconscious upon which to draw, and second, because when the will acts subconsciously in every part of the system it has gained supremacy in every part of the system; and can do whatever it may will to do.

The Secret of Contentment

The mind that is not contented has failed to equalize the factors of demand and supply; in such a mind the demand is greater than the supply, though this greater demand may not always be normal.

In the average person the abnormal demands are usually more numerous than the normal, the cause being found in the tendency to imitate the desires of others without considering what each individual may actually need to make his own present life complete.

The cause of all normal demands is found in the law of growth, a law that works unceasingly in every phase of life. To live is to advance; that is, in the interior state of life, and to advance in life is to increase the demands of life.

The normal demands of the individual are produced by the advancement of the inner or real life itself, and since this advancement is continuous, the normal demands of each individual are constantly on the increase; therefore, if the supply is to continue to be equal to the demand, the supply must also be increased constantly in the same proportion.

When the demand and the supply are not equal in the life of the individual, a state of incompleteness is produced, and a feeling of discontent begins because discontent comes invariably from the consciousness of incompleteness.

So long as demand and supply are equal, an uninterrupted state of contentment is enjoyed, though such a state is

not frequently realized, the reason being that the increase of supply does not usually keep pace with the increase of demand.

The undercurrent of life, the real principle of life itself, moves forward perpetually, and thereby increases perpetually the demands of life; when the individual moves forward in the same manner, the supply will increase at the same rate, and perfect equality will exist between demand and supply. This will produce completeness in the eternal now, and the realization of real contentment must follow.

The secret of contentment is therefore to press on perpetually into the greater fullness of life; to promote the same continuous advancement in the personal state of being that is eternally taking place in the impersonal state of being.

Life is so constructed that satisfaction and contentment can not be realized unless the personal is in harmony with the impersonal; and as the impersonal moves forward eternally, the personal must do the same.

The impersonal life is the principle of life, the real life, the universal life, the life we all live, because it is the cause of the personal life. The impersonal life follows the eternal law of being, and that law is the law of eternal progress; therefore, the impersonal life moves forward eternally. The personal life, however, is in the hands of the

consciousness of man, and will do only what man may desire to have done.

The eternal progress of the impersonal life, however, is in the hands of the consciousness of man, and will do only what man may desire to have done.

The eternal progress of the impersonal life produces the feeling of demand in the being of man, and the advancement of the personal life produces the supply; therefore, if demand and supply are to be equal in the being of man, the advancement of the personal life must be equal to the perpetual advancement of the undercurrent of real life itself.

This equality is temporarily produced at infrequent intervals in the life of every person, and perfect contentment is realized at the time; but when this contentment is felt there is usually a tendency to relax and let things drift. All things seem to be well; the desired goal seems to be reached, and it is thought that every effort to press on may cease for a time. This conclusion however, is one to be avoided under every circumstance.

The interior increase of demand never ceases, no matter what the individual may think or do; therefore, to cease the increase of supply, even for a moment, will cause the supply to be less than the demand; incompleteness will follow, and the feeling of contentment will mysteriously disappear.

When perfect contentment is realized, the proper course is not to be satisfied with that state of contentment that has been gained, but to press on towards the realization of absolute contentment. This will cause the present state of contentment to continue perpetually to give more and more perfect degrees of contentment. The continual feast that comes from a contented mind will be continual, without any interruption whatever.

The individual should *live* for the purpose of moving forward constantly into the greater fullness of life and the higher completeness of being, no matter how contented he may feel now, because it is only present progress that can perpetuate present contentment.

When the cause ceases to act the effect will sooner, or later, disappear, but

so long as the cause is constant the effect will continue in full expression.

To mentally settle down and be satisfied with present contentment is to bring present contentment to an end; but to try to increase the quality and the quantity of everything good that comes into life is not only to retain those good things, but to cause them to multiply perpetually.

It is the law of life that everything should continue to produce increase; and he who ceases to promote the increase of that which he has gained, will not only lose what he has now but he will lose his hold upon those laws, principles, elements and forces with which he may regain the loss.

He who is perfectly satisfied with present things, and he who lets go of things, not only loses the things themselves, but loses the power through which such things are produced.

On the other hand, to try to promote the perpetual increase of things will not only increase the supply of things but will increase the quality as well as the capacity of the power that does produce things.

