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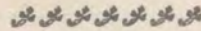
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Vol. VII.

MAY, 1907.

No. 3

How We Know That Truth is Truth

The discovery of the subconscious mind and its extraordinary powers over the outer mind and body is turning new light on many subjects; and we can safely predict that the understanding of the subconscious will in the near future practically revolutionize all modes of thought and all methods of mental, moral and spiritual training.

The fact that you can impress anything upon the subconscious and that all such impressions will react as corresponding expressions, is creating the most profound attention among all thinkers, not only because it opens to the mind an immense field of most fascinating study, but also because it explains hundreds of phenomena that have hitherto baffled all attempts at solution.

Among the many mysteries which are explained by subconscious study few are of greater interest than that of the origin of ideas, or what might rather be termed, beliefs and convictions. Many a person asks himself daily why he believes what he does, and why he is convinced that certain things are true when he has no evidence.

If our convictions always proved themselves to be true, this matter might not attract much attention; but the fact that most convictions sooner or later prove themselves to be mere illusions, makes the subject one of more than passing importance.

What we believe today we usually discard tomorrow; nevertheless, while the belief of today remains, we are so thoroughly convinced that it is true that practically nothing can change our

minds. In fact, our present beliefs have frequently such a powerful hold upon our minds that we have absolutely no desire to think differently from what we do; what is more, these very beliefs refuse to be examined.

This is certainly mental bondage with a vengeance, when a mind dares not examine the credentials of its own beliefs, and is so completely under the control of its own convictions that it is wholly unable to question their genuineness and authority.

But what places the mind in such a condition; and what is the path to emancipation.

These are great questions when we realize the fact that there are millions of minds which are more or less in such a condition.

The subconscious mind explains the mystery.

Our convictions—that is, those things which we feel to be true—are in every instance mental expressions from the subconscious. When these expressions are very strong they invariably color all the views, desires, motives, feelings or intentions of the outer mind. Sometimes these convictions, or subconscious expressions, are so strong that a liberal university education will have to obey and color all its ideas accordingly.

We frequently ask, "How can that well educated man believe as he does?" The fact is he is compelled by his own subconscious convictions to believe as he does. Those convictions are so strong that they bend, twist and color his education so that even the education itself

is made a servant of mere belief, and is also compelled to use its power to prove the genuineness of the belief.

In the face of these facts how are we to know that truth is truth? How are we to distinguish between a real principle and a premise which is but the reaction of a notion that was forcibly impressed upon our minds? How are we to determine when a law is a law, and when it is simply the tendency of a strong expression from the subconscious? This is important, because truth is the cause of all that is good, while untruth is the cause of all that is not good.

To distinguish truth from error we have usually depended upon logic; but a study of the subconscious proves conclusively that logic is not always safe. An expression from the subconscious, if strong, can make the most perfect logical process prove the false to be true; or rather, to seem true. We have any amount of this going on all about us.

In addition to the twisting process which is constantly applied to logic by prejudice, strong personal feelings and counteracting subconscious convictions, there is another process originating wholly in the subconscious which makes logic still more incompetent to prove that truth is truth.

The logical process is based upon premises; and the conclusion is true only when the premises are true. If one, or both of the premises are false, the conclusion will be false, even though the reasoning employed be absolutely sound in every respect. The process of logical reasoning is similar to the working of a mathematical problem. If one of the original figures be wrong, the final answer will be wrong, regardless of the fact that the figuring be entirely correct all the way through.

In logic it is therefore necessary to have correct premises at the beginning; but how are we to know that they are correct?

A strong, pre-conceived subconscious conviction may color any premise which we may formulate, and make it appear true when it is false, and *visa versa*. What is more, a strong, subconscious

conviction may influence the mind to form all its premises so as to harmonize with that conviction, thus forcing the logical process to prove that the subconscious conviction is true, even though it may be the most impossible illusion.

A great deal of this is done; in fact, there are few minds that are free from it.

Again, a great many impressions concerning the nature of life in general and this or that in particular may establish themselves so firmly in the subconscious that they are accepted as final conclusions, and may be employed as fundamentals in the formulating of principles, laws, premises and what not. Upon these fundamentals we may construct an immense system of thought, plausible, reasonable, logical; and may gain thousands of followers, even though there may not be a single truth at the bottom.

In connection we must remember that any idea which seems plausible may impress itself upon the subconscious as a fact; and since we naturally accept what comes from the subconscious, we will believe this plausible idea to be a fact, even though it may be nothing but a mere illusion.

What comes from the subconscious, we feel to be true; and what we feel to be true we accept as final, asking no questions.

But we must not blame the subconscious; the subconscious only responds to impressions from without. The conscious mind acts; the subconscious reacts; and the two are always similar.

When we accept an idea from another mind, or from our own study, simply because it seems plausible, we permit that idea to impress itself upon the subconscious. Later on, that same idea will come back as a strong conviction from within, and we shall not only be forced to accept it as true, but it will color all our thinking. It may even become so strong that we do not care to be free from its absolute control.

The absolute slave does not wish to be free, because he does not have sufficient freedom of thought to distinguish between bondage and emancipation. He would rather endure the present state than risk the uncertainty of that of which

he has not the slightest conception. There are a large number of minds in this very condition; they are afraid to change their minds; or possibly they have no desire to change. They may be miserable where they are, but they are wholly unable to express a desire for change.

They believe what they believe because that belief has become a habit; and their minds are completely under the control of these habits. Their habits of belief may have been formed in childhood under the strict discipline of "authority for truth;" or they may have changed later, and accepted a new belief, permitting this new belief to sink so deeply into the subconscious that it colors all thought and prevents mind from thinking anything which does not conform to this belief.

But is the belief true? Is it even partly true?

We realize that any system, no matter how untrue, may gain supremacy in mind and compel mind to accept it as true; therefore, the mere fact that our belief seems to be true, proves nothing. Nor does the fact that we are satisfied with our present belief prove anything in its favor. Many a serf is thoroughly satisfied to be next to nothing; and many a mind knows so little that it looks upon its ignorance as a high virtue. We all have distant relatives who have these very ideas. They, however, are not to blame; in fact, no one is directly to blame; nevertheless, the fact that all these things exist in our very midst but adds importance to the subject before us. How are we to know that truth is truth?

There is only one way that has been discovered as yet through which we may know that truth is truth; that is what is called the "scientific method." This method has been applied by students of the physical universe for a century or more, and they have thereby made modern science a marvel. But the same method can be applied in any department of thought or research, and must, if we are to distinguish the truth from what is not truth.

The scientific method is based upon the principle of permitting truth to

demonstrate itself; or, in other words, acting upon the statement, "By their fruits ye shall know them."

When we proceed according to this principle, we find that truth always demonstrates itself when permitted to do so; and that any belief which does not prove itself to be the truth, proves itself thereby to be the untruth.

In this age one of the reigning desires is to find the truth; consequently, the more wide-awake may be seen in large numbers going here and there and everywhere in search of the precious jewel. But do we all know what this jewel looks like? Are we sure that we have not passed it by thousands of times, thinking it was something else?

It has been said that "all is not gold that glitters;" but we can with equal propriety declare that all is not truth that dazzles the mind with the colorings of plausibility, though the average modern truth-seeker is entirely too proud to accept the plausible as truth without further evidence.

The ideas thus accepted become invariably subconscious conviction of more or less power, and we have a repetition of the old process until the new belief becomes a habit and controls the mind, as it was controlled by the habits of belief which went before.

Knowing that subconscious convictions can so dominate over judgment and reasons that the true may appear to be false, and the false may appear to be true, it is wholly unsafe to accept anything as true until we have seen the fruits. We should therefore permit every idea to demonstrate its genuineness before it is made a part of mind.

No idea should be permitted to impress itself upon the subconscious until it has proved itself to be true, because the subconscious is like a fertile field; anything will grow there if you simply drop the seed.

As a man thinketh in his heart, so is he; and the "heart" is the subconscious mind. The thoughts, ideas, desires and convictions which enter the subconscious will wholly determine what we are to do, think or become. Whatever enters the subconscious will express itself in the personality; and whatever we

accept with implicit faith will enter the subconscious.

Since every seed that is sown in the subconscious will positively bear fruit after its kind; and since everything that we accept as true will enter the subconscious, we cannot be too cautious with respect to what we think as the truth, and should consequently require all ideas to prove themselves before we receive them.

But what are we to do with those beliefs that the race has for ages looked upon as sacred? Must these also be brought before the bar and critically examined?

All truth is sacred, and nothing is sacred unless it is the truth. The fact that we think a certain belief to be sacred does not make it so. We can get into the habit of thinking the most common illusion to be a sacred truth, and finally be completely controlled by that belief.

If a belief is true, it will produce the fruits of the truth; and if so, it is sacred. But if it produces no fruits it must be examined. It may simply be a habit of thought that poses as sacred truth, and we want to know. Truth is for us; and if there is any idea in our minds that has all these years made fools of us, we want to get rid of it at once, no matter how sacred it may have appeared in the eyes of ignorance.

The fact that we have to discard a few of the old beliefs need not disturb

us in the least; we shall not be left empty-handed.

Truth is everywhere. There are millions of truths all about us, above us, beneath us; and we have the power to know them all. Therefore, we are perfectly safe in changing our minds in a few respects when we find such changes conducive to a larger understanding of truth.

To eliminate the useless will but give place for that which can add to the welfare and beauty of life.

Concerning the demonstration of truth, we must remember that we are living in the eternal now, and consequently can take active interest only in those ideas which deal with the present. We can not demonstrate anything concerning the future; therefore, it is a misuse of mind to try. It is also wrong, for the same reason, to fill our minds with beliefs which deal solely with future states of existence.

To understand the life we are living now—that is the problem; and to live this present life in the truest and most beautiful sense—that is the purpose. To fulfill that purpose we must know the truth about present existence and must live the present life wholly according to truth.

Those who are concerned about the future should remember that to make the present good is to make the future better.

The man who sees good only in his own beliefs, does not see the good at all. He only sees his own opinion about the good.

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The darkest troubles will vanish under the alchemic sunbeams of joy.

* * * *

Change or improve your environment as rapidly as you can, but while it remains, do not antagonize anything that may be in it.

* * * *

Happiness adds life, power and worth to all your talents and accomplishments.

Never say that you do not feel at home in certain places. Simply *feel* at home, wherever you may be, and annihilate all feelings to the contrary. You are master over your feelings; therefore, you need not feel otherwise but well and happy at any place, or under any circumstance.

* * * *

Never say that you are repulsed by certain people. Should you feel that way, you may know that you are "down." Go up and be in harmony with God's image.

Paths to Happiness

It is everybody's privilege to be happy; and everybody would be happy at all times and under all circumstances if they knew the secret.

The secret why happiness is not as abundant as it should be is because it is being sought for itself. Happiness is an effect; it comes from something; therefore, if we would obtain happiness we must not seek happiness, but something which produces happiness.

He who seeks happiness, who desires happiness, or who works for happiness, will live a life that knows no real joy. Happiness is not the result of any one single line of thought or conduct, but rather the result of many ideal states of being, grouped together into one harmonious whole. In brief, happiness is the result of being.

Happiness does not come from having much, but from being much; therefore, whatever will bring into life more of man's real being will add to his real joy.

To bring this about innumerable methods may be given, but as we have time only for a few, we must select those that are both fundamental and practical; those that go to the foundation of life and are at the same time within reach of the average, practical mind.

We present the following methods, knowing from experience that they will comply with the two requirements mentioned, and also that the combined application of these methods constitutes the secret of real joy.

1. *Live the Simple Life.* Much has been said and written of recent years about the simple life; and the majority of the ideas presented have unquestionably been sound; but whether the advocates of simple living have all been aware of the central idea, is a question of which we are not quite as certain.

That the complex life is a burden as well as an obstacle to the higher attainments of man, we all realize; but the majority do not seem to understand where to begin, or how to begin in removing the complexity of life without destroying the beauty of life. A great

deal of the life that is called simple is positively ugly, and can not be enjoyed by those who are in love with the beautiful.

The central idea in the true simple life is to eliminate non-essentials. The question should be, "Which of the things that are about me do I need to promote the growth and the welfare of my life?"

It will not require a great deal of thought to determine what is needed and what is not; and when the decision is made, the non-essentials should be removed as quickly as possible. True, we must avoid extremes, and whatever we do we must not decrease the beauty nor the harmony of life.

There are a great many things about us that we simply *think* we need, though they never did anything but retard our progress. It is therefore necessary to remove non-essentials from the mind before we attempt to simplify our immediate surroundings.

The simple life means a beautiful life with no burdens; and it is only the unnecessary that is burdensome.

2. *Live the Serene Life.* Be quiet, calm, peaceful and undisturbed in all things and at all times. Confusion and hurry waste energy, which in turn produces depression and gloom. Our saddest moments are simply the reactions of turbulent thinking and living.

It is not quantity, but quality that we seek. Our object should not be to do many things, but to do good things. If we can do many things that are good, very well; but we must have quality first in mind; the quantity will increase as we grow in capacity.

The sweetest joy that mind can feel generally comes from the deep peace of the soul, when all is quiet and serene. Therefore, to cultivate the habit of living always in this beautiful calm will surely add happiness to happiness for every day that passes by.

3. *Be in Love with the World.* He who loves much will be loved much in return; and what is there in the world

which can give joy more supreme than that which comes from love?

The selfish love, the love that is only personal and *must* be gratified to be enjoyed, gives but a passing pleasure which ends in prolonged misery. When we love with such a love we are always unhappy when not loved in return; and such love seldom brings love in return.

When we love everybody with the pure love of the soul, the love that does not ask to be loved in return, we *will* be loved in return, not by a few here and there, but by great numbers. To feel that you are loved unselfishly, that you are loved not because anything is expected in return, but because the love is there and must love—to feel this is a source of joy which can not be measured. This joy everybody can receive in abundance now.

4. *Be Useful.* "Give to the world the best that you have, and the best will come to you." Hold nothing back. If you possess something which you can share with the world, let them have it today. Do all that you can for everybody. Never say, "I will do only so much work because I receive only so much pay." Such an attitude has kept many a person in poverty all his life.

Give richly of the best you have, and good things, blessings without number will constantly flow into your life.

The deep soul satisfaction which comes to the mind that has rendered valuable service to man is entirely too good to ignore. It is one of the deepest joys that man can know. The people who are the most valuable wherever they go are always the happiest.

5. *Think and Speak the Beautiful Only.* Every word or thought expressed comes back to you. Never say anything to make others discouraged or unhappy; it will come back to yourself. You can say something good about everybody. Say it. It will give joy to everybody concerned. Think only of the beautiful side of everybody. Everybody has a beautiful side. Find it, and think of that only.

Speak kindly and pleasantly to everybody. Think kindly and pleasantly of everybody and your days of gloom will be gone.

6. *Forgive and Forget Everything that seems Wrong.* We have spent many a weary day simply because we persisted in remembering something unpleasant. If the world speaks unkindly of you, let them talk; nothing can harm you but you own wrong thinking and living.

If people do not treat you right, remember they would act differently if they knew differently; so let the matter go at that. Forgive them for everything, and forget everything. You have no time to brood over ills and troubles that are no more, except in your own memory. Your memory was created for a better purpose. When anybody has wronged you and you succeeded in forgiving them completely and find yourself thinking more of them than you ever did before—then comes to the heart a joy far too sweet and beautiful for pen to ever describe. It seems to be a blessing direct from heaven, and it does not go away.

When we find that such is the reward of forgiveness, it will no longer be hard to forgive; indeed, it will become a coveted pleasure.

7. *Be Perfectly Contented with the Present.* People sometimes speak of divine discontent, but discontent is never divine, any more than indignation is ever righteous.

If your present lot is not what you wish it to be, discontent will not make it better. Be perfectly contented with the present, and create more lofty mansions for the future. You will not only improve your condition every year, but you will also be supremely happy.

Find the good that you already possess; then enjoy it. Better things are even now on the way. Through the harmony of contentment you will be prepared to receive them; and you will also know them when you see them. Too many people are so disturbed by the discord of discontent that they are incompetent to recognize blessings when they appear.

Find fault with nothing. If it is not quite right, make it better and be happy while you are making the transformation.

8. *Seek the Ideal.* Look for the ideal everywhere. Live in ideal environments

when possible, and associate as much as possible with ideal people. When You are trying to live an ideal life, the joy that comes from being with your own is joy supreme, indeed.

We have no time to waste with the common and the ordinary. We want the best; we deserve the best; and we may secure the best by seeking the best, and that only.

9. *Develop the Whole Man.* To promote an orderly growth through one's entire being is highly important; and to establish harmony of action among all the various members of mind and body is indispensable to happiness.

