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## Feeding the Human Body

According to Bunge's Text Book of Physiological and Pathological Chemistry (page 42) there are three classes of food stuffs, viz :

1. Those which serve as sources of energy and can replace the exhausted constituents of the body, like protoids and fats.

2. Those which serve only as sources of energy, as carbohydrates, geletines and oxygen.

3. Those which serve to repair the waste tissues, to which class belongs the inorganic salts and water.

On page 87, it is shown that animals which are fed on foods from the inorganic salts were extracted as nearly as possible (8 per cent.), died much sooner than those which were given no food whatever. Think of it!

Meat from which the inorganic salts were largely extracted, (they cannot be entirely extracted), was worse than no food! Without these tissue foods, no repair of wasted tissue can take place.

If a farmer has a piece of land which will not produce crops, an analysis will show what substances are lacking. It may need phosphoric acid, as in bone dust; or it may need nitrates, as in manure. Whatever is lacking must be supplied before crops will be normal. The human body is also subject to insufficiencies and shortages. It may lack potassium, or magnesia, or sodium, or lime, or iron, or phosphorus, or sulphur, or chlorine, or other elements, and if it does, it is not healthy or normal, and its products are correspondingly affected. This is disease; and the character of the disease pro-

ducts, or an inability to produce healthful thought or sensations or complete consciousness, indicate the kind of deficiency, and the inorganic salt necessary to supply it. In all cases of disease (deficiency) the mind is affected, directly or reflexly, and permits the incursion of doubt, fear, anger, inconstancy, vacillation, and the myriad of disease-producing vibrations. The individual is powerless to repel. He may be able to cause a substitution which will last for a time, just as one can stimulate the strength with a glass of whiskey, but this is always at the expense of the real strength, and the standard is lowered thereby, the depression being more profound and the reaction less readily secured.

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10 Cents a Copy. \$1.00 a Year.

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Entered as Second-Class Matter Dec. 27, 1905, at the Post Office at Cincinnati, O.



## ANOTHER GREAT DISCOVERY



During the Last few Months Eternal Progress has Given a Great Deal of Attention to the Development of the Faculties, Talents and Powers Latent in Man, and has Already Presented Information of Incalculable Value on This Most Important Subject; But We are Simply Beginning. The System of Brain and Mind Development That is now being studied, Will be Given Thorough Attention for an Indefinite Period, Because it is Indispensable; and Our Efforts Shall be Untiring in Making the Principles so Clear That Anyone Can Understand Them and Apply Them. We Have Reasons for being Filled With Zeal and Enthusiasm on This Subject; We Know That Ability Can be Doubled and Trebled; That Greatness Can be Acquired; That Genius Can be Developed; and That the System of Development Presented by Eternal Progress Will do the Work. But Thus far we Have Dealt Principally with the Building of the Brain, and the Outer Sides of the Mental Faculties; and Though That is Absolutely Necessary, Still Every Talent has an Inner Side that Must be Reached Before the Greatest Results Can be Secured. How to Do This has Been a Problem That No Psychologist has Heretofore Been Able to Solve; But we are More Than Pleased to Announce That we Have Found the Secret. And What is More, From This Great Discovery we Have Formulated a New System of Development That is Positively the Most Extensive And the Most Valuable System That has Ever appeared in History. It is Entirely New; Nothing Like it has Ever Been Heard of, Neither in Ancient Nor Modern Times; Consequently the Readers of this Magazine Have an Incomparable Privilege in Store. Though this System is New, It is by no Means a Theory: Every Part of it has Been Thoroughly Tested, And Since it is as Exact as Mathematics, Every Principle Involved is Self-Demonstrative. To the Doubter we Wish to State Most Emphatically, That in This System we Have Something That Not Only Is Remarkable Beyond Comparison, But It is Something That Works With Unfailing Precision. What its Nature is we Cannot State in a Brief Announcement, Because it Would Require Many Pages to Simply Define One of its Underlying Principles; But we Will State That it has Bridged the Gulf Between the Great Within and the Great Without. We all Know that there is a Great Within; That Boundless Possibilities are Latent Within; and that if we Could Only Awaken and Bring Forth these Possibilities, we Should be Able to Become Almost Anything We Might Aspire to Become, And Accomplish Practically Everything That We Might Undertake. This We all Know; And to This Even Materi-



alists Must Agree. But is it Possible to Bring Forth the Superior Powers and the Extraordinary Talents That are Hidden Within the Depths of the Inner Mind? That is the Great Question; One of the Greatest that has Ever Appeared Before the Mind of Man. But to Every Question There is a Correct Answer; and Someone Will Sooner or Later Find It. It is Therefore but Natural that the Answer Should be Found to the Great Question Under Consideration; And we are Pleased to State Once More That the Problem is Solved. We Have Discovered the Laws Through Which the Powers of the Within Express Themselves in the Without; And Since the Inner Powers and the Inner Sides of all Talents are Boundless, the Value of this Discovery is Simply Immeasurable. The Benefits to be Derived from the Understanding and Application of this System will Consequently be Almost Innumerable; And it is a Foregone Conclusion that the Publication of the System Will be Received Everywhere With Unspeakable Joy. To those Who May not Have a Great Deal of Time for Study, We Will State that Though this System of Development Is Immense, It is so Mathematically Exact that Anyone Can Learn to Apply it by Simply Reading Carefully the Published Instructions. And we also Wish to State That it Contains Practical Methods for the Development of Every Faculty, Talent and Power Known to Man, and a Number that are not Generally Known. It Does Not Deal With the Brain, Nor With the Outer Side of Mind, But Deals Directly With the Mind Itself, With Each Talent Itself; That Is With the Interior, Limitless Capacity of the Talent. It Does Not Try to Cultivate or Develop That Which has Already Been Brought Forth—We Have Other Systems for That—But it Goes to the Very Source of the Boundless and Brings Forth More. Hence, its Value Can Never be Measured. It is, However, Like all Great Discoveries, Practically free to the World. This Entire System of Development Will be Published in Eternal Progress, and Will Begin at Once.

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For this reason, every man and woman in the world who can think, should be a subscriber to "Eternal Progress"; and we have a plan of mutual co-operation through which an immense circulation will be secured, and all parties concerned benefited to the very highest degree.

The regular price of "Eternal Progress" is \$1.00 a year for single subscriptions, but to place the magazine in the hands of everybody, and to make the requirements for personal correspondence instruction in the school of genius as easy as possible, we have arranged for most liberal club rates.



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# Eternal Progress

THE GREATEST JOY OF ALL JOYS  
THE JOY OF GOING ON

Vol. VII.

MARCH, 1907.

No. 1

## What Is Truth

No aim is higher than that of seeking truth; no reward is greater than that of finding truth.

The necessities of life are many; but there is nothing that man needs so much as truth.

To possess truth is to possess everything that we can use now, and to possess the key to everything that we may require through eternity.

Emancipation and attainment are the true objects that every normal person has in view; to be set free from the imperfect and the lesser, and to attain the perfect and the greater—this is what the race is consciously or unconsciously working for.

Truth can accomplish this, and truth only. To know the truth is to secure complete emancipation; to know the truth is to ascend perpetually into higher and higher attainments.

The awakened minds of every age have realized that the knowing of truth was the one great secret that could unravel all other secrets; and have given their lives trying to reveal to the race what the truth really is.

Nevertheless, the race does not know; the universal question still continues to be, "What is truth?"

To answer this question is not difficult, but it is difficult for the ordinary mind to comprehend your answer.

The human mind too often believes its own conception of the truth to be the truth itself; and here is where the difficulty lies. This is the one great mistake of the ages.

Truth is one thing; man's conception of truth is quite another.

Truth is eternal, unchangable and complete; man's conception of truth is temporal, mutable and incomplete.

To truth, nothing can be added, and nothing taken away; but man's conception of truth is frequently wrong, even when it may appear to be absolutely right.

Truth is infinite, immeasurable; no one can know *the* truth. To claim that you have found the absolute truth, or that you have discovered the perfect path to truth, is to delude yourself.

The truth is so large that no one can ever find it all. We may devote eternity to the daily finding of truth; and yet what we have found is almost as nothing compared with the immensity of *the* truth.

Truth is everywhere; therefore there is no one perfect path to truth.

Every mind is in the truth, but no mind can contain the truth. It is possible to discern truth and know truth; but it is not possible to comprehend truth.

It is possible to understand the mental conception of truth, but it is not possible to understand the truth itself.

Truth is the eternal state of perfect being; to know truth is to know that real being is perfect, and that the perfect state of real being is eternal.

To obtain a larger and a larger mental conception of the eternal perfection of real being is to grow in the truth.

To grow in the truth is to find truth; to pass into the larger, the better and superior.

To accept a mental conception of truth as the truth itself is to bring all growth to a standstill; but this is what the race is doing; and because of this,



the multitudes remain in darkness, bondage and inferiority.

The age that worships sane mind's conception of truth, becomes materialistic, no matter how lofty was the mind that formed the new conception.

The materialistic mind is the mind that lives in the effects of previous efforts, and does nothing to transcend the conditions that heredity has handed down.

Growth comes from breaking bonds, from leaving the lesser and perpetually pressing on towards the greater. The materialistic mind is like the stagnant pool; it is dead and offensive, no matter how beautiful or how alive its surroundings may be.

At the present time we have materialistic minds in the midst of the higher culture, and surrounded by the most beautiful art or the most inspiring music.

We may think a stagnant pool is a pond of living water, simply because it is found in a garden of roses; likewise, we frequently think that the minds found in the midst of art, learning and culture must surely be living, growing, aspiring minds; but when we draw very near, in either case, we are disillusioned.

The worst materialism in this age is almost hidden by enchanting music, fascinating rituals, elegant rhetoric and royal garments. For this reason the multitudes follow blindly, and continue in sickness and sin.

Truth alone can give emancipation; but we can not find truth so long as we humbly worship what someone has said about the truth.

In this age many efforts have been made to formulate the truth into system; but how can we place that something into system that is infinitely larger than all systems?

To follow a system of thought is to worship sane mind's conception of truth, and ignore the truth itself.

A system may be employed if it is employed solely as a means to higher conceptions; but as soon as we look upon the system as authority, our eyes can not see the truth any more.

Systems are necessary as means to higher ends; but the higher ends will not be reached unless we constantly look

through the system and keep the eye single upon the infinite, unchangable, immeasurable truth.

To absolutely know the truth, that is not possible, because a mind that is forever becoming larger can not at any time comprehend the limitless.

All that we can do now is to form the largest and the highest conception of truth that our present mental capacity will permit, and then proceed to enlarge that conception perpetually.

Wisdom comes through mental ascension into the unbounded truth, and not through a settled belief in what we now accept as the truth.

The knowledge that is power is gained from the enlargement of mentality; the expansion of consciousness, as mind grows in the truth, and not from the accumulation of circumstantial facts.

Emancipation comes through ascension, and in no other way. The mind that is perpetually passing into the greater is constantly being emancipated from the lesser. The mind that is forever growing better is daily being set free from the ills of error and imperfection.

To remain in a settled, or an inactive condition is the only cause of bondage.

There are minds that think they have secured freedom from the acceptance of a certain system of thought; but the freedom they have received did not come from the system of thought itself; freedom never comes from the acceptance of systems, but from ascension.

If a certain system leads you away from the imperfection of your present life, you will be emancipated from that imperfection; but if you give the system the credit, you will worship the system. You will dwell in the mental conceptions upon which that system is based, and your mind will not be stayed upon the truth itself.

In this very place millions have brought their lives to a standstill. They have accepted the new system as the truth, "discovered at last;" and have settled down in their belief. When they first entered the new system of thought, that system was the means through which they gained a higher place; but when they began to worship the system as the great emancipator, it ceased to



be a means to higher things, and became a prison which they dared not leave lest they be captured and placed in the prison they formerly occupied.

A new system, if worshipped as the truth, will prevent you from ascending further into the truth, and will therefore, ere long, make your mind just as materialistic and limited as it was in the old life.

The fact that you have health, peace and contentment does not prove that you are free.

If there is anything that prevents your fullest individual expression, you are to that extent in bondage. And there is nothing that hinders individuality more than the acceptance of a system of thought as the truth.

No matter how well it may be with you in your present belief; if that belief makes you dependent upon persons, institutions or outside authority, your individuality is being kept down.

All the ages proclaim this as a fact; and what has crippled individuality before, can do so again. It is the evidence of history that every fixed system of thought has made dwarfs, mentally and spiritually, of its followers.

No mind can know truth through the understanding of another. Therefore, each mind must not only be permitted, but encouraged, to develop its own individual capacity for knowing truth. And nothing must stand in the way of the perpetual ascension of the soul into new conceptions of truth.

The understanding of truth is promoted through individual research in all domains of life; and in the employment of all the systems of thought available, in the furthering of that research.

It is therefore evident that individuality—the power of each mind to stand upon its own feet—is indispensable in the search of truth.

Fixed lines are necessary in the systematic search of truth; but these lines should not be limited in number, nor confined to a certain sphere of action.

Thousands of minds, otherwise intelligent, keep themselves in darkness because they refuse to seek truth in other than the usual lines.

They forget that the lines now called

usual, were once upon a time very unusual.

In the search of truth it is of the highest importance to be able to discriminate between the truth itself and the mental conception of truth; also between the conceptions that are true and those that are not.

When you deal with a mental conception you are dealing with something that your mind contains. When you deal with truth itself, you are dealing with something that contains your mind. A mental conception of truth is limited; it is something your mind can measure; but truth itself is unlimited; it is something your mind can not measure.

False conceptions of truth will not form in mind when truth is viewed as infinite, and when mind invariably ascends while trying to understand truth.

A conception of truth is true if the mind expanded while that conception was gained.

The aspiring, expanding attitude of mind is the only attitude through which truth can be formed.

No mental conception of truth is true unless it is superior to the conception that was formed before. What was truth to you in the past is not truth to you now; because that only is truth to you now that you now discern through your own present mental capacity.

What we call truth is our present view of infinite truth; therefore if our present view is not superior to the past view, we are still living in the past view; and if we are still living in the past view, we are worshiping a system, and do not see the truth at all.

The conceptions we form in the stagnant state are not conceptions of truth, but varying beliefs concerning the size and structure of our prison walls.

When you are confined in a system; you are standing still; you see the system but not the truth; and since we can not form conceptions of truth unless we have our eyes upon infinite truth, the fact that your present conception is not superior to its predecessor, proves that you are not viewing the truth. Therefore, the conception can not be true. Truth lies in the line of the ascending scale; while the untruth is encountered only in the descending scale.



The understanding of truth is not fixed. A fixed understanding is no understanding, because to understand is to go deeper and deeper into the unfathomable states of the absolute.

Comprehension does not comprehend unless it perpetually enlarges itself; because when mind ceases to expand, it ceases to act; and when it ceases to act, no comprehension can take place.

Mind either goes out or in; when it goes in it does not act upon anything, therefore can neither understand nor comprehend anything. When we say that mind goes in, we do not mean that it enters the within, which is a different process altogether. When mind goes in, it contracts and belittles itself.

Mind knows only through ascension; when mind ceases to ascend it ceases to know, and begins to dwell in darkness.

To find the truth and to know the truth, it is therefore necessary to view the truth as infinite and immeasurable, and to ascend perpetually into a larger and larger consciousness of that truth. When we think of things as entities and try to know the truth concerning them, it is necessary to turn attention upon

that which is back of appearance. We cannot gain the truth about anything unless we ascend in the consciousness of that something. And we can not ascend in this way unless we direct our research into the realms that are beyond the appearance.

There will always be a beyond; but the beyond of today should be the tangible and demonstrated reality of the day succeeding.

This is possible when we search for truth, not in the world of appearance, but the world just beyond.

Our object in seeking truth is not merely to possess truth, but to find greater means for growth, progress, ascension.

Emancipation and attainment—there are the two great aims in every true life. Both are the results of knowing truth.

To know truth is to ascend perpetually into the infinite, immeasurable domains of truth; thus leaving behind the lesser, and forever entering into the greater.

We pass out of and rise above everything that we need not, and enter into the marvels and splendors still in store.

## Metaphysical Laws

### IV.

MAN CONSTANTLY GRAVITATES TOWARDS THOSE ENVIRONMENTS THAT ARE THE EXACT COUNTERPARTS OF HIS OWN ACTIVE NATURE.

Those who are living in undesirable environments are not usually willing to accept the idea presented in this law; it is more agreeable to place the blame elsewhere; but the fact that your surroundings are ordinary does not necessarily prove that you are an inferior person. But it does prove that you have not brought forth into full action the superior qualities that you may possess.

Remember, it is the *active* nature that determines the surroundings in which you are to be placed; and the active nature in most persons is a mixture of conflicting forces, constantly neutralizing each other, or disturbing each other.

A disturbed nature always attracts inferiority, or is drawn into the disagreeable.

When the active forces in your nature conflict and neutralize each other, your nature becomes like a leaf in the whirlwind, and you will become a victim of all the unpleasant things that you may meet.

There are a great many people with high and strong powers who never meet anything else but the dark side of things. The reason is that their active forces conflict; one desire goes this way, and another that way. Some intentions are constructive, while others go at random.



Their objects in life are constantly being changed; and what they build up one day is taken down the next.

Let the average mind look closely at his own active nature and ask himself if all the forces of his being are moving constructively and harmoniously towards one great goal. He will find that they are not. He will discover far more conflict in his own mind and consciousness than he suspected and he will have to admit that his surroundings are exact counterparts of his own active self.

There is one exception, however, that had better be considered before we proceed further; and it is nothing else but the result of misdirected sympathy.

We frequently find people in environments where we know they do not belong, but fail to discover the why, and in failing to do this, we conclude that there is nothing in the idea that people attract their own environments.

But when we examine these cases, we find it necessary to reverse our hasty conclusions.

There are many people who remain where they are, not because they belong there, but because their sympathy keeps them there. They do not wish to break away, for fear others may suffer.

We all know of such cases, and when we look into this subject closely, we find that misdirected sympathy is one of the greatest of obstacles to the proper adjustment of persons with their true surroundings.

If it were not for misdirected sympathy several million people would today be living in different environments—environments far better suited to their present natures and needs.

To break loose from old associations and accept new opportunities may at times seem unkind; but we must remember that we are living for the whole race, and not only for a few friends. And again, we can render the best services to the race, including our present friends, by being perfectly true to ourselves. Sentimentalism and abnormal feelings have kept down thousands of fine minds, and compelled many a human flower to wither away among weeds.

But it is not right; the entire race is kept back whenever a single person is

held down; and we must seek to avoid it whenever we can.

Each individual must be permitted to be true to himself; and it is wrong for us to shed tears when a friend finds it necessary to go elsewhere to promote his progress.

You may be living today in uncongenial and unpleasant environments, or your work may call you where you know you do not belong; but what is the cause?

There are several causes. You may be held where you are on account of misdirected sympathy. If so, give reason a chance to prove to you that you are wronging everybody by staying where you are. You are not doing the right thing by yourself, nor by anybody else, unless you are at your best. You may be held where you are because you have no definite purpose in life. Then decide upon a purpose, and train all the forces of your being to work for that purpose, and that alone. Gradually, you will work away from your present surroundings, and doors will open through which you may pass to better things.