The proper use of life is promoted by advancing constantly into more and more life, and the proper use of things is promoted by the perpetual increase of things.

To move forward constantly, however, does not mean that every moment must be devoted to conscious effort, or actual work; periods of rest are just as necessary to continuous advancement as periods of constructive action, but whether at rest or at work, consciousness should always *live* for the purpose of progress.

It is possible to *feel* the forward movement of life even when the mind is perfectly still, and it is possible for the mind, while at rest, to consciously promote this forward movement. In fact, any one can demonstrate that the most restful is the rest that moves peacefully onward in the *feeling* of the forward-moving life-currents—currents that are highly active and exceedingly strong, but perfectly calm, harmonious and serene.

While the mind is at work it should aim directly to promote progress, and while at rest it should move serenely with the spirit of progress.

To produce continuous and perfect contentment, supply and demand must always be equal; and to promote this equality, the first essential is to eliminate abnormal demands.

All abnormal demands are caused by the tendency of the average person to imitate the lives and the desires of others; therefore, when such imitations cease, only normal demands will remain.

The tendency to imitate others may be removed completely by turning the whole of attention upon the real purpose of the individual life, and by working solely for the advancement of individual expression in every life.

No person should ever try to live the way others are living, because he cannot live his life unless his sole purpose is to live his own life; neither should he work for the possession of certain things because others possess those things; he can use only those things that have the power to promote the advancement and the welfare of his own life, and to possess those things, all of those things, but only those things, should be his purpose.

To think what others are thinking, to do what others are doing, and to seek to gain things because others have gained them is to desire, not what the normal self will naturally desire, but what others desire; and to try to supply those desires will not only misdirect a great deal of energy, but the failure to fully supply any of those desires produces an enormous amount of misery in the world.

No two persons, when normal, will have exactly the same desires; and no desire that is borrowed from others can ever be fully supplied; therefore, to imitate the desires of others is to enter directly into a world of perpetual discontentment.

The tendency to try to live the way others are living produces a great deal of failure, and prevents every person who has this tendency from ever being his best in any faculty or individual expression.

Whenever a person begins to work for the gratification of abnormal demands, normal demands will not be supplied, and the system will feel the lack of something in nearly every part of personal existence. This will not only produce discontent but it will give cause to evil, because all ills come originally from the lack of something in the system—something that is necessary to supply the normal demands of the system.

To try to supply abnormal demands is to pervert life; and results that are gained in this way are conducive, neither to happiness nor to greatness. At times such results may seem to be desirable, but this seeming desirability soon comes to an end, and nothingness alone remains. That which is not progressive is retrogressive, and retrogression leads to inferiority, bondage, sickness and want.

All normal desires are produced by the law of eternal progress—a law that underlies anything, and that works ceaselessly to promote the continuous advancement of everything. No normal desire comes from any other source, therefore, to try to supply abnormal desires tends to produce retrogression.

The life worth while is the life that lives for the purpose of life; the life that works for the unfoldment and the expression of that which is *in* life, and there is enough *in* the life of any individual to satisfy all individual desires, no matter how numerous and extensive these desires may become.

The contented man is not the man who tries to imitate others, but who tries to imitate the very best that he has found within himself. The successful man is not the man who tries to out-do others, but who tries to out-do himself.

He who tries to out-do himself will always succeed because he will steadily increase his own power and ability; he will steadily gain ground, both in the improvement of himself and in the improvement of his external conditions; and there is nothing that is more satisfying than to feel that you are steadily gaining ground.

That satisfaction that comes from the consciousness of continuous advancement is by far the most satisfying of all;

and it produces a contented mind that not only is contented but stays contented.

To live for the purpose of supplying the individual needs of your own life in body, mind and soul, is to bring living into harmony with the laws of life, and it is the life that is lived according to the laws of life that gains the power to supply every normal desire that may appear.

No two lives are exactly alike, therefore, to imitate the life of another is to misdirect your own life; and this will prevent continuous advancement in the personal life—the second essential to the

promotion of equality, between demand and supply.

When the advancement of the personal life is promoted continuously, every increase in demand will be followed immediately by a corresponding increase in supply; there will be no aching void in the human system at any time; nothing will be lacking anywhere, and there will be no incompleteness, neither in the mental world nor in the physical world. So long as advancement is continuous in the mental world, advancement will be continuous in the physical world of that individual; and contentment of the highest order must invariably follow.