Much of the discord that comes into life is the direct effect of onesideness in development, and can be permanently removed only by the orderly development of the whole man—body, mind and soul. The most perfect joy comes always to the person who is the most perfectly balanced.

10. *Open the Mind to Beautiful Thoughts Only.* The world is full of thoughts, all kinds of thoughts; but only those that are invited will come to you. There is nothing that affects life more than the thoughts we think; and what thoughts we are to think will depend almost wholly upon our mental attitude towards the things about us.

When we resolve to receive only beautiful thoughts from everything we come in contact with, the change in life will be remarkable. All things will actually become new; and the joys of existence will multiply many times.

11. *Be In Touch with the Harmony of Life.* The universe is full of music, and happy is the soul that hears the symphonies of heaven; he can find no greater joy.

Every soul that has been in tune with higher things is familiar with the deep pleasures that come to mind when the sensations of harmony sweetly thrill every fibre of being. It greatly adds to the joy of such souls to know that a larger number is finding the way to this heaven of joy supreme.

When you learn how to place yourself in harmony with the music of life, you may for hours remain within the gates of everlasting joy, and enter into the very life of that something which eye hath not seen nor ear heard. It is then that you understand why the kingdom of heaven is within; and why the souls that have found the inner life are radiant with joy. Here is happiness without measure; happiness that you may enjoy anywhere, and at any time.

12. *Consecrate Every Moment to the Higher Life.* The mind that is ever ascending can never be sad. The happiest moments that can come to you are those that come when you see yourself rising in the scale of eternal existence. It is entering the cosmic—the crystal sea of spirit—that wonderful, beautiful, indescribable state that all high souls have tried to reveal to an anxious world. It is the secret place of the Most High, the Life Divine, in which we live, move and have our being.

Right and Wrong

Everything that promotes the welfare, the advancement and the growth of the individual is right. Everything that interferes with the welfare, the advancement and the growth of the individual is wrong.

This is the natural standard by which we judge what is right and what is wrong. It is therefore the true standard,

being based upon the principle of life itself.

All life is progressive. To live is to move forward; because the real, living principle has but one ruling tendency—the tendency to press on.

All the laws of life are constructive; they are all created for the purpose of construction; therefore, to be in har-

mony with the laws of life, man must live, think and act constructively.

When man does something that is not constructive, he violates the laws of life; this is wrong simply because the inherent purpose of life is interfered with.

Those laws of life which seem to destroy, are simply promoting the process of reconstruction; and since all re-construction is construction, and since all construction is re-construction, we conclude that all the laws of life are purely constructive.

All systems of ethics define wrong as a violation of laws; but as they do not define the inherent purpose of laws, their philosophies of conduct are always complex and frequently misleading.

When we understand that the inherent purpose of every law is to build, to promote advancement and progress, we realize that the violation of a law consists simply in refusing to move forward.

Consequently, every act, physical or mental that in any way retards or prevents the steady growth of the individual is a wrong act; and conversely, no act is wrong unless it retards or prevents the growth of the individual.

Therefore, if we wish to avoid all wrong and be absolutely right in every respect, we must determine which acts of mind and body are naturally constructive and which are not. This can be determined by a very simple method.

All actions are the results of mental tendencies; and all tendencies spring from mental attitudes.

A mental tendency is mind in definite, concentrated motion; mind moving in a certain direction with a special object in view. This object in view, however, may be unconscious just as frequently as it is conscious. There are a number of mental tendencies that are eternally working away without our scarcely being aware of their existence. In such cases the objects in view have become subconscious, though they were in the beginning wholly objective, or conscious.

A mental attitude is the mind's mode of facing that towards which it may later move.

The way you face life determines your attitude towards life; and the way you

look upon things determines your attitude towards things.

A mental attitude is the placing in position ready to move; and the way the mind is placed determines where it is going to move.

When a mental attitude begins to move, it becomes a tendency; and when the tendency reaches its climax it becomes an act. Therefore, to know precisely the nature and inevitable result of the act, we must know the exact position of the mental attitude from which it came.

There are a great many mental attitudes, almost as many as there are views of life; but they divide themselves into two distinct divisions; the first division being wholly right; the second division being wholly wrong.

The reason why the attitudes of the second division are wholly wrong is because the acts that proceed from these attitudes retard advancement and growth, and interfere with the welfare of man.

The first division of mental attitudes produces what may be called ascending tendencies; while the second division produces descending tendencies. Ascending tendencies culminate in acts that are constructive; descending tendencies culminate in acts that scatter forces, waste energies, pervert mental states, retard progress, and produce discord, confusion and disorder in general.

Ascending tendencies promote construction because they follow the laws of life; descending tendencies interfere with construction because they resist the laws of life. The reason why is simple.

The first division of mental attitudes produces ascending tendencies because these attitudes mentally force the higher and the larger. In other words, mind looks up at the greater possibilities that are before us.

The second division of mental attitudes produces descending tendencies because these attitudes mentally face the lower and the smaller. In these attitudes mind looks down and takes cognizance principally of the ordinary, the inferior, and the mere surface of things.

Growth is an upward process; a process of expansion and enlargement;

therefore, no tendency of mind can promote growth unless it is ascending and moves up into the larger and the greater.

From this brief analysis we conclude that the secret of being right is to mentally face the higher, the larger, the superior, the limitless, the absolute.

When all the attitudes of mind are attitudes of the "upward look," all the tendencies of mind will be ascending tendencies. The entire process of thinking will move constantly towards superiority, and every act will consequently be in harmony with absolute law.

This is simple to understand, because growth, advancement, ascension is the inherent purpose of all law; every act that is an act of advancement or the result of advancement must be in harmony with all law.

To violate law, to go against law or to retard the purpose of law is wrong; but to work with law and to promote the purpose of law is right. Since all laws are constructive, that is, tending towards the larger and the superior, to be in harmony with law every thought, every word and every act must tend towards the larger and the superior.

Thoughts, words and acts are the result of tendencies, and tendencies come from mental attitudes; therefore, our efforts should not be to determine what thoughts, words and acts are constructive, but what mental attitudes produce thoughts, words and acts that are constructive.

Here a multitude have made mistakes; they have tried to think right thoughts, but have not tried to create those mental attitudes which produce right thoughts. They have tried to express absolute truth in all their words and have expressed the letter, but the spirit of truth has not been expressed.

We can not express the spirit of truth unless the mind *feels* the truth; and it is only the mind that is ever ascending into truth that *feels* truth.

This demands the ascending tendency; which in turn is the result of the "upward look" of mind. Consequently, the secret of giving expression to truth is to turn all the attitudes of mind towards the higher, the larger and the superior.

When we judge conduct we should always ask what the intention was that prompted the act; because if the intention was good, the tendency back of the intention was an ascending tendency. Something good will come from the act, even though on the surface it appeared to be a mistake.

There are many intentions, however, that are thought to be good when they are not; and whether they are or no, we can determine by looking for the object the intention has in view. If the object is greater welfare, not only to self but to everybody concerned, the intention is good, and good will come from it.

To formulate a system of conduct that will be right, the principle upon which to work is that of perpetual advancement along all lines. The central purpose should be to change the mind completely, if necessary, so that everything that pertains to the mind faces the greater possibilities of life.

All the eyes of the mind should be turned upon the most perfect mental image of complete character that we can possibly conceive of; and every act should be expressed with the intention of building towards that ideal image.

When all the attitudes of mind are facing the greater possibilities of life, everything that we do will carry us forward towards those greater things we have in view. In brief, all things will work together in prompting our purpose to reach those greater things, and we will reach some of them every day.

When the attitudes of mind are turned towards the ideal, the perfect and the larger life, all things in life will turn the same way, because the mental attitudes determine how all other things are to be. When everything in life is ascending towards the higher and greater, everything will be right, because to be right is to follow the laws of life; to act as the laws act; to promote the purpose that is inherent in every law, and that purpose is growth, advancement, ascension.

In this study the great principle to be borne in mind is this: so long as we are advancing along all lines, we are obeying all the laws of life; we are not violating

any laws and are therefore not doing anything wrong.

Another principle equally important is that so long as all the attitudes of mind are facing the greater possibilities of life, advancement along all lines will be promoted.

The mind moves towards that upon which its attention is directed; therefore, when the attention of every part of mind is directed upon the greater possibilities of life, every part of mind will move towards the greater possibilities of life; and that constitutes advancement along all lines.

Here we have the great secret of all development—physical, mental, moral and spiritual. When all the teachers of the world, whether they appear in the pulpit, the school-room, or other halls of learning, will recognize these principles and apply them, we shall soon witness the appearance of a superior race.

When we understand these principles we see the folly of hair-splitting disputes concerning what is right and what is wrong; and also the uselessness of trying to compel people to conform to certain standards. Experience proves conclusively that those who are trying to live up to certain fixed standards of right and wrong are violating just as many laws as those who have no standards, but are simply doing the best they know how.

The cause is easily found. A certain standard is fixed; therefore, to pattern your life after a fixed standard is to come to a stand-still; and that in itself is a violation of all the laws of life. Even though the standard itself may be high, if your conception of that standard is fixed, you will remain stationary by trying to live up to it.

We cannot obey the laws of life without moving forward, because, as previously stated, the very principle of life itself is a perpetual forward movement; and so long as we move forward, we obey the laws of life without trying. Therefore, instead of giving so much time to trying to conform to all sorts of laws, we should give our time to the principle of all law, which is growth, progress, ascension.

To consciously obey every law in our sphere of existence is impossible; to

simply enumerate them one after the other, would require an age. Consequently, to obey all laws it is necessary to conform to the principle of all laws, which is advancement along all lines.

When we apply the principle of advancement to everything we do, we will be in harmony with all laws without ever thinking about laws. It is this state which is described as being above the law.

This fact gives us a new thought with respect to the problem of wrong in the world. Hitherto we have tried to prevent people from doing wrong by literally permeating society with rules and regulations; but experience proves that this method does not reach the ills we seek to cure. A study of the principles under consideration proves why.

There is only one way to prevent wrong in the world and that is to make it natural, or second nature, to do right.

So long as the tendencies of mind are descending tendencies, wrong will be the result, and no number of regulations can prevent it. Make these tendencies ascending, and the regulations will not be needed, because the inclination will be to do right, and the right only.

We do not mean that man-made laws should be done away with. Let society pass as many laws as it likes; but there are two facts here that must not be overlooked. One is that the righteous man does not need the laws of man; the other is that the laws of man can not reform the unrighteous. All that the laws of man can do is to force the unrighteous from occasionally inflicting wrong upon society; but the wrong will still remain in the heart.

Our object, however, is not simply to prevent wrong from having its periodical upheavals; our object is to remove wrong altogether. To do this something else is needed besides the rules and regulations of society.

The fact is this: as soon as a mind begins real growth and progress, all tendencies and desires to do wrong disappear. It is perfectly natural that this should take place, because since growth is the inherent purpose of every law, you will, by promoting growth, enter into perfect harmony with every law; and

since there is absolutely no desire to violate law while you are in perfect harmony with law, all desire to do wrong will completely disappear.

The mind that advances along all lines conforms with all laws, and desires to conform with all laws because he has found that every law in life is a path to greater things. No man-made law is

therefore necessary to prevent him from doing wrong. So long as he advances along all lines, he can not possibly have any desire to do wrong. Therefore, if we would help mankind to do the right, and only the right, the secret is to teach every individual how to promote the perpetual growth of his entire being—body, mind and soul.

Depending Upon Yourself

Our object is to bring out the best that there is in us, and also to so relate ourselves to others that we may be instrumental in calling forth the best that is in them.

In order to do this we must observe closely the great principle that no one can be his best unless he learns to depend upon himself.

A person becomes strong by using his own powers; and he develops through the expression of his own inherent capabilities.

No one can learn to walk, physically or metaphysically unless he is taught to stand upon his own feet; and no one can learn to think, constructively or progressively until his mind acts independently of all other minds.

These are great principles; but they have been almost wholly neglected, both in self-development and in the training of others.

In our efforts to improve ourselves we usually depend upon some person who is supposed to understand the process better than we do, and thereby make ourselves dependent upon his mentality. In our efforts to instruct others we too often take such a deep, sympathetic interest in their welfare that we make them dependent upon us. This is especially true of young minds that are very susceptible to the influence of sympathy. Such minds are not permitted to act independently, but are constantly being interfered with through the overwrought anxiety that we constantly hold over them.

Teach a child principles, laws and methods; then leave him alone. Let him understand that you expect him to work out the matter himself, and he will, if he has any ability; and he usually has more ability than he is given credit for.

To be indifferent to children without being indifferent, is a great art, and on account of its extreme value to the race, should be acquired thoroughly by everybody.

The average child is made to feel that he can do practically nothing, and is thus made mentally dependent from the very start. This means daily interference with the progress of the new mind.

Though the child is dependent to a degree in the beginning, nothing should ever be said or done to impress the idea of dependence upon the child's mind. The dependence of the child is temporary, and should be viewed as a passing something that should receive no serious thought.

To leave children alone when we love them may appear to be a difficult matter, but when we realize that that child has the same right to live his own individual life that we have to live ours, we shall think differently about the matter, and shall find that love and true freedom are, after all, one.

The true use of sympathy is extremely important in this connection, because it is through sympathy that we can understand a child sufficiently to direct that child; and it is through sympathy that we can make a child wholly dependent.

When we are in sympathy with another mind we can intuitively feel the

present needs of that mind, and can consequently be of true service; but if our sympathy goes further than that, unfavorable results will follow.

To place our mental arms, so to speak, about those whom we would shield and protect, is wrong if continued for any length of time; because ere long they will begin to depend entirely upon us when difficult places are met.

It is a well-known fact that children who receive the most care and attention are always the weakest in body and the most dependent in mind; and it is not difficult to understand the reason why.

We must not infer, however, that love, comfort, tenderness and attention should be measured out in such and such limited quantities. Let everybody have the best of everything at all times, but expect everybody to depend upon his own judgment in making the best use of that "best."

All good things should be given in abundance, whether they come from the physical, the intellectual or the spiritual realms; but they should be given not with the intention of easing life, but with a view of enlarging life.

The only ease is that which comes from greater capacity. We lighten the burdens of others when we help them to bring out their own superior strength. We should not try to shield people from difficulties, but we should try to make them so strong that difficulties become mere playthings in their hands.

We grow by attempting to do the larger and the greater, and not by frittering away time with a "soft snap." However, when attempting the more difficult we should proceed gradually, step by step, and never over-reach; because that brings unfavorable reactions without fail.

Parents often declare, "We do not want our children to go through what we have gone through;" and consequently proceed to make their lives of their children as free from care as possible; often shielding them from experiences that are indispensable to the fullest expression of real life. Later on, such children too often prove to be mere leaves in the whirl-wind, and are thrown here and there, giving constant anxiety to friends and relatives. Not that we

should place hardships in the pathway of the growing mind, for they have no place in life, whatever.

The idea is that instead of trying to shield children from the problems of life, we should teach them to become so strong that such problems can be mastered almost without effort.

Instead of eternally watching the young man, lest he go astray, make him so strong that no power on earth can lead him astray. Make him strong enough to stand by himself; and then hold neither fear nor anxiety over him any more.

At first sight it may seem noble of parents to prepare an easy life for their children; but is it not far more noble to teach children to become so strong and so competent that nothing in life is difficult?

Which would you rather be, a puppet with a "soft snap," or a mental giant with sufficient power to master anything, and transform anything into whatever you might wish it to be?

When we are training children, large or small, this is something we should consider well.

Everything that tends to make a person dependent, tends to decrease that person's ability, and consequently makes life more difficult for him to live.

On the other hand everything that tends to bring out the person's own individuality will increase that person's ability, capacity and power, and will not only make his life easier and more agreeable, but he will accomplish a great deal more in his own chosen vocation.

Make men and women strong, competent and highly individualized, and we need not be anxious about their future. Such people have the power to create their own future, and no obstacles can prevent them from becoming what they desire to be. To such people troubles are not troublesome, because they are overcome at once, and transformed into opportunities. What is more, when a mind gains sufficient power to master his own fate, there will be few disagreeable things in his life, because after all, the ills of life come only through mistakes.

When we gain sufficient capacity and power to live life as it should be lived,

mistakes will be reduced to a minimum, and troubles will practically be no more.

When we see a strong soul in the midst of a large experience, which, from our narrow view-point appears to be a serious trouble, we usually feel sorry; but such tears are in vain. He is thoroughly enjoying the experience, and will come out victorious with greater power than ever.

Wherever we may go in life, we see the great value of mental and moral strength, the readiness to depend upon oneself, and the ability to meet every occasion with an individuality that is invincible. Therefore, it should be the purpose of all training to make every individual both self-reliant and self-sufficient.