There is nothing that will take you into better environments more quickly than to have a fixed and high purpose, and to marshal all the powers of mind and soul to work for that purpose. And since this is something that every one can do, there is now no reason whatever, why a single person should be held down.

Or, possibly you may be held where you are because your good qualities are merely negative. There are plenty of people in this condition. They mean well, and have only the best intentions, but there is no power whatever in these intentions.

If the better side of you is negative, and the "old Adam" side of you is positive and active, you are making for yourself a world that is anything but ideal. It is the "old Adam" in this case that determines what kind of surroundings you are to receive; and that all will not be glorious goes without saying.

When your better side becomes strong and positive; when your good intentions are full of living power, and when you turn all the forces of your being into the promotion of larger and higher aims, there is going to be a change. You will



soon begin to gravitate towards better environments and more congenial exterior conditions.

One of the greatest essentials in this connection, however, is that all the forces of your better nature must be in harmony, and must work together for the better environments that you have in view.

It is not what you are, negatively, inherently or potentially, that determines your present conditions in life; it is what you use and how that something is used.

There are people with small minds and insignificant abilities that have found most desirable environments, simply because the active forces of their nature worked together with a definite object constantly in view.

Others with prodigious minds and remarkable talents have found nothing but failure and distress, simply because they did not use constructively the powers they possessed.

The quiet, steady, orderly and constant forward movement will bring you to the goal in view every time, even though your forces are so weak that you can move but slowly. But when you are endowed with extraordinary capabilities, you will rise rapidly and attain practically everything you may desire.

A certain man may not be strictly honest nor moral; nevertheless, if he has ability and employs his faculties constructively and harmoniously, he will create a superior environment. And through his power to achieve the greater things, he will be attracted towards opportunities that will promote still further, the improvement of his environment. But it must be remembered that if this man were honest, moral and true, his power would be still greater, and he would enjoy far better the beauties of his delightful surroundings.

The best man in the world will be a failure if he does not employ his ability constructively. There is a belief among many that honest people ought to have the best that life can give; but the mere state of being honest is not enough. It is doing things that count.

Virtues do not create, but they have the power to properly direct the process of creation.

The mind that is pure, honest and just, can accomplish far more with a given ability than one who does not have these virtues.

It is constructive ability that does things. Character simply guides the doing so that the products may be of the highest order and the greatest worth. The person who has character only but no constructive ability, will accomplish nothing in the world, and will have to submit to the inconsistencies of fate.

Combine ability with character, and turn all your powers towards the attainment of some definite goal, and you are going to rise out of your present conditions, and enter into superior ones just as surely as you have life.

It is your active nature that counts; therefore, the more development, power and superiority that you can express through this nature, the greater will be the results in the external world. All the qualities of your active nature must have worth and must work together.

Superior qualities working at variance with each other will take you down into inferior environments; while inferior qualities, if constructive and united in action, will take you into a better environment than the one you are in at present.

The whole problem is, therefore, to express your best *in action*, and to train the active powers and faculties in your being to work in harmony; to work together for the same purpose, and in the same attitude.

Conflicting tendencies of mind have given poverty, distress and misfortune to many of great ability and superior goodness; while properly united tendencies have given success to many a man that was neither able nor true.

Nature is just; we receive according to what we have accomplished, not according to what we have tried to do, but what we actually have done.

We will receive material success and delightful exterior surroundings if we have worked properly for these things. But if we have neglected to work for the inner things of life, we will receive nothing that has permanent value in life.



The wise man works for *all* that is beautiful and true, and will receive riches both in the without and the within. Such is the full life, the complete life, the life that is really worth living.

If things are not right in your world, you are to blame. Accept the blame and resolve to take things into your own hands and make them right.

You can; because your environment will be exactly as your active nature is; and you can change your active nature as you like.

\* \* \* \*

TO CONSCIOUSLY ADMIT THE EXISTENCE  
OF AN EVIL WILL INCREASE ITS  
POWER AND MULTIPLY ITS  
EFFECTS.

Concerning evil there are many doctrines; some declaring that it is a real and permanent power, battling with the good; others declaring that it is nothing, simply the absence of the good; while between these two extremes almost any number of beliefs on the subject may be found.

To prove that evil is an actual principle, personified in the Prince of Darkness, is not only difficult, but impossible.

On the other hand, to prove to the world that evil is nothing, is by no means simplicity itself.

Nevertheless, this latter doctrine comes very nearly being the truth.

However, it is not our purpose to analyze the nature of evil here. That is a subject so large that separate attention will be required. But to make clear what we wish to bring out in connection with the law under consideration, it will be necessary to define, briefly, what evil actually is, that is, what the new psychology has found it to be.

To say evil is the absence of the good is correct, though not sufficiently explicit. And to say that evil is undeveloped good, is simply a play upon words.

Development is eternal; therefore, the fully developed of today is undeveloped in comparison with the possibilities of tomorrow.

To employ the undeveloped just as if it were developed will produce evil;

and this fact has given rise to the idea that evil is undeveloped good.

When we look closely at these things that are called evil, we find that in every case force has been employed contrary to the natural laws involved. We can, therefore, say that evil is misdirected good; or that it is the improper use of a power that is in itself good. In fact, all powers and forces and elements are good in themselves. All that is real is good. Every *thing* is created for a good purpose, and is actually good, but it is possible to employ it for a purpose that is not in accord with the laws that obtain at present.

Every act is good, proper and useful when performed in its own sphere of action; but when performed outside of its own sphere of action it is not good; it produces conditions that we call evil.

One of the greatest truths in the universe is that every act has its own sphere of action. We can not do anything at any place without violating that great law of propriety; and if there were no such law, the universe would be chaos, as one can understand.

To simplify the subject as much as possible, we may state that evil is a condition produced by an act that is performed outside of its natural sphere of action, and that the power and effects of that condition depend upon how much life the mind throws into the said act.

It is a well known fact that the mind gives its life to these actions and conditions upon which consciousness is directed; and that consciousness is always directed where reality is supposed to exist.

Therefore, when we consciously admit the existence of evil, we give more life and power to those conditions we call evil; and consequently make them much worse than they are.

That is all very simple; so simple that further elucidation will not be required.

But the question is how we can prevent giving our conscious attention to evil. When evil seems so very real, how can we otherwise but consciously admit its existence?

When we know that evil is not a thing, not a principle, not a reality, but simply



a certain temporary use of reality; and when we know that the use of that reality has its origin in our own minds, our attention will be at once transferred from the unpleasant condition, and be directed upon our own inner mental domain.

Consciousness will be withdrawn from the condition called evil, and will become concerned with the change of mental action. The power of the evil will at once be diminished, and its effects dwindle into nothing.

Actual experience in the life of any one has demonstrated the fact that a pain, or even a severe disease will disappear instantaneously when consciousness is fully and completely taken into another sphere of thought or action. This proves that an evil condition can live only so long as we give it life; and we give it life only so long as we consciously admit its existence.

When an evil condition is felt, attention should at once be directed upon the opposite good that exists in the inner world of perfection. This action of mind will take consciousness away from the unpleasant condition, and will set all the faculties of mind to work in realizing the absolutely good.

By tracing all perverted action to its inner mental source, consciousness will follow, leaving evil behind, and coming to give its life to the change of the said source. Then if the desire of the heart is to change the source of that action, and the new, ideal image of the good is at hand, the transformation will be made at once.

To illustrate, we will take a depressed condition of mind and body, and proceed by this method to remove it.

First, picture clearly upon mind the perfect image of harmony so that you can almost see harmony with the mind.

Second, prove to yourself, by your reason, that this depressed condition is not a thing, but the temporary result of valuable power misdirected; and since this power is directed by your own mind, your own mind must contain the origin of the perversion.

Third, turn attention upon your own inner mentality, with a view of removing the source of perversion by establish-

ing a state of harmony. And while thus directing attention upon the inner mentality, hold your mind in such an attitude that it is moving directly upon the image of perfect harmony.

The result will be that consciousness will become so absorbed in creating the new state of harmony that it will withdraw completely from the outer evil condition.

This outer condition will consequently vanish from the lack of life, while the new state of harmony will be firmly established by receiving all the attention and all the life; a simple process that works perfectly, and that can be employed in removing any evil condition.

Before you begin, always picture clearly upon your mind the image of the perfect state that you seek, and proceed as above in the elimination of the wrong and the creation of the right. A good, clear understanding of the law under consideration will aid remarkably in the turning of your attention. There is nothing like reason, and clear understanding to change the mind.

To fully realize that life and power go wherever consciousness goes is extremely important; and also that consciousness can be directed anywhere by becoming thoroughly interested elsewhere.

People who feel deeply, always have the best results with these methods, because feeling produces deep interest wherever attention is directed.

\* \* \* \*

ALL THINGS WORK TOGETHER FOR GOOD  
TO HIM WHO DESIRES ONLY  
THE GOOD.

This law ought to bring cheer into the hearts of everybody, because it certainly declares that the way to better things is not nearly as difficult as we have supposed it to be.

The doctrine of the "straight and narrow path" has been misinterpreted, and does not refer to something that is so extremely difficult to pass through. It is not a path that leads straight away from everything that is pleasant in life; neither is it so narrow that only the naked soul can pass through.



The belief that everything in life must be left out if we wish to take this path, is absurd; in fact, the very opposite is the truth.

The path that leads into life, the full life, the complete life, the beautiful life, is straight because it is established upon law. When you take this path you begin to use properly all the laws of life, and will therefore gain all the good things that life can give. A law is not a cruel something that punishes; a law is a path to the greater and greater good. When we live according to a law we are constantly receiving the greater riches that lie in that path; and when we live according to all the laws of life, we receive everything good that life can give.

When we violate a law, we go outside of the path, where there is nothing, and receive nothing.

The law does not punish us when we go astray; we simply deprive ourselves of the good things of life by going away from the path where those good things are to be found.

The path that leads into life is narrow because it gives room only for your own individuality; and only for the true self.

You can not be a double self—one part good and the other not—when you enter the path. There is room only for one true self.

Neither can you lean on some one else; there is not room. On the path you must live your own life and give everybody else the freedom to live his own life. Life is given to us to be lived; and to live life you must live it yourself, and according to your own light.

The path to life, the path to better things; or, to express it otherwise, the advancing path, is not therefore a dismal, disagreeable and difficult path; but the very opposite.

It is found by seeking good and the good only.

So long as we have only good in mind, we will be on the path; we will live according to the laws of life, and will receive only good things, because the laws of life can give only good things.

But when we begin to desire what is not good, we are at once drawn out of the path; we will be deprived of the essentials to life; emptiness, weakness,

perversion, confusion, and all kinds of disasters will follow.

When all our desires are directed upon the good, the creative powers within us will constantly re-create everything about us, and make these things better.

Everything in yourself will be made better. You will be in more perfect harmony with your surroundings, and will attract more agreeable persons, circumstances and events.

You will become a creator of good; everything that you do will produce good, and everything that you attempt will result in your good.

You will meet persons and environments on the better side, and will consequently receive the best things that these can give. Every change that you make will be an open door to greater good, because you were moving towards the good when the change was made.

This is very important, and it is well to remember that when we desire only the good, we are moving towards the good.

If we pass through a few unpleasant places while we are moving, that does not matter; the fact that all will be good when we reach the promised land is sufficient.

To desire the good, however, does not mean to desire mere self-satisfaction. It is the universal good that must be held in mind; and not only held in mind, but desired with the whole heart and soul. Desire only the highest good, and then turn your whole life into that desire. Make that desire far stronger than all other desires, and live *in* it constantly.

A multitude of metaphysical laws will come in and promote realization of the good, and you will be absolutely protected from any mishaps.

The mistakes of your personal self, while you were not on your guard, will be obliterated before they can produce results.

Should the personal self attempt to take a misstep, and lead your plans out of the true path, the door will be barred; something will come in the way, and turn attention elsewhere.

Having set your heart and soul upon the attainment of the good and the good only, the predominating powers in your



being will work only for good, and all lesser powers will, one after the other, be taken into the same path, so that ere long all things in your life will work to-

gether for good.

We may not all understand at first how this can be true; but it works, and that is sufficient.

## Thoughts on a Great Subject

We have discovered that unlimited possibilities are latent in man; and we have come to the conclusion that through the awakening of these possibilities, almost anything can be accomplished.

\* \* \* \*

This conclusion has inspired hundreds of the best minds to seek for the exact methods through which these unlimited possibilities can be brought forth into tangible expression; and they are not seeking in vain. Enough methods have already been found to transform all intelligent minds into prodigies, if they will apply them; and new and superior methods are being discovered almost every day.

\* \* \* \*

The day of limitation is certainly passing; and the age of extraordinary achievements is being ushered in with far greater rapidity than the multitudes are aware. We are at the dawn of a wonderful time; and we ought to prepare ourselves to take advantage of what the new day shall reveal to the race.

\* \* \* \*

That man can conquer his own destiny, create his own future, double and treble his ability, reach the very heights of superiority and greatness, and accomplish practically anything that he may undertake, these are no longer theories, but facts that every deep thinker can demonstrate to be true.

\* \* \* \*

In the midst of these triumphant discoveries, a new doctrine has arisen; a doctrine that absolutely reverses all the doctrines that man has believed before. No longer can we afford to believe the old; to believe in the old is to stand in

our own light, to retard our own progress, to perpetuate the ills of imperfect life, and hide from our minds the greatest truth that was ever revealed to man.

\* \* \* \*

The new doctrine declares that nothing is impossible to man; and evidences on every hand demonstrate that the doctrine is true. Give man the secret of right endeavor, and sufficient time, and whatsoever he undertakes to do, the same shall be done.

\* \* \* \*

Since we are living in eternity, we have time in abundance; we do not have to ask for time; that we have already received in quantities immeasurable. But what is the secret of right endeavor? And where shall we seek that this secret may be found? These are the problems; but they are practically solved by the minds that can discern the workings of both the without and the within.

\* \* \* \*

Those who do not as yet comprehend the laws of the two great worlds—the outer and the inner—have varying views as to what man must do, and how he should do it; and the majority of these have come to the conclusion that since man is potentially great, he can accomplish, alone, whatever he may undertake, regardless of the existence of a being supposed to be supreme.

\* \* \* \*

But why is man potentially great? Why is there no limit to his potential greatness? Everything has a source; and every source in its last analysis is absolute and unbounded. If man was his own source, he would be absolute; and if he was absolute he would not manifest imperfection; neither would he rise



and advance. The absolute does not become; it always is everything, therefore can not become any more. But man advances; man can, and does become more and more as time passes; therefore he is not absolute; and since he is not absolute he is not his own source. Man receives his greatness from some source, not himself, but since man can advance perpetually, the source of his greatness must be unbounded. We therefore conclude that the Supreme exists; that man is potentially great because he has his source in the Supreme; and that the secret of man's becoming all that he wishes to become, is to learn how to receive from the Supreme, all that the Supreme, in His unbounded power, can give.

\* \* \* \*

Man is potentially great because he is related to that which is greater than himself; and it is only when he finds his true relationship with the Infinite, that his real greatness will begin to appear.

\* \* \* \*

Man is limited in mind, consciousness and capacity, because he has for ages depended solely upon his circumscribed self. He has refused to blend his mind with the universal, the superior, the Supreme; but he has, instead, confined his mentality within the narrow limits of personal thought.

\* \* \* \*

To become larger and larger, mind must enter into harmony with that which is limitless; must transcend all personal bounds, and unite consciously with the Infinite. This is one of the greatest laws in the universe, and should receive the profoundest attention from every awakened mind.

\* \* \* \*

Anyone who knows anything about the workings of thought and consciousness, knows that the mind that depends wholly upon the personal self will steadily diminish, until its lucidity and powers vanish into premature age and death. That which was received in the beginning of that person's career was used up, but nothing was done to add to or increase the supply. On the other hand,

the mind that transcends personal bounds and aspires to the heights, seeking wisdom and power from the highest sources conceivable, is perpetually enlarged, and enters another sphere of existence as a giant in mind and soul.

\* \* \* \*

Those who have taken the time to search for the secret of greatness, have found that all the great minds that the ages have produced, lived more or less in touch with the universal. Their thoughts were blended with the Infinite, and they constantly received from the Supreme. It is therefore simple to understand why they should become great; and it is our privilege to go and do likewise.

\* \* \* \*

That the mind that buries itself should decrease is evident; and it is equally evident that the mind that seeks the Infinite should expand, ascend, and become greater and greater as endless eternities roll by; but we have not thought of this; we have used the power we have received, little knowing where it came from, and when it was gone, we bewailed our loss, though making no effort to regain it. True, we did not know how; but now we know.

\* \* \* \*

The new doctrine declares that nothing is impossible to man; and it is founded upon the discovery that man is eternally One with the Infinite. Being so closely related to the Supreme, man has the privilege to receive, appropriate and employ all the wisdom and all the power that is possessed by the Infinite; and can, therefore, accomplish anything, and reach any height to which his mind may aspire.

\* \* \* \*

This being true, can we afford to ignore the Infinite? If I can enlarge my wisdom and my power perpetually, by blending my mind with the Infinite, would it not be folly for me not to do so? We live and work for results; therefore, should we not employ these methods through which the greatest results can be attained? Is it not evident to every mind that great achievements,



great attainments, and greatness itself, must come inevitably as mind appropriates more and more of the unbounded, the universal, the cosmic, and the Supreme? But how can man appropriate more and more of the supreme wisdom and power unless he constantly enters into a higher conscious unity with the Infinite?

\* \* \* \*

These are great questions. Can we afford to ignore them? Should we remain insignificant, incompetent and miserable while the paths to superiority, high worth and real life are open to us? Is it not true that when one rises he prepares the way for hundreds to rise also? And since this is true, are we not holding back the progress of the race by neglecting to give this matter our profoundest thought and attention?

\* \* \* \*

What we are to accomplish must be done by ourselves; but the wisdom and the power that is necessary to higher and higher attainments can come only from the supreme source; therefore, if a great life is our object in view, we must learn to live *With The Infinite*.

\* \* \* \*

We have always believed in a Supreme Being; but we are ready for another step. And this other step is to do everything in the consciousness of our oneness with God. It is to feel that we live, and move and have our being in God; and that God is closer than breathing, nearer than hands and feet.

\* \* \* \*

The individualist, however, may not be willing to accept this doctrine; basing his objection upon the statement that no individual being can attain its highest so long as it depends upon some one else. But it is not dependence upon a Supreme Being that we seek; it is individual action in conscious unity with the Supreme. There are two attitudes in which we can live, think and work—in conscious separateness from the Infinite, and in conscious unity with the Infinite. Through the former we simply use up what personal power we possess; but do not gain individuality. Through the lat-

ter we gain individuality, because we are in a position where we can draw upon the limitless.

\* \* \* \*

To depend upon something else, whether it be larger or smaller than yourself, is to weaken and diminish your own individuality; but to live, think and act in conscious unity with something that is larger than yourself, is to strengthen and enlarge your individuality. This is true, whether that larger one is infinite, or simply advanced mind. To depend upon greatness is to belittle self; to work *with* greatness is to enlarge and develop self.