More About the Subconscious

Has the subconscious mind faculties? If so, what are they, and what are their functions?—Z. T. L., III.

The subconscious does not have distinct faculties of its own because it is the soul of every faculty; it is the finer mental life that permeates every part of the human system, the foundation of every personal state, condition, attitude or attainment, and the source from which every function receives its tendency, its nature and its power.

Every part of mind has its conscious and its subconscious factors, and the same is true of every faculty, every organ, every fibre, every atom.

The subconscious is not a distinct world, separated from the conscious world; there is but one mental world; the outer surface of this world is the conscious mind, the remainder is the subconscious.

Every faculty comes from the subconscious and its power and capacity depends entirely upon how well that part of the subconscious is developed, though the practical ability of that faculty depends upon how well the corresponding part of the conscious mind is cultivated.

There are a number of faculties that are latent in the subconscious that have not as yet been expressed in the conscious mind; but those faculties being

simply possibilities are neither conscious nor subconscious; when they begin to act, however, they are both conscious and subconscious.

The invisible root is indispensable to the visible tree; likewise, the subconscious life of a faculty is absolutely necessary to the conscious expression.

When the subconscious life of a faculty begins, the conscious expression of that faculty begins also; and the greater the subconscious life, the greater the conscious expression. Therefore, no faculty can be subconscious without being conscious, nor conscious without being subconscious.

The function of the conscious mind is to gather ideas and to impress those ideas upon the subconscious; the function of the subconscious is to reproduce those ideas and make them a part of the being of man by expressing them through every part of the mentality and the personality.

It is therefore evident that the better the ideas that are gathered by the conscious mind the better will man become, and the more perfectly those ideas are impressed upon the subconscious the more perfectly will their nature be expressed through man.

Every idea that is entertained by the conscious mind, will, if deeply felt, be

impressed upon the subconscious, and will accordingly be expressed in man, thus becoming a part of man. Through this law "man is as he thinketh in his heart," because the thought of the heart is the thought that is deeply felt, the thought that enters the subconscious.

To impress or direct the subconscious, no special effort will have to be made, nor in any particular line of mental action required. We are constantly impressing the subconscious, therefore, the process is not something new that will have to be learned. It is only necessary to learn to impress the subconscious wisely instead of ignorantly, and to so direct the subconscious that all expressions from within will work for us.

To entertain an idea that is detrimental, and to permit mind to deeply feel that idea is to impress something upon the subconscious, which when expressed, will work against us. The first essential is, therefore, to entertain only those ideas that are beneficial, favorable, constructive, scientific; and the second essential is to cause the mind to feel deeply the very life and soul of those ideas. *Think the truth, and deeply feel what you think.* That is the secret. All such thought will enter the subconscious and will, when expressed, prove beneficial in every sense of the term. When only thought of truth—the truth about all things—is impressed upon the subconscious, every expression from the subconscious will be conducive to health, harmony, happiness, peace, power, success.

Think only of health, and deeply feel your thought, and you will always be well.

Think only of progress, advancement, success, attainment and achievement, and deeply feel your thought, and you will positively succeed in your undertaking. And the more ability you develop in connection with this thought the more rapid will be your success.

Think the truth about everything, try to gain a better and a better understanding of this truth, and deeply feel all this thought, and you will improve steadily

in every way. To steadily improve the ideas that you think, with feeling, is to direct the subconscious to steadily produce improvement; and whatever the subconscious is directed to do that it invariably will do.

To think the truth about anything is to think scientifically, and scientific thinking is constructive thinking.

Constructive thinking recognizes the greater possibilities that are latent in all things, and concentrates attention wholly upon those greater possibilities. This causes every mental process to become a growing process, and every thought will be formed in the image of the worthy, the greater and the superior.

Man will consequently become more worthy and more superior, because he is as he thinks. He will grow in every way. There will be a perpetual increase of everything that has quality and worth, while those things in his nature that are inferior or undesirable will disappear.

To think scientifically is to think only about those things that have worth, that are desirable, and that can add to the welfare of man. Therefore, scientific thinking never thinks of disease, trouble, sorrow, discord, failure or want; nor does scientific thinking permit anger, fear and worry in any form whatever.

The scientific mind does not think of disease but proceeds to gain higher and more perfect realizations of health. The scientific mind perpetually grows in health by concentrating the whole of attention upon the greater and the greater possibilities of health that are latent in absolute health.