Whatever an individual is called upon to do, that he should be able to do himself, without depending upon anyone. He should not only be willing to depend upon himself, but he should have the capacity and the power to see the matter through alone.

All educational institutions should base their efforts upon this purpose; and when they do, a most remarkable service will be rendered the world.

Religious and moral instruction tends almost entirely to make the person dependent, and is consequently directly responsible for a large share of the wrong that is done in the world.

There is no glory nor mark of manhood in periodically "sinning and repenting," because the former is always the result of weakness, while the latter is nearly always the result of fear as to future consequences. But there is glory in becoming so strong that temptations are powerless in your presence, and when the mere thought of sin is so far beneath you that it never touches your spotless character; and we can reach this height even in this world.

The principal reason why so few have thus far reached this height is because we have not taught people to be morally and spiritually strong. We may have told them to be strong, but we have not taught them; and there is a difference.

No person can become strong until he is taught to depend upon himself, because

the power that is in him does not come forth until he begins to use that power through himself; but he will not call his power into expression so long as he is told that he is wholly dependent upon someone else.

The true religion declares, Do not depend upon Christ, but imitate Christ; be what he was.

It is not the purpose of the Christ to make helpless dependents out of humanity; such a thought is too small for even a mere ignorant to entertain for a moment. The purpose of the Christ is to make each individual soul so strong that it becomes invincible in the midst of all the world.

We have told people again and again to overcome sin; but a weak character can not overcome sin; it is a psychological impossibility, and everybody who knows anything knows this to be true. Therefore, if we wish to help people to overcome sin, we must help them to develop a strong character; but this they cannot do until they are taught to depend upon themselves.

We do not mean, however, that man is to ignore the Infinite; nor do we mean that man should ask the Infinite "to do it all," as millions have done to their sorrow.

The principle is, not to wholly depend upon the Supreme, but to work *with* the Supreme; and likewise, not to depend upon any one person, nor any group of persons, but to work *with* everybody.

In the realm of intellectual training the same great possibilities exist for the application of these principles; and everyone who understands should do his utmost to hasten the day when they will be universally employed.

In the beginning, however, the true use of sympathy is the first essential. We must sympathize sufficiently with people to know their needs; but we must not sympathize in such a way that we interfere with the free, independent action of other minds.

To be deeply interested in everybody without disturbing the independent thinking of anybody is the object; also, to so relate ourselves to others that we cause them to express the best from themselves.

No mind should be disturbed by foreign mental states; but if a mind is being too closely and too tenderly cared

for, such foreign mental states will be introduced, and originality—the source of greatness—will disappear.

The Real Meaning of Freedom

Freedom is a state of mind; it is not license to do as you please, nor deliverance from certain persons, environments or conditions.

Freedom is the consciousness that you have applied the truth and lived according to eternal law. When you know that you have done right you create a state of mind that to you fulfills all the essentials of freedom, and therefore is freedom.

You are free when you are able to do what your present life may require, and at the same time rejoice in the privilege of doing.

The free man feels equal to all occasions, and never dislikes what he is called upon to do.

The person who believes freedom to mean the liberty to do as one pleases, is in almost complete bondage, because when he is called upon to do what does not please, he either rebels or proceeds unwillingly.

Nothing displeases the free man. He is able to do everything with joy. That is one reason why he is free.

The person who does as he pleases is on the down grade; he is following the senses and the flesh, and these lead always to trouble and pain.

To be free one should follow the soul and the desires of the spiritual life. The soul never asks to be pleased, but is constantly in search of opportunities to please others. The soul is so constructed that it derives the greatest pleasure from service to the race.

The happiest and the freest man in the world is the one who never thinks of satisfying self, but lives, thinks and acts according to the law of truth, and for the benefit of every living creature.

When you live to please yourself, consciousness becomes absorbed in the personal ego, and is separated from every-

thing and everybody. The result is that your life is not only isolated from its divine source, but becomes smaller and smaller until it does not seem to be worth living.

When you follow the laws of life, regardless of present personal desires, you place yourself in harmony with the source of everything that is necessary to the person's welfare. By a seeming personal sacrifice at first, you enter into a larger life and come into possession of all that body, mind and soul may now require.

The world believes that the greatest joy comes from gratifying the desires of the person, and that freedom means to be so situated that one can always satisfy the wants of the person without being interfered with. But on this subject the world is not right.

To follow the desires of the person is to enter hopeless confusion and ceaseless trouble and pain. The reason is that the person was made to serve, not to rule.

When mind follows the soul and does what the soul may desire to have done, the larger, fuller life begins; this life continues to grow and develop until the limitless is attained.

We must remember that whatever comes into one's life, the person receives; also, that the person has nothing to give, but is created to serve only as a receiving instrument.

Therefore, to depend upon the person is to finally come to a place where you depend upon nothing.

On the other hand, when the person is trained to give free and full expression to the life that is unfolded from within, and the mind is trained to constantly enlarge its scope, so as to gain possession of a larger and larger measure of life from within, the superior within

man is not only developed, but all the true desires of the person are also supplied.

Real personal satisfaction must inevitably follow the continuous expression of higher and superior states of being; but such expressions can not take place until we follow absolutely the desires of the soul.

The soul is the master; the mind is the creator of the soul's ideals; and the function of the person is to receive and express what the mind creates. That is the law of life; and to live in harmony with the law of life is freedom.

There are thousands in the world today who can say that they have enjoyed perfect personal satisfaction for months and even years, by following constantly the light of the soul. These people did not do what they pleased; they did what the spirit sought to have done, and found that in this way the highest pleasure was given to the person, while to mind and soul came visions of the endless path and realizations of the life that goes upward and onward forever.

Freedom never comes through a forceful separation from what we call undesirable persons or environments. Freedom comes when we discover that these persons and things have a beautiful side, and then enter into conscious spiritual unity with that side.

So long as you have a desire in your heart to separate yourself from anything, you are in bondage. The very fact that you desire separation from a person, an environment or a condition, proves that you believe there is something evil in those things, and no one can be free so long as he recognizes evil, or rebels against evil.

When you seek to unite more closely with the true side of what you previously disliked, the desire for separation disappears, and the feeling of bondage is gone.

What is more, when you *feel* absolutely free, it is then you are naturally and orderly separated from what does not belong to you, and are transferred into the company of what is truly your own.

When we do what is right and best because we want to, we are free. When

we do not want to, we are in bondage to ourselves, and he who is not free from himself is not free from anything.

Briefly stated, the state of mind called freedom comes when we do properly what the present moment requires.

Order is heaven's first law. There is a time and place for everything, and everything is good when in its time and place.

What we call evil is after all, simply the misplacing of things. We produce evil when we do now what should have been done at another time and place. To use what is not ripe for use, or to neglect to use things until they are too ripe is to act at the wrong time or place, and will consequently produce adverse conditions.

Neither the green apple nor the decayed were intended for the human system; but we take both when we try to live in the past and the future as well as in the present.

Likewise, when we use certain faculties or expressions where the law of order never intended they should be used, we misplace things. The result is confusion, and confusion always leads to bondage.

To be in bondage is to have something in your way; and when things are confused, there are always some things in the way.

Freedom is a state where everything is in its true place, and performing its true function; that is, absolute order and perfect harmony of action. The only way to have order is to follow the law; to live the truth; to do things as they ought to be done.

But how are we to know? The person does not know; the average person is in a state of more or less confusion and perversion, and is liable at any time to misdirect and misplace. Therefore, how can we ever learn to do things properly by doing what the person pleases to have done?

We all know too well that such guidance leads to darkness, disorder and pain. The reason is found in the fact that the person was not created to dictate to the mind; consequently, whoever permits the person to rule, and blindly follows the desires of the outer self will go wrong.

We shall know how to establish order, and do things as they ought to be done by knowing the truth, understanding the principles of life, and by following the light of the soul at all times—never asking what we would *like* to do, but what is the best thing to do, because what is best to do we shall like the best, when we find what it is. Most important of all, we should do with joy whatever the present moment may require.

When we begin to follow the soul to higher things, we know that everything coming into life comes for a purpose, and that a superior state of existence always follows when such purposes are fulfilled. Knowing this, it is a privilege to do whatever comes our way.

We free ourselves from the disagreeable things in life by placing ourselves in harmony with the better side of all things; and there is no better way to find the truer side of things than to meet all things in the spirit of a lofty rejoicing.

To dislike anything that comes to us to do, is one of the greatest obstacles to freedom, because what we dislike, we re-

sist, and what we resist, we place in our own way.

What comes to us to do, we must work out; we cannot shirk anything. What we neglect to do now, we shall have to do later.

The only way to attain the higher is to work out of the lower; and it is a pleasure when done in harmony with the eternal order of things.

However, if we wish to work out of present limitations into superior states, we must follow the soul, and do what the soul desires to have done.

To follow the person is to place ourselves in greater bondage to the limited than we ever were before, because the person has nothing of its own. The person is only what we bring forth from within.

But when we follow the soul, and try to do what the soul may inspire, we cannot fail to ascend into superior states of life, because the soul is already in superior states. Likewise, complete freedom must positively come when we follow the soul, because the soul is always in the state of freedom.

Scientific Thinking

V.

To think scientifically is to think that which is inherently true; therefore, whatever we think about, to be scientific we must formulate thought according to the truth which is inherent within that something.

When we think about life we must think of life as it is in itself, and not as it appears to be in the personal existence of some one who does not know how to use life.

There are people who make life a burden; but life in itself is not a burden; therefore, to think of life as a burden is unscientific; it is thinking the untruth about life; it is viewing life from the standpoint of one who has misapplied life. Consequently, what we judge is not life, but a mistaken opinion about life. Our thought in the matter

has no more to do with life than it has to do with something that was never heard of.

When we think about life, we must think about life, and not some illusion about life. Nevertheless, the average person's thought about life is simply an opinion about his misunderstanding of life, and is therefore anything but scientific.

Life itself is a joy; an eternal joy; and it means so much that an eternity of mental growth will be required to comprehend the entire meaning.

Life is not something that comes and goes; it *is*. Neither is life something that can be produced or destroyed. Life is inexhaustible and indestructible and contains within itself a definite and eternal purpose. To gain the consciousness

of real life is to become filled with the life more abundant—that something through which all things become possible. To enter into harmony with the purpose of life is to enter the path of continuous advancement along all lines, and perpetual increase in all things.

To think scientifically of life is to form thought in the likeness of life as it is in itself; and such thought will be right because it is true to life; true to real life.

As our thought is, so are we; therefore, when our thought of life is true, we will live a true life.

* * * *

When you think about yourself, view yourself as you are at your best, and not as you appear when in the midst of failure. You never fail when you are at your best; and you are true to yourself only when you are at your best.

If you wish to think the truth about yourself, think about yourself as you are when you are true to yourself, and not as you appear when you are false to yourself.

Scientific thinking does not recognize weakness of mind or body, because you, yourself, are not weak; and you would never feel weak if you were always true to yourself.

Thought should never be formed in the likeness of the weak condition, because that will but perpetuate the condition of weakness. When weakness is felt, think scientifically about yourself and the weakness will disappear. Form your thought in the likeness of yourself as you are in yourself; that is, as you are when you are true to yourself—full of life, strength and vigor—and your thought will become the thought of strength, conveying strength to every part of the system.

In scientific thinking there are no "cannots." "I can do whatever I undertake to do; and I am equal to every occasion;" that is the firm conviction, and it is based upon actual science. Unlimited possibilities are latent in every mind; therefore, inherently man is certainly equal to every occasion. If he does not make himself equal to every oc-

casional, the cause is that he fails to express what is in him. The greater capacity within us cannot fully express itself so long as our thought is created in the likeness of weakness, doubt and limitations.

Therefore, scientific thinking becomes the direct channel through which the greatness that is within man may appear in actual daily life.

* * * *

Man is not fundamentally in the hands of fate; but fate is in the hands of man. Man may appear to be controlled by a destiny that seems distinct from himself; but the fact is, he has himself, created the very life of this destiny.

The destiny of every man is his own creation, be it good or otherwise; but so long as he thinks that he is in the hands of this destiny, he will fail to intelligently employ his own creations, and will consequently originate adverse circumstances.

Many have speculated as to the real cause of adverse circumstances, bad luck, and the like; but here it is; simply man neglecting to consciously and intelligently direct the forces which he himself has placed in action. This neglect is due to the belief that man is controlled by fate.

No mind will attempt to control the forces of life so long as he thinks that he is unavoidably controlled by those forces; but if those forces are not intelligently controlled, their action will be aimless; and we have the confusion which is otherwise termed adversity.

Every word, every thought and every action gives expression to certain life-forces; and what these forces will do depends first upon their original nature; second, upon how they are directed in their courses.

The sum-total of all the words, thoughts and actions expressed by man, constitutes the forces of his destiny; the result of these forces constitute his fate. What these forces are in the beginning depends upon what man creates them to be; what these forces will *unitedly* produce depends upon whether they are directed by man himself, or left to act aimlessly.

Man can make his words, thoughts and actions what he wishes them to be; and he can intelligently direct them into all channels of constructive and perpetual growth.

It is therefore simply understood how man creates his own destiny; also, how the forces of that destiny may become a bundle of aimless conditions and troubles.

For this reason scientific thinking is indispensable. When man knows that the forces of his destiny are his own creations, and that those forces are intended to be controlled by him, he can take intelligent control and lead those forces on and on, to greater and greater victories.

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To think scientifically about people it will be necessary to apply the same principle which we apply to our true thought about life. We must think of people as they are in themselves, and not as they appear to be while out of harmony with existence. When we are judging man, we should judge man, and not his mistakes. The mistakes of the man do not constitute the man, any more than the darkness of night constitutes the sun.

The usual way of judging man is to look at his weak points, and then at his strong points; put the two together and declare, "That is he to perfection;" but it is not, in any shape or form.

His weakness may disappear in a day; they frequently do; and his virtues and capabilities may double in power. Then we have another man; but we say he has changed. This is not true. The real man has not changed; he is already unbounded in life and power, and does not have to change. The change that we see is simply this, that the windows of his being have been washed, and we can see more of the real man.

Consequently, what we previously described was not the human temple at all; we were simply talking about the dirt upon the windows.

Our thoughts about other people are more or less deeply impressed upon our own minds; therefore, we cannot afford to think anything wrong about anybody.

The better we understand life the more convinced we become that the average person is doing the best he knows how; consequently, we are practically thinking the whole truth about mankind when we take that view, and what is equally important, such a view will keep our own minds spotlessly clean.

Add to this view the larger view of man himself in his true glory and power, and our thought about man will be exact, scientific, and absolutely true.

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All circumstances should be viewed as opportunities, because that is what they are in reality; and to think scientifically we must think of things according to what there is really in them.

No circumstance is actually against us; though we may go against a circumstance and thus produce a clash.

A circumstance is very similar to an electrical force; it may destroy, or it may serve, depending upon how it is approached.

However, the power is there, and we are the ones to determine what that power is to do.

Our relation to anything in the external depends upon how we view the circumstances involved. When we think of circumstances as adverse, we become antagonistic to those circumstances, and consequently produce discord, trouble and misfortune; but when we think of circumstances as opportunities for us to take advantage of and control, we relate ourselves harmoniously to the power of those circumstances. Whenever we enter into harmony with a power, we begin to appropriate that power, finally making it altogether our own.

* * * *

When disappointments appear it is not scientific to feel depressed, nor to view the experiences as a misfortune. To the advancing mind a disappointment is always an open door to something better.

When you failed to get what you wanted, there is something better at hand for you; that is, if you are moving forward. Therefore, every so-called disappointment should be viewed as a prophecy of better things.

If you are not moving forward, a disappointment indicates that you have not made yourself equal to your ideal; but the fact that you feel disappointed proves that you have seen the ideal; and to see an ideal indicates that that ideal is within your reach, ready for you to possess if you will but press forward a trifle.

Consequently, no matter what your condition may be in life, a disappointment indicates that there is something better at hand for you. Instead of feeling depressed, you should rejoice; and then press on with more faith and enthusiasm than ever, that you may meet your own at the earliest possible moment.

These thoughts are not only thoughts of encouragement and cheer, but are thoroughly scientific, being based upon two well established laws in metaphysics.

The first is: No person can feel disappointed unless he has had a perception of something better. The second is: whoever is far enough advanced to perceive the better, has the capacity to acquire that something better; though he must make full use of the power at hand.

Too many minds that see the ideal, simply dream about the matter; feeling depressed because the ideal has not been reached, but doing nothing to work themselves up to that ideal. Instead, such minds should take a scientific view of the entire subject, and then press on towards the goal before them. They will positively succeed.