\* \* \* \*

When we live in conscious touch with the Supreme, we appropriate the superior qualities that mind comes in contact with through this attitude; and when we employ these superior qualities through individual action, we make them a part of ourselves, thus increasing our own mentality and individuality.

\* \* \* \*

There are two essentials to great attainments—abundance of power and the individual use of that power. We gain the first by living in touch with the Supreme; we gain the second by trying to do in our own way, whatever a full and complete life may demand.

\* \* \* \*

Those who have no experience beyond personal consciousness, do not realize the great value of knowing that there is an Infinite mind back of their mind; and that there is unlimited power back of all their efforts.

\* \* \* \*

No matter how competent a person may be, he cannot afford to ignore the Infinite in any part of his work. To depend upon the mere self is folly, even if this self be a genius, when there is a way to make this genius greater and greater as the years go by. Simply to live in the upper story of objective consciousness, gives added power and lucidity to mind. What then may we not expect when we place ourselves in the wisdom of the Infinite and in the power of the Supreme?



Viewing this great subject with illuminated attention, we soon discover that the secret of right endeavor is to do all things in the realization of our Oneness with the Infinite. Therefore, by living,

thinking and working *with* the Infinite, and taking eternity for our time, there is nothing that we may not accomplish. And what is more, there are no heights that we cannot reach.

## Educating the Subconscious

### III.

When we go to sleep we enter the subconscious, and take with us all the principal thoughts, desires, intentions, resolutions and feelings that have formed in mind during the day.

All of these will impress themselves upon the subconscious, more or less, and will produce reactions after their kind.

All things taken into the subconscious when we go to sleep are seeds sown, and will produce fruits to correspond.

It is therefore of the utmost importance that all undesirable impressions be removed from mind before we go to sleep; but it is also important that we go to sleep in such a way that the things we do wish to impress upon the subconscious may have the most favorable conditions possible.

Since we discovered the power of thought, thinking has become a science, and an art, instead of being, as heretofore, a reckless waste of precious energy. And now that we have discovered the true function of sleep, we shall naturally aim to carry out this function properly, and will consequently make a science and art of sleep also.

How to go to sleep is a great question because it determines not only what seeds are to be sown, but in what depth of soil they are to be sown.

In the first place, the physical conditions must be right; there should be no undigested food upon the stomach when you go to sleep; late suppers may be fashionable, but they are not conducive to the development of genius.

The circulation should be even throughout the system. If any part of the body is too warm or too cold, remedy the matter by equalizing the circulation.

The circulation can be controlled by the mastery of the finer forces of the system, and these finer forces go wherever you concentrate subjectively.

Concentrate, with deep feeling, upon the feet, and they will in a couple of minutes become comfortably warm, no matter how cold they were at first.

If you are excited, and there is too much activity in the brain, the circulation can be partly taken away from the brain by concentrating subjectively down through the entire system. The same method will remove all kinds of headaches, and will also cure colds and fevers.

Before you retire, the entire system should be evenly and comfortably warm all the way through.

The next essential is to relax; to let go of all things that you may be holding on to with mind or feeling.

The body should rest on the right side, because in that position the circulation will be more even and quiet.

The necessity of placing the body in a perfectly still and relaxed state before going to sleep, becomes very evident when we learn that disturbed action in the body will prevent mind going fully into the subconscious, and the real purpose of sleep will be partly interfered with.

We can not fully recuperate or recharge the system with power from within unless we enter fully into the subconscious during sleep if there is a disturbed condition of the nerves, or an uneven circulation; neither can consciousness fully withdraw from the body while undigested food remains in the stomach.

Before going to sleep the mind should be made perfectly serene, and should be completely purified from all undesirable



impressions that may have formed during the day.

To remove thoughts and impressions that you do not wish to carry into the subconscious, devote a few moments to the affirming of the opposite ideals. As soon as you become conscious of the inner reality of a perfect thought, the opposite unpleasant thought will disappear.

To produce perfect peace and stillness all through the mind and nervous system, direct attention for a few moments upon the brain center, holding in mind the idea of perfect peace at the time.

Having placed mind and body in the best possible conditions, the next step is to turn all thoughts upon that which we wish to have impressed upon the subconscious.

Whatever we direct the subconscious to do, that the subconscious will do; and it will be done at the time we decide upon.

If you wish the subconscious to do a certain thing for you tomorrow, at a certain time, impress the fact upon your consciousness as you go to sleep. That is, hold that desire in mind, and be deeply interested in the successful outcome; also have full faith that the desired results will be secured.

To be deeply interested in impressing something upon the subconscious while you are going to sleep, and at the same time retain perfect serenity of mind is a problem with many; but a little practice will accomplish this, and when it is accomplished you have the secret of going to sleep properly.

There must be no anxiety, intensity, or disturbed action at this time; a quiet faith, with a deep, serene interest—these are the proper states.

As soon as you are ready to go to sleep, turn your attention upon the brain center, and gently draw all the forces of mind towards that center; when you feel the finer forces of mind during this process you will fall asleep instantly, and go completely into the subconscious.

The same method will cure all kinds of insomnia.

To go deeply and fully into the subconscious when we go to sleep will carry our desires into deep, rich mental soil;

and the fruits will be rich and abundant to correspond.

The law is, whatever we deeply impress upon the subconscious, that the subconscious will do, without fail. And learning to go to sleep properly we can fully comply with this law, thus insuring the realization of practically every constructive desire that we may possess.

To learn how to go to sleep is therefore a subject of the greatest importance. But to know how to wake up is equally important.

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The purpose of sleep is two-fold: First, to regain our strength; and second, to carry the experiences of the day into the subconscious so that the results of our daily efforts can be made a part of ourselves.

When we go to sleep, the center of consciousness goes into the subconscious, is recharged with new power, and returns to the objective mind with this power when we wake up.

Consequently, when consciousness comes back to the objective, the entire system is refilled with new energies; and we always feel renewed in the morning when we go to sleep properly and wake up properly.

The majority, however, do neither, and are therefore not in the best condition for the day's work before them.

When consciousness comes back, in the morning, with its new power, the objective mind should be in the best possible condition to receive it. And the best condition is a serene, wide-awake condition, because the new power can not be distributed throughout the system until the entire system is wide-awake.

The habit of dozing in the morning for an hour or so, after you have begun to wake up, is one of the worst things that you can do.

When you are in a half sleep condition, consciousness is neither active on the inner plane, nor on the outer. It has practically left the subconscious; and as soon as consciousness leaves the subconscious, the new power gained will begin to flow into the objective system; but if the objective system is in a half-sleep condition, it can not appropriate



and hold this new power, and it is lost.

To stay for an hour in a half-sleep condition in the morning, is to lose a large percentage of the new strength you gained during sleep.

If you wake up before you wish to get up, try to go fully to sleep again; but if you do not feel inclined that way, devote the extra time to concentration for the development of your talents. The hour before rising is the best for this purpose, providing you have already had seven or eight hours of sleep.

When you are not fully asleep, you should be fully awake; intermediate states are wasteful and stupifying.

To permit half-dreaming is another practice that must be discontinued at once.

When consciousness comes back from the subconscious, it is generally filled with fresh ideas that can be put to good use during the day; but if you remain for a while in a half-dreaming state, all these ideas will become mixed with the artificial thoughts that you frame while dozing, and will consequently be scattered, wholly lost, or so hopelessly confused that you will never know that they had existence.

The new ideas that we gain while asleep must find a clear, serene and wide-awake mind when we wake up, or we shall lose them. When you find yourself waking up, either go back to sleep or get wide awake at once. The stupified states that so many permit in the morning are most serious obstacles to the development of strong, lucid mentalities.

The fact that we often work out difficult problems during sleep, proves that the subconscious is active, in the search of the ideas we require; and the fact that a great many inventions have come suddenly to mind during sleep and re-impressed themselves upon the objective mind during the waking process, is more evidence. The same is true about a very large number of the principles and laws that have been discovered, both in physical and metaphysical worlds. They were found by the subconscious during sleep, and were remembered in the morning.

If you are in search of ideas or methods through which to promote your prog-

ress or success, direct the subconscious to find them; they will be found all right, and if you wake up in a clear, serene attitude, you will remember them.

The waking up process should not require more than a few seconds, and should be very peaceful, free from all anxiety, depression or disturbance.

Become alive at once when objective consciousness is approaching; but continue in deep serenity.

A great many people feel stupified and depressed in the morning, simply because they did not go to sleep properly and did not wake up properly.

We have "blues" in the morning because we carried worry, depression or excitability into the subconscious when we went to sleep the night before. Or, possibly the system was so disturbed with "nerves," late supper, stimulants, and the like, that we did not fully enter into the true sleep state.

After becoming wide awake, remain for some time, (an hour or more), in a state of deep, quiet interest concerning what you wish to accomplish during the day. The subconscious has been working for the promotion of the day's work, and you want to keep the new ideas, thoughts and mental forces focused upon this purpose until the objective mind has fully taken them up.

You can go about your morning duties while your mind is thus preparing itself, because all thinking connected with the process will be easy and quiet.

Hard thinking, anxious thinking, and intense thinking, must be avoided entirely; the object being to hold the outer mind in such a condition that the new life and thought from within, now at hand, may enter objective consciousness.

When this is done every morning, the full benefit of sleep will be secured, and the educating of the subconscious can be carried on with such satisfaction that even undreamed of results will follow.

To go to sleep properly, and to wake up properly are two of the great essentials in this work, and no one can afford to ignore them in the least.

If you do not wake up the way you like, impress the proper way upon the subconscious when you go to sleep, and



before long you will be free from your adverse morning habits.

The tendency to sleep so hard that you are with difficulty awakened, can be removed in the same way; and should be removed without delay.

It is not normal to be a heavy sleeper; neither is it normal to be a light sleeper. Both conditions can be removed by impressing upon the subconscious the desire for natural sleep.

How the subconscious works during sleep is a subject of almost entrancing interest; but before we take it up, we should give our attention to some of the practical methods required in the training of the subconscious for special results.

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To make the fullest possible use of the powers within, it becomes necessary to also direct the subconscious mind at any time during the waking state, and how to do this is simply learned if we have a fair degree of subjective consciousness.

To have subjective consciousness is to have the natural faculty of knowing and realizing the existence of the finer forces of the system; and though everybody has this to a degree, it is a faculty that should be cultivated thoroughly.

The ordinary objective forces of mind do not go beyond mere objective consciousness, but the finer forces can go to the very depths of the subconscious.

When we wish to impress the subconscious during the working state, all that is necessary is to arouse gently the finer forces, and then turn all attention upon the subconscious, with the idea you wish to impress, clearly in mind.

If you are called upon to give certain information in an hour, and you wish to express your ideas in the cleanest, most forceful and convincing manner, call the subconscious to your immediate assistance.

The subconscious can do anything if properly impressed and directed. First, concentrate your attention upon the finer forces until you can feel their vibrations; this will require but a moment or two, after which the desire in mind may be taken up. When you know and feel

exactly what you want the subconscious to do for you in an hour, turn all attention upon the subconscious, and direct the finer forces to impress your desire upon the within.

There are three essentials: You must concentrate the whole of attention upon the subconscious; what you wish to have accomplished must be at the very point of your attention; and you must feel the finer forces following your attention into the within.

If these three things are complied with, there will be results when the stated hour comes; and if the finer forces are strong, the concentration good, and the desire clear in mind, the results will be most excellent.

To impress the subconscious during the waking state, only a few minutes are required; and if one could enter the silence for five or ten minutes for this purpose, so much the better. In fact, no one should undertake anything important without entering the silence for a few minutes, for the purpose of impressing and directing the subconscious for immediate action, if need be. Simply state the time when you want results, be it in ten minutes or in ten hours; you will get what you want at the time stated.

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We have noticed that there are people who always have presence of mind during dangerous or difficult circumstances; they have the happy faculty of doing the right thing at the right time, and of exercising extraordinary judgment when such judgment is required. But what is that faculty but a certain attitude of mind that naturally turns to the within when in great need? It is giving right of way to the subconscious; permitting the superior to appear when it is required.

Being a faculty of extreme value, everybody should possess it, and everybody can receive it by educating the subconscious along these lines.

Impress the subconscious for presence of mind, for judgment, for clear ideas, for mental lucidity, for power and endurance, and for anything and everything. You will receive what you want when you want it, and the quantity will



be in proportion to your understanding and your faith.

If business men would always call the subconscious to their assistance before deciding upon important transactions, their failures would greatly diminish, while their successes would increase as never before.

The value of subconscious assistance in the forming of new plans, and in the launching of new ventures, can not be measured. While the objective touches only the surface of things, the subjective goes to the very foundation; therefore, by directing the subconscious to find the best possible plans for our undertakings, we would receive plans that are fundamental, that include everything, and that provide for everything.

Those who are engaged in literary work will find the subconscious mind indispensable, because any idea desired can be received from the within.

Orators, and public speakers should never attempt to prepare, or deliver a discourse before going to this great source of ideas for their thought; and the same is true of musical composers, creative artists, inventors and discoverers.

In the student world, the knowledge of law to employ the subconscious mind would be a gift of incomparable value; and would not only revolutionize modern methods of study and training, but would produce hundreds of mental giants, where we now could find but one.

In brief, there is no place in life where the educating of the subconscious will not prove advantageous to an extraordinary degree; it should, therefore, receive the most thorough attention from everybody.

We have everything to gain through the scientific use of this superior mind.

*(To be continued.)*

## Finding Your Work

To be one's best, and to accomplish the most, it is necessary to engage in that field of action where the strongest faculties are brought into play. But this is too frequently not the case. A great many minds are employed where their weakest faculties only are called into action; while the strongest ones remain dormant.

This accounts for a large number of failures in life; in fact, it accounts directly or indirectly for all of them, because no one can possibly fail who has found his true work.

This being true, whatever can aid the individual in finding his work, will be received with the greatest of joy.

However, to present some ready-made method that anyone can apply without much judgment on his own part, is not possible; life is too complex, and there are no two minds that are exactly alike. What is more, the average mind contains so many foreign and adverse tendencies, that he can not truly know himself until these are removed.

To remove these tendencies and view

the power of mind as it really is, requires special work and keen judgment; but there are ways through which this can be accomplished; and there are methods, which, when properly applied, will enable anyone to learn exactly what kind of work he is best fitted for.

The first essential is to clear the mind of all kinds of false desires and ambitions; and to eliminate all the tendencies that these desires have produced.

Before we can discern what a mind can really do, we must see that mind as it is by itself; we must find what is in it after all foreign accumulations have been removed.

To clear the mind, go and live in the upper story of consciousness. Break loose from every plan, motive, ambition and desire that may exist in your ordinary self; and turn all attention upon mind as it actually is in its present state. No matter what we may hope to attain, later on, we must begin by doing what we can do now. The un failing path to progress and advancement is to do what you are at present fitted for, and to do



that so thoroughly that it becomes a means of growth.

It is a well known fact that work well done always increases our capacity; and especially so, if we love it.

To love what you are doing now; to take a personal interest in what you are doing now, and to do thoroughly well what you are doing now—these are some of the greatest secrets to advancement and a growing success. Add to these, the steady development of the faculties you employ in your work, and you shall certainly move towards the top, and move rapidly.

What we are fitted for at present is the problem to be solved; and to solve it the mind must be stripped.

When we see the present, active capacity of the mind, we may feel somewhat disappointed; with its air castles and dreams it made a far more gorgeous appearance. But there is consolation in the fact that we are now upon solid ground, and with a solid foundation upon which to build, we can make the future as large and as gorgeous as we like.

Start right, no matter how small the beginning; then move forward constantly, and all your dreams shall be realized.

To live in the upper story of the mind is to dwell upon the realities of life, and consequently, to see clearly what is real, solid and substantial in the mind's present activities.

To live in the upper story is to so live, think and act that the ideal is constantly being made actual; the intangible is made tangible, and the external is charged with a newer and a finer life.

When we live in the upper story, we view things correctly; our thoughts are clear, our judgment is keen, and we form sound, common sense ideals about everything.

To live in the upper story does not mean to enter the world of dreams and visions; in the mind's lucid states, all things are real, and there is nothing to dream about. In this state the possibilities of life are discerned; but we also realize that certain substantial steps are required before these possibilities can be reached.

In brief, to live in the upper story is to be conscious of the larger possibilities

of life, while standing upon the solid realities of the present state of life. You know what can be done when you gain the larger capacity; but you also know your present capacity; and that with this present capacity you must begin.

Having thus cleared the mind of everything that is foreign and artificial, the second essential is to find what there really is to your mind in its present capacity, and what that present capacity is actually fitted for.

To ascertain this there are three factors that must be analyzed simultaneously.

The first is the structure, the capacity and the quality of the brain.

The second is the normal inclinations of the mind.

The third is what you feel that you can do.

To analyze the brain, all that is required is a correct mode of observation; but to analyze mental inclinations and intense feelings, a well developed insight is indispensable.

It is a well known fact that each talent employs a certain part of the brain, through which to function, and that similar talents group themselves into certain divisions of the brain structure. It is therefore evident that if a certain part of the brain is well developed, the talent functioning through that part must have more than ordinary capacity. This rule, however, does not always hold good, because brain cells are frequently so inflated as to be practically useless.

A large brain with a few large cells does not have near the power of a small brain with many small cells. (For detailed explanation, see *ETERNAL PROGRESS*, January, 1907). But if the quality is good, and the cells are small and numerous, the larger the brain is in certain parts, the greater the talents that function through those parts.

To simplify this subject as much as possible, we will state that the lower half of the brain is intended to deal with things; while the upper half is intended to deal with ideas.

If the lower half of your brain is larger than the upper half, you should enter a line of work that is concerned



directly with things. A business career is the proper one for you. But if the upper half of your brain is the larger, you should enter the professional work, or work where you work principally with ideas. To follow this one principle alone would set thousands right who are now in the wrong.

A great many men are trying to succeed in business who do not have the business head. And a great many are trying to succeed in professional pursuits who do have the business head. The result is partial success or complete failure.

But suppose you have the business head; in what kind of business should you engage?

That depends upon another principle, just as easily understood as the other.

There are four great divisions in the business world, and the business head has four divisions to correspond.

The four divisions are: the practical, the constructive, the financial and the executive.

The faculty that can do practical work, detail work, etc., functions through the lower half of the forehead. Therefore, if you are well developed in that region, enter a vocation that will bring you into the details of things. Clerks, book-keepers, stenographers, secretaries, etc., are found in this group.

The faculty that can do constructive work functions through the region of the temples. People who are well developed here belong to the mechanical and engineering worlds. And as these worlds have so many divisions, there is room for all kinds of varieties of this faculty.

The financial faculty functions through the region found around and between the ears; and the executive faculty functions through the region directly back of the ears.

Bankers, brokers, and the like, need a large development of the financial faculty, while the executive faculty is required by every one who has anything to do with management.

It will be found, however, that in a great many business activities, all the business faculties are required; while in others, a perfect combination of the two or three is all that is needed. And if this

fact is closely borne in mind while a vocation is sought, the right work can be solicited at the very beginning.

Passing to the upper half of the brain, we find it impossible to make the same clean-cut divisions that we can with the lower half. The world of things is limited and distinct in its expressions; but not so with the world of ideas.