The scientific mind does not think of failure, but turns attention upon the power that can produce success. The mind lives in this power, thinks constantly of this power, works ceaselessly to enter more deeply into the very life of this power, and thereby gains this power in a large and a larger measure.

The scientific mind does not think of the inferior, but forms all thought in the exact likeness of the superior. All thought will thereby become superior, and as man's thought is, so is the man himself.

The Realization of Health

How is the word spoken that has healing on its wings? What is the realization that heals the sick, and how can it be attained?—C. T., New Mexico.

The real life of everything is in a state of health; everything is in a healthful condition when in a normal condition; and the inner cause of the normal always is normal. In other words, the law that produces normal conditions must always be normal; it is, as all laws, changeless; and the principle from which health proceeds must always be in perfect health.

We therefore conclude that there is a state within us that is always well, and that there is a law in the human system that is always ready to produce health if applied.

No matter how much sickness or weakness may appear in the body or in the outer mind, there is a state in the deeper life within that is always well and strong.

The fountain of health and life and power is always in action in the great within; the inner source of health and strength is constantly giving health and strength to every part of mind and body, but sickness and weakness begin when the forces of health and strength are misdirected and wasted.

The inner source of health is constantly producing health throughout the system, therefore, if the force of health were never misused or wasted, the entire system would always be in health.

To prevent the misdirection of the force of health, the mind should live constantly in the realization of the inner source of perfect health; to be conscious of real health is to express real health, and if this consciousness is perpetual, the expression of health in every part of the system will be perpetual.

To produce this realization, all thinking should be trained to work in perfect touch with this inner state that always is well, and the mind should live so near to this state that it would constantly be aware of its existence.

When the body is in a condition of disease, the first step towards healing is to recognize the existence of that absolute state within that always is well; the second step is to impress upon every thought the fact that this state does exist, and that it has its being in every atom throughout the system.

To persevere to impress upon mind the fact that the entire system is *now and always* filled, through and through, with a state that is well—*always well*, is to develop the realization of health; and as this realization is developed, the force of health will begin to express itself in every part of mind and body.

When the mind gains a full realization of this state of health, you will feel that you are *in* health; and when you are *in* health, you *are* in health; you *are* well—absolutely well, through and through.

When you are *in* the realization of health, every thought that you think and every word that you speak will also be *in* health; such words and thoughts will be permeated with the life of health, and will consequently have healing on their wings.

Every thought that is formed in mind while the mind *feels* the state of absolute health, will be a health-producing thought; it will be as natural for such a thought to produce health, wherever it may go in the system, as it is for fire to produce heat, or for a sunbeam to produce light.

Herein may be found the secret power of affirmations and constructive suggestions; to affirm a statement of health while the mind is in touch with the inner source of absolute health is to give that statement the power of health, and the thought or the word that proceeds from that statement will produce health just as positively as a sunbeam will produce light.

However, those affirmations of health that are made while the mind is not in touch with the state of absolute health will be powerless to produce health. Such thoughts will be weak, empty.

The more superficial the mind is while making affirmations, the weaker and the more empty will be those thoughts that are formed at the time; while the more deeply the mind enters into the state of absolute reality, the more power will every thought contain that is formed during such a realization.

The secret of metaphysical healing, in all its phases, is found in this law, and the same is true of the power of mind over body.

Any mind that gains a perfect realization of that state of absolute health that permeates every part of the system, will give the power of health to its thoughts; and by concentrating the power of those thoughts upon the body—its own body or any other person's body—health will be produced in that body.

The power to heal metaphysically may be steadily developed by training the mind to *live* more and more deeply in the realization of that state in the being of man that always is well; and to train the mind in this respect, think constantly of this state of absolute health, and think with deep feeling.

When thinking of this state, impress upon mind the fact that absolute health permeates every part of the system; know that you are actually filled, through and through, with a life and a

power that is well—always well, and that you literally live and move and have your being in a living sea of health.

Should the mind form tendencies to doubt this truth, know that this truth can be conclusively demonstrated by anyone; then impress upon the mind that it is so; very shortly the mind will *know* that it is so, and will, at the same time, discover that sickness and weakness have mysteriously disappeared.