On the other hand; if we look upon a disappointment as a misfortune, the depressed thoughts that follow will take us down and away from the open door to the better things; and will consequently prevent us from realizing the greater good which was in store. We shall then have to give much time and effort to bring ourselves back again to the gates of the ideal we have in view.

Therefore, we conclude that whatever comes or does not come, the best way is always to "smile and press on."

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It is scientific to recognize only the sunny side of everything, and to expect only the best results from every effort. The sunny side is the real side, the substantial side; and thought should

be concerned only with the substantial, never with the mere absence of things.

A failure is an empty place. To think of a failure is to produce a mental tendency towards abortive actions, and to create thoughts that simply waste energy. To mentally dwell on the sunny side will develop brilliancy of mind, clearness of thought, and greater intellectual capacity. The reason is found in the fact that such a mind deals almost wholly with the larger, the greater and the limitlessness of the potential. Mind therefore expands, develops, and steadily gains in both comprehension and lucidity.

We should expect the best results from every effort, because the best results do exist potentially in every effort; and to be scientific we must think of things as they really are in themselves, and not as they appear while in the hands of the incompetent.

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To think scientifically about health is one of the most important of all, because health is indispensable to the highest attainments and the greatest achievements.

The principle, however, is that the real man is well; and that you are the real man. When you are thinking about yourself, you desire to think about yourself as you really are; and since you, the real you, are always well, your thought is not scientific unless you think of yourself as absolutely and permanently well.

Every condition in the personal man is the result of thought; therefore, when you think of yourself as being absolutely and permanently well, you will, through your thought, give absolute and permanent health to the entire system.

This is a law that is as sound as life itself; and we are not making extravagant statements at all when we declare that if this law was universally employed, disease would be swept from off the face of the earth. It is the truth; and every student of modern metaphysics knows that it is the truth. That its power is invincible, no thinker can deny any more; therefore, the wise course to pursue is to apply this law thoroughly under all sorts of circumstances, and never lose faith for a moment.

Thoughts on the Subconscious

Every impression which is made on the subconscious mind will produce a corresponding impression; this is the law, and it cannot fail; but the problem is to produce the impression exactly as we wish it to be.

The subconscious does not respond to positive or negative commands, because it has no power of discrimination. It does not obey what it is told to do, but what it is impressed to do, and there is usually a great difference.

To command the subconscious not to do "this" or "that" is to impress the subconscious to do these very things. "Do not" have no place in the subconscious realm.

The subconscious does not obey the command, but the *idea* that is conveyed through the command. Therefore, it matters not whether the command be positive or negative; the idea contained in the command will produce its corresponding expression.

Should you try to impress the subconscious with the idea that you do not wish to get sick any more, you will impress the idea of sickness, and will receive in return conditions that will be more or less threatening. This is but natural, because it was sickness that you had in mind while you were making the impression; and it is what you have in mind that is impressed, not your positive or negative commands in the matter.

If you do not wish to have any more sickness, forget all about sickness. Take the idea of sickness out of your mind altogether, and impress the idea of perfect health upon the subconscious.

A denial produces in the subconscious the very thing that it attempts to deny the existence of. It is not the literal statement that carries weight, but that which the statement talks about; in other words, the inner idea of the statement.

If you have a great undertaking before you and wish to call upon the subconscious to give added power towards success, do not command the subconscious to prevent failure; and do not impress the statement that you do not wish to

fail this time. Such impressions will but engage the subconscious on the side of failure.

If you think of failure when impressing the subconscious, the idea of failure will be impressed, and detrimental conditions—conditions that will confuse your mind and produce failure—will be expressed.

Therefore, do not ask the subconscious to prevent failure; ask the subconscious to *produce success*. Forget all about failure, and impress only the idea of success. Have success in mind while impressing the subconscious, and success will be impressed. The expression which will follow will give the mind added power, capacity, lucidity, and will mysteriously direct the mind to do the right thing at the right time, so that success will be absolutely certain.

If you wish to remove certain habits, or undesirable tendencies of mind, do not say, "I am not going to drink any more," "I will not smoke another cigar," "I shall never get angry again," "I am done with worry," etc.

To say that you are done with worry is to impress upon the subconscious the idea of worry. You sow the seed of worry once more, because you had worry in mind when you made the impression; therefore, more worry will grow among the mental tendencies.

Likewise, when you state that you are not going to drink any more, you impress the idea of drink; it is that idea which the subconscious takes up, and the desire for drink will be given added life and strength.

If you wish to remove the desire for liquor, forget completely the very idea of liquor; refuse to think about it. When you are tempted to think about liquor, turn attention upon something totally different; something which is of engaging interest to you. Then impress the subconscious with the idea of *pure desire*. Impress this many times every day with deep feeling. In a short time all the desires of the system will begin to refine, and nature will crave purer elements.

The process of impressing the subconscious with the idea of pure desire should not be discontinued, however, the very day that we feel the habit has been overcome; but should be perpetuated indefinitely. Pure desire can not become too pure; and we should daily impress upon the subconscious our highest thought about purity.

As we grow in purity, our idea of purity will become higher; and by impressing this higher idea, we still further promote our growth in purity.

All kinds of habits—liquor habits, tobacco habits, drug habits, immoral habits—in brief, all habits of a physical nature will disappear when the *pure desire* begins to take possession of the system.

To remove the tendency to anger, never think of anger, but impress the subconscious daily with the idea of love, kindness, forgiveness and sympathy.

Fear and worry will disappear as we grow in faith, gratitude and mental sunshine. Therefore, these things should be deeply established in mind.

When we have faith, we know that everything is eternally working out to our good, and we fear nothing. To have faith is to be guided by the light of faith; and this light will lead you into places that are safe and secure. Wherever you go, you have nothing to fear when you have faith, because faith will illumine your mind so that you can see clearly to take the safe path.

This is a great truth that anyone can demonstrate in his own life.

When we live constantly in the spirit of gratitude, we not only remove worry from our minds, but we remove the cause of worry from our daily lives.

To be grateful for the good you now have, is to open the way for better things to come; and he who is receiving better and better things every day, has certainly nothing to worry about. There are few things that have a greater power to brighten the future and smooth the pathway of life than that of continuous, whole-souled gratitude.

There is always something to be grateful for; begin with that something, and every day will bring you more to be grateful for, until your life is full.

Therefore, to train the great within to express a greater and greater abundance of gratitude is of the highest possible value.

While impressing the subconscious, give no thought to limitations, and make no comparisons with other persons or other events.

Never say, "I wish to do better today than I did yesterday," because this gives two ideas to act upon—the idea of past achievement, and the idea of future achievement. The result is confusion, and no results.

To impress a wish that you may become greater than anyone else, also brings before mind two conflicting ideas. It is not possible for the subconscious to act upon two ideas simultaneously, even when they are practically one; therefore, when they conflict, hopeless confusion must inevitably follow.

Never specify any exact amount in your demands, because this places a wall about your consciousness. The subconscious response as to quantity will be as large as your conscious comprehension of the quality you desire to have expressed; therefore, consciousness should be left free to expand itself as much as possible during the process.

When impressing the subconscious, think of the perfect in regard to quality, and the limitless in regard to quantity.

Instead of comparing the achievements of today with the future achievements, impress the idea that you wish to be now all that you are now. Desire the fullest possible expression in the general eternal now, and never think of what you did, or did not do in the past.

Realize that your own inherent capabilities are limitless, and impress that idea upon the subconscious, giving no thought to the attainment of others. The idea to be impressed must be single, and directly to the point. It must convey the conviction that what is impressed now, can be expressed now.

When the subconscious begins to respond, there is frequently a sensation of some distinct power working through you. When this power is felt, the outer mind should become very quiet and thoroughly receptive to the superior expression from within.

When this higher power is in full action, you forget your outer self, in a way; and it will be observed that your very best work takes place at such moments.

When the musician forgets herself, there is something about her music that awakens the very depth of the soul, and the audience is carried away to the realms of enchantment and unspeakable joy.

When the artist forgets himself, his pictures are animated with immortal life, and every touch reveals a universe of indescribable beauty.

When the orator forgets himself, he speaks as one having authority, and you inwardly feel that every word is true.

When the man of affairs forgets himself, he is given a power that at times seems superhuman, and the obstacles that are encountered in his way, disappear as if they never were there.

It is such people who do great things in the world; it is such people who live in the human heart after the ages have been forgotten.

What is their secret? Simply this; the genius within was awakened and was permitted to give full expression to a great and superior power. Therefore, when you feel this higher power, you know what is taking place; be calm, and give your superior self the right of way.

At first this power may feel as if it was distinct from yourself, but it is not; it is your own superior power; the very power that you have for some time been trying to call into action.

When about to do something that demands the best that is within you, wait a few moments for this higher power to appear; when it does appear, let the outer self obey. The great within has come to do your work; and no power in life can do it any better.

To Him That Hath

The statement that "much gathers more" is true on every plane of life; and the converse, that "every loss leads to a greater loss" is equally true; though it is well to remember that man can stop either process at any time or place.

The further down you go, the more rapidly you will move downwards; and the higher up you go, the easier it becomes to go still higher.

When you begin to gain, you will gain more, because "to him that hath shall be given." When you begin to lose, you will lose more, because "from him that hath not, even that which he hath shall be taken away."

This is a great metaphysical law; and being a metaphysical law, man has the power to use it as he may desire.

As man is in the within, so everything will be in his external world. Therefore, whether man is to lose or gain in the without depends upon whether he is losing or gaining in the within.

The basis of all possession is found in the consciousness of man, and not in the laws or governments of a country.

If a man's consciousness is accumulative, he will become rich, no matter where he may live; though whether his riches are to be physical, intellectual or spiritual will depend upon the construction of the mind.

When the mind has the greatest development on the physical plane, an accumulative consciousness will gather tangible possessions. When the mind has the greatest development on the intellectual or metaphysical plane, an accumulative consciousness will gather abundance of knowledge and wisdom. When the mind has the greatest development on the spiritual plane, an accumulative consciousness will gather spiritual riches.

No matter how competent you may be on the physical plane, if your consciousness is not accumulative, you will never gain possession of a great deal of this world's goods. Likewise, no matter how diligently you may search for wisdom and higher spiritual possessions, if your consciousness is not accumulative, you will constantly lose the knowledge

of truth on the one hand, while you are trying to gain on the other.

Therefore, to gain abundance in the world of things and tangible possessions, the secret is to become competent in our chosen vocations, and to acquire the accumulative consciousness. To gain the riches of the mind and the soul, the secret is to obtain the same accumulative consciousness and to consecrate the whole of thought to the spirit.

In this age, thousands have consecrated their entire being to the higher life; but there are very few who have gained the real riches of the kingdom. The reason is, they have overlooked the great law—*To Him That Hath Shall Be Given*.

If you have nothing you will receive nothing, no matter how devotedly you may pray, or how beautifully you may live.

Before we can gain anything we must have something; and to have something is to be *conscious* of something.

All possession is based upon consciousness; all gain is the result of consciousness; all loss is due to consciousness.

When you are conscious of something, you are among those that have, and to you shall be given.

As soon as you gain conscious hold of things, you will begin to gain possession of more and more things. As soon as you gain conscious hold upon wisdom and spiritual power, wisdom and spiritual power will be given to you in greater and greater abundance.

On the other hand, when you begin to lose conscious hold of things, thoughts or powers, you will begin to lose more and more until all is gone.

When you inwardly *feel* that things are slipping away from you, you are losing your conscious hold on things; all will be lost if you do not change your consciousness.

When you inwardly *feel* that you are gaining ground, more and more will be given to you, until you have possession of a vast kingdom.

How we *feel in the within* is the secret; and it is this that determines whether we are to be among those that have, or among those that have not.

When we learn that mind is cause, and that everything we may gain will come from the action of mind as cause, we discover that all possession is dependent upon mind; and since mind is dependent upon us, everything is in our hands.

When this discovery is made, we begin to gain conscious possession of ourselves; and to him that hath himself, all other things shall be given.

To feel that you, yourself, are the power behind all powers; and that you may determine what is to come and what is to go, is to become conscious of the fact that *you are something*.

You thus become conscious of something in yourself that is real, that is substantial, and that is actually supreme in your world.

To become conscious of something is to have something; and to have something is to gain more. Consequently, by gaining consciousness of that something that is real in yourself, you become one of them that have; and to you shall be given.

To gain consciousness of the real in yourself, is to gain consciousness of the real in life; and the more you feel the reality of life, the more real life becomes. The result is that your consciousness of the reality of life becomes larger and larger; it comprehends more, and takes in more; in other words, it is becoming accumulative.

When this realization comes, you are gaining conscious hold upon life, and are gradually gaining conscious hold upon everything that pertains to life. This means a greater and a greater mastery of life; and mastery is always followed by possession.

Whatever you become conscious of in yourself, that you gain possession of in yourself.

Whatever you gain possession of in yourself, that you can constructively employ in your sphere of life; and whatever is constructively employed is productive; it produces something.

Therefore, by becoming conscious of something, you gained the power to produce something; and products constitute wealth.

Analyzing the process from another point of view, we find that the conscious-

ness of the real in ourselves produces an ascending tendency in mind; and whenever the mind begins to go up, the law of action and reaction will continue to push the mind up.

Every upward action of mind produces a reaction that pushes the mind upward still further. As the mind is pushed upward, a second upward action is expressed that is stronger than the first. This in turn produces a second reaction, stronger than the first reaction; and the mind is pushed upward a second time much further than it was the first time.

Remember, when the mind enters the ascending scale, the law of action and reaction will perpetuate the ascension so long as the mind takes a conscious interest in the progress made; but the moment the mind loses interest in the movement, the law will reverse, and mind will enter the descending scale.

While mind is in the ascending scale, it steadily becomes larger, more powerful and more competent, and will consequently be in demand where recompense is large and the opportunities numerous. It is, therefore, simply understood why such a mind will naturally gain, step after step, in rapid succession.

Consequently, we should *go up in mind*, no matter how things are going about us. Every upward step that is taken in mind, adds power to mind; and this added power will produce added results in the tangible world. When these added results are observed, mind gains more faith in itself; and more faith always brings still more power.

On the other hand, when we permit ourselves to go down in mind, because things appear to be adverse, we lose power. This loss of power will prevent us from doing our work properly, or from managing the things and conditions about us. The result is that things do actually become adverse; and if we permit this real adversity to make us still more discouraged, we lose still more power, to be followed by still more trouble and loss.

It is therefore evident that *the way we go in mind*, everything else will go; and that if we change our minds and stay changed, everything else will change and stay changed.

When things seem to go wrong, we should stay right and continue to stay right, and things will soon decide to come and be right also. This is a law that works, and never fails to work.

When we permit ourselves to go wrong because things seem to go wrong, we produce the "letting go" state of mind; and if we do not hold on to things, nothing else will; therefore, everything will slip away.

The law of life gives to those who have placed themselves in the receiving attitude, and takes away from those who have decided to let things go.

When you create a turn in yourself, you will feel that things are also taking a turn; and if you continue persistently in this feeling, everything in your life will take the same turn; because as you go, everything goes. The law of action and reaction explains why.

In the last analysis, however, everything depends upon whether consciousness determines how every force, element, power or faculty is to act; because they are all controlled by consciousness.

Therefore, when your consciousness does not have the proper hold on things, the powers of your being will fail to gain the proper hold on things. Though when your consciousness does possess the holding power, all the powers of your being will likewise gain the same firm **grip upon everything** with which they have to deal.

To establish the accumulative consciousness, train consciousness to inwardly feel that you have full possession of everything in your own being. In other words, feel that you possess yourself.

Some do this naturally, and they invariably become rich, either in tangible goods, or in wisdom and higher power.

But every one can develop this state of *conscious possession* of self by remaining firm in the conviction that "all that I am is mind."

When you begin to feel that you possess yourself, you *have something* in consciousness; and according to the law of action and reaction, you will gain more and more without end.

To Him That Hath Himself, All Other Things Shall Be Given.

Health for Everybody

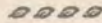
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The Real Secret In Healing.

We must eliminate the idea that healing requires work—hard work and strenuous effort on our part. We must also eliminate the idea that the healing is performed by our personal selves.

Healing is the result of a high spiritual power coming into personal expression; but our personal selves do not produce this power; neither will hard work bring it into evidence.

It is the spirit that heals, because the spirit is absolute wholeness.

That which is not health and wholeness cannot produce health and wholeness; but since spirit *is* health and wholeness perfect health and wholeness must manifest wherever the spirit is expressed.

The spirit is at hand waiting, at the gate of every mind. All that is required of us is to open, and the spirit will come in, filling the entire mansion of man with its peace, its power, its healing and its light.

But to open the door for the spirit to enter does not require work, nor agonizing prayers, nor efforts that tear both mind and body.