This does not mean that success in the business world has any limit; neither does it mean that business can be promoted without ideas. What we mean is, that all action in the world of things follows certain distinct lines; while in the world of ideas the lines of action may change at any time whenever a new mental combination has been formed. These new mental combinations form constantly as consciousness expands into new fields; and it is for this reason that that part of the brain that deals with ideas is not, and can not be formed into distinct divisions. But though the combinations may change, the leading faculties in the world of ideas continue to express themselves through the same brain convolutions. Therefore, we can determine exactly where the greater power lies.

When the upper half of the forehead is larger than any other part of the brain, the leading talent is for pure intellectual work.

Those who have the region of interior understanding largely developed should enter religious work.

The lawyer and the statesman require individuality and intellect combined; while the physician requires intellect, sympathy and interior understanding.

The instructor requires development to correspond with the subjects he expects to teach; a full analysis of which may be found in another column of this issue.

The writer must have intellect, imagination, construction and varying other talents, depending upon whether his field be fact or fiction.

The musical talent is described in the February, 1907, issue, which please note for full information.

The artist requires construction, imagination and the understanding of the beautiful and the sublime. This latter



faculty functions through that part of the brain that lies back of imagination. (See February, 1907, issue).

From this brief analysis, anyone can properly direct himself in choosing a profession; and especially so if he is also in possession of a well developed insight.

Where one or two parts of the brain are very much larger than the rest, it is very simple to determine what your true work really is; but where the whole brain is about equally developed, the matter is not so simple.

It is here that the mental inclinations must be watched, and the inner feelings fully analyzed.

If you have a very strong inclination to do a certain kind of work, and there seems to be brain capacity in that direction, you will be quite safe in deciding upon that work. But if the brain capacity falls far short, the inclination is only a false mental tendency; and should immediately be put out of the way.

In the understanding of these inclinations there is nothing that compares with interior insight; and it is therefore well to depend more upon this faculty than upon anything else.

This insight is sometimes called intuition, and functions through that part of the brain marked "Intuition," in Fig. 1, p. 9, E. P., January, 1907.

The very first thing that everybody should do is to develop this faculty,

because it can be used in the solving of almost every problem that will come up.

When the power of insight is well developed, you know intuitively what you are best adapted for, and there is absolutely no uncertainty connected with the conclusions thus formed.

Taking this same "knowing" more deeply into consciousness, it becomes a "feeling," and we are in the presence of the great law, "Whatsoever you feel that you can do, that you have the power to do;" and when we understand fully this law, (see "Metaphysical Laws," E. P., January, 1907), we shall not hesitate to affirm that it is the safest guide of all.

However, since a great deal of training is usually required before the average person can depend upon the finer intuitions and feelings of mind, it is well to become thoroughly familiar with the other methods mentioned. And in order to become useful to others in this respect, one should be able to use all the different methods.

It is our privilege to accomplish as much as possible, and to receive from life as much as life can give; therefore, we should not permit ourselves to be misplaced.

And if we already are misplaced, we can work ourselves into the proper place by converting present conditions into stepping stones; and by turning all attention upon the place we wish to reach. We shall positively succeed.

## Scientific Thinking

### III.

Man is as he thinks, and his thoughts are as his mental conceptions of the things he thinks about.

Therefore, as man improves his mental conceptions, he proportionately improves himself.

To improve the mental conceptions, attention should always be concentrated upon the ideal. That is, all thinking should move towards the greater, the larger and the superior.

Whatever we think about, we should

always think about its ideal side, its larger side and its superior side.

Everything has two sides: the limited, objective side, and the unlimited, subjective side.

When we consider only the limited objective side of the thing we think about our mental conception will be small, superficial and materialistic.

When we consider the unlimited subjective side of the thing we think about, our mental conceptions will be larger,



more lofty and of superior intellectual worth.

The capacity, power and brilliancy of mind depends entirely upon the mental conceptions.

If the mental conceptions are formed in the likeness of the external, the common and the ordinary, the mind will be inferior in every respect; and *visa versa*.

It is therefore of the highest importance that every mental conception be as high, as perfect and as ideal as it is possible to make it.

And to bring this about, it is necessary to train the mind to concentrate attention upon the ideal side of everything, and to think with the larger, the greater and the superior always in view.

When thinking about persons, no conception should be formed of the mere external side; the soul side alone should receive direct attention.

To look through the person, so to speak, and view the inner possibilities, and the worthy qualities that we know exist back of the imperfect manifestation—that is the correct and the scientific way to think about the people we meet.

When we analyze the inferior things we see about a person, and permit these things to impress our minds, we form inferior and detrimental conceptions in our own minds.

When we think a great deal about the smallness we imagine we see in others, we simply breed smallness in ourselves; but when we think only of the soul-side of others, we cause our minds to ascend to lofty realms, and thus gain wisdom, insight and understanding we never had before.

By looking for the superior in others, we actually develop the superior in ourselves.

It is therefore profitable to forgive everybody for everything, and to have the highest faith in the whole race.

When we think of the body, we should not think of it as "common flesh," as the majority do; because the physical form manifests the crude and the common when we think of it in that way.

When your mental vibrations are low, crude and gross, your body will have an ordinary, earth-earthy appearance, but when your mental vibrations are highly

refined, your body will express a more refined appearance to correspond.

The vibrations and forces of mind are the thoughts in action; and are therefore as crude or as fine as are the thoughts themselves.

Think of the body as a great temple with millions of apartments, each one furnished most gorgeously with nature's own wealth and beauty. And that is what the body really is; every cell in the body when viewed under the microscope is itself like a crystal palace; and the body is composed of millions of such.

Think of the body as a divinely formed structure; as an ideal creation; and mentally view its perfect elements, its forces and laws as they perform their daily miracles. Think of the body as it is in its true inner self; as it is in its fine and delicate structures; and not of the imperfect appearance that our own crude mental vibrations have produced.

Form in mind the highest conception you can of an ideal physical form, and you will thereby not only cause your body to grow more beautiful every year, but you will also enrich your mind with thoughts of high and superior worth.

When you think of the mind, do not think of its flaws or undeveloped states, but try to realize what a great mind really is; and hold attention constantly upon your highest conception of true greatness.

When all your mental activities move towards the divine idea of a brilliant and prodigious mind, you are steadily developing your own mind up to that same superior state.

A metaphysical law declares that we mentally move towards the ideals we hold in mind. Therefore, by directing our attention upon the greater side of mind, we actually ascend into mental greatness and develop superior minds.

So simple is the path to mental greatness, and yet how few have found it.

When we think about life, we should view the sunny side of personal existence, and the real life of eternal existence.

Instead of viewing life as a burden, or as a misery to be endured now, that glory may come in the future, we should think of the unbounded possibilities that



eternal life has in store. Our minds should be concerned with real life itself, and should seek to form the very highest conceptions possible of real life.

There is no greater subject for thought than life, when we look at life as an eternity of rich and marvelous possibilities. And to view life in this way will not only elevate and enlarge the mind, but will also give us the conscious realization of the life more abundant.

As life increases, everything in mind or personality will increase to correspond.

A great life produces a great mind, and a high soul; but to attain the great life we must enlarge our view of life; and this we do by turning all attention upon the real life, the life eternal.

Never think of that which is small when you have the capacity to think of that which is great.

There is a beautiful side to all life, and the possibilities of all life are unbounded.

To think of the larger and the more beautiful side of all life will enlarge and beautify the life that is in us.

To enter into that perfect communion with nature where we can see her real beauty, is a talent in itself; and deserves the highest state of cultivation in every mind.

The mental conceptions that are formed while we are in perfect touch with true nature, are of the highest worth, and will add remarkably to the power and superiority of mind.

Therefore, when we think of nature, all attention should be concentrated upon the ideal, the beautiful and the true side. When we see what we call flaws, it is wisdom to pass them by, and never permit them to impress our minds. Even a weed should be thought of with respect, because are not the cells in the weed also beautiful? And does not the growth of the weed follow the same laws that produce the growth of the corn or the rose? True, it is our privilege to transform the weed into something that has still larger beauty and worth; but our power to perfect anything in nature will increase as we think less of its flaws, and more of its hidden splendors.

When we come to the subject of experience, we can not apply too well the law of scientific thinking; because what we think of the experiences of today will determine what experiences we are to have tomorrow.

What we receive from life passes through the channel of experience; and as the channel is, so is that which passes through; the subject is therefore extremely important.

As stated many times before, scientific thinking is thinking that produces the larger, the better, the greater, the superior; thinking that promotes progress; and such thinking is scientific because it is in harmony with the purpose of life, which is eternal progress.

Consequently, to think scientifically about experience, every mental conception formed by experience must be formed in the likeness of the truth that may be found back of that experience.

Every experience can teach us something we do not know; therefore, instead of deploring the experience, we should receive it with joy, and proceed at once to look for the truth it has come to convey.

No experience is unpleasant when we meet it with the one desire of knowing what it has to teach. And what is better still, when we think of experience as a messenger of truth, we will form only lofty and worthy mental conceptions of all experience; we will thus, not only gain much new truth, but will enrich the mind with the many superior conceptions.

In the old way we meet unpleasant experiences with a heavy heart; and we meet the pleasant ones with the thought of personal gratification; therefore, our conceptions will be ordinary and worthless, if not detrimental; while the new truths not only remain unlearned, but undiscovered.

The reverses and misfortunes in life are usually looked upon with regret; and are deplored as so many obstacles to our true welfare. But such thought is not scientific.

Reverses come because we have failed to comply with all the laws; therefore, instead of regretting the experience, we should use it as a means of finding



wherein we failed; and we can proceed once more with the positive assurance of real success.

Misfortunes may also be employed as builders of character, because there is nothing that strengthens mind and soul so much as to pass through reverses and not be mentally or morally disturbed.

The spiritual giant can pass through anything and gain good from anything. To him, misfortunes are not disagreeable; they are simply opportunities to bring out more soul-life, to learn more laws, and thus achieve still greater things when he tries again.

But if we have not attained this state, we can at least pass through reverses with our minds fixed upon the high goal.

The result will be greater moral stability, greater mental power, and the turning of fate in the direction we ourselves are moving.

That knowledge is gained through pain is an old belief; and it is one of the old beliefs that is true. And it is also true that when we have learned the lesson the pain came to teach, the pain disappears.

When pain is felt, attention should at once be directed upon the finer forces that are back of the painful condition.

There is pain because the outer forces are not in harmony with the inner, or finer forces; therefore, to remove the pain this harmony must be restored.

To restore this harmony, proceed to gain consciousness of the finer forces, because when we become conscious of the perfection of the inner life, the disorder of the outer life disappears.

The more we think of a pain, the more conscious we become of the discord in the outer life, and the more difficult it becomes to gain consciousness of the harmony of the inner life.

Therefore, to think scientifically about pain is to take mind beyond pain into the inner realms where perfect harmony reigns.

The result is freedom from pain and the discovery of a new inner world.

When we take this higher view of pains, reverses, misfortunes, troubles, etc., we gradually work ourselves out of the lower, confused worlds, and will, ere long, get out of them entirely.

Consequently, by thinking scientifically about the ills of life, we rise above them, and will meet them no more.

This is perfectly natural; because when your thoughts are high, you will go up; you will leave behind the inferior and the wrong, and will enter into possession of the superior and the right.

When we think about ourselves, we should always think of the unlimited possibilities in the within. Attention should be directed upon the larger self, and every thought should be formed in the likeness of the highest mental conception that we can form of the superior.

We may recognize the existence of flaws in our nature; in fact, it is necessary to know where the weak places are, in order to remove them; but mind should never hold attention upon these weak places.

The mental eye should never look upon the imperfect, but should look through it, and center its vision upon the ideal.

The reason why the average person never improves to any extent is because he thinks of himself as he appears to be in the limited personal self. His thoughts are patterned after the small life he sees in the outer self, and are therefore just as small as this outer life is.

But no one can rise any higher than his thoughts; therefore, so long as your thoughts are like your present limited outer life, you will never become any more than you are now.

The mind then transcends the present states, talents and qualities, and tries to gain conceptions of the larger and the superior, will rise and become as large as the new conceptions are; and may then ascend to reach the greater heights.

In the world of feeling, the thorough application of the law of scientific thought is extremely important.

We generally live upon those planes where our feelings are the strongest; therefore, the feelings should be transferred to the highest planes that we can think of.

Since feelings deal principally with forces, it is in the world of force that we shall have to direct our attention while a change of feeling is to be made.

And it is done very simply by training mind to always feel after the finer forces



back of every state, condition or action.

Whenever anything takes place in your system, try to feel the finer forces in that part of the system where the action takes place.

You may not have any different sensations at first, but ere long you will; and gradually you will become conscious of a whole universe of finer life forces within yourself.

These are the powerful creative energies that are so valuable in the development of the mind and the reconstruction of the body.

Whenever you exercise the sense of feeling, aim to feel the higher and the finer. You will, and the results will not only be added enjoyments, but the mastery of new and powerful forces.

The expanding and ascending desire should be back of every action of consciousness; and all efforts to gain the conscious realization of the new should aim at the very largest scope possible.

Every desire should desire the largest, the purest, the most refined and the most perfect expression that present mental capacity can be conscious of. This will add remarkably to the joy of living, and will have a refining effect upon the entire system.

The most refined expressions of desire give the greatest pleasure, whether the channel of expression be physical, mental or spiritual.

No desire should be destroyed; the proper course is to refine it. Desires that are being refined will never lead us into temptations nor wrongs.

A refined desire never desires to do wrong because every desire that desires a higher and higher expression will through that desire, enter into the right.

All ascending actions are right actions; all descending actions are wrong; that is the only real difference between the two.

Every mental aim should have the greater in view; and every plan that is formed should embody the largest possibilities conceivable.

Too many minds fail because their plans are so small and their aims so low.

The large and the high is the purpose of scientific thought. Every mental force should be an aspiring force, and

should have the power to spur us on to greater efforts and higher goals.

This is extremely important, because all forces are creative.

If any force in your system is trained to aspire, everything that is being created in your system will be created more perfectly and you will steadily advance.

Every mental action should be constructive, or should at least aim to be constructive.

Mental actions that have no particular aim are usually destructive; though they all can be made constructive through proper training.

The first step in this connection and the only real important step is to have construction constantly in mind, and give it special attention when mental actions are strong.

Our object is greater things; therefore, no builder must be idle.

Every mental attitude should have an upward look, and all thinking should recognize the absolutely perfect state of everything that is thought about.

This is the most important of all, and will be analyzed in full when we come to the thinking of truth.

*(To be continued.)*

Do not run away from trouble. Live right and trouble will soon run away from you.

\* \* \* \*

There are many who hate humanity, and imagine they love God. But it is impossible. The love of God, and the love of man are one and inseparable. We can not have the one without the other.

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## Equal to the Occasion

The tasks of tomorrow are not one-half as difficult as they appear to be to-day.

When thinking of that which is to be, we usually transform our imaginations into mental telescopes. What we see is made larger and brought nearer.

Being so large, we think we must give the matter much thought; and being so near, we think we must attend to the matter at once.

Consequently, we as a rule, give future tasks several times as much thought as necessary; and begin preparation, weeks and months before we have to; wasting time, energy and precious thought simply because we did not see the thing where it is, and in its true size.

Sometimes the task looks so large that we fear to begin; or we have doubts as to our ability to carry it through. We do not feel equal to the occasion because we have magnified that occasion several times over, through a misuse of the imagination.

People frequently live for weeks in dread of something that they have to do, because it looks so large and so difficult. But when they come to it, there is nothing to fear at all; no difficulties present; one of the easiest things they were ever called upon to deal with.

The magnifying power of the imagination is the cause. And through this very thing, millions of people have either stumbled outright or have started on the down grade.

To be able to see one's self as it really is, and to be able to see one's work as it really is—that is a great attainment indeed.

You can not do justice to yourself to-day unless you can correctly measure your present capacity. And you can not properly approach your work unless you can see that work as it actually is—no larger and no smaller than it is.

You may be far greater than your work; you may be equal to far greater occasions than the ones you daily meet; but you may not know it. You may be looking upon your work through the magnifying glass of abnormal imagina-

tion; this makes your work look large and difficult, and you fear it. Consequently you look upon yourself through fear; and through that glass you appear to be much smaller than you really are.

Nine people out of ten habitually magnify their work and belittle themselves. They do this unconsciously; in fact they have inherited the habit, and do not know that they have it. Occasionally we find a person who magnifies himself, and belittles the work that is before him; but he usually does this in the beginning only. The nearer he comes to the real occasion, the more he changes his view, until it is completely changed. He also comes to think that the work is hard, and that he himself is incompetent.

To secure the best results from every action, the actor as well as the thing acted upon, must be seen as they are. The subject is therefore of great importance.

When the coming task is easy we can not afford to give it a great deal of thought and preparation. And when it is hard, we want to know it, so we can prepare ourselves.

But we can not properly prepare ourselves to meet the difficult so long as we live in dread or fear. And to dispel this fear, it is only necessary to realize that we are equal to every occasion that comes into our path.

We are never called upon to do what we are not able to do; that is one of the laws of life.

What comes to us, comes because we, ourselves, have sent the invitation. Things do not come of themselves; and other people can never give to you what you do not willingly accept.

When we are equal to great things, we will be called upon to do the great and the difficult. Therefore, when the difficult comes, we may know that we are equal to it.

We can state it as a general rule that every person is the equal of the occasions that come into his life. There may seem to be exceptions, but upon close examination, we find these to be only temporary modifications that are usually



too insignificant to change the results.

It is therefore folly for any one to tremble in the presence of occasions he has never met before.

If we were told that we had to tie our shoe strings tomorrow and had never done so before, nor seen any one else do it, we should possibly lie awake most of the night worrying about how we would ever get through with it.

There are a great many people that spend sleepless nights thinking about how to do things that prove to be just as simple as tying shoe-strings.

We frequently spend days, nights and weeks, turning things over in our minds that could be handled perfectly in ten minutes notice.

We should never do this if we could see every task in its true nature, and know ourselves sufficiently to know that we are equal to every occasion.

The imagination of course, is at fault, and the whole matter can be remedied by training the imagination to act in its own legitimate realms only. But the one who must read while he runs, prefers a simpler method; and we have it.

Live constantly in the conviction that you are equal to every occasion that comes your way. Practice will prove that this is the truth. The man who makes it a practice to meet every occasion with the thought that he is equal to it, will never fail to turn every occasion to good account.

When doubt comes up, and you begin to feel that possibly you have met your "Waterloo," remember the great law—like attracts like. You have attracted something difficult because you are able to handle the difficult; you have been called upon to take up the new task because you are ready for it.

And going at it in such a spirit will always produce success. And in addition, your imagination will be daily trained into normal action. But if like attracts like, and we are equal to the occasions that we meet, what causes the "Waterloos" in life?

To say that you are equal to an occasion means that you can advantageously co-operate with that occasion, and produce satisfactory results. It does not mean that you have met something to

fight, or to resist. The average person thinks that life is a battle; but he is mistaken. He may be making a battle out of his life by fighting the occasions that are met; and because he fights, he has many "Waterloos." Failure in constructive work comes only when we are too afraid of the occasions we meet to co-operate with them. And we fear them because we look upon them through the magnifying glass of abnormal imagination.