The mind that is superficial, has very little power over the body, but as consciousness deepens into the realization of the fact that there is power in man—limitless power, the mind finds that the body will respond almost instantaneously to any desire that may be formed.

When the mind lives in perfect touch with the inner source of power, every thought will be given more power, and will consequently have the power to produce any cause or change in the body that is desired. Such thoughts will be power because they were created while the mind was *in* power; and the thought that *is* power can produce in the system any effect that would naturally come from that power.

It is, therefore, evident, that when the mind lives *in* the realization of the inner state of absolute power, the power of the mind over the body will be complete.

Replies to Questions

How can I develop my mind so that impressions remain vivid and clear cut as long as I want them? How can I develop a quick, accurate perception and an instinct to act on the spur and do the right thing? I am one of those naturally born weak, contemptible creatures, whose disgusting nature is so self-evident by their chinless faces and gushy, mushy gullibility. I have, however, the possible saving grace, to know it, and a desire to be better. How can the chin be developed?—L. H. S., Mich.

A portion of the above letter is anything but scientific, and ought not to be

placed in print, but we publish the whole of it to illustrate how easily the cause of our troubles may be found.

When the average person fails to realize his ideals, he wonders what he has done, or what he has not done, forgetting that before man can realize his ideals, he must realize, develop and express the ideal in himself. But no person is developing the ideal in himself who thinks of his own nature as disgusting; and no person can develop anything in himself, not even his chin, so long as he calls himself a weak, contemptible creature.

So long as a person has a single inferior thought, bad thought or cheap thought about himself, he is placing obstacles in his own way, and if he fails utterly, he need not be surprised. He can hardly expect anything else, no matter how much effort he may make to apply the laws of development.

There is no use in concentrating for development so long as thinking in general is deteriorating. It is simply tearing down with one hand what the other is trying to build.

Scientific thinking is absolutely necessary in connection with any process of mental development; and to think scientifically is to turn the whole of attention so completely upon the greater possibilities that are latent within, that all faults, defects or shortcomings are forgotten.

All thinking that is unscientific is weakening to the mental faculties; it is therefore time and energy wasted to try to develop those faculties so long as unscientific thinking continues.

Scientific thinking pays no attention to what man has failed to do, but is concerned wholly with the greater things that man can do. To think of failure or weakness is to cause the forces of mind to form thoughts in the likeness of failure and weakness, and such thoughts are weakening, confusing and deteriorating.

What you think about, you produce in yourself; what you think you are, you cause yourself to be, because all thinking is creative.

To develop in mind the faculty of being vividly impressed, the substance of the brain must be refined, and the general quality of the mind must be perfected to the highest possible degree.

To refine the brain cells, concentrate attention several times every day, for a few moments, upon every part of the brain, and *think* of the finer forces at the time; also, try to refine mental feeling, and permeate every cell in the brain with the fineness of that feeling.

To perfect mental quality, train the mind to have quality, worth and superiority always in view, and inspire every thought with a strong, irresistible desire for the superior in all things.

Give no thought whatever to the inferior that may temporarily exist in the different part of your nature, and remove all your faults and defects by perfecting everything both in the mentality and the personality.

When the mind is easily impressed, all impressions will be vivid and clear cut, and they will remain so until they are removed by superior impressions.

Methods for developing perception, instinct, intuition, and the faculty of doing the right thing at the right time, are given in the January, 1907, issue of the *ETERNAL PROGRESS*.

A strong, determined character will naturally increase the size of the chin, but direct concentration upon the chin should also be employed.

It is a fact that to concentrate upon any part of the body will increase the circulation and the force of vitality in that part; to increase the circulation will bring more nourishment, and to increase vitality will bring more building power; development in that part of the body must therefore follow without fail.

Through this process, any part of the body may be developed, and decided results may be secured, even in a few months.

* * * *

What is the reason that I become sleepy shortly after beginning to concentrate for brain development?—F. N. B., Conn.

To increase the circulation in the brain will cause the mind to feel more wide awake; therefore, if concentration causes drowsiness, it is evident that you have not gained consciousness of the finer forces, because the circulation will not increase in the brain until the finer forces are drawn to the brain.

It is also possible to produce drowsiness by forced action during concentration, or by a strained, over-wrought attention.

If you will carefully study the methods for developing the brain through subjective concentration, as presented in *ETERNAL PROGRESS*, for December, 1906 to April, 1907, inclusive, you will have no difficulty whatever, and results will be thoroughly satisfactory in every way.