"Be still and know that I am God."

The true prayer is uttered in the beautiful stillness of perfect faith; in that blissful calm "where God is closer than breathing, nearer than hands and feet."

To place ourselves in the spirit is the secret of healing; and when we place ourselves in the spirit, peace, health, freedom and power must inevitably come, because the spirit *is* peace; the spirit *is* health; the spirit *is* freedom; the spirit *is* power.

When you are *in* health, you can not be sick; and to be in the spirit is to be *in* health, because spirit *is* health.

When you are *in* freedom, you can not be in bondage; and to be in the spirit is to be *in* freedom, because spirit *is* freedom.

When we try to heal others, we frequently begin as if it was hard work. We think that we have to personally do this; we forget that it is the spirit and the spirit alone that heals.

"Call upon me and I will answer thee."

Our work is to place the matter in the hands of Infinite Wisdom, Infinite Power, Infinite Love; and we do this through pure spiritual faith.

It is not the Infinite Will that any one should suffer pain or distress of any kind; but it is the Infinite Will that "All should be as I am." It is the Will of God that everybody should be healed now; therefore, whoever is placed in the hands of the Infinite now, will be healed this very hour.

But if we live and move and have our being in Him, are we not already in

His care? What more can we do to place ourselves in His hands?

We are in Him now, we do not all know it; and we must *know* the truth before the truth can make us free.

To place ourselves in the hands of the Supreme is to enter consciously into His presence, so that we not simply believe in Him, but also feel the life and the power of His spirit in every fibre of our being.

Where the spirit is felt, there peace, health and power will also be felt; because where the spirit is felt, there the spirit is; and where the spirit is, there peace and power are also.

When you enter the spirit you feel that what you desire to have done is *being done*; and it is being done by a power that can do all things.

The assurance that healing is taking place opens the door for the spirit to enter; and when the spirit comes in, the spirit will do at once whatever we desire to have done.

While the spirit is at work, we are to simply "stand still" that the spirit may take full possession and make us every whit whole.

Whatever we desire the spirit to do, the spirit will now proceed to do, providing we do not interfere.

We interfere with the work of the spirit whenever we have doubt, and whenever we become strenuous, trying to push the power.

To leave all things in the hands of God is to leave all things in those hands that will do things right, and that will do for us what is best for us. What the Supreme thinks is best for us will give us far more good than anything that we could have planned; and remember, the Supreme does not think it is best for us to be sick and in trouble. The Supreme thinks it is best for us to be as He is; and he knows neither sickness, pain, nor sorrow.

Therefore, when you place yourself absolutely in the hands of God, you will positively be healed.

Many a parent thinks, "If I place my sick child in the hands of God, and ask His will to be done, He may decide to take my child away." Don't you believe this for a moment. God wants you to

have your child. He does not wish to give you sorrow; and if you are willing, He will heal your child so that your child and your joy may remain. But you must be willing.

We all have the privilege to live our own lives; not even the Infinite interferes with this sacred privilege.

In this connection we should remember that we do not have to leave the body in order to go to God. God does not have to take us out of the body to take us to Himself.

We may go to God and be with Him absolutely and completely while still living in the visible form. When we understand this we realize how absurd it is to believe that God wants to take us away from our grieving friends. No, God does not wish to deprive any one of anything. His ways will never give sorrow to any living creature.

The Infinite is radiant with supreme joy; and He wants us to be as He is.

But we are individualized beings, and have our own will in the matter.

We soon discover, however, that the ways of pleasantness and the paths of peace are found only after we place ourselves unreservedly in His hands, and open the door for His spirit to come in and make all things right.

To clearly discern this conception of the Infinite is of extreme importance if we would heal with the power of the spirit, because the more completely we enter the spirit, the greater is the power of the spirit in us. When the spirit is strong in us, we reach that state where our prayers avail much.

Every word of truth that we speak while in this power of the spirit has healing on its wings; and every just desire that we may express shall surely be fulfilled. "*Ask what thou wilt, and I will answer thee.*"

When the spiritual physician is confronted with threatening failure, there is a tendency to become anxious; and the belief that harder work is required will almost invariably arise. Such beliefs should be put away at once. It is not harder work on our part that is required; it is more faith in the power of the spirit that should be sought; that faith which is never disturbed by ap-

pearances, but remains beautifully calm because it knows.

It is the spirit that heals; we are the instruments. Therefore, we must place ourselves in that high, silent, spiritual state through which the unbounded power of the spirit may find full and free expression.

Our anxiety always hinders. Our intense personal effort takes us out of the hands of the spirit, and we cease to be instruments of the spirit. In this way failure is produced where remarkable demonstrations of healing could easily have been attained.

When we know that the power of the spirit is always at hand, always ready to do anything that we may wish to have done; when we know that the power of the spirit is limitless, and can do all things; and when we know that it is the will of God that all should be healed now, what have we to fear or to be anxious about? What more do we need than this to give us unbounded faith?

As our faith is, so shall it be unto us; therefore, when our faith is unbounded, every prayer will be answered; every desire will be fulfilled. Because we have found the real secret, we have discovered that it is the spirit that heals; that the spirit will heal whenever we enter into the spirit; and that we enter into the spirit whenever we pass through the door of pure spiritual faith and place ourselves absolutely in the hands of Infinite Wisdom, Infinite Power, Infinite Love.

"Call unto Me, eternally call unto me; I am thy redeemer, I will care for thee."

* * * *

ESSENTIALS IN HEALING.

To become a good spiritual physician, five fundamental essentials are required, viz: Peace, Love, Faith, Spiritual Consciousness and the Understanding of Truth. Whoever cultivates these qualities to a high degree will most certainly have remarkable results in healing.

The necessity of peace is evident, because without peace we cannot enter into the deeper realization of truth and

life. The disturbed mind dwells on the surface, and has little or no knowledge of absolute reality; therefore cannot understand that something within that is perfect and well at all times.

What we realize in the within, we express in the without. For this reason, everything that is necessary to our realization of the perfect health within must be fully supplied; and peace is one of these essentials.

A metaphysical treatment should never begin until we have become absolutely still in mind and thought; though this stillness must not simply be a passive stillness; it must be a state wherein you feel very still and very strong.

When you feel the power within is awakened in peace, you are ready to begin.

During the treatment the same peaceful attitude should be maintained; and the feeling of a strong calm should permeate all thought and effort.

The attitude of real peace is one that can be cultivated to a very high degree, because it does not consist in simply being quiet. It is a living peace; and since life is boundless, this living peace can be deepened and deepened indefinitely.

The deeper the peace the greater the power, when the power is truly awakened; because to enter the peace that is *alive* is to enter the spirit.

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Before we can help anyone through spiritual and metaphysical means, we must realize a spiritual oneness between ourselves and those whom we desire to help. We must enter their world, so to speak, and must feel that we are in perfect touch with their inner and true selves. We must be able to spiritually touch the perfect life within them before we can awaken that life; and it is the awakening of that life that we have in view.

The perfect life within is health and wholeness; therefore, when the inner life—the life more abundant—takes possession of the person, every trace of sickness or pain must vanish.

To enter into spiritual oneness with another mind, love is the secret, because love is spiritual unity.

No one can heal to any extent unless he loves much, loves everybody, and loves with the whole heart and soul.

In this connection we must remember, however, that pure spiritual love is not in any way related to ordinary sympathy.

Ordinary sympathy sympathizes with sickness and distress, and enters into the world of discord and pain, thereby making evil more real than it previously seemed to be.

This, however, is never done through real spiritual love. This love sympathizes with the divine in man, and thus makes the divine seem more real and far stronger than it ever did before. The result is that the true and perfect side of man is recognized, and accepted as real.

When man recognizes the divinity that is within, he admits divine qualities into his consciousness; and whatever is admitted into consciousness is expressed in the person.

Consequently, by recognizing the divine that is within, all that is true, all that is real, all that is wholesome and all that is perfect in the soul of man is brought forth into actual, tangible expression.

The new life enters the body, the life that is health; therefore, all disease must go. When health comes, disease is no more; and health does come whenever the inner life is awakened and expressed.

The mission of love is therefore very high; what is more, it is indispensable in healing.

You cannot heal anyone without entering into a spiritual unity with that one's soul life; and this unity is attained only through pure spiritual love.

The love that we have in mind is impersonal, and can love every living creature without effort, and regardless of appearance or present conditions of life.

The person who has such a love is a perpetual benediction to everybody, and can heal by simply wishing to do so.

* * * *

The necessity of faith in healing is so evident that nothing need be said why

we must have faith in order to heal; but a great deal could be said, and ought to be said concerning the real meaning of faith.

Faith is not mere belief, but a gift; a high state of mind that transcends all limitations and discerns the real, the perfect and the good everywhere. Faith knows that all things are possible, because it has the power to see and understand the limitless powers that are working in man, and all about man. Faith makes all things possible, because it awakens the greater, the larger and the superior in man.

No one can fail who has faith; because faith gives to the mind all the wisdom and all the power that is needed to succeed.

Faith has constantly greater things in store, and keeps mind on the verge of higher revelations and more beautiful experiences every day.

To have faith is to live on the heights, and to constantly ascend to greater heights.

When faith comes, all despair, all discouragement and all disappointments disappear for all time. No dark conditions can remain after faith has taken possession, because faith positively proves to mind that all things are possible; that we *can* accomplish what we have undertaken; that destiny is in our own hands; and that the future is just as bright as we may desire to make it.

In healing, faith is not disturbed about threatening symptoms, because it knows that there is a power at hand that can put to flight all kinds of symptoms and diseases at once. In this conviction faith works; consequently, it cannot fail.

Faith sees the real man, and knows that the real man is well; therefore, there is nothing to fear, nothing to cause anxiety or unrest.

What we inwardly know, that we become conscious of; and what we become conscious of, that we express in mind and body. Therefore, to know that the real man is well is to bring the health and the power of the real man into the personal man.

Since faith *knows* that the real man is well, anyone who has faith can be healed through faith.

Spiritual consciousness is the consciousness of the soul, the divine in man, that which is created in the image of God.

The value of this consciousness, not only in healing, but in regeneration and in development in general, becomes very evident when we realize that it is only those things that we become conscious of that find expression through us.

The foundation of spiritual metaphysics is the great truth that man is created in the image and likeness of God; and therefore is in reality what God is. Not that man is equal with God, because God is infinite, while man is individualized; but the same attributes and qualities that exist in God exist also in man—the real man.

To be conscious of the real man, and to know and feel that you, yourself, are the real man, is to have spiritual consciousness.

You are spiritually conscious when you know that you are a spiritual being. Many people believe that they have souls; others believe that they are souls; but this is not sufficient. You should *feel* that you are a soul; this feeling should be based upon actual conscious realization.

When you know that you are a spiritual being; when you know that you are created in the likeness of God; when you know that you are living in a spiritual world, God's own world; when you know that you are one with God, and that you are perfect, good, true, and absolutely whole as God is, then you have attained spiritual consciousness.

This consciousness is not intellectual, but a realization that is felt and known without the aid of ordinary intellectual processes. It is not something that is arrived at through logic or reason; but comes as a special illumination to the mind.

When you become fully conscious of your spiritual nature, you enter into the wholeness, the life, the peace and the power of the mind. You no longer live in conditions of discord, sickness, weakness or confusion. You have entered the perfect world which permeates everything, and have appropriated all the high states of the perfect world.

To believe in the spirit, and to be conscious of the spirit are two wholly different states of mind. Many depend upon the former, and depend in vain. It is the latter that we must secure.

To be conscious of the spirit is to be *in* the spirit; and to be in the spirit is to be *in* peace, health and power, because the spirit *is* peace, health and power.

When you attain spiritual consciousness you know that you are one with God; and to know this is surely the greatest thing in the world.

To know that you live and move and have your being in the Infinite; that you are so near to God that God is closer than breathing; to know that you are inseparable from God and that you shall never, never be separated from God, but continue to be one with Him through all eternity; to know this is to know that which is certainly greater than all else in the world. It is a thought too beautiful for tongue to ever describe.

Many believe this thought because it is so beautiful; but when you enter spiritual consciousness you will know that this thought is the truth, and that alone should be sufficient to inspire every mind to seek the heights of the spirit at once.

The value of spiritual consciousness in healing is found in its power to illumine the mind with the light of real truth, and thus reveal man to himself.

The average man looks upon the body and calls that himself; he looks upon the beliefs and the opinions that he has inherited, and he calls them his light and his understanding. The result is the blind leading the blind; mental illusions and false beliefs creating more illusions and false beliefs; thus perpetuating discord, sickness and failure.

When spiritual consciousness comes, man discovers that he is not the body, nor the mind; but that he is an eternal soul, a spiritual being, the exact likeness of the Infinite.

He discovers that he is neither sick nor weak nor depraved; but that he is the purity of God, the health of God, the power of God, and the light of God.

He finds that though he is manifesting himself in a visible universe, he is actually living in a spiritual universe; and he learns that this spiritual universe is the

kingdom of heaven that is within every-body and within everything. It is God's own true world where all is well—always well.

When man discovers that he is actually living now in a spiritual world where everything is perfect and absolutely good, he realizes that everything must be well with him; and that is the truth. It is the truth that makes him free.

* * * *

When man becomes conscious of the great truth that all is well with him now, because he is the image of God and is living in God's world where all is well, the counteracting evidences of the senses must be dealt with.

The real and the seeming frequently contradict each other; or at any rate, they seem to do so. To establish perfect peace throughout the system, harmony between the without and the within must be secured.

This requires the clear understanding of truth, both spiritual and intellectual, because what is true to spiritual consciousness must be true to objective reason; and it will be true to objective reason when mind can see truth so clearly that a perfect and immediate discrimination between the true and the false are made possible.

When we see truth clearly, the light of truth so fills the mind that there is no room for darkness; even reason becomes illumined, accepting conclusively what the spirit has revealed.

One of the greatest essentials in healing is to be able to prove to the senses and the outer mind that the real man is well, because as soon as the outer mind receives this truth, there will be nothing to perpetuate disease. Disease and discord can live in the human system only so long as we continue to recognize their existence.

Disease does not exist by itself; it is an effect; the cause of disease is the belief that man is a material being, subject to all kinds of ills. Therefore, when it is demonstrated to the outer mind that man is a spiritual being, and that he is always absolutely well, the outer mind will no longer create false belief; and when false belief ceases to be, disease,

the effect of false belief, must also cease to be.

False beliefs created by the outer mind are the causes of the conditions of disease that appear in the body. Consequently, when the outer mind sees the truth that the real man is well, false belief about man will no longer be created. The result is the cause of the disease is taken away, and the disease itself must of necessity disappear also.

It has been said that the senses must be blinded if we are to see pure spiritual truth, and that reason must be held in abeyance when we try to comprehend the reality of the spirit; but these ideas are not true.

The physical senses can be trained to work in harmony with the spiritual senses; and reason can be educated to corroborate the revelations of spiritual consciousness.

The universe is one, with many parts; but within each part we find spirit—pure, perfect, eternal spirit. The being of man is one, with many parts; all parts necessary to each other. When all the faculties of man are trained to function properly, they will all work together to demonstrate the one truth. The spiritual faculties will recognize the physical side of all things; and the physical faculties will be able to demonstrate the reality of the spiritual side of all things. This is the true harmony of being—when all parts of being work together for the greater good.

The senses should not war against the spirit, neither should we imagine that the senses are nothing in the eyes of the spirit.

When the senses refuse to recognize the spirit, they are not properly trained. The reason that can not logically demonstrate the existence of the spirit lacks true cultivation.

To understand truth, therefore, implies three things; first, to know the real, that which is eternal and absolutely perfect; second, to know the nature and exact purpose of the temporal; third, to know the law through which the within and the without may work as one for the greater good of man.

This may seem to be too extensive for the average mind to undertake, but it is,

after all, very simple. When it is accomplished, man's entire world is illumined; everything is clear; he can see things as they are.

To see things as they are in themselves is to know the truth; and to know the truth is to gain freedom, harmony, health and peace.

To simplify the understanding of truth we should base all thought upon the statement that man is a spiritual being, created in the likeness of God; and that every part of the mind and body of man is created for the purpose of perpetually unfolding the divine qualities and attributes that are inherent in the spirit of man.

By realizing that man himself is perfect, absolutely good, and every whit whole, all thought will be the thought of truth, and will produce only true conditions in the life of man.

By trying to unite all the senses and faculties upon the one purpose of building a larger life, complete harmony will be established throughout being, and the within and the without will become as one.

The result will not only be perfect health and wholeness to body and mind, but also the unfolding of a great and beautiful soul.

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PERSONAL INSTRUCTIONS.