To him who takes advantage of every opportunity; who is always at his best; who views all things correctly; who does not give unnecessary time to trifles; who does not fear the difficult; who knows that he can do whatever his own sphere of existence calls upon him to do—to him there is no defeat. He will not have to turn back nor go down.

We are creatures of habit, though we ought not to be so. What we are used to every day, comes easy, even though it may be very difficult. But what we have never done before, generally seems hard, though it may actually be simplicity itself. And the reason is this; when we have entered into right relations with things, and have adapted ourselves to the requirements, we are naturally, and constantly prepared. Such work therefore, comes easy. The subconscious supply has been made ready; and to fill that place has become second nature.

But when we meet something different, we are unable to comply with requirements at once. We are not adapted to the new work; we have not trained the subconscious to respond; we have not found the right relations. And it is necessary to be properly related to your work before you can do it as it should be done.

But how can we properly relate ourselves to an occasion that we do not view correctly?

This is the entire problem given in a few words.

If you have magnified your work or belittled yourself, you see neither correctly, and can not bring the two together in proper relationship.

Attempts at co-operation under such false conceptions will only result in mis-



fits. And here we find one reason why so many people are in the wrong place; working at things they are not adapted for.

To do your best work you must properly relate yourself to your work; and to relate yourself to your work, you must see yourself as you are, and you must see your work as it is. That is simple; and is accomplished by removing all kinds

of belittling and magnifying processes.

An immense study, if we are to enter all its phases; but if we are not prepared to do this now, we can simplify the matter by living constantly in the conviction that we are equal to every occasion coming to us. This conviction will remove the two processes just mentioned and will establish right relations immediately between yourself and the new occasions you meet.

## Replies to Questions

*What is the solar plexus, and what is it for?—W. H. W.*

The solar plexus is a nerve center back of the stomach; but what it is for, psychology does not say. Students of the occult declare that it is the connecting link between the physical and the psychical, and by awakening the solar plexus, we can bring out the mighty powers from within. But with this conclusion we can not agree. The more you arouse the solar plexus, the more disturbance there is in your system; and the mighty powers within can not express themselves unless there is perfect peace, harmony and poise throughout your entire being.

The solar plexus is easily effected by the digestive functions, and in turn effects the emotions. Therefore, when you have the "blues," the solar plexus is disturbed, and the liver is possibly the real cause.

When you concentrate upon the solar plexus, it becomes abnormally active and stirs up the emotional faculties; these in turn, excite the nerves, and your system becomes a sea of confusion. Let the solar plexus alone, and keep your digestive system in good order if you would give the body the peace that it should have.

\* \* \* \*

*What do you mean by giving attention to the stomach before meals?—W. H. W.*

To make digestion perfect, the circulation of the blood should be full

throughout the digestive functions, not only at meal time, but for a while before and after.

The person who does mental work draws the circulation to the brain, which is proper. To do good work, the brain needs all the extra nourishment and life that it can get. But the majority of the brain workers forget to let this surplus circulation go to the stomach when they go to their meals. When you are in the dining room, your brain should take a rest. The mental system should relax, and the extra circulation should go to the digestive organs.

People who are habitually nervous or "strung up," draw the circulation to the brain, and hold it there constantly. Usually they do not use the brain constructively; frequently not at all. The extra circulation, therefore, becomes a burden to the brain, while the stomach is crippled.

This is how most people get dyspepsia and other ills of digestive functions.

When you are about to enter the dining room, cease all study; stop your hard thinking; "let down" on your "strung up" condition, and say farewell to all worry, fretting, stewing and fault-finding. Let the circulation go down, and let all the energies of the system go to the stomach.

The person that does this will never have any trouble with his digestive functions.

Practically all stomach troubles come from worrying, complaining and laborious thinking while we are eating, thus



drawing the blood to the brain, away from the stomach.

You can cure the worst kind of indigestion by letting the circulation go to the stomach at meal times, and letting it remain there for an hour.

Add to this cheerfulness, and your cure will be a speedy one. "Eat, drink and be merry," is the very best motto to place in your dining room. It would prevent a multitude of aches and pains.

\* \* \* \*

*Is it possible to cure catarrh with metaphysics? If so, how?—S. D. R.*

This malady is supposed to be incurable; but such a conclusion should be immediately dismissed. There are no incurable diseases. Nature has a remedy for every ill, because for every discord there is a state of harmony.

We have failed to find all the remedies of nature because we have searched only a portion of her domains. We have expected to find everything in the physical, forgetting that by far the larger part of nature is metaphysical.

It is not difficult to cure catarrh, when we know the cause, and have gained control over those forces that can remove it.

When you take a cold, the pores of the skin are partly closed up, and a great deal of the waste material of the system is prevented from being thrown off. This waste is consequently thrown back upon the system, and nature, in its effort to get rid of it, forces it out through the mucus membranes, especially those of the nose and throat. The discharge that appears through these membranes is simply waste matter that was prevented from escaping through the pores of the skin.

When this condition continues, and becomes chronic, we call it catarrh. To cure catarrh by treating the nasal and bronchial regions is therefore folly. The disease does not exist there, but finds its escape there. The cause is a poor circulation, with a number of closed up pores in the skin.

Make the circulation full and complete throughout the system; keep all the pores of the skin open, and the system will become pure and clean. The catarrh will then have taken a mysterious departure.

The circulation is controlled by the mind, and can be made full and strong in any part of the system.

First, concentrate upon the finer forces of the system until you can feel the more delicate vibrations in every fibre of your being. Then, gently direct your thought to every part of the body until the entire body is filled with living consciousness. This experience is most delightful, and will give the sensation of *being alive* through and through. When this state is reached, gently direct all the energies of the system to the surface of the body. The skin will glow all over your body, and all the pores will be opened.

It is a good practice to throw the circulation to the surface of the body several times every day so as to keep the skin alive, and permit all waste to escape.

To think of your body as spotlessly pure at all times is of the highest importance. Fill your system with the thought vibrations of purity, and see yourself constantly as you are in the ideal, purified state.

Affirm constantly, *I am spiritualized through and through with the refining power of pure spirit*, then have faith, and the malady will positively disappear.

\* \* \* \*

*Is what you call the subconscious mind just the same as what others call the Son of God, the Christ, in each?—L. M. C.*

There are two distinct minds in every human being—the personal mind and the spiritual mind.

The personal mind is the mind of the personality, that part of man that is eternally coming forth.

The personal mind has two sides—the objective and the subjective. The terms subjective and subconscious mean the same.

The spiritual mind is the mind of the soul, and it is this mind which is the Christ in us.

\* \* \* \*

*Will you kindly explain what is meant by the attitude of poise?—A. B. C.*

Poise is peace and power combined. When you feel absolutely serene through-



out your entire being, and at the same time feel that you are filled, through and through, with great strength and power, you are in poise.

The necessity of combining peace and power becomes very evident when we learn that peace without power is inaction, doing nothing; and that power without peace is mostly wasted through a nervous rush.

\* \* \* \*

*It is said that there is One Mind. The Bible says there is a spiritual mind and a carnal mind. The scientists claim there is an objective mind and a subjective mind. The New Testament readers claim there is a conscious mind and a subconscious mind. Please explain, and what their relation is to the One Mind.—G. W. J.*

There is but One Mind, just as there is but One Intelligence, One Love, One Power, One Life, One Truth. And all of these are of the One Supreme Being, God.

In the absolute there is the One, and the One only; but in the worlds of expression and manifestation this One differentiates into many; and the many are related to the One as the rays of light are related to the light from which they come.

The spiritual mind in man is the Only-Begotten of the One mind—the Mind of God.

The carnal mind is the mind that is eternally changing; it is the personal mind.

The term carnal means that which pertains to the flesh; and the flesh is that part of man which serves as the instrument, or vehicle of expression for the soul.

The flesh may be perverted; or it may not be. When the flesh is perverted, it is earth-earthy, and becomes the prince of darkness. Remember, Satan is only another name for the personal, or carnal mind gone wrong.

When the flesh is not perverted, it is the temple of the Holy Spirit, because it is filled with pure soul life.

The carnal mind is, therefore, not fundamentally evil; it can go wrong, but it

can also become a pure channel for high spiritual living; and it is then that the Word—Divine Truth, becomes flesh. That is, the perfect spiritual life is expressed in the outer life.

The conscious mind and the objective mind mean the same; and the subconscious and the subjective mind mean the same. As stated before, the objective is the outer side of the personal mind, while the subjective is the inner side.

For further elucidation, read the February issue of ETERNAL PROGRESS, "Educating the Subconscious."

\* \* \* \*

*Can one concentrate on more than one desired mental trait at a sitting? If not, how much time must elapse between.—M. H. K.*

When you concentrate, your attention is on one subject only. When you try to hold several things in mind and concentrate upon them all, you are dividing your attention, and scattering your forces.

From ten to twenty minutes should be given to one faculty before passing to another; but when concentration upon one faculty is discontinued, another can be taken up at once.

Usually, it is not well to practice more than one hour at a time.

If you wish to push the development of a faculty, give it attention three or four times a day, and about twenty minutes each time.

For general development of the entire brain, begin with creative energy (See E. P., January, 1907), and move forward giving about five minutes to each faculty.

There should be no hurried attitude of mind, and no forced action. Harmony and poise must prevail.

\* \* \* \*

*In the article on "Brain and Mind Development" you say that energy will increase where we concentrate attention. In the article on "The Art of Resting," you say that energy is used up where consciousness acts, and accumulates where consciousness is withdrawn. Please explain.—G. G.*



When consciousness is withdrawn from any part of the system, the energy that is usually supplied for that part will accumulate. And it will accumulate because it is not being used at the time.

When you concentrate attention upon any part of the system, you not only proceed to use up the energy stored there, but you also, to an extent, draw energy from other parts of the system. Your power to draw energy from all parts of the system into one place, comes from concentrating in subjective consciousness; but the energy thus gathered is not for mere accumulation, but for use—constructive work.

In resting you store up energy for future use; while in acting, not only that energy is used, but as much energy in addition as you can gather from other parts of the system.

Energy will increase in any part of the system, when we concentrate subjectively upon that part; but it will all be used up just as fast as it is supplied.

The object of concentrating subjectively wherever we are using mind, is to give the mind more power, and thus accomplish more.

But we can not concentrate continuously upon any part of the system, because after a while all the stored up energy will be used. Therefore, every part of the system needs rest so that energy can accumulate for the next effort.

By withdrawing consciousness from any part of the system, that part rests, and accumulates energy. When we sleep, consciousness is withdrawn from the entire system, and the entire system accumulates energy.

It is simple to understand why we must withdraw consciousness from any part to secure perfect rest; and why we must concentrate subjectively where we wish the best work done.

\* \* \* \*

*Is there any significance attached to December 25, and what?—Mrs. L. A. B.*

Christmas Day has been celebrated for thousands of years, and has always symbolized the birth of Light.

Ages ago, thousands of years before the birth of Jesus, this celebration began, originating with the sun-worshippers.

On or about the twenty-fifth of December the sun is born again, so to speak; that is, it begins to rise in the heavens, the days becoming longer, and the promise of a new year, a new spring-time and a new harvest is assured.

Consequently, Christmas was first celebrated to honor the new birth of the heavenly light that is visible to physical sight.

Later, when man began to discern the light within, Christmas day became more and more esoteric, that is, with certain more highly developed minds; and signified to them the birth of the inner life, or the heavenly light that is invisible.

Jesus was not born on Christmas day, but sometime in April; but when He became recognized as the Light of the world, his followers thought it most appropriate to celebrate his birthday on the day that for ages had been celebrated as the birth-day of Light.

After a few centuries, Christians began to actually believe that Christmas day was the real birth-day of Jesus, and a good many of them do yet.

However, when we learn a little more about the real facts of history, and view them in the light of spiritual understanding, we shall remove all literalism from our religion, and begin to worship only in spirit and in truth.

The study of symbolism will help us to do this; and especially the fact that Christianity during the first few centuries, adopted nearly all of the pagan symbols, and the personages they were supposed to represent.

Too many minds have confidence in success a part of the time, but are absolutely hopeless at other times; they give their thought to their work at certain intervals, but at other intervals give their thoughts to failure and defeat. Others work at one place, and have their hearts at other places. Their attention is divided, and so are the results. They cut results in half, oftentimes more.

\* \* \* \*

Life is a growth, and the object of thinking is to promote that growth.



# Health for Everybody

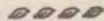
**SPECIAL NOTICE.**—This department is permanent, and will appear regularly every month in **ETERNAL PROGRESS**. Its purpose is to present the newest and the best information on the "attainment of health, and the preservation of health." Thorough attention will be given to all the Principles, Laws and Methods that are directly or indirectly involved in the subject of Health; but special attention will be given to the Metaphysical System of Healing. General instruction in abundance will be given every month; and as much Personal Instruction as required. Any subscriber to **ETERNAL**

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## A New System of Healing

There are many systems of healing, and their number is growing steadily; but there is not a single system in existence as yet that is based upon all the laws of life.

Disease comes from the violation of one or more of the laws of life; therefore it can be cured only by bringing mind and body back again into harmony with those laws that have been violated.

But if the system of healing employed, ignores certain laws, it is not competent to bring mind and body back into harmony when these certain laws are violated.

Here we find the real cause of failure among all systems of healing.

A system that is purely physical can produce cures when certain physical laws are violated; but is powerless when the malady comes from the violation of moral or mental laws.

A system that ignores all laws except a few mental laws, may produce cures when it is those few mental laws that have been violated; but when the trouble comes from the violation of other laws, such a system can do nothing.

It is therefore simple to understand that a complete system of healing must not only recognize all the laws of life, but must embody exact scientific methods for correcting all the possible violations of these laws.

Such a system must be both physical and metaphysical, and must have the understanding of all the laws of life as its foundation.

That such a system could cure everything, is a foregone conclusion; and that it is possible to formulate such a system, every thinker must admit.

When we decided to establish *Health for everybody* as a permanent department in **ETERNAL PROGRESS**, our object was principally to promote the formation of such a system; and since such a system can give health to everybody, this department is well named.

There is so much knowledge in the world today, on the subject of health, that no one ought to be sick any more; but the fact that every person you meet is ailing in some way, proves that this knowledge is not being turned into practical results.

The cause is lack of system; therefore, if we can formulate all this knowledge into a complete working system—and we



can—we shall have the privilege of rendering a great service indeed.

We all agree that it is everybody's privilege to have perfect health; and when we study the subject carefully, we must admit that it is possible for everybody to secure perfect health.

There are no incurable diseases. When we encounter ailments that do not respond to the methods of cure we employ, the cause is simply this; that the methods we employ do not reach the laws that have been violated. But there are methods that can reach those laws.

For every ill there is a remedy; because every negative has its own positive.

If we have the power to violate a certain law, we have also the power to correct that violation. But we can not correct the matter unless we understand the law that has been mis-applied. Therefore, if our system of healing is to be complete, it must be based upon the understanding of all the laws of life.

To establish such a system, one of the first essentials is to remove every form of prejudice and narrow-mindedness.

That truth can come from all kinds of sources and through all grades of mentalities, is a fact that we all ought to be familiar with by this time. And when we recognize this fact, we will not confine our research to the narrow limits of "regular" schools.

The average person usually judges others by himself, and therefore concludes that what he had failed to accomplish, must necessarily be impossible. But we are rapidly proving the utter absurdity of such a belief, and that the person who has such a belief is a direct enemy of the race.

Millions of people have been sent to their graves because prejudice refused to try something else; and thousands are still going hence every year, for the same reason.

There are many ways of doing things; and since it is everybody's privilege to live a long life and enjoy health as long as he lives, no person should be left to suffer or die, until every possible method of relief has been tried.

Those who are engaged in the healing of the sick, are not dealing justly with the public unless they are prepared to

employ or recommend everything that is known to have healing power. And they are not competent to decide as to what has not, unless they have made a personal test, or personally witnessed a test.

We daily hear intelligent people, and well educated people declare that there is nothing in "this" nor in "that;" but upon what do they base their conclusions?

Prejudice, or the habit of accepting what "they say" as truth, is usually the cause of such narrow views; and in the meantime millions suffer and thousands die on account of these narrow views.

The fact is that the more we learn, the more convinced we become that there is something in everything; that every system has its virtue, and every belief its hidden truth.

To find this virtue in every system, and bring forth the hidden truth from every belief—and then arrange them all into a working system of universal scope—this must be our purpose.

Life is too important to be hidden under a bushel of narrow-mindedness; and the joy of living a large and full life is so great that no one should, for a moment, be deprived of its pleasure.

The new age demands completeness; the best of everything for everybody; the removing of all barriers, that all truth from all sources may minister to all minds.

When all minds will come together and work in such a spirit, the full emancipation of the race will be at hand; and the coming of a fairer day will no longer be a dream. But it is possible; and what is possible will surely come to pass.

With this spirit we shall proceed to outline what we consider to be a complete system of healing—a system that can bring health to everybody.

\* \* \* \*

## Basic Principles

### 1. *The Real Man is Well.*

The real man is the soul; the spiritual side of being; that part of man that is eternal, perfect, divine, and is absolutely well; in fact, can not possibly be otherwise than well.



To know that this is true, and to know that you, yourself, are the real, the eternal, the spiritual, the absolutely perfect, is to know the truth that Jesus declared shall make man free.

To the beginner, the statement that the real man is well may appear to be foundationless; but that matters not; we can demonstrate that it is the truth.

It can be demonstrated by Scripture, by pure reason, and by personal experience.

The Bible declares that man is created in the image and likeness of God; and as all must admit, reference is made to the spiritual man, the eternal, real man; the I Am.

But God is always well. That is a statement that no one could possibly dispute; therefore, that which is created in the image of God must also be always well.

Since God is well, perfect, divine, and since man is created in the image and likeness of God; man is well, perfect, divine. We can come to no other conclusion.

But there are people who declare that the Bible meant something else, and consequently offers no evidence to prove that man has divine qualities, or that the soul is in any way like God.

Very well, we shall ask those people to consider pure reason.

We will take man as we find him in the ordinary, visible, tangible sense, and examine him carefully, according to the recognized scientific method, and demonstrate conclusively that the foundation of his being is well.

In the first place, we will examine a person who enjoys perfect health, and try to find why he enjoys perfect health. We shall find that he enjoys perfect health because all the organs and faculties of his being are performing their functions properly.

But why do they perform their functions properly? Because they are acting according to natural laws. But what is a law? And where do laws come from?

Laws are inherent in man; and the power to properly obey or apply these laws is also inherent in man. Man is

created with all the laws necessary to his welfare and growth; these laws are at the foundation of his being, and constitute in themselves, a state of absolute order.

And what is health but a state of absolute order?

Now examine a person who is not enjoying perfect health, and try to discover why he is not well. You will find that he is not physically well because certain parts of his system are not performing their functions in harmony with natural laws.

But bring his system back into harmony with natural laws, and what happens? He becomes physically well.

We conclude therefore, that there are two states of being in man; one state that is produced by the violation of these laws.

The first we call a state of health; and it must of necessity be permanent, because a state that is produced by changeless laws can not come and go; it must always be what it is.

There is then within man a permanent state of health; but to what part of man does this state belong?