What is the subconscious mind? Is it the same as the Christ Consciousness that is spoken of by Divine Scientists, or is it something else?—C. N. B., N. C.

The subconscious mind has been defined a number of times in these columns. For detailed information on the subject, read ETERNAL PROGRESS for January, '07 to June, '07; also August, '07, and "The Great Within," a new book, advertised elsewhere in this issue.

The subconscious mind is not the Christ Consciousness, neither is it the cosmic state, but a much higher development of both the conscious mind and the subconscious that is found in the average person will be required before those superior states of consciousness can be reached.

Those higher states can be reached by anyone, however, and the prize is worth all the time and effort that might be required. No person really begins to live until his mind is in touch with the cosmic state.

* * * *

How can I help one who is almost totally blind and deaf, and who suffers from headaches most of the time?—H., Conn.

To remove the blindness and the deafness, the healing power of someone will be required who has unlimited faith, and who is a master in the understanding of truth. The pains in the head, however, may easily be removed by anyone who understands metaphysics.

Realize perfect harmony, poise, peace and stillness in your own mind; then picture that same state in the brain of the patient; there will be instantaneous results.

* * * *

How can one draw all the forces of the mind towards the within?—B., Wash., D. C.

The within, that is, the subconscious, permeates every part of the human system; therefore, when concentrating upon the within, attention must be directed upon this entire, inner life; and when attention is thus directed, the forces of the system will follow. The power that

is now in action in mind and body will be impressed upon the subconscious, and the subconscious will reproduce and express that power in a much larger measure.

To increase the power of mind and body, cause what power you have to be impressed upon the subconscious; and during the impression, desire as large an increase as you can realize in consciousness; the within will not fail to do what you desire to have done.

When concentrating upon the subconscious, the mind should always think of the finer subconscious life that permeates the entire system, and should, with deep feeling, enter into that life. The forces of the system will follow, and will impress the subconscious to produce more power, both in mind and body.

* * * *

How am I to think when concentrating for creative energy? also for intelligence?—L. E.

Concentrate daily upon the back brain, and the capacity to produce creative energy itself will naturally increase.

When concentrating upon the back brain, think of life; form the most perfect idea you can of life, and permeate every cell in the back brain with that idea of life; also try to feel the fullness of life and power in every cell, expanding and developing the power and the capacity of that cell. This feeling must be deep, strong and as refined as possible.

When concentrating upon the forehead for the development of intelligence, picture brilliancy in every cell in that part of the brain. This will cause the mind to express greater and greater brilliancy, because what is pictured in mind draws forth into action those things in mind that are similar to the picture.

* * * *

If, as you say, the entire body is renewed every eight or ten months, why do I lie here for seven years, helpless, with no change for the better?—C., Ia.

The body is steadily being renewed, and it takes from eight to ten, and sometimes twelve months, for the natural re-

newing process to make over the entire physical system; but this process does not change physical or mental conditions; it simply removes the old cells and places new cells in their places.

If a diseased condition has gained a foothold in the system, the new cells will be attacked by that disease, the very moment they appear, and will consequently be as sick as the old ones were before they were removed.

In the same manner, if the condition of age has been established in the system, the new cells will be attacked at once by the aging process, and will soon look as old and as weary as the cells that have just been removed.

The renewing process that is constantly at work in the physical system would keep the body in health and youth for an indefinite period, if diseased conditions and aging conditions were not permitted to enter either the mind or body.

To remove diseased conditions, the cause must be removed; this cause may be physical or mental or both. If it is physical, there must be a chemical change; if it is mental, there must be a change of thought.

Medicines usually produce a chemical change, though they do not always produce the necessary change, therefore are limited in their power to heal; and when the cause of disease is entirely in the mind, medicines are of no avail whatever.

When one understands the natural effect of the mind upon the body, the necessary mental change for the elimination of any disease may readily be produced, providing that disease had a purely mental cause; but when the cause is not altogether mental, the mind must act chemically upon the forces of the system as well as upon the forces of habitual thought.

When all the forces of the body are chemically changed, or rather refined, by the mind, and all the forces of thought are made wholesome and constructive, disease must take its departure, no matter what its original cause might have been; and to direct the subconscious to produce these changes is the only secret.