Is it necessary to attain the realization of an indwelling God in order to secure perfect health? If so, how does this realization come; and how are we to know without the shadow of a doubt when we have this realization?—Constant Reader, Cincinnati.

Perfect health is the result of complete harmony among all the functions in the system; therefore, whatever will produce harmony will produce health. There are a great many things that can produce harmony, but there is only one thing that can produce real, permanent harmony, and that is the realization of our oneness with God.

All other methods, though helpful, are limited and temporal, and can not always be depended upon; nor is it necessary to depend upon the limited when we may

secure the life and the power of the Infinite.

To attain absolute harmony and real, permanent health, it is necessary to consciously live, move and have our being in the divine wholeness of the Supreme. This realization may be attained through spiritual love, spiritual consciousness, spiritual faith, and the *living* of all the truth we now know.

Thousands of people are seeking more truth while neglecting to apply what they have received. The result is they find neither the greater truth, nor the better life.

He who lives today what he knows today, will be able to understand the newer and the larger truth that tomorrow shall reveal.

When you have attained the realization of oneness with God, you will know it yourself. To him who loves much and has faith, this realization may come at any time.

* * * *

I have what is said to be a cancerous trouble in my breast. Have you a remedy?—Mrs. H. C. B., Mass.

Such a trouble is said to be incurable; but forget it. Nothing is incurable; nothing is impossible.

To remove this particular condition, concentrate upon the place affected, and hold mind in the realization of divine substance. That is, feel the essence and life of divine substance permeating your being, directing special attention to that part of your body where the healing is desired.

As soon as you realize divine substance, the chemical life of divine substance will take possession of your system, and will remove the false chemical actions of the disease. It is therefore necessary to mentally image the true, wholesome, chemical action within that part of the body.

Live perpetually in spiritual consciousness; feel that you are pure spirit through and through; and realize the strong, invincible life of the spirit permeating every part of your being.

Give yourself special treatments for about twenty minutes, three or four times a day. Have a strong, high, living faith. You will positively succeed.

Does the statement, "Don't act upon nothing," mean that we are not to talk mentally to people while giving absent treatments?—K. G. Halifax.

The article, "Acting Upon Nothing" in the Feb. '07 issue of *Eternal Progress* was written especially for those who misuse the imagination by mentally acting upon things that cannot respond.

In giving absent treatment, however, this is not the case, providing the treatment is given properly; but if you are talking mentally to the person you desire to help, you are acting upon something that cannot respond. The person does not respond to your thought; therefore, your efforts are wasted.

When you give absent treatment, enter spiritual consciousness and enter into sympathy with the soul of the person you desire to emancipate. Do not think of the sick person, but realize the perfect wholeness of the Real Man, which always is well.

It is not necessary to mentally talk to the Real Man while giving a treatment; in fact, it is usually best not to do so. When you are in spiritual sympathy with the real being of man, and know that the real being is well, you will awaken in that person the conscious realization of absolute wholeness. Through your high sympathy, your spiritual love, your divine consciousness, and your unbounded faith you will awaken the inner mind of your patient so that he can see the truth. When the inner mind sees the Truth, the entire being of man will be filled with the light of the Truth. The result is, darkness, discord and disease—all must vanish completely.

To speak the Word of Truth is to feel with the soul that the Word is Truth. We can impart our realization of Truth to another by entering into spiritual sympathy with the true and perfect side of his being.

To *spiritually feel* the truth, or any true state of being, is far better than to express that truth or state in mere mental words.

The reason is that the feeling of the spirit goes to the very foundation of life, and removes every trace of imperfect subconscious conditions.

What would you do for a three months old child who has a ravenous appetite, but does not digest its food, and gains almost nothing in weight?—Mrs F. L. S., Wis.

The digestive organs do not have sufficient vitality, and the circulation in the abdominal region is weak.

Some healthy, harmonious person who loves the child and who understands spiritual metaphysics, at least to a degree, should give the child the following treatment. Enter a deep, peaceful, spiritual state of life and desire earnestly to awaken the life more abundant in the child. Hold the child on your lap and place your right hand on the child's abdomen outside the clothes, so as to concentrate more life-force in that region.

Have unbounded faith; think of the Christ-child that is within every child, and know that He that is within is greater than all the ills in the world. Live constantly in the faith that the perfect spiritual child will give its perfect wholeness to the personal child and that the personal child will manifest strength, life, health and harmony in abundance.

Give the treatment twice a day, and surround the child daily with a loving, harmonious mental atmosphere.

Most children would get well and stay well if there were only love and harmony in the home. The love, however, must not be the love that has fear, but the love that has faith.

* * * *

Can you tell me what is the cause of nervous legs? The condition comes on in the evening and is intensified by reaching; though it is relieved by knitting, sewing, etc.—V. L., New York.

What you need is Poise. Attain Poise and every form of nervousness will disappear. The lower limbs in your case do not retain the energies which they receive from the system, and this causes nervous condition. Learn to save your energy by reading "Poise and Power."

* * * *

I have been trying to cure my eyes with the subconscious mind, but do not

know exactly how to proceed. You speak of concentrating on the finer forces; but how can we concentrate upon something of which we cannot make a mental picture?—Mrs. L. E., Kans.

The finer forces are felt, therefore, they do not have to be pictured. When you feel the finer forces, you become conscious of a higher state of vibration, and it is this higher state upon which you should concentrate when trying to cause the finer forces to accumulate.

To cause these finer forces to accumulate in the region of the eyes is a most excellent treatment for any ill that may affect the eyes. To bring this about, direct attention upon the finer elements and forces that permeate the eyes and the region all about the eyes. In other words, concentrate upon the higher and stronger life vibrations that fill the organs of vision. This will arouse a new life in that region, and new life always produces health and wholeness.

Every night before you go to sleep you may impress these finer forces upon the subconscious and *desire* the subconscious to respond by giving more life and stronger life to your eyes.

The very best treatment for the eyes, however, is to train your mental vision to become too pure to behold iniquity. Look only for purity, virtue, goodness and wholeness in everybody and everything; a remarkable change for the better will soon take place in your physical sight.

To make the treatment complete, see only the true side of everything; awaken the new and the stronger life in the eyes, and the region of the eyes, and bring the entire nervous system into harmony and poise.

* * * *

My trouble is at the back of the head and top of my spine. The sensation there is a gritting, rubbing feeling that is most disagreeable. It is worse when I have a great deal to do. I am also costive, and have pains and flutterings about the heart.—Mrs. C. E. G., Ia.

What you need is a strong nervous system, and a balanced circulation; these you can secure through the following methods.

Take about fifteen minutes twice every day for the purpose of regulating your circulation. Proceed by concentrating upon the back brain, and gently draw the circulation up the spine. Be perfectly calm and easy in mind while doing this, and try to feel the depth of real life. In a few moments you will feel the finer energies accumulating at the back brain, and the result is a soothing sensation, accompanied by the realization of a deeper life and a stronger power.

After about five minutes turn attention upon the abdominal region and try to draw the circulation to that part of the system. This attempt should be very easy, and with calm, deep feeling. When you succeed you will feel a warmth through the vital organs that will presently spread to every part of the system. This will cause you to feel good, in every sense of that term.

After devoting about five minutes to the abdominal region, concentrate upon the feet and try to draw the circulation towards the feet. If you are in a quiet state, you will succeed in doing this almost at once.

As the circulation begins to move towards the feet, the feet will become quite warm, and every ache or pain in your body will pass down and out, so to speak.

When you feel that harmony has been restored in the system you can stop the treatment for that time; you will have far greater results at the next attempt if you keep yourself in a well-poised state during the interval.

A balanced circulation will greatly improve the nervous system, especially if you are training yourself to stop all waste of energy.

Last but not least, have faith in the method; have faith in yourself; and have faith in the higher power that is within you.

* * * *

How shall I proceed to remove stiffness caused by rheumatism?—Mrs. M. M. D., Wash.

Study the law of transmutation so that you can refine all the forces in the system, and set your being on fire, so to speak, with the flaming elements of an all-pervading love.

Love with a love so deep, so strong and so intense that it completely consumes your entire system. Love not simply with the mind or with the heart, but with every fibre in being. Let every atom thrill with the burning ardor of a love that loves every creature in existence. When the power of such a love surges through your system, you shall be healed.

Continue this love for weeks, and even for months, until every ossified cell in the old body is burned up, and the entire body made over new.

Remember, the fires of love consume only that which is useless, that which is in the way of the perfect life.

Think love, love, love, and only love night and day; think this love with all the ardor or heart and soul, until every force and element in your being becomes charged and recharged with its great transmuting power. Ere long the entire system will begin to be loosened from bondage, and the new body will soon arise, every whit whole.

* * * *

Can metaphysics cure catarrh, with noises in the ears and partial loss of hearing?—W. S., Los Angeles.

Spiritual metaphysics can cure anything; but only those can succeed who will keep the eye single upon the power of the spirit.

Faith one moment, to be followed by doubt the next will not remove mountains; it will not even remove mole-hills.

Catarrh of any kind is caused by a weak or unbalanced circulation, and affects more or less the entire system. The remedy is a strong, balanced circulation, to which may be added a perpetual refining process throughout the system.

Learn to increase the circulation in every part of the body by concentrating upon the various parts while mind is in subjective consciousness. When you find that you can increase the circulation anywhere, concentrate upon the region of the ears, one at a time, and try to stimulate the circulation in those regions. At first, this increase should be slight, and should be accompanied by the realization of finer and stronger life-forces.

Added life-forces with an increased circulation in and about the ears will gradually dissolve the dried up matter which clogs the eustachian tubes, and carry away the waste material. Disturbances and noises will disappear, and perfect hearing will be restored.

If you can associate high spiritual consciousness and unbounded faith with this treatment, you will have most excellent results in a very short time.

Do not forget harmony. Be in perfect harmony at all times, and keep your system full of life and power.

* * * *

Can you give a remedy for reducing flesh?—Mrs. H. B. J., New York.

There are various metaphysical methods for removing superfluous flesh, and where all are applied thoroughly, failure should be impossible.

The first method is to mentally picture the body the way we wish it to be, and to impress that image upon every atom of the system.

The power of mental imagery is very great, because the creative energies in the personality always take the most pronounced mental pictures as their models.

To proceed, picture in mind what you consider your normal shape, and then concentrate this image upon every part of the body; that is, fill your body with the thought upon which this image is stamped. As soon as this "normal" picture becomes so clear in mind that it predominates, the creative energies will take it as their model, and will build the new body just like that picture.

Another method is to impress the subconscious with the idea of a *normal figure*.

Do not direct the subconscious to reduce the flesh; it does not take a negative command. So long as you think of *flesh* while impressing the subconscious, you will impress the idea of flesh, and the result will be more flesh. Forget your extra weight and think only of a *normal figure*. Think this with depth of feeling, and impress the thought upon the subconscious side of every part of your system.

The subconscious permeates the entire personality; therefore, while im-

pressing the subconscious, attention should be directed upon the entire inner mind—the mind that fills every atom of the body.

This second method may be directly united with the first method; in fact, they are actually two halves of the same whole.

The third method is to concentrate negatively upon those parts of the body that are abnormal in size. (See *Eternal Progress* for Feb. '07. "The Place of Metaphysics in Physical Culture.")

To concentrate negatively is to concentrate upon any group of cells with the *thought of contraction*; that is, when you concentrate upon any group of cells, you must *inwardly feel* that those cells are being contracted. When you can do this, you are going to have some astonishing results.

The method works when one can apply it, and consequently holds remarkable possibilities in a number of ways.

To concentrate in the attitude of subjective consciousness, and to inwardly feel the contracting process in the cell-structure are the two secrets.

The information necessary to attain subjective consciousness has been given in the last three or four issues of *Eternal Progress*; but how to inwardly feel that the cells upon which you concentrate are contracting may seem new, strange and difficult.

It is not difficult, however, when we are conscious of the inner chemical life, because when thought is sufficiently deep to touch the creative process of the system, that creative process will obey thought.

Therefore, you can, through depth of thought, create any kind of inward feeling, and you can produce and perpetuate the process that this feeling feels.

Enter mentally the chemical life that is within, and beneath the cell structure, and while concentrating upon this chemical life, mentally form the contracting process. As soon as this process is beginning to form you will *inwardly feel* the contraction; when this is felt, you have the secret. You can produce the same process at any time in the future.

Take a few minutes every hour for concentrating negatively upon those

parts of the body that you wish to reduce, and in a few weeks you will note decided results.

To transmute the various forces of the system into finer vibrations is highly valuable in connection with this method; likewise, every mental action that has a refining effect upon the physical form.

* * * *

I have flushes, very annoying, at times breaking out in perspiration; supposed to be caused by the coming on of a premature change of life.—G. M. L. Chicago.

The matter can be remedied by a control of the circulation. Whenever you feel these conditions coming on, direct the circulation to the ovarian regions, thereby preventing the premature change, and thus removing the cause of your trouble.

A few days before the time of your period, direct the circulation towards the parts mentioned several times every day; also supply these functions with more vital energy.

Remember, wherever you concentrate while in subjective consciousness, there energy will accumulate.

* * * *

What is your idea of bathing? Do you approve of vapor baths? How shall one proceed to cure premature grayness of hair?—C. S. G., Providence, R. I.

Bathe enough to keep clean; no more, no less. The morning sponge, or hand bath, followed by a brisk rubbing of the skin, is the best of all. This bath should be taken every morning in summer, and two or three times a week during winter. Simply wet the body with soap and cold water, and rub with a coarse towel until a glow is produced. This requires but three minutes and keep the skin in the best possible condition.

The ordinary tub bath is a bad habit; it draws too much electricity from the body. If you must take this sort of bath, put salt in the water. Fresh water bathing is something like taking stimulants; you feel excellent after coming out of the water, but a few hours later your energy is in a very low condition.

Keep away from lakes and rivers. A good many would also be better off if they kept away from sea-shores; but fashion is intoxicating.

Vapor baths are good for those who need them; but when circulation is kept balanced and strong, the system will always be clean, and there will be no necessity of "sweating out" waste matter.

That the mind can change the coloring of the hair has been demonstrated conclusively; and that the coming on of gray hair can be prevented, is most evident. But there is no disgrace in having gray hair.

Gray hair is just as beautiful as any other kind, and will never be a detriment to your progress in the industrial world so long as you are competent and filled with unbounded energy and power.

Do not waste any time trying to change the color of your hair. You need your time and energy for the development of a more brilliant mind.

* * * *

Is there a cure in metaphysics for rupture?—R. G. S., Ills.

This malady can be cured by combining the image treatment with subjective concentration.

Picture in mind that part of the body as being whole, and concentrate attention upon the place affected, for fifteen minutes three or four times every day. The purpose of the concentration is to increase the circulation in that region, and to supply more vital energy. This will promote reconstruction. In order that the reconstruction be right, the creative energies should be given the picture of perfect wholeness as their model.

But before the picture of perfect wholeness will be taken as the model, it must predominate in mind. The necessity of the image treatment is therefore evident.

Do not forget abundance of faith. We should never undertake anything without a strong, living faith.

* * * *

We are told in ETERNAL PROGRESS that no matter what we may try to overcome, it is the subjective side that must be acted upon. But how and where are we to act

upon the subjective to overcome a failing eyesight? How can headaches be removed?—Mrs. J. E. P., Oregon.

The subjective is the same as the subconscious. It is the within, the inner side, or the real substance of things. It is therefore the seat of the cause of anything, and must be acted upon in order to change causes.

Whenever we think with depth of feeling, our thoughts act upon the subjective, and produce results according to their nature.

Whenever we think, act or speak in the consciousness of the finer forces of the system, we act upon the subjective; and what we sow at such times we shall reap later.

Whenever we concentrate upon any part of the body, and feel that consciousness is in touch with the finer substance and the finer life that permeates the body, we are acting upon the subjective; and whatever we have in mind at the time will produce results.

When we try to remove conditions of disease from any part of the body, we should act upon the subjective side of that part. We do this by employing any one, or all of the three methods just mentioned.

To cure a headache, direct the circulation towards the feet. You can do it in two minutes every time.

Methods for healing the eyes have already been given in this issue.

In the average mind, only a part of the mental actions work in harmony with the central purpose in view, and those actions that are in harmony with the central purpose are not always constructive. While the average person is planning for greater achievements, he partly fears that he will not reach the desired goal; thus working for his plan with a part of the mind, and against it with the rest of the mind. While he is concentrating his attention upon the work that can produce the results desired, he is pessimistic and depressed about various other things in his life. In this way he destroys a great deal of the mental power that should have been directed upon the work at hand. Only partial results can therefore be expected.

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THE LAW OF VIBRATION.