Is the real man that state of being which exists within the realm of absolute law? Or, is the real man the sum-total of his mistakes?

It requires no effort of intellect to determine that the real man is the law-abiding man; and that the real state of being is that state which exists by virtue of changeless law.

Again, fundamental existence is based upon certain laws; existence is what it is because certain laws are grouped together in a distinct form of action. And this action is changeless; if it was not changeless, the individual would not be himself all the time; part of the time he would be some one else.

But the individual is always himself; therefore, the laws that work together to produce the individual must always remain in a changeless state.

That this changeless state is in a state of perpetual health is evident; because when we act in harmony with the basic laws of life, we are always well.



We therefore conclude that fundamental existence is always in a state of health; and since the real man is the man that exists by virtue of fundamental existence, we also conclude that the real man is well.

Those who reason clearly will understand from the above that we speak the truth when we declare that the real man is well. There are, however, a score of other lines of reason through which the same truth can be demonstrated, and we shall present them in future issues, if requested to do so.

The most convincing evidence on any subject is always that of personal experience; and we shall find that personal experience in connection with the subject under consideration, will demonstrate absolutely that the real man is well.

When speaking of the soul, we usually refer to it as something that we possess, instead of that something which is the possessor. We generally say, I have a soul; although the correct statement is, I am a soul. The cause of this mistake is found in the fact that the average person is conscious only on the surface; to him, the outer man is the only real man, because he is not conscious of any other principle of being. He therefore thinks of the objective person as the true self, and refers to what is distinct from the person as something that is possessed by the person.

But when mind begins to expand, and consciousness becomes aware of the deeper things of life, the discovery is made that the outer mind is not the basic mind; nor is the person the real self.

The first discovery that is made through mental growth is that there is a subconscious mind; and if no further step is taken, the conclusion is formed that the subconscious is the soul.

There are thousands of scientific minds today that have discovered the subconsciousness, and believe they have found the soul; but they are mistaken.

The subconscious is only the inner side of the personal man, and is therefore not even a part of the spiritual man.

Let these people who have discovered the subconscious, take a second step, and they will find the soul.

But this second step is not as easily taken as the first; that is, it is not easy for the mind with materialistic tendencies.

You may find the subconscious without being spiritual, but you cannot become conscious of the soul without being highly spiritual.

However, it is not difficult to become spiritual after we have fully decided to live absolutely for the life that is eternal; in fact, after we learn what life really is, it becomes much easier to live for the things that are eternal, than for those that are temporal; and such a life is infinitely more beautiful.

After living the spiritual life for a time, a new consciousness appears in the mental realms. You no longer believe in the existence of the soul, but you *know* that the soul exists; you no longer say that you have a soul, but you know that you are the soul. You are a soul; a pure, spiritual being, created in the image and likeness of God; and you have a mind and a body.

When you become conscious of the soul, and discover that the soul is you, and that you, the soul, are the image of God, you also learn that the soul is perfect, divine, and absolutely whole. You learn that the soul is the real man; and that the real man is well.

You no longer have to depend upon logic, reason, or the statements of others; your own consciousness has revealed the truth to you, and you know the real man is well, just as clearly as you know that you exist.

In fact, existence and wholeness become inseparable states; to be, and to be well, are as one in your thought.

You have discovered through actual experience that existence is impossible without perpetual health; and therefore that that part of you which is life, is always well.

As you grow in soul-consciousness, this truth becomes clearer and clearer, until finally, every thought you think is actually permeated with the realization that the real man is well, always well, and that *you are* the real man.

No one can prove to another that soul-consciousness reveals this truth, because



it is a matter of personal experience; all we can say is, that everyone who attains soul-consciousness makes the same discovery as to the perfect wholeness of the real man.

Therefore, if you wish to know go and see; and it is worth your while. Nothing in the outer life can possibly compare with the beauty, the splendor, and the joy of the soul-life.

\* \* \* \*

## 2. THE PERSONAL MAN IS AS HE THINKS.

The statement, "As a man thinketh, so is he," does not refer to the spiritual man, but to the personal man.

The spiritual man is created in the image of God, and is forever divine; therefore, can not be changed by thought.

But the personal man, being an expression or thought, can be changed and modified by thought, in any way, at any time.

True, all these changes and modifications will be within a certain sphere of action, and must take place through the laws that govern the personal man in our present sphere of existence.

The different functions of the personal man are the products of race development. Race development is the product of changes of thought; therefore, every organ in the human body is the result of ages of thought along a certain line.

This can be demonstrated, and some time in the near future we shall take the time to do so.

What the different functions of the personal man are to do, and how—these things are also determined by thought.

When habits of life or action change, certain organs and faculties change their functions, or cease to function altogether. But what changes habits and actions? Changes of thought, of course.

When we come to the chemical life of the system, we find that every mental state produces a certain chemical effect upon the body. When the mental state under consideration is weak, no perceptible change may occur; but when this state is strong, the chemical effect

will not only be a mere modification, but an absolute change.

You may eat the most wholesome meal that can be prepared, and yet turn the entire contents of the stomach into poisonous elements, simply by an intense fit of anger.

Worry and depression during meal time will render the most digestible elements undigestible.

To be afraid to eat "this" or "that" will cause those very things to become poisonous after they have been taken into the system.

A cheerful, joyous mind will change the most indigestible meal into elements that the system can digest and assimilate with perfect ease.

The mind can do almost anything with what you take into the system.

Intense fear of small-pox can cause small-pox germs to develop in a body that is absolutely pure, healthful and wholesome.

The fear of any disease can produce that disease in the body.

Likewise, the expectation of health and the faith that you are becoming well, can create perfect health in the system after all doctors have given you up.

These are not theories, but facts that are being demonstrated every day, and that any person can prove through his own experience.

Every condition in the body is the result of continued lines of thought, personal thought or race thought; but since each person can think his own thought, the effect of race thought continues because he permits it by his own thought.

The effect of nature's elements and forces will depend altogether upon the state of mind. In a certain state of mind a draft will produce a cold, while in another state, no effects whatever will follow.

It can easily be demonstrated that character is the direct result of the various lines of thought, and can therefore be changed completely by producing a change of thought.

Recently we have discovered that any one can increase his ability by the scientific application of mind and thought, and even develop rare genius.

Consequently, man's mental capacity



is not only the result of past habits of thought, but he can entirely change that capacity by his future habits of thought.

The majority do not believe this simply because they have not been instructed correctly in what thought really is, and what a change of thought actually means. The ordinary definition of thought and mental change is so superficial that it is practically worthless; therefore, we can not blame the average person for hesitating before he accepts the new conclusions.

However, when the real nature of thought is made known, and the process of mental change is fully explained, any person who has any understanding whatever will know that the personal man is as he thinks.

\* \* \* \*

### 3. THOUGHT IS THE RESULT OF UNDERSTANDING.

What we think about anything depends upon what understanding we have of the thing thought about. Therefore, to think correctly we must not only understand things, but also thoughts.

The principal cause of wrong thinking in this age is ignorance concerning thought itself. We understand things fairly well, but we do not understand thought, nor the effect that thought has upon things.

The scientist may think correctly about every element in the universe, and yet be thinking false thought, because he might give the same mental creative power to the negatives in life that he does to the positives.

The negatives exist; the positives exist; and they have certain natures of their own; we may understand these natures and think correctly about them at all times, but whenever we think about anything, we employ mental creative energy, and actually create in our own minds a likeness of the thing thought about.

For this reason the average person has just as many weak qualities as strong ones. He permits his mind to create the weak as well as the strong.

Certain metaphysicians of modern times declare that it is wrong to admit the existence of evil; it is wrong thought

to even believe that evil exists; but here is where the would-be helpers of the world have stood in their own light.

There are evils in the world; there are empty places in life; and there are weak, negative conditions all about us; to deny that they are here would be to try to delude ourselves.

It is not wrong thought to admit that evils exist, but you create wrong thought in your mind when you permit your mind to create thought just like those weaker conditions.

You can admit the existence of a thing without producing an image in your mind just like that thing; if you watch your creative energies you can recognize the existence of all the negatives and wrongs in life, and not reproduce a single one upon your mind.

Right thinking is to create thought that is patterned after the good qualities of life.

Wrong thinking is to create thought that is patterned after the perverted conditions of life.

All creation of thought is in the heart, in the subconscious; therefore, you can objectively think as much as you like about the perversions of life, if there is no subconscious action at the time, no perversions will be formed in your mind whatever.

This is a fact that is extremely important to know; and we shall deal with it more extensively in the near future.

Your thought is the result, not only of your understanding of things, but of your understanding of thought itself, and its effect upon things.

When we understand thought, we learn to create only right thought, without having to deny the existence of anything that does exist. When we understand the effect of thought upon things, we will know what thought to think under all sorts of circumstances and conditions, and thus produce the very effects we desire.

\* \* \* \*

### 4. TO UNDERSTAND THE REAL MAN WILL PRODUCE PERFECT HEALTH IN THE PERSONAL MAN.

The personal man is exactly like his thought; thought is exactly like the un-



derstanding; and understanding is exactly like the thing understood. Therefore, since the real man is well, to understand the real man will produce perfect health in the personal man.

This is a fact that will be more clearly understood when we analyze the law, "Whatsoever enters consciousness, will express itself in the person." (See "Metaphysical Laws," E. P. December, 1906).

When we understand anything we become conscious of its qualities, and according to the law just mentioned, will express these qualities.

Consequently, when we understand the real man, we become conscious of the quality of perfect health, because the real man is well; and we will accordingly express perfect health.

It is a well known fact that the most stubborn disease will vanish immediately when consciousness fully realizes the real man is well.

And it is also being demonstrated more and more that those who live habitually in the realization that the real man is well, are always in good personal health.

The attitude of mind that constantly recognizes the perfect wholeness of real being, is an unfailing preventive of all kinds of ills.

As previously stated, thought can do anything to the body or its conditions; and what the thought is to do will depend upon what it is in itself. Therefore, a thought that is created in the likeness of health, will be healthful, and will convey health to the system. And when all thoughts are healthful, the entire person will be made perfectly well, because the person is as the sum-total of his thought.

When mind is filled with the conviction that the real man is well, and that you, yourself, are the real man, every thought will be beautiful, and perfect health must inevitably come to the entire person.

There is no darkness where all is light; and there can be no unhealthful thought in a mind that lives and moves and thinks in the full conscious realization of absolute health.

Every thought is patterned after some impression; therefore, if all the impressions of mind convey the idea of perfect

health of perfect being, every thought will be a power for health, and will give only health to the system.

Here we should remember that every thought is a vibration, and it sends its silent thrill throughout the entire system. Every thought you think impresses every atom in your being with itself; and will therefore carry its power to the minutest cell.

To live and think in the understanding of the real man is to think only health-giving thought, and thus produce complete and absolute health in the person.

\* \* \* \*

### Practical Helps

It is the belief of many that no one can expect to be perfectly and permanently well unless he has a very high understanding of truth and life; and that such an understanding is very difficult to secure. But that is all a mistake; the path to health is not difficult; neither must one be a spiritual giant to remain permanently well. Any one can keep himself free from disease by simply giving his system a reasonable opportunity to do its work right.

\* \* \* \*

The power that heals is life; therefore, the principal thing to do it to keep the life force full and strong in the system. To accomplish this, avoid all waste of energy, and seek to attain a deeper and a higher consciousness of the life more abundant.

\* \* \* \*

To retain your power and prevent all waste of energy, live, think and act in the attitude of poise; and so valuable is poise that no one can afford to cease trying until he has attained it to the very highest degree. The first essential in the attainment of poise is to remove all kinds of nervousness. Ninety-nine per cent of the American people are more or less nervous, and are consequently throwing away from one-third to three-fourths of their life forces. We need therefore not be surprised at the fact that every other person we meet is ailing in some way, and that the majority fail to accomplish anything in life. But such conditions must not remain; we can attain emancipation.

In the October, (1906) issue of *Eternal Progress* we published an article en-



titled "A New Remedy for Nervousness," and we wish to state that the method given in that article will cure every case of nervousness in existence. It goes to the real cause of the malady, and those who will take the time to apply it faithfully for a few weeks, will positively be cured. Try it, and you will find that it works.

\* \* \* \*

The second essential in the attainment of poise is to learn to be still; to live the serene life. The strenuous life produces dust and death; and serene life does things, and lives a long time. The strenuous life wastes power; the serene life uses power and never fails to reach the highest places that existence has in store.

\* \* \* \*

The third essential is the increase of power by gradually awakening the great within. The series on "Educating the Subconscious" gives definite directions for the increase of power from within, which please look up. It will be found that these methods, if applied for a few months, will increase the life-power from 25 per cent to 200 per cent, and in some cases even more.

\* \* \* \*

The serene life and the strong life combined produces that state of being we call poise; and when we have attained it, all the power generated in our systems will be used constructively. Then we shall accomplish something.

\* \* \* \*

When you live constantly in the attitude of poise, you will never feel weak nor tired; your system will always be full of life, and that is the very best preventive of disease that has ever been found.

\* \* \* \*

When undesirable symptoms are felt in the system, they should be attended to at once. No one would ever be sick if this was done, because it is not difficult to nip a disease in the bud. The first thing, of course, is to have no fear; know that you are master of the situation, then proceed to exercise your mastery. Live in the strong mental attitude of supremacy; have faith in yourself, and turn attention upon that inner, higher power that never fails. Awaken your consciousness of the perfect being,

and try to feel the fullness of a life that is all health and wholeness. Know that the physical discord you have noticed is as nothing in the presence of real life, and the discord will vanish at once.

\* \* \* \*

When there is anything wrong with the digestive system, divide meals in two; this will not do any harm, because all of us could live and flourish on one fourth of what we usually eat. Give the digestive system less work to do for a few days, and with your thought, cause the circulation to increase all through the abdominal region, and you will soon feel stronger and better than ever.

\* \* \* \*

Get rid of the idea that you have to "take something;" that is a bad habit; just as bad as the liquor or tobacco habits. You don't have to take anything if you give nature a chance to remedy the wrong in the beginning. Nature can do it, especially if physical nature and metaphysical nature are taught to work together. We have no objections to medicines; they are frequently required; and what people require, they ought to have. But to burden the system with indigestible and poisonous drugs, simply because you think you need it; that is a sin against the body that has few equals.

When threatening symptoms appear, eat less, drink more water, breathe more, be full of sunshine, have abundance of faith in the supremacy of the good, and give yourself a substantial metaphysical treatment every hour or two, and you will in a day or so be every whit whole. Certainly a much better method than to fill up the system with stuff that will require three months to get rid of.

\* \* \* \*

When symptoms of weakness appear, give the entire system a complete rest for a few hours, especially the mind. Enter the silence; breathe deeply and quietly, and think of peace only. It is remarkable how easily and quickly strength can be regained by this method. And if practiced whenever necessary, you will never lose any time from your work.

\* \* \* \*

However, when weakness is felt, we should not give up to it, and permit ourselves to *feel* weak. This will take the



mind down into the condition of weakness, and make matters much worse. Rest the body, and hold the mind easily and quietly in the consciousness of unbounded life and power. What you become conscious of will immediately begin to express itself in mind and body.

\* \* \* \*

A great many ailments have their origin in a poor circulation; therefore, it is extremely important to keep the circulation full and strong at all times. Under "Replies to Questions" in this issue, a simple method is given for producing a good circulation; and everybody will find it invaluable, both as a preventive, and as a remedy.

\* \* \* \*

Thousands of people think they have heart disease, and are living in constant fear of death. But there is no cause for alarm. Get poise, and correct your digestion, and your "heart-disease" will mysteriously disappear.

\* \* \* \*

In the cure of any disease, the subconscious mind is a very important factor, because in many instances, the body is ailing from no other cause than adverse impressions upon the subconscious. You may have an idea that you can't eat certain things; that idea may be correct, though the chances are it is not. In the great majority of instances, it is simply a subconscious impression that makes you believe that you can't eat that particular thing; and the subconscious reaction that follows the disturbance of that impression, actually makes you sick. The subconscious can do anything to the system; and it obeys the impressions that are recorded there. If a certain impression declares, "I get sick when I eat meat," the subconscious will make you sick when ever you eat meat. A number of people "can't bear" to even smell meat; the reason being they have read some "strong" vegetarian literature where the disgusting side of the subject was made to look as disagreeable as possible; and an impression was made on the subconscious that plays havoc whenever meat is smelt or even thought of.

\* \* \* \*

We do not mean, however, to use these facts as an argument against vege-

tarianism; to eat meat or not, is a big question that few seem able to settle in their own minds; but there is a common-sense view of the whole matter which we shall be glad to publish in these columns when space permits. What demands our attention now is the fact that the subconscious impressions exercise such a power over the system, and should therefore, be changed so that the results will be favorable to health at all times.

\* \* \* \*

Impress the subconscious with the firm conviction that you can eat anything; that you can digest and assimilate perfectly every nutritious element that is taken into the system; and that you can properly eliminate all the indigestible elements without discomfort to the body. Impress the subconscious with the statement that you shall never require medicine any more; and that sickness will never again find a place in your body. Then impress health, strength, power, peace, poise and harmony, and continue to impress those qualities until you tangibly possess them in the highest degree. The subconscious will not fail to bring faith according to the seed you have sown.

\* \* \* \*

Whether we are trying to remove threatening symptoms, or chronic ailments, of long standing, there is nothing that will prove more helpful than the conscious direction of the finer forces of the system. To feel finer vibrations back of, and within a painful place, will cause the pain to disappear. A sick feeling throughout the system takes flight instantly when we cause the finer vibrations to thrill every part of the system; and old chronic troubles will become airy nothings under the influence of these forces.

\* \* \* \*

A gentle breeze can drive away the blackest cloud; these gentle, delicate, almost ethereal vibrations can remove the most "awful disease." The reason is simple. In the first place, these fine forces undermine the very foundation of the disease and cuts it loose, so to speak, from its foothold in the system; and in the second place, a disease is neither "awful" nor "terrible;" the ordinary malady is a very insignificant thing when



stripped from all the thought and power we give it through our fear and trembling. The average disease would be powerless if it was not for the life and power it receives from the victim. Therefore, when we go about it properly, a disease can be put to flight with but a single thought. \* \* \*

To be able to prevent yourself from giving life and thought to adverse conditions is a great secret; and is accomplished by turning attention to the inner, finer side of being. It is here that faith becomes such a great power, because through the attitude of faith, mind goes beyond the "things that are" and enters into the sublime states of perfect being. \* \* \*

Give your thought and your life to the higher, and the higher will give its wisdom and its power to you.

There are many good remedies, physical and metaphysical, for defective vision, but the greatest of all is to train yourself to see only the perfect side of everything. You do not have to deny or ignore the imperfections of things, or persons; but look through those imperfections, and keep vision perpetually centered upon the divinely perfect that is within all life. \* \* \*

Impress the subconscious with the firm conviction that you don't need glasses any more; then train your eyes to look only for the perfect, and you can soon throw your glasses away. \* \* \*

Criticize nothing; find fault with nothing; and do not be eternally looking for the unclean, as the great majority are doing. You can keep your house clean without having your mind perpetually concentrated upon dust and soot; and you can perform your work correctly without keeping the idea of mistakes forever in mind. Remember, we grow into the likeness of the things we think of the most. \* \* \*

We can also assist remarkably in perfecting the physical vision by gaining a clearer mental vision, or understanding, of truth and real, absolute life. A blurred understanding has a tendency to produce a blurred vision on all planes.