The subconscious may also be directed to remove the aging process; though to retain that youth that nature is giving us every day, we must also remove all worry and wrong thinking in general.

* * * *

What is the difference between the power that animates the human body and the power that operates an engine? We know that steam power is artificial, but where does real power come from?
—J. D. O., Mo.

The life, the power, the energy and the vitality that exist in the personality come from the subconscious, an inner mental world that is inexhaustible because in direct and constant contact with the soul of things—the universal life.

The subconscious of every mind is a sort of mental reservoir that opens on the inner side into the infinite sea of life and power that permeates all things; therefore, no matter how much power we may draw from the subconscious, it will not be exhausted, because the infinite sea on the inner side is its constant limitless supply.

The power that operates an engine is produced by chemical action, liberating stored up energy that exists in certain physical elements; but those elements can be exhausted, and must wait for nature to employ them in other forms before they can be recharged.

It is life that animates man; it is force that operates an engine; and the difference between life and force is simple. Life is causeless cause, self-existent; force comes directly or indirectly from the action of life.

* * * *

I wake up early in the morning, and cannot go to sleep again. How may I remedy the matter?—L. N., N. Y. City.

Before you go to sleep every night, impress upon the subconscious the desire to wake up at a certain hour, the hour when you wish to arise; do not think of any other hour while making this impression, and do not lose faith in the process if you should awaken at an earlier hour the first few mornings.

Should you awaken at an earlier hour, you can go to sleep again by using a simple method.

Become as quiet as possible in mind and body; relax completely, and concentrate attention upon the center of the brain; then try to draw the finer forces of the mind towards the brain center.

To combine this process with that of breathing, will produce almost instantaneous results. While you inhale, try

to draw the finer forces of the mind towards the brain-center, and while you exhale, relax all those forces, letting them go down through the body towards the feet. Repeat the process a few times and you will be asleep.

This method will harmonize and quiet the forces of the body, and will cause the mental forces to enter the subconscious—the two essentials to perfect sleep.

Book Reviews

THE CELESTIAL LIFE. By Frederick W. Burry. Cloth, 139 pages, \$1.00, postpaid. The Balance Publishing Co., Denver, Colo.

Few writers on modern metaphysics are more practical and at the same time more idealistic than Mr. Burry, and his latest work—"The Celestial Life," brings these two characteristics into the foreground in the most interesting manner.

To those who desire to live the life worth while now, in this present state of existence, this book will prove valuable to a high degree; and as it presents its ideas in the simplest terms, any one can understand.

THE GREATEST DISCOVERY OF PSYCHOLOGY. By B. S. Banji. Boards, 151 pages; price, Re. 1—8—0. "San Vartaman" Press, Bombay.

This book deals with the power of the subconscious mind, from the viewpoint of a Hindu. His conclusions are practically the same as those obtained by Western Psychologists, but his ideas, though extremely valuable, are not presented in the best language.

MEAT SUBSTITUTES. By Isabel Goodhue. Bound in art vellum, tinted paper, \$1.00. The New York Magazine, 649 W. 43rd St., New York City.

To prepare a meal that is both appetizing as well as nourishing, without the use of meat, is an art that is not under-

stood in the average household; though if it were understood, and practiced, to a degree at least, in every home, the lives of the many would be both healthier and cleaner.

The best book we have found on the subject is "Meat Substitutes," and we wish it might be found in every home.

THE SCARLET SHADOW. By Walter Hurt. Cloth, 426 pages; price \$1.50, postpaid. The Appeal Publishing Co., Girard, Kans.

A well written novel, dealing with the celebrated Colorado-Idaho conspiracy. Though presented in the form of fiction, it aims to reveal the facts. Those who are in sympathetic touch with the socialistic tendencies of today, will read this book with the deepest of interest. Others may learn to see things from viewpoints of which they were not aware.

THE WONDERFUL WISHES OF WISHING WELL. By Annie Rix Militz. Paper; 25 pages; 15 cents. The Absolute Press, Box 155, Brooklyn, N. Y.

A real fairy story, by one of the best metaphysical writers of today. It has something to say that will prove both enjoyable and profitable, not only to young minds, but to all minds. Get a copy; you will be better off for reading it.

THE JANUARY AMERICAN BOY.