We have heard a great deal in recent years about the power of thought and the supremacy of mind over matter, and any amount of evidence has been produced to demonstrate tangibly that mind and thought are the masters over physical and external conditions. But in the midst of this most interesting study a great question has arisen—how are we to gain mastery over minds and thought?

As a man thinketh, so is he—that we know; therefore, if we can think what we like, we can become what we like.

But can the average person always think what he wants to think? Can he create any thought desired, at any time, and under any circumstance? Can he change his mind so that it will conform completely with the ideal that he has placed before his mental vision? Can he remove at any time all the established causes from the subconscious mind, and establish what other causes he may desire in their places? In brief, has the average person full control of mind, thought, and the mental creative process?

To these questions we shall have to answer no, though not an absolute no, because man can do all of these things to a certain extent.

We are not satisfied, however, with a certain extent; what is more, the partial control of anything indicates that we have not gained conscious possession of the underlying principle.

The thought that the average person can control his thought only to a certain extent, proves that he is acting upon mind from the objective side, and has not learned to act upon the subjective, or inner side. He approaches thought from the surface, and not from the basic realm of cause. In other words, he does not consciously determine what kind of thought is to be created during the various mental processes; he simply modifies, occasionally, those thoughts that are already created.

We know that all physical conditions, all circumstances and all environments come directly from the sum-total of our thought. We know what kind of thought produces adverse conditions, and what kind produces ideal conditions. Then why do we not all have ideal conditions, and ideal conditions only? Simply be-

cause we have not learned to create the desired thought at the desired time and place. In other words, we can not always think what we want to think.

This is an art that must be acquired if we are to become and attain what we desire, because when we want a certain effect, we must be able to produce the necessary cause.

However, to produce the necessary cause we must know where cause is produced, and what law is employed in the creation.

Though thought is the cause of everything that takes place in the outer life of man, still thought does not cause itself. Thought is an effect of something that is behind thought; and it is this something that we desire to understand.

We know that thought is created in the mind, and that thought that can produce effects in the person is created in the subconscious. But what is the law employed in the creation of subconscious thought?

After we have attained subjective consciousness, which most of us have, and can act directly upon the subconscious, we can produce any effect in the system desired, providing we know the law that is back of the creation of subconscious thought.

To produce "any effect desired" may appear to be an extravagant statement; but we must remember that all things are possible—when we know how. In this study we are face to face with something that will give more power to man than he ever dreamed he possessed.

When we examine thought itself, we find that it is simply vibrations; and that the different kinds of thought are but different rates of vibrations. But where do these vibrations come from, and how are they produced?

Since thoughts are simply vibrations, it is evident that we can produce any thought desired, and consequently any effect desired, when we know how vibrations are produced and controlled.

When we examine mind we find that it is a force dividing itself into a large number of expressions; and we find that the different mental expressions are simply different modes of vibrations of the same fundamental force.

When we examine this fundamental force, we find that it is also in a state of vibration, and that it changes with the change of its vibrations, and in no other way.

We conclude, therefore, that mind is in the hands of the law of vibration; and that since mind is the cause of all expression, the law of vibration is the channel through which all expression takes place.

Consequently, when we learn how to use the law of vibration, we can produce any rate of vibration desired, any mental expression desired, any thought desired, and any mental or physical effect desired, because the law of vibration is back of them all.

Man can learn to use and control the law of vibration in himself; a fact that is startling in the extreme, and so far-reaching that the possibilities involved are both limitless and numberless.

Students of modern metaphysics have for some time believed that the secret of thought mastery had been found in what in its last analysis resolves itself into mere suggestion; but since suggestion simply acts upon thoughts already created, and does not touch the law that is back of thought, it has no real mastery over thought. It is therefore evident that when we learn to act upon the law that is back of thought, modern metaphysics will be completely revolutionized, and the good work of modern metaphysics will be multiplied as much as a hundred fold.

Though this statement may also seem extravagant, still it becomes a modest truth when we realize that the law of vibration is not only back of all thought, but is also back of all things. Everything in the manifested universe is what it is on account of its vibration. Change the vibrations of anything, and the thing itself changes; but the thing itself cannot change until its vibrations are changed.

Solids are solids because they vibrate in the fields of the solids; but change the vibrations of solids so that they vibrate in the field of the liquids, and these solids become liquids. In like manner anything can be changed into anything else.

Visible things are visible because they vibrate in the field of the visible; but increase the vibrations of visible things sufficiently to bring them into the invisible scale, and those objects become invisible.

A piece of ice can be transformed into invisible gas, and all that is done is to change the vibrations. Nature is constantly taking visible objects into invisible states, and constantly causing invisible things to appear in visible expression. Man is doing the same to a certain extent by partly and indirectly acting upon the law of vibrations. When he can act completely and directly upon this law, absolute dominion will be delivered into his hands.

Man was created to have dominion, and by learning to control the law that is back of all things he will come to his own, and exercise dominion.

To control the law of vibration does not mean, however, that we can at once master all the grades of vibrations that exist, because these grades are innumerable, and eternity will be required to pass through them all.

What we mean is that any one can learn to produce any kind of vibration that he may now desire, and can therefore produce any result that he may now desire, because everything is caused by vibrations.

When you can produce any kind of vibration that you may desire, you can do anything with your present life, and your present state of existence. A strong statement to be sure; nevertheless, it is absolutely true.

* * * *

To produce any vibration, it is necessary to apply the creative power of mind in that key of the scale where the desired vibration is naturally expressed.

Therefore, when we learn the various keys, we can produce all kinds of vibrations in our minds and bodies by acting directly upon these keys.

To find these keys we must analyze the expression of vibration itself, so that the channels and sub-channels through which vibration is expressed can be properly placed in consciousness; because

when we know the channels of expression, we can follow those channels to their source, and thus find the key to the vibrations that were expressed through those channels.

A complete analysis of the law of vibration reveals three fundamental channels of expression; viz.; Form, Tone and Color.

All the vibrations of the universe will be found to express themselves into one or the other of these three; therefore, by tracing the various forms, the various tones and the various colors back to their last analysis, we find the key of vibration through which they were produced. By acting upon those keys we can produce in ourselves any or all the vibrations that exist in this sphere.

This fact makes the whole subject so simple that anyone can understand it and apply its principles; though the results from the application of these principles will be astonishing to every one who tries them.

When we analyze Form, we find it in turn to involve three channels of expression; viz.: Length, Width and Height, each of which is produced by distinct grades of vibration.

In this connection we should remember that form, tone and color do not produce vibrations, but are the results of the basic grades of vibration.

Back of all form we have the real vibration, which when expressed, produces all forms. Back of all tone we have the real vibration, which when expressed, produces all tones. Back of all color we have the real vibration, which when expressed, produces all colors. It is this *real vibration* that we wish to reach. We wish to get conscious control of that something that is back of things, because when we do, we can do with things what we like.

Our use, therefore, of forms, tones and colors will be simply to get to the real vibration that is back of them all, and the cause of them all.

When we analyze Tone, we find it also to contain three fundamental channels of expression; for want of better terms, we shall call them the Do-Tone, the Me-Tone and the Sol-Tone. The vibrations of these three fundamental

tones are in the same keys as the three fundamental notes in music, which is fortunate, because it will enable almost anyone to find the real keys represented.

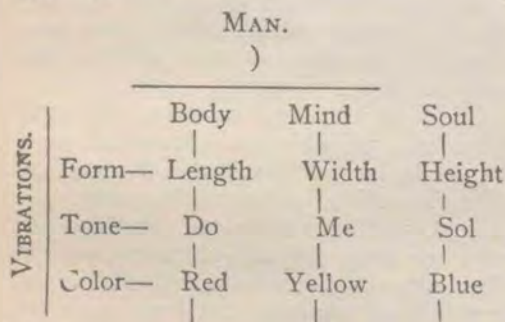
Music is an effect of certain orderly combinations of the three fundamental tones; but there are scores of other effects in life having their source in the same tone vibrations.

When we analyze Color, we find again three fundamental channels of expression, viz.; Red, Yellow and Blue; though we must remember that the three colors, red, yellow and blue as we see them are simply results of the vibrations, and not the vibrations themselves. It is the vibrations themselves that we wish to reach and gain conscious possession of.

The law of vibrations has therefore three fundamental channels of expression; these three in turn each divide themselves into three, making nine distinct fundamental channels in all.

The master of this law is Man, who is also a trinity; viz.: Body, Mind and Soul; and we find that the three fundamental vibrations correspond with the three basic principles in man.

This can be illustrated by the following diagram:



It will therefore be seen that the vibrations that appear upon the physical plane express themselves through the dimension of length, through the Do-Tone, and through the red color.

The vibrations that appear upon the mental plane express themselves through the dimension of width, through the Me-Tone, and through the yellow color.

The vibrations that appear upon the soul plane express themselves through the dimension of height, through the Sol-Tone, and through the blue color.

In this connection we must remember that though red is a physical color, it is not the only color that appears upon the physical plane. The idea that we wish to convey is this: the vibrations that are back of the red color act directly upon the physical body. Likewise, the Me-Tone is not the only tone that appears upon the mental plane; but the vibrations that are back of the Me-Tone act directly upon the mind. If we wish to get at these vibrations, we must employ the Me-Tone as a channel.

The same is true of all the other factors mentioned. The reason why we place the dimension of height in the soul plane is because the vibrations that employ the dimension of height act directly upon the soul. Those same vibrations act indirectly upon the mind and body, but they act directly upon the soul, and since it is direct action that we desire to secure, we must employ those channels through which direct action finds normal expression.

From the diagram it will be noticed that there are nine fundamental channels for the law of vibrations; but these are not the only channels. Through a secondary division, we secure seven from each of the three basic channels; these subdivide again and again, until we have a distinct rate of vibration for every phase of manifested life. The subject is therefore immense as to proportions; but it is so simple as to application that astonishing results can be secured by everyone who gives the matter reasonable attention.

* * * *

Before we proceed further with the scientific analysis, we shall present a few of the practical features, so that everyone can demonstrate to himself what this study can do, and thus begin at once to obtain tangible results.

After all, it is results that we want; therefore, as soon as we are ready to work for results, we should proceed to do so.

To begin, take the Do-Tone and sound it in mind, while your entire being is in a well-poised, quiet state; note the results.

After sounding that tone for two or three minutes, you will find that the vital energies of the body have almost doubled in power. Continue for a few moments more in a well-poised attitude, and you will feel that you are filled and surrounded by a veritable sea of invincible energies. All weariness and weakness are gone, if there were any, and you feel as if your physical strength and endurance were beyond limit.

But what is the cause of this experience? Simply this; by sounding the Do-Tone while mind was in a deep, quiet attitude, you were conveyed to the source of these vibrations that produce physical strength. The Do-Tone held in mind placed you in the right attitude, and through the deep, quiet state of mind, consciousness was transferred to the depth of the real vibrations themselves.

There is a certain grade of vibrations that produces physical strength, and these vibrations are in the same key as the Do-Tone. By sounding the Do-Tone in mind, you get into the key; and by holding yourself in that key as you pass into a deep, quiet state, you reach the vibrations themselves that are back of the expression. When you reach those vibrations, you will mentally act upon those vibrations through the key you hold in mind. The result is you produce vibrations to correspond with the key of the Do-Tone, and such vibrations give strength and vital force to the body.

During your experiments you will find that the additional power gained will not stay with you more than a few minutes if you are not in poise; but if you are in poise during the exercise, and continue in poise, the new power will remain in your system until it is employed in constructive work.

After a few weeks' practice several times a day, you will be able to create as much vital energy as you can use at any time, and you will not have to sound the Do-Tone any more. You will have found the inner key to the vital force vibrations, and you can act upon that key whenever you like without any external aid whatever.

A few experiments will convince anyone that here is a field with unbounded possibilities in store; because all the vital

energy that we may require can be created instantaneously at any time or place.

We must remember, however, that we must have perfect poise, or this power will not be held in the system.

* * * *

It is a well known fact that when a person surrounds himself entirely with red, his physical nature is aroused to an abnormal state. The cause is that these vibrations which appear through the red ray excite the physical life forces, producing intense creative desires as well as strong animal passions. However, our object is not extremes in any direction, but to supply those forces that can give full action to every function and faculty in the system.

We require a certain amount of creative power for all kinds of constructive work, and if we are developing genius, we shall find it necessary to secure an extraordinary amount of power. The vibrations that appear through the red ray can produce them.

In this connection it should be remembered that creative power, as it is generated in the system, goes to that part of the body or mind where our desires are concentrated. If we are doing some important mental work, and desire strongly to succeed, all the creative power produced at the time will accumulate in the faculty employed for that work. Therefore, the more we generate, the greater the results with the work at hand.

The vibrations that express themselves through the red color, will increase the life-force of the body; produce that much desired quality, "push;" create a strong desire to do things; and will increase the creative power of the system.

To demonstrate this fact, enter into a quiet state of mind, and hold in mind a mental picture of pure red. Keep attention upon this red image, and quietly deepen consciousness until you feel that your mind is not concentrating any longer upon the red color, but upon the soul of that color; that is, the real vibrations that are within and back of the color.

The experience is delightful, and gradually you will feel the system being filled with strong creative energies. In a few

minutes your desire to do something will become so strong that only poise can hold your ambition in check. When you begin to feel this way, it is time to bring your exercise to a close, and to transmute all the new creative energies into forces that you can use in your present work.

When you lack in push, take this exercise for a few minutes. When you have very important work on hand, take this exercise every hour or two, three or five minutes at a time. You will find it extremely valuable.

The object is to be able to produce creative vibrations at any time or place simply by causing mind to act upon the proper inner key. Since the red color will lead mind into the consciousness of this key, the exercises just mentioned should be taken daily. The result will be that you will continually do something in life; and if you are also developing your ability, that something will be far above the ordinary.

In the beginning it will be well to have objects about you with the pure red color; this will aid you in picturing the red upon your mind during the exercises; though these external aids should be dispensed with as soon as possible.

It is the vibration that is back of the color that we desire to reach; therefore, we should work away from the symbol gradually, and gain a deeper and a deeper consciousness of the real power itself.

In all this work poise is absolutely necessary.

* * * *

In symbolism, yellow has always represented intelligence, wisdom and understanding, and there is a reason for this.

When we concentrate upon the yellow in the same way as upon the red, we find that intelligence increases; mind is lit up, so to speak, illumined; and becomes more brilliant.

Even in one exercise of five minutes, if it is done properly it will remarkably strengthen the mind and increase the power to study and think. If one or two exercises of five or ten minutes each is taken every day, some extraordinary experiences will be met within a few weeks.

The idea is to find the key to the vibrations that produce intelligence and mental brilliancy; then to act upon that key for the purpose of producing those vibrations when we like, and to any extent that we like. This is accomplished by imaging a yellow light upon mind, and by concentrating upon that light with the desire to deepen mental action beyond the mere color, thus reaching the real vibrations that are back of the color.

Through extensive practice along this line it is possible to gain complete control of the vibrations that produce intelligence. When this is done, the mind can be made more and more brilliant for an indefinite period.

Another exercise for the improvement of the mind is to enter a deep, quiet state, and mentally sound the Me-Tone. The vibrations that appear through the Me-Tone pass through the same key as the pure mental vibrations.

Therefore, to sound this tone in mind will place concentration in the very attitude required to act directly upon this key. When this key is acted upon in the depth of mental life, the activity of the mind will increase, and clear, lucid, harmonious thinking be established.

There is nothing that will develop clear, orderly reasoning power like this exercise; and for the producing of mental harmony it is unequalled.

People whose minds are poorly balanced, who cannot think orderly, and who lack mental harmony, should take this exercise every day. New, strong, thoroughly balanced minds will be the result.

It is these vibrations that produce the level head; and as such heads are very much in demand, this exercise will prove invaluable.

To expand consciousness, enter a deep, calm attitude of mind, and mentally sound the Sol-Tone. The vibrations that are back of this tone are expansive, enlarging and elevating, and act directly upon soul and consciousness.

Through this exercise we gain consciousness of the real, the universal and the cosmic.

After a few of these exercises, if they are carried out properly, one should have

glimpses of the cosmic; later on, a full realization of this state should follow.

When the Sol-Tone is sounded in a deep, calm mind, the mind will almost at once form a tendency to enlarge its scope; to go out upon the unknown, the seeming void, so to speak. There will also be a tendency in the personal self to resist this expanding attitude; but this should be avoided. Do not resist the expanding process. Let mind go out upon the borderland of the larger spheres of life; there will be solid rock all the way, and the cosmic state will be met.

Great joy will come to the mind in these experiences, but do not permit ecstasy; that is, the overjoyed feeling. Keep the mind perfectly calm, and the peace that passeth understanding will be met.