And we must not forget to stamp out the idea that the eyes are old. Our eyes

were made this year; there is positively nothing old about them. \* \* \*

Before we try to remove any disease, it is well to find the causes if we can; but since the causes are sometimes physical and sometimes metaphysical, both realms of action should be searched. A little knowledge of the chemical effect of thought will aid remarkably in this respect; therefore, we shall each month devote considerable space to that subject. As practically no time is required to remove a disease after the real cause has been found, we realize how important this study must be. \* \* \*

That uric acid produces rheumatism is a well demonstrated fact; but it has also been demonstrated by chemical experiments, in tangible, physical laboratories, that anger produces uric acid. Prolonged states of hatred produce inflammation, which in turn may produce chronic ailments in any part of the system where mucus membranes are formed. We do not mean, however, that all rheumatism comes from anger; nor that every inflamed condition is the result of hatred; but it can easily be proven that a majority of these diseases have their origin in the perverse mental states mentioned. \* \* \*

Worry interferes with the action of the nerves, and may consequently be the direct cause of a score of ailments. Neuralgic pains are usually the direct results of worry, and can be made to disappear instantaneously by unexpected good news. These are facts.

When the digestion is imperfect in one or more of its phases, there is something wrong with the circulation and the nerve force. Worry is often the cause. That cheerfulness should be such an excellent remedy for all kinds of stomach troubles is therefore but natural.

To doubt the chemical effect of mind in this age is to declare that you are totally ignorant of the subject, and have no authority to speak. But this knowledge is too valuable to be ignored; those who are familiar with the facts, know that when this knowledge becomes universal, disease will be banished from the face of the earth.



# The School of Genius

**SPECIAL NOTICE.**—The School of Genius is a permanent department in ETERNAL PROGRESS, and will be devoted to the study of the principles, laws, and methods through which all the faculties, talents and powers in man may be developed to the highest possible degree. General instructions on all these subjects will appear every month; and the results of extensive experiments in the psychology of genius, now going on, will be published regularly. A special feature will be the personal direction of subscribers in the application of these principles in their own individual cases. Any subscriber whose subscription is paid up for the year is entitled to the privilege of personal direction through this department, and may at any time write for information as he may require in the development of the talents he has decided upon. Subscribers

who have not secured the results expected, or who do not know what faculties they should develop in order to succeed in their line of work, or who have not gained the facts needed in their own cases through the reading of ETERNAL PROGRESS, or who have any puzzling questions whatever upon the subject of development, should write to this department, and the exact information they are in search of will be published in an early issue. This privilege will enable everybody to use correctly the system of development taught in ETERNAL PROGRESS; and whoever uses this system correctly, will positively have results, and remarkable results.

Address all communications to

C. D. LARSON,  
Fourth National Bank Bldg.,  
Cincinnati, O.



## Great Possibilities

With this issue of ETERNAL PROGRESS, we inaugurate the School of Genius as a regular department, and we know that we are taking a step that will prove of incalculable value to thousands.

\* \* \* \*

We have a new system of human development; a system that works; and in presenting this system we are not only supplying one of the greatest needs of the race, but we are placing great and unbounded possibilities within reach of everybody.

\* \* \* \*

It has been known for ages that the advancing life is the true life; and of recent years, great masses of people have made the same discovery; how to promote the advancing life is therefore becoming a problem that even the general public is trying to solve.

\* \* \* \*

To move forward is to comply with the laws of nature, physical and metaphysical; and to receive from life the

very best things that life can give. To retard growth is to violate the laws of nature and bring upon yourself sickness, poverty and inferiority. These are established facts. Consequently, we have everything to gain by advancing constantly.

\* \* \* \*

Greatness is possible to all; and a genius is slumbering in every mind.

\* \* \* \*

Realizing the great possibilities that lie hidden within the human mind, and knowing, from actual experience, that the methods we are presenting will develop these superior qualities and powers, it is only natural that our desire to see the system employed correctly, should be filled with all the life and power and enthusiasm that we possess. And in order that everybody may be directed to employ the system correctly, the School of Genius has been established.

\* \* \* \*

Our methods are based upon real laws, not theories; therefore, if these methods



are properly applied with thoroughness and perseverance, results will positively follow.

\* \* \* \*

There is a tendency among many to skim over things in a superficial way; simply to read about things, but never to apply them. This, however, is nothing but a bad habit, that no person with self-respect will tolerate for a moment. No person ever attained greatness or acquired success by simply reading about greatness or success. Work is necessary; but all work is pleasure when we know how to work.

\* \* \* \*

When a method is based upon a real law, results, and great results, must inevitably follow just as soon as a correct application of the law is made. Therefore, when we know that the law is real, the proper course to pursue is to study the method until we perfectly understand it; then apply it with thoroughness and perseverance; the rest will follow.

\* \* \* \*

As previously stated, the methods of this system of development are based upon real laws; and any clear thinker can demonstrate to his own complete satisfaction that they are real. It is therefore, wisdom on the part of the readers of *Eternal Progress* to take up this study with the greatest enthusiasm. We have no time to criticize, to hesitate, or to relinquish our efforts because some "learned man" of the "old school" does not accept the principles of the new. The prejudice of such "learned men" has retarded the progress of the race thousands and thousands of years, as every body knows; it is, therefore, high time that we refuse absolutely to be blinded by such prejudice any more.

\* \* \* \*

Break bounds; enlarge mind; expand consciousness; and reach out for all that has superiority, greatness, and worth. Search for yourself; have the courage to adopt the new the very moment you find it better than the old; and then demonstrate by your own life that the new is better. By so doing, you will not only

promote your own advancement, but also the advancement of thousands, and more.

\* \* \* \*

The privileges connected with The School of Genius will be many, and we invite everybody to make the fullest use of them. Our one great object is to insure proper application of the methods; because when this is done, great and remarkable results will positively be secured in every case.

\* \* \* \*

Do not hesitate to write for personal directions whenever you think you need them. Such directions will often prove to be the royal path to the new and splendid world you so long have sought for your own.

\* \* \* \*

A great truth, constantly to be borne in mind, is that this system of development is based upon the combined action of the brain, the mind and the soul; therefore, neither of these three must be neglected for a moment. People who are inclined to be materialistic may partly ignore the soul; while those who are of the opinion that matter is nothing, or very nearly so, are almost certain to ignore the brain. But no one can afford to go to either extreme, because such actions mean failure.

\* \* \* \*

We have given a great deal about brain development; though as yet not so much about the mind and soul; but as announced elsewhere, instructions of extraordinary value will soon appear on these subjects. And we repeat, something remarkable is coming. However, the study of the deeper and the higher laws must not cause any one to neglect giving full justice to those on the physical side. The brain is an instrument of higher things, and must be thoroughly developed in order that the higher things may find free expression.

\* \* \* \*

Since the fundamental laws of brain development are new to the average mind, a slight difficulty may be found in so placing attention that the creative



energies will accumulate in the desired brain convolutions. That brain development must take place wherever we increase the supply of nourishment and creative power, is simple to understand; and that an increase of nourishment and creative power will naturally be supplied wherever we concentrate attention, is also evident; but how shall we concentrate to secure these results?

### The Inner Secret

In order to develop any part of the physical system, two essentials are required; more nourishment, and more creative energy.

The circulation of the blood conveys nourishment to all parts of the system; and the nerves transmit the creative energies. Therefore, wherever we increase the circulation, added nourishment will be supplied; and wherever the activity of the nerves is intensified, there creative energy will accumulate.

The question is, how to increase the circulation wherever we like, and how to intensify the activity of any desired nerve center.

Experiments have demonstrated that this problem is not as difficult as it may seem, because wherever mental attention is concentrated an increase both in the circulation and in the nerve activity takes place. The concentration, however, must be in the right mental attitude; and here we come to the inner secret.

It has been discovered that all the functions of the personality are under the direct control of what is termed the finer subjective forces; and in order to master any physical function, or mental faculty, these finer forces must be employed.

Wherever these subjective forces display the greatest activity, there the circulation is the strongest; and there the creative energies accumulate. And these subjective forces will display the greatest activity when attention is concentrated during subjective consciousness.

The secret is, therefore, to enter subjective consciousness before you begin to concentrate.

By subjective consciousness we mean that mental state wherein you feel the finer vibrations of the system. It is not something new, or something difficult to attain; we all are more or less on the verge of this consciousness all the time; and most of us enter into it frequently.

When you are thrilled by music that stirs the very soul of your being, you are in the subjective consciousness; and it is the finer forces, or vibrations, that produce the delightful sensations you feel.

When you are inwardly touched by the beauties of nature, you are in this same consciousness, and it is these finer forces that create the lofty thoughts you think at such times.

There are almost innumerable experiences that we could mention to illustrate what is meant by subjective consciousness, but the two just mentioned will give anyone the key.

Now we want to remember that it is this state that we must enter when we concentrate for development, whether of brain or body. Because while mind is in this finer, subjective state, the actions of the mind will directly control the subjective forces. While mind is in subjective consciousness, the subjective forces will follow concentration, and draw more creative energy, and a stronger circulation to that place upon which attention is centered.

This is the law, and it is just as un-failing as the law of gravitation. But how to take the mind into subjective consciousness at any time is another question, though not by any means difficult.

When we know what subjective consciousness is, and remember the sensations we have felt while in this state at previous times, we can usually transfer mind to the field of finer vibrations by simply trying to do so; but we must not try hard. To keep mind upon the ideal and the more refined for a few moments, will awaken subjective consciousness in most instances; and to think of music that touches the soul will also reduce similar results.

In brief, anything that will cause your mind to pass from the mere surface of thought into the tender depths of life,



may be employed in the beginning, to induce this state.

Possibly few external helps would be better than to listen for a few moments to sweet, tender, soulful music; though the reading of poetry that is poetry, will in many instances, serve the same purpose.

It must be remembered, however, that when we employ external aids in this way, we must try (gently) to enter into sympathetic touch with the "soul" of whatever we do employ.

When we gain the mastery of our own consciousness we can enter the subjective state, or withdraw, whenever we like; and do so just as easily as we open or close our eyes. This mastery, therefore, should be our real object, even when we are depending upon temporary and external helps.

Another method for assisting mind in producing subjective consciousness, is the study of the different planes of vibrations, with a view to gaining a perfect understanding of the true nature of each individual plane. This is an immense, and a most interesting study, and will prove extremely valuable in mental development for the reason that mind can consciously enter and consciously act upon any plane that it understands.

Therefore, when mind understands the nature of subjective consciousness, it can enter that state at any time by simply deciding to do so.

To gain a better understanding of the various planes of consciousness, and the ascending scale of vibrations, the latest discoveries both in physical science and in psychology, should be noted with the greatest care.

The X-rays and the N-rays demonstrate the existence of finer forces and higher vibrations; and the fact that every force or plane in nature has a corresponding force or plane in man, has been known for a long time. Also that man has a higher sense to correspond with every higher force or plane. Therefore, the fact that there are higher forces in nature proves that there are higher senses in man. And it is our privilege to have them developed at any time.

Many minds look upon the visible, physical body as all there is of the body; but chemistry has demonstrated conclusively that within the purely physical body is a finer grade of elements, and within this finer grade, a still finer grade, and so on for nearly a dozen planes. The physical body is, therefore, composed of a number of forms, the outermost being in the lowest state of vibration, while the innermost is in such a high state of vibration that it approaches what scientists call etherial elements.

Just at this point the subconscious begins, and we have a vast inner world occupying space in the fourth division.

It is this inner world we call the great within, and it is the source of the boundless possibilities that are latent in man.

Whenever we are more or less in touch with this inner or finer realm, we are in subjective consciousness; and it is only necessary to touch the subjective to gain control of the finer forces.

Subjective consciousness deals with a boundless realm, therefore we may expand mind into this state perpetually, gaining mastery of greater and greater powers as we advance.

The mere feeling of these finer forces is all that is necessary, however, in ordinary brain development, and those who employ the helps already presented, will find no difficulty whatever in reaching that state.

If you are in subjective consciousness when you concentrate, you can feel these finer vibrations in that part of the brain that you are trying to develop; and you can also feel that the circulation is much stronger in the same place. The creative energies are not always felt, but they are always present in abundance where the finer vibrations are felt.

When we begin to gain control of the subjective forces so that we can draw all the creative energies in the system into any part of the body or brain where we desire development to take place, we find it necessary to master another great process; without doubt one of the greatest processes in the wonderful being of man.



## Transmutation

By transmutation we mean the power to transmute, or change, any force, from one grade of vibration to another; the object being to transform all idle forces into states of usefulness, and to refine any force so that it may secure superior creative power.

We know that there are a great many idle forces in the average personality; forces that could, if transmuted, make the average person a genius.

We also know that the creative forces in many personalities are very crude, and incapable of high creative accomplishments.

Through transmutation the average person could double the quality and worth of his work.

The world demands the best, and the mind that can produce the best things is called upon to supply the world's demand; and frequently at his own price.

The demand for competent men and women in all departments of the world's work is remarkably great; but the supply is everywhere insufficient.

The opportunities in the world today are better and more numerous than they were ever before; but it is only the competent who need apply.

Consequently, every method that will aid the ambitious man or woman to become more competent, will be most welcome; and the art of transmutation is one of the greatest.

It is a well known fact that the average person wastes three-fourths, and sometimes more, of the energy created in his system; but who is there that can afford to do that, when the proper use of that energy would enable him to fill one of the best and most remunerative places in life? To prevent this waste, and to properly direct all this power into constructive channels, transmutation is the only secret.

In the development of your ability along any line, you desire to secure all the creative energy you can possibly accumulate in the faculty required; but before you can draw all the surplus energy of the system into the proper place, that energy must be transmuted into a

grade sufficiently refined to serve in brain development.

Too many minds are trying to build up their abilities by the use of only that energy that is already sufficiently refined to serve in brain development, and that amount in the average person is not very large. The proper course is to transmute and refine all the surplus energy that is generated in the system, and use it all in the development of your faculties, talents, and powers. Do not throw any of it away through worry, anger, nervousness, licentiousness, dissipation, reckless living, hap-hazzard thinking, or the score of other leaks.

Live, think and act in poise, and transmute all the energies of your system into creative energies, and then direct them into that part of the brain that you desire to develop. Such a process will bring advancement that is worth while, and you will soon find the best places in life open to you.

Through right concentration you can direct the energies into any part of the system desired, provided the energies are already transmuted into refined creative forces; but those energies that are crude, or are running off, uncontrolled, in this direction, or that will not respond to any kind of concentration. Therefore, to give concentration all the power possible, all the energies in the system should be transmuted. But how?

Transmutation is an art, a very high art, and is not mastered in a day; but any one can learn to transmute, at least some of the forces in his being, in the course of a few weeks, and even in a few days.

Begin by holding your entire system in a mental thought of refinement, and desire very strongly to establish a complete and a permanent refining process throughout your personality. Live in this thought and desire constantly. Impress it upon the subconscious mind; and go to sleep with this as the predominating purpose. You will soon feel the grossness departing from your physical sensations; and you will soon feel strong forces accumulating in the system.

As soon as you can feel the refining process taking place among the different forces, try to draw all those forces towards the higher, or interior planes of



vibrations. Remember, your entire physical body is permeated by a finer form, and a finer group of chemical forces; and it is into this finer form that you must try to draw the forces that are being transmuted.

If you have subjective consciousness, you can easily draw your forces into finer planes of vibrations, and at the same time direct them properly through concentration.

An excellent practice is to apply the law of transmutation to every desire that you can not fulfill, through its present channel of expression. When such a desire is felt, turn your attention to that part of the mind or body where the desire wants to express itself, and permeate that part with a refining mental process; in a moment or two, turn attention upon the finer form and the finer forces that permeate that part, and gently draw all the forces into the finer states.

Almost at once the desire will leave, and all that energy that would have gone to waste, is changed, and you can feel it all through your system, accumulating, and adding to your strength. You may leave it as an added power to the system, as stored up energy for future use; or you may direct it at once to those parts of body or brain that you wish to develop. Before you begin to concentrate for brain development, always spend a few moments in transmuting all the energies of your system into forces of higher and finer vibrations. When you then begin to concentrate you have an enormous amount of power at your command. Use it in poise, and concentrate in the state of subjective consciousness, and you will have telling results every time.

A few months of daily practice of this kind will produce such an improvement that you will be most agreeably surprised at yourself.

If there is a leak in your system anywhere, turn transmutation upon that place; all waste will be prevented, and a great deal of power will be changed to superior energy. When you are on the verge of anger, transmute the energy that you are about to throw away; do

the same with worry, excitability, passion, and all other states of mind that use up precious energy to no purpose. You will thereby not only save and refine your forces, but you will remove your bad habits and traits.

Through transmutation, all power can be made to develop and create; therefore, by learning this process we may command from three to ten times as much power as we do now.

### Important Rules

1. Always concentrate upon the brain center first; and from that point gradually move attention to the outer surface.
2. During concentration, the mind should be in a well-poised, serene state, but strongly determined to secure results.
3. Fifteen or twenty minutes is long enough to practice at a time; and two or three times a day for regular exercises, though it is well to practice for a few minutes every hour when opportunities are at hand.
4. Never concentrate for brain or mind development directly after a meal. The digestive functions for about an hour after each meal require a full circulation, and all available surplus energy.
5. The mind should be in the attitude of perfect faith during the process of concentration. The more faith you have in the methods you employ, the greater your results, because faith awakens higher and more powerful forces.
6. Affirmations may be combined with the process of concentration. To illustrate; while you are concentrating upon the faculty of Intelligence, you may affirm, "My mind is clear, lucid, brilliant, and filled with extraordinary intelligence, because it is the likeness of Supreme Intelligence."

It is not necessary to employ affirmations, but many will find them very helpful, especially in the beginning.

7. While concentrating, have superiority and worth constantly in mind, and train all the mental tendencies to move towards the higher and the greater.



8. Never begin concentration until you have permeated the system with a refining process, and drawn all the forces in the system into finer states of vibration.

9. While you are at your work, train your attention to *pass through* the faculty that you are using in your work. This will produce better work and develop the faculty at the same time.

10...Never be over-anxious about results; expect results because you know that results must inevitably follow, then let the results come when they are ready. They usually begin to appear from the very beginning.

11. It is not well to try to develop a number of leading talents at the same time. Select one or two that you expect to develop for your life work; give these fully three-fourths of your attention, and divide the remainder among all your other faculties so as to produce a balanced mentality.

12. It is not desirable to form any mental picture of the brain or the brain-cells while concentrating; this will draw consciousness away from the subjective into the objective. It is not necessary to form any mental pictures whatever, except to keep in mind the ideal and superior qualities that you desire to develop. Hold attention upon the inner, subjective creative process, and never think of the physical brain. Concentrate attention upon that part of the brain that you desire to develop, but think of the metaphysical counterpart only.

### Improvement of Quality

In the development of any faculty or talent there are four fundamental essentials, viz: multiply brain cells, improve quality, increase energy from within, and expand consciousness beyond the present scope of each faculty.