Stirring stories, interesting information, valuable instruction, and encouragement along lines of right living and high endeavor, make the January *American Boy* a noteworthy issue: The front cover page picture speaks eloquently of "Breaking Home Ties." Dr. Owens's pirate story is continued two chapters, as is also "That Dillingham Boy." Mr. Trowbridge's serial, "The Boy and the Beast," is concluded, and Mr. Tomlinson's serial, "Four Boys on the Mississippi," is begun, and promises to sustain the splendid reputation of the author as a writer for boys. A notable article is "Canal and Jungle, the Boy's Own Story of the Big Ditch at Panama," written by Hugh C. Weir, who was specially sent by *The American Boy* to Panama to write up the true conditions for its readers, and the boys will enjoy the snap and vim of the story.

Of the many short stories, there are: "The Water Boy's Test," telling of the heroism of a boy; "A Sea Tale," showing the perils of the ocean; "The Decision of the Judges," a fine story of a school debate; "Chico," an animal story; "Captain Haverly's Code," a first-rate foot-ball story, and "A Newsboy's New Year," telling of the good fortune that came to one little "merchant of the street."

Some of the larger articles are: "The Father of Nobody's Children," telling something of the great work of the late Dr. Barnardo, of London, England; "The Story of the Flags;" "A Detroit Boy and His Pets;" "The Best Way to Cure Round Shoulders;" "A List of Days for Patriotic Remembrance;" "How To Make Bark Whistles;" "A Boy Aeronaut," and many others.

Three serials, under the titles, "Some Secrets of Cleverness," "Destroyers of Boys," and "Talks by the Doctor," are begun in this number; they will prove beneficial to all who follow the rules laid down. Popular Science Department begins with the new year. It is edited by Professor A. H. Verril, a noted scientist. All the regular departments devoted to boy hobbies are filled with

the matter in which boys delight. 64 illustrations. \$1.00 a year. The Sprague Publishing Co., Detroit, Mich.; or, the ETERNAL PROGRESS, Cincinnati, O.

GREAT QUESTIONS, *to be answered in the March issue of ETERNAL PROGRESS.* Why does the worst sometimes come to those who seem to deserve the best? Why do we sometimes get what we do not want? Why do they suffer who have not willfully caused suffering? Why do we frequently meet troubles and ills that we have not knowingly produced? Why does sickness and want come so frequently to those who are living good lives, and who are trying to do their best for everybody at all times? Do we produce our own troubles? If so, how? And if not, who does?

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Food Scientist.

THE DRUG DOCTORS DEFEATED IN THEIR EFFORTS TO STOP THE PROGRESS OF FOOD SCIENCE

The readers of this publication who were indignant at my arrest by the New York doctors, because I cured diseases and relieved suffering without the use of drugs, may be glad to know that the Supreme Court has unqualifiedly vindicated me.

This Court decision is the first official recognition ever given the practice of food science in the field of prevention and cure of disease. My work has already met with the recognition and co-operation of many of the most learned and advanced physicians in New York City, who not only send me difficult cases, but have personally taken my course of Treatment.

The reason the drug doctors so bitterly oppose my work is because I am curing hundreds of people by food science whom they fail to cure with drugs, as shown by the following letters, which represent thousands of others in my files:

MEDICATED TREATMENT FAILED—FOOD RESTORED PERFECT HEALTH.

Broadway, Va., Jan. 28, 1907.

My Dear Mr. Christian:

For the past ten years I have had a constant fight with disease. I went through every form of medical treatment without results. You have restored me to perfect health. I have gained in strength, vitality and weight until my friends scarcely know me.

Most gratefully yours, H. M. HAYES.

AN HONEST PHYSICIAN.

Mr. Eugene Christian:

My Dear Sir:—For fifteen years I administered the usual drug poisons common to the practice. My experience convinced me that the practice of drugging was worse than failure. It trifled with human life, was a network of errors, and little short of criminal in its nature. I am thoroughly convinced that your work is in the right direction, that only proper dieting and the natural elimination of poisons formed within the body will cure disease. This secret came to me after a long and varied experience.

Yours very truly,

J. W. BENADOM, M. D., Davenport, Iowa.

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My Dear Mr. Christian:

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Eugene Christian Food Scientist

Room 73, 7 E. 41st St., NEW YORK

and delighted with your method of treatment. Thanking you for the excellent care you gave to my case, and the splendid results that followed it, I am, most sincerely yours,

MARTHA PALSER,

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