The one that is most likely to be neglected in our rush for results, is the improvement of quality, because it is almost wholly metaphysical.

For that reason, we should in the beginning resolve firmly to give quality full justice.

To improve the quality of the mind in general, cultivate depth of thought; permit the creation of only ideal mental states; train all the actions of mind to refine themselves perpetually; live in the upper story of consciousness, and pursue only those things in life that have superiority and worth.

After a year, or even a few months of such endeavor, the improvement of the quality of your being will be truly remarkable. Your entire personality will present a new and worthier appearance, and a richness will be added to your life that you never had before.

But the improvement of quality will not only appear in yourself; the quality of your work will also improve, which means promotion, greater remuneration, more and larger opportunities with the positive assurance of a brilliant and ever-advancing future.

One of the greatest obstacles to advancement along any line is the habit of dwelling mentally in the commonplace, the ordinary, the superficial, and what might be called painful simplicity.

Or, if we do not wholly dwell in these thoughts and feelings, we may permit them to impress themselves upon our minds, which brings the same inferior conditions.

We can not be too exacting with our thoughts, feelings, and the impressions we harbor in our minds. The mental door should be closed to everything but that which has genuine quality and worth. Even the humor in which we indulge should have quality; while the pleasures we seek should never under any consideration be otherwise than lofty, elevating and refined.

Look for quality, and refuse absolutely to accept anything but the best from any source.

You will secure what you desire, because you will be naturally drawn towards those persons, places and conditions where quality may be found. Like does attract like

To improve the quality of any particular faculty or talent, the first essential is a more perfect understanding of the different elements or parts of that talent.



The more deeply we penetrate the essence of a talent, the more complex it becomes; the more distinct individualizations it presents, and the wider its range of action.

And since the possibilities of a talent are limitless, we might go on indefinitely, finding it more complex the further we advance, its essentials becoming ever more numerous, and its range widening into infinity.

And here we find not only the true meaning of quality, but we also discover that there is no end to the improvement of quality along any line.

Strictly speaking, we do not improve the quality of the talent itself; we only improve the quality of the expression of the talent.

Every talent is absolute, and can not be improved; we can only find more and more of its absolute quality; and according to its absolute quality, and according to a great law, whatever we find and understand, that we will express.

Consequently, the first essential is to gain a more perfect understanding of as much of the talent as we can now comprehend.

When we study quality, we find that it means a state of expression that embodies fineness, complexity, and the harmonious blending of the different parts that go to make up the complexity.

And since there is no end to the possibilities of the refining process—you can make things finer and finer forever—no limit to the power to make things more and more complex, and since there are higher states of harmony the further we ascend into the absolute, we can readily understand why quality, or the expression of quality, can be improved perpetually.

We said that the first essential in the improvement of quality was the understanding of the different parts of the particular talent we wish to improve; and this is necessary in order that we may know what we are dealing with. The second essential is to take those different parts and improve them according to the three-fold definition given for quality.

First; all the parts or elements of a talent must be refined; their actions must

be steadily transferred into higher and higher grades of vibration; and this is done through the law of transmutation.

Remember, everything that pertains to a talent or faculty must be made finer and finer; must ascend in the scale of finer action.

Second; all the elements of a talent must be made more and more complex; that is, each element should be made to differentiate itself perpetually. It should divide itself into more and more lines of action, and these in turn should sub-divide indefinitely.

To make a talent more complex, try to realize an ever-increasing number of the innumerable ways through which it can be employed in expression. Go deeper and deeper into the real life of the talent, so as to gain a larger and a larger consciousness of the limitless range of that talent in the absolute.

This wider consciousness will reveal to mind new lines of action, new channels of expression, and will not only enable us to understand the many sides of the talent, but will also reveal to us the fact that each of these many sides, is also many-sided.

To express it more simply; we will find that the talent has more to it, the more we try to realize its many ways of life and expression.

When you take one single element or part of a talent, and analyze that, you will find it has many parts; then if you take each of these parts and analyze them all in turn, you will find that they also sub-divide; and these sub-divisions can also be analyzed and found to be made up of many parts. Thus we can go from one to a score, from a score to a hundred, from a hundred to a thousand, and so on. Where, in the beginning we were conscious only of one single part of a talent, we are now conscious of a hundred or more. We have gone from the simplest simplicity to a very complex complexity, and the capacity of the talent has increased remarkably.

In this connection we may ask how far we should go with this analysis, because we can keep on forever?

Go only as far as your present power to comprehend will permit; that is, do



not attempt to hold more than you can practically use. If you can hold in mind a score of individualizations, do so; but if you can hold and apply only four or eight, do not search for more just now.

Make your consciousness of a talent only as complex as you can comparatively comprehend without over-reaching; but do not fail to employ your full power of comprehension.

Having made the talent as complex as we desire, the third step is to properly combine all those parts in practical action; to blend them in such a way that we have unity embracing complexity; many acting as one. This is real harmony, and we shall find that we can arrange and re-arrange the parts more perfectly as we advance, thus producing a different and a higher blending of mental tones, so to speak. This is what gives richness to any expression, and should be sought with increasing endeavor.

In the proper blending of elements or parts, the law of gravitation should be used with care. Those parts that belong together should be placed together; the third step and the sixth step should not succeed each other; the two missing steps must be placed in between.

When the third and the fourth steps succeed each other, we have a pleasing contrast, and a state of natural ascension; or, what might be called a state of possible advancement. But when the third and the sixth steps are placed together we have a shock, and we bring about a condition of impossible advancement. No one can go from the third step to the sixth, no matter how closely the two may seem to unite. If he attempts that step he will fall; then comes the shock.

In this age of idealism, thousands of people have attempted to leap from the imperfection of the ordinary to the highest states of light, wisdom and power; and all of them at the present time are trying to overcome the results of the fall, most of them not knowing what to believe any more.

Such experiences would never occur if we would obey the law of graduation; or, to express it more simply, take one step at a time, and never over-reach.

To move forward steadily, and make every present step perfect before we attempt another, that is ideal progress.

In other words, seek quality, and higher and higher degrees of quality.

The above brief analysis will give the thorough student the key to this great essential; though any one can understand, it is a deep study. Being deep, it is liable to be neglected; therefore, we wish to say that nothing is more important than quality; and the depth of the study will, in a short time, simply increase its interest.

While we concentrate for development, it is very important to hold in mind the highest conception we can form of the faculty or talent that we wish to develop. This will always draw the mind towards the superior.

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## The Art of Giving Instruction.

What faculties to develop in order to become a first class teacher depends almost entirely upon what one expects to teach.

True, there are certain qualities required by all who desire to make a specialty of imparting information; but even these are modified to a great extent by the nature of the information.

All educators require a high development of sympathy, because through this faculty the teacher discerns, as if by a superior sense, what the pupil really needs just now.

Teachers and lecturers who lack in sympathy, talk above the heads of their auditors, and never succeed in making clear what they have to say.

When you are in close sympathetic touch with a pupil, you know intuitively, so to speak, what you ought to say to that pupil; and you are understood instantaneously. The teacher with abundance of sympathy never has to explain things over again; thus he saves a great deal of time, and can consequently cover more ground, go into more minute details, and be more thorough in every respect.



The average pupil is constantly meeting difficult places, and it is one of the principal duties of a teacher to help him over these places; but if she is not in close sympathy with the pupil, she may spend hours trying to give him the one little fact he requires in his particular case. On the other hand, if she is in close sympathetic touch with the pupil, she will only have to give a word or two, or a simple illustration that comes to her as if by magic, and the pupil understands. His difficulty is over, and he can go on to win another victory.

These are common, every-day experiences in the school room, (the writer has been there, and is not simply talking,) and they are scientifically explained by the psychology of sympathy; an immense subject that we shall take up shortly.

Every teacher, however, will find that her success will almost double the very day she begins to live in perfect sympathy with her pupils.

To develop sympathy, give attention to the faculties marked "Love" and "Emotion" in the diagram of the brain, given in the January (1907) issue of *ETERNAL PROGRESS*.

Sympathy is the result of a happy blending of emotion and love, and when these two qualities are equally balanced, the sympathy will be true and never sentimental.

Another faculty that is required by all instructors is that of "Application," also defined in the January (1907) issue of *ETERNAL PROGRESS*.

This faculty gives a system, method, and the power to bring abstract ideas out into clear, objective light. In other words, it makes a person practical; and a teacher simply must be practical.

"Individuality" is a third faculty required by all who expect to impart information; and its value to the instructor is very great.

Individuality gives stability and firmness, confidence in oneself, and faith in others; it also gives perseverance and the tendency to ceaseless endeavor.

That the teacher requires all of these qualities, everybody knows full well; and they can all be secured by developing

the brain in the region marked "Individuality."

If you have no faith in your pupils, you can do but little for them, and you will be counted a failure in your profession.

If you have no confidence in yourself, your pupils will know it, and will not pay close attention to your efforts; which also means failure for you.

If you do not stick to your point until you have made it perfectly clear to everybody, your statements will be received with doubt, and will consequently not be acted upon. This will be anything but favorable to your success as a teacher.

To have a strong, well-poised individuality in the school-room, is of the highest importance, because you become a living example of dignity, strength, superiority and worth.

It will be readily seen, however, that where individuality is well developed, but sympathy absent, you will become a cold, stiff, over-bearing personality that no one would care to love nor imitate.

But where individuality and sympathy are combined, we have a personality that is both strong and kind, that has both tender feeling and invincible power, and that will win respect and high favor from everybody.

Sympathy, Individuality and Application—these are the three fundamental essentials in the art of giving instruction; and they are required by all instructors, no matter what they expect to teach.

In addition to these three, the teacher of children should have a good imagination, though not too idealistic. Children should be taught principally by illustrations; therefore, a practical imagination will be found extremely valuable.

For the development of imagination, see article on "Originality" in the February issue of *Eternal Progress*.

The teacher of music must, of course, understand music; but if our music teachers had the three essentials mentioned above, and had also the consciousness of the "soul" of music, they would positively double their success.

The majority of our music teachers aim simply to understand the principles of music in a mechanical way, giving no



attention to the real art of instruction. The results, as we all know, are not satisfactory by any means.

The teaching of music is a profitable vocation in this age, if one really can teach; and it is also a work from which one can derive a great deal of pleasure.

The clergyman is a teacher, and not a preacher. Happy will be the day when the terms "pastor," "preacher," and the like, are relegated to eternal oblivion, and every clergyman universally recognized as a teacher of the science of life.

When a clergyman enters his pulpit on Sunday morning, his object should be, not to preach a sermon, but to give an instructive discourse upon the deeper and higher principles of life. There is an inner life, and we all hunger and thirst for it; we all need it. It is indispensable to the peace, the welfare, and the higher expression of being, and it is the mission of the clergyman to search for the best methods for *living* this inner life, and to present the results of his study, and *practice* in scientific, practical, instructive discourses.

When clergymen adopt this method, their power for good in the world will be multiplied ten times.

In addition to the three fundamental essentials previously mentioned, the clergyman should develop "Interior Understanding," "Intuition," (insight,) and "Originality;" and if he can add cosmic consciousness to this group, so much the better.

The teacher of the "Philosophies" should develop the entire upper half of the brain; while the teacher of the "Sciences" should give particular attention to the lower half of that part of the brain that extends from the ears forward.

In addition to this, the mathematician, the astronomer, and the chemist require a thorough development of the upper regions of the forehead, so as to give a perfect power of analysis.

And we might mention here, that since all the sciences are beginning to penetrate the deeper regions of thought, study and phenomena, the development of "Interior Understanding" will not be time wasted.

The above, though a very brief analysis of a very large subject, will be sufficient to direct almost any instructor in the development for greater efficiency and success; though when added information may be desired, the same can be secured through this department.

The mention of sympathy as an indispensable quality, will cause many to state that they can not sympathize with others because it makes them weak and weary. But we must remember that it is a lack of individuality that causes a misdirected sympathy to be weakening. Make your sympathy true; leave out sentimentalism; develop individuality and your sympathy will give you strength always.

There are few minds that turn all thought, all attention and all power into the work in which they are engaged; and there are fewer still who apply scientifically, constructively and thoroughly what powers they do give to their work. But both of these are necessary if the best possible results are to be secured.

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Through right mental states, the metaphysical soil is placed in proper condition, and kept in that condition; and what seeds we may sow, will grow without fail, producing according to the power of the seed and the richness of the soil.

\* \* \* \*

Believe that you are fifty years old, and the creative forces of your being will reproduce your body to look as you think a body fifty years old ought to appear.

\* \* \* \*

Believe that you are in the hands of fate, and the creative forces of your being will build for you a personality so constituted that it can be influenced and controlled by anything.

You Can Secure Eternal Progress One Whole Year for 60 Cents. See Special Announcement on Pages 2, 3, 4 and 6.



## Book Reviews

FREEDOM TALKS, By Julia Seton Sears, M. D., 114 Pages, \$1.00. The Sears Investment Co., Huntington Chambers, Boston, Mass.

A strong, clear exposition of a number of important subjects, such as, "The Resurrection of the Body," "The Power of the Spoken Word," "The True Idea of Life," "The Power of the True 'I Am,'" "Life's Master Position," "Planes of Expression," "The Consciousness of Infinite Union," and several others of equal interest.

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MOUNTAINS REMOVED. A system of practical instruction on Self-Culture and Self Mastery by Wm. P. Townsend, Paper, 62 pages, price 35 cents. For sale by the author at Sarversville, Butler Co., Pa.

We should have to search far and wide to find so much sound, practical instruction in the same given space as we find in this excellent booklet.

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"LIVING COUNTERPART," A Study of Vibrations. By Minnie S. Davis. Cloth, 75 cents. Progressive Literature Co., Box 228 M. S., New York City.

To understand the law of vibrations is to remove the veil of mystery and look upon life as it really is. Life is simple when viewed in its original state, and the understanding of vibrations, brings mind face to face with this original state.

To study vibrations is not only to gain an enormous amount of knowledge, but also to enter the most fascinating study in existence.

There ought to be more books on vibrations; there ought to be hundreds of them; and there will be very soon. The time is near at hand when people will rather study vibrations than read fiction. The former is far more entertaining, and besides is extremely instructive.

But we need not wait for new works on this subject; we already have good ones; and we should make the best possible use of them. "Living Counterparts" is one of these "good works;" splendidly written; and contains a mine of most valuable information.

"THE DIVINITY OF DESIRE." By Eugene Del Mar. Cloth, \$1.00. Progressive Literature Co., Box 228 M. S., New York City.

The esoteric teachers of every age have admonished men to "kill out desire," believing that the life of peace could not be attained in any other way.

But these good people failed to discover the fact that desire cannot be destroyed. If you suppress it in one place, it will but express itself in another. And in this other expression its form may be so deceptive that it will not be recognized as a desire; but will be dealt with as something else.

The mistakes that man have made in dealing with desire in the belief that it was something else, are so numerous, that no mind can afford to permit self-deception in this matter any more.

Desire is not to be suppressed, but to be used. If we cannot use it properly now through the channel where it appears, we should guide it into a channel where it can be used properly now.

Many mistakes will be avoided in this way, and much good gained. But to properly guide desire we must both understand it and harmoniously relate ourselves to its power.

The average person, however, is subconsciously antagonistic to his desires, and can therefore neither understand them, nor enter into perfect harmony with them.

For this reason, literature that deals with desire from the new and true view point, will be appreciated most highly.



"The Divinity of Desire" takes this new and true view-point, and is one of the clearest and most logical presentations of the subject we have ever seen.

It will prove a god-send to thousands; and should be read carefully by all students of the new psychology.

"LAW ABSOLUTE," As Applied to Man's Physical Condition. By Margaretta Gray Bothwell. Price, 25 cents.

"THE NEW THOUGHT." By H. N. Dresser. Price 10 cents. Two excellent pamphlets, for sale by the Progressive Literature Co., Box 228 M. S., New York City.

"OUT FROM THE HEART." By James Allen. Cloth, 50 cents. The Science Press, The Republic, Chicago, Ill.

This book is a sequel to "As A Man Thinketh," and those who have the one will also want the other.

We are more than pleased with the Science Quarterly, published for \$1.00 a year, by The Divine Science Publishing Board, 730 Seventeenth Ave., Denver, Colo. We would advise everybody to send for a sample copy. Many will find it to be the very thing they have long wanted.

There are a great many people who believe that the heavenly bodies exercise a certain amount of influence upon the planet Earth and its inhabitants; and even the most materialistic of scientists admit that there is some truth in that belief. How much truth, and what that truth is, is the question; but like all other problems, it is approaching solution in this great age.

One of the most practical and most interesting works we have seen on the subject is "The Planetary Daily Guide." Price, 50 cents. For sale by Hulery Fletcher, 226 Clay Street, Portland, Ore.

Refuse absolutely to say "tired" at any time, or under any circumstances. When you feel tired, say nothing about it; do

not even think of it. Breathe more; get your mind in harmony; and remember that they that wait upon the Lord shall renew their strength.

Do not forget that poise is peace and power combined.

\* \* \* \*

When we are in doubt as to what to do, or what plans to employ, we should enter the upper story of mind. Transcending confused thought, we enter states of serene lucidity; we can think clearly, reason correctly, and discern perfectly what course to pursue.

\* \* \* \*

Small is the man who can boast of no better success than that which was gained through taking advantage of others.

\* \* \* \*

The man who depends wholly upon his personal self will never accomplish much in life. If he succeeds in a worldly sense, it will be through questionable methods.

\* \* \* \*

The great mind is always in touch with the universal, no matter what he may call it, and whether he be fully conscious of it or not.

\* \* \* \*

It matters not how high our ideals may be; we can work up to them steadily by consciously uniting with the Supreme.

\* \* \* \*

To be free is to have power to live above adversity while in the midst of adversity.

\* \* \* \*

True wisdom is the ability to see the eternal as it is; to know that to which nothing can be added, and nothing taken away.

\* \* \* \*

Right thinking is to think in such a that every thought is the exact image and likeness of some Infinite thought.



A man who continually thinks about the wrongs of others, is in danger of committing these same wrongs himself. What we continually think about, that we create in our own minds.

\* \* \* \*

The most useful man is the most successful man. True success is not measured by money, but by worth, growth and usefulness.

\* \* \* \*

To demonstrate the Truth does not mean to dominate over things but to transform yourself, and so live that things can no longer dominate over you.

\* \* \* \*

When things are not to your liking, like them as they are. What we love, becomes as we wish them to be.

\* \* \* \*

"Spare the rod and spoil the child" is a statement that few people understand. This "rod" is not a whip, but the *straight* guidance to the better way.

\* \* \* \*

While worry, anger, fear, depression, and other wrong states are permitted to exist in mind, all processes of thinking, even the most exact, will be crippled and fall short; frequently failing altogether.

*Will you kindly give me some advice about memory culture?—M. W.*

An article on "How to Remember" appeared in the December (1906) issue of *Eternal Progress*, which please read. If you do not possess that copy, send us your order and we shall try to supply it. We have no copies of that issue now, but expect to secure some in the near future.

If you will apply concentration for brain and mind development, as outlined in the January and February issues, and concentrate upon the central region of the forehead, you will soon discover a remarkable improvement in your memory.

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