The blue color has always symbolized the peace and the calm of the fathomless depths; and there is a reason why. The vibrations that are back of the blue color have the power to produce serenity, deeper harmony, and the still, absolute state. These vibrations deepen consciousness into the realization of the changeless, the immeasurable, the eternal—that which *Is*.

Therefore, to deepen the mind while mentally dwelling upon the pure blue will take consciousness deeper and deeper into the still State, until the real vibrations of the absolute calm are reached. When these vibrations are reached, the key to the perfect peace will be found.

To consciously act upon this key will produce more and more of these vibrations that have the power to deepen the mind into the realization of the real, the perfect, the absolute.

These vibrations will also give poise, stability and invincible character.

When the mind is too active, and the system is disturbed, peace and harmony can be restored in a few moments by concentrating attention upon a mental image of pure blue.

* * * *

When concentrating upon colors and tones, we should always bear in mind that these are simply to serve as an aid to bring concentration into the proper channel of vibration. Therefore, while

sounding any tone in the mind, we should constantly try to get back of and beyond the tone itself, and enter the field of the vibration that produces the tone.

When concentrating upon the mental image of some color, we should try to look through the color, so to speak, and thus pass consciousness deeper into the soul, or life of the color. This will bring mind to the real key of the vibration we seek to produce. When we reach that key, these vibrations will at once be produced; the results will be felt instantly, many of which will be astonishing beyond expectation.

The object of these exercises is to train the consciousness to get back of things; back of all thought; and even back of mind itself, so that the law of vibration, which is back of everything, can be controlled and acted upon directly.

As previously stated, when we can act directly upon the law of vibration, we can produce any kind of vibrations we desire. We can create any kind of thought, and cause any effect in mind and body that we may wish to produce.

To thoroughly apply the methods given will therefore not only produce immediate results of the greatest value, but will also train consciousness to finally reach the goal in view—the state that is back of and above all things and all thought.

The exercises that are based upon the tone vibrations will be the easiest to master, and will produce the most tangible results in the least time.

Those that are based upon the color vibrations are a trifle more metaphysical; while those that appear through the channel of form will lead us into a high metaphysical world that is almost entirely new to the great majority.

The study will be continued every month for an indefinite period.

* * * *

GENIUS AND TALENT.

One of the greatest essentials in the world of attainment is the power to distinguish between genius and talent, because if the two are not properly understood, and properly dealt with, the best results will not be forthcoming.

To a great many minds, genius and talent mean about the same; for this reason they are wholly unable to develop or cultivate either.

To be a genius is to have a large, active, subconscious mind; to be talented is to have a well-trained objective mind.

Genius gives the power, the capacity, the ability; talent turns this ability into actual use.

It is talent that does things, but genius is the power behind the throne.

Genius is the awakening of the greater possibilities of mind. Talent is the art of making practical application of those possibilities.

Genius belongs wholly in the subconscious mind; therefore, to develop genius the subconscious mind must be understood and acted upon.

Talent belongs wholly in the objective mind; therefore, to cultivate talent, the objective mind must be trained according to some exact and practical system.

He who can produce results, be they great or small, has talent. He who has extraordinary ability and power upon which to draw, is a genius.

Without talent genius is like a lion in a cage, restless, miserable, dissatisfied. He knows that he is tremendously strong, but finds no expression for his power.

Without genius, talent does little things well; but little things only. It is the function of talent to make good use of what is at hand. It is the function of genius to increase the supply by bringing forth the limitless from the great within. Awaken more and more of the great within, and you become a greater and a greater genius. Learn to make practical use in the without of everything that is expressed from the within, and you become more and more talented.

It is therefore evident that the best results can be secured only when both genius and talent are given thorough and scientific attention.

It is talent that does things, but it is genius that enables talent to do great things.

When talent is absent, genius does nothing but war with itself; there are thousands of minds in this very condition. They feel that there is something within them that can do ten times as

much as they are doing now; but there is an obstacle somewhere. What it is they do not know; they only know that if they could find a channel of free expression, they would rise instantly to the very highest pinnacle of attainment.

But it is only one in a thousand who accidentally finds this channel, and the others wonder and wonder how it was done. The "favored one," as he is called, can not tell; he does not know.

The secret is that he continued diligently to cultivate his talent. While the others were dreaming of sudden fame, glory and riches, he kept plodding away in the garret, trying to do at least something; and by keeping on trying his genius, found an outlet. His talent was made perfect by practice, and the power behind the throne secured a king that could properly execute the royal decrees.

Those who have been students of modern metaphysics should well remember this. Though modern metaphysics has done a great deal of good, still it has, like all new movements, proclaimed a few doctrines that are wholly erroneous; and some of these are serious obstacles to the higher development of mind and soul.

One of these is the belief that to awaken the inner life is all-sufficient; or, as it is usually stated, "What we realize, that we are able to tangibly apply, without any further development or cultivation." There are many who believe that they will become musical prodigies just as soon as they "realize" music; or great artists, orators, writers, and what not, whenever they attain the requisite realization.

There are thousands of metaphysical students today who depend almost wholly upon some awakening from within to give them the power, the wisdom and the attainment that they seek. In the meantime they neglect entirely to train the objective mind to become a fit channel for the great power when it does come.

In a great many of these minds the desired realization has taken place; but the new power is as a caged lion. The objective mind is so crude, so disordered, that the superior power can not find expression. Remember, the superior powers from within do not force themselves

through any kind of a cheap mentality, any more than the great musician can force perfect music through a piano all out of tune.

The inner realization is necessary; not only one, but many, because it is these inner realizations that awaken the limitless possibilities of the great within, and thus develop genius. No matter how much genius is developed, nothing of real, permanent value will be accomplished until talent is cultivated.

The objective mind must be trained so that the rising genius may have a fit instrument through which to work. This the born genius neglects to do; and the great majority of those who are trying to develop inner and higher powers through metaphysics are also neglecting this matter entirely.

The born genius usually expects to accomplish great things simply because he is naturally gifted, and consequently depends almost wholly upon the gift. But the gift must have an external instrument, an objective mind that is well trained to practical work. The genius must have talent; the great within must have orderly channels through which to express itself in the great without.

This, however, the majority of those who are naturally gifted, do not know; consequently, they go to their graves without having done a solitary thing with their extraordinary powers.

As previously stated, the majority of those who depend upon the new powers which are to arise from within, continue year after year to depend upon those powers; but the powers will not act, and nothing whatever is accomplished. After awhile they come to the conclusion that there are no inner powers; that it was all fancy, a mere beautiful mental picture; they accordingly give up, or go out in search of a new method through which miracles can be performed without work.

But let us remember, and remember well, that there are inner powers, and that they are both limitless and numberless. This, psychology is demonstrating conclusively every day. Those who have developed genius can feel these powers; they *know* that there is something within them that can do many times as much

as they are doing now. The problem is to find the channel of free and full expression. The solution of this problem, as well as all the other problems connected with the subject, is to use every possible means to develop genius, and every possible means to cultivate talent.

While you are awakening the great within, give the great without a thoroughly scientific and systematic training.

While you are educating the subconscious to bring forth more and more of the greater possibilities of mind, educate the objective or outer mind to make practical use of these possibilities.

While the powers of mind and soul are becoming larger and stronger, train all the senses and all the faculties to orderly and completely respond to these powers.

Unfold the soul; develop the subconscious, and cultivate the objective. Perfect the whole man. Call every part of being into full play upon its own plane. Be alive through and through, and educate every atom in your being to do something.

To proceed with the cultivation of talent, we must forget the old saying that genius becomes useful only by passing through the school of drudgery. We should remember that the only drudgery there is in existence is what we produce ourselves by not knowing how to work.

To cultivate talent, work is required; it does not come through mere silent meditation, as a good many mystics suppose.

Silent meditation, if entered into properly, will remarkably increase your power but that power must be put to work or nothing will be done.

What you are to do to cultivate your particular talent will depend upon the nature of the genius that you desire to give expression. The principle is to try to do in a practical way the very thing that you desire to do. In other words, take up tangible, actual practice, and let your genius loose into this practice.

If your genius is that of music, work constantly to train the objective mind in the practical side of music; but never touch a key until you have let loose the genius within. Give right of way to this something within that you feel can do many times as much as you are doing

now; you will feel that a superior power not only fills every muscle of the body and every cell of the brain, but that this power is actually doing the work you desire to have done.

Instead of watching the clock when it is time to quit, you forget all about time; and instead of feeling tired when you have finished, you feel that you have passed through one of the most exhilarating, the most enjoyable, and the most inspiring hours of your life.

When you are trying to train yourself for efficient work, let the outer mind and the inner mind combine. Put genius to work. Let genius use what talent or practical ability you now possess, and through use this talent will become larger and larger, until the entire power of your genius will find free and full expression.

How long it will require to cultivate your talent up to a high state of efficiency will depend upon how you approach your work.

In the old way, much time will be required; but the crude methods of the past are being laid aside, while the superior methods of the new science are being adopted everywhere. A more rapid process of cultivation is consequently at hand; though that does not mean that work and persistence may be dispensed with.

If we wish to attain much and achieve much, we must pay the price; but whether we shall require ten years or ten months to earn the necessary price, depends upon how we work.

Work in poise. Work with the mind in the upper story; be in harmony with yourself and with everything; love your work with heart and soul; combine the outer and the inner mind in every effort; permit the subconscious mind to express its full power; direct the objective mind to apply that power; adopt an exact scientific system of application; and have unlimited faith.

The result will be a speedy and thorough cultivation of the talent required. When that is done, that something within that you feel can do many times as much as you are doing now, will find full and tangible expression.

BRAIN DEVELOPMENT.

The brain is the instrument of the mind; the channel through which the unbounded possibilities of mind are to find expression. It is therefore of the highest importance that the brain receive the most thorough and the most perfect development possible.

The average mind could do two or three times as much if the brain was properly developed; and the quality of the work done could be improved nearly ten-fold.

It is a well known fact that the better the instrument, the better the results, other things being equal; and that no performer can do justice to himself unless his instrument is perfect.

This fact has not been considered in connection with the mind and its instrument; in consequence thereof, not one person in ten thousand is giving his mind a fair chance.

That the brain needs development is admitted, however, by everyone; but there is a current belief that the brain develops as the mind develops, and that to exercise the brain in the mere act of thinking is sufficient to promote its development.

This conclusion is based upon the idea that the mind is the builder of the brain, and that therefore, the brain will be at each stage of mental development, exactly what mind requires it to be.

It would be difficult to find a more serious mistake than this.

That the mind is the builder of the brain is true in a sense; that is, it is an act of mind that determines every change in the brain, and it is mind that governs the chemical and creative processes that carry on the construction and the reconstruction.

But that function of mind that governs construction is a distinct function, and is not directly connected with mere thinking. Mere thinking does not develop the brain; neither does mere working develop the muscles of the body. If thinking developed brains, and working developed body, we should nearly all be marvels of mental capacity and physical power. The fact that the average person remains undeveloped both in mind

and body, no matter how much he thinks or works, proves that something else is required.

To bring a crude, sluggish and perverse brain up to the highest state of action by mere thinking, is just as impossible as it is to bring a discordant piano into perfect tune by mere playing.

To play the piano is one thing; to tune a piano, or to build a more perfect piano is quite another thing. Likewise, the thinking of thought and the reconstruction of a more perfect physical brain are two distinct processes, and therefore require different applications of the mind.

It is man who builds the musical instrument, and it is man who employs that instrument to produce music. Likewise, it is mind that determines what its physical instruments are to be, and it is mind that acts upon those instruments when thought or expression are to be produced.

Therefore, it is mind that must develop the brain; but the application of mind in brain development is far different from mere thinking.

To apply the mind in brain development we must eliminate the belief that the use of anything in body or mind promotes the development of the thing used.

It is not use or exercise that develops; it is the extra supply of nourishment and energy that is drawn to the place by the exercise.

Construction in body or brain is not possible without nourishment and creative energy; therefore, when we increase the supply of these two in any part of the system, we cause that part to develop more rapidly.

The exercise of a muscle or faculty does not always draw more nourishment and energy to those places, if it did, we should have prodigies by the million, as previously stated. In fact, it is not the exercise that draws the circulation to the parts that are being exercised; it is the attitude of mind that we sometimes enter while body or brain are in action. This is a discovery of extraordinary importance, because when once understood, all systems of mental or physical culture will be revolutionized. Instead of systems that produce occasional and accidental

results, we shall have systems that produce definite and positive results in every case.

The attitude of mind that draws nourishment and energy to the part that is exercised, is called subjective concentration. As it has been variously described in the last four issues of *ETERNAL PROGRESS*, we shall not take space for that purpose here; but the fact that it is subjective concentration, and not exercise that develops, is a matter that every instructor, or self-instructor in any line should understand most thoroughly.

Whenever any muscle is used, the act attracts attention, and the mind will naturally concentrate upon that muscle, to a degree. If the concentration is subjective, more nourishment and energy will be drawn to that muscle, with more or less development as the result. But if the concentration is not subjective, no added supply of nourishment or energy will be forthcoming. The result will be that the said muscle will use up the nourishment and energy already there, and become tired from the exhaustion. No development of that muscle, whatever, will take place.

It may be asked, how did people succeed in developing muscles and faculties before subjective concentration was discovered? We know that a good many who know nothing about this mode of concentration do improve themselves through various systems; but what is their secret?

The secret is this: Whenever you concentrate in the attitude of whole-hearted interest, you enter the subjective to a degree, and thus supply the essentials to development. This is a statement that can easily be demonstrated by personal experience.

No matter what system of culture you employ, if you are not *interested* in the exercises, you gain absolutely nothing. On the other hand, the most imperfect system will help if you are thoroughly interested in every exercise. You are always helped the most by those methods that arouse the most wide-awake interest and attention.

By being interested in our work, our studies and our exercises, we have accidentally, we might say, entered to a de-

gree into subjective modes of concentration, and through this concentration have drawn more nourishment and energy to the parts exercised, thus promoting development.

To depend upon accidental and occasional results, however, will not satisfy the spirit of this age; neither should it satisfy the spirit of any age. There are scientific, exact and unfailing methods for reaching every goal; brain development is no exception.

Since more nourishment and more energy are required where development is to take place; and since more nourishment and more energy will accumulate wherever we concentrate in the subjective attitude, subjective concentration is the real secret of brain development. Therefore, we should enter the subjective attitude directly, before we begin to concentrate, and not depend upon any indirect means to take concentration into the necessary state.

By entering directly into the subjective attitude before we begin to concentrate, we should have positive results in every instance, and thus avoid unnecessary delays.

Since subjective concentration is indispensable to development, whether in body or brain, every instructor in physical or mental culture should train his pupils to enter the subjective attitude before they begin their studies or their exercises.

If you feel that you can not make clear the real significance of the term, "Subjective," use the term "deep interest;" or train your pupils to think, study, work and concentrate in the *feeling* attitude. They will soon discover what this means, and that they can accomplish much more while in this attitude. Then a more thorough elucidation of the subjective may be given.

The discovery that development of brain and body can be promoted thoroughly and rapidly through subjective concentration will prove valuable beyond present belief, because every body's brain is so sadly in need of development.

That a fine mind can work properly through a brain that is crude, sluggish, narrow and obtuse, is impossible, and yet the majority of brains are crude in

places, and so sluggish in parts that hardly any activity is evident.

It is a matter of fact that many parts of the average brain are almost entirely dormant; a condition that no one should permit to continue for a moment, because the full capacity of mind can find expression only when every cell in the brain is thoroughly alive.

To bring life and full action into every cell, and to make every cell continue to be a *living cell*, attention should be concentrated subjectively upon every part of the brain two or three times a day. Ten minutes three times a day is sufficient to produce remarkable improvements within a few months. Let no one say he has not the time. The truth is, we have not the time to neglect it.

The possibilities that are latent in the mind are marvelous, to say the least; but can these great possibilities express themselves through a brain that is crude and sluggish, and that is only partly alive?

To refine the substance of the brain is highly important, because it is only through a refined brain that the superior mental qualities can find expression. A refining process should permeate the entire brain several times every day; or may be applied in conjunction with the regular concentration for development.

While concentrating upon the brain, consciousness should be devoted specially to the perception of the finer elements of the brain that permeates the physical elements. This will draw the entire developing process into a finer state of action, thus refining constantly every cell in the whole brain structure.

Daily concentration upon every part of the brain will remove all sluggishness, and will increase the activity of every cell; but in the increase of life and action in the brain, poise must never be lost sight of.

Give high, strong, well-poised activity to every part of the brain, and the mind will have an instrument through which great things will positively be accomplished.

The brain should also be made more impressible, more responsive, and more sensitive to the actions of the mind. This

may be brought about by the spiritualizing process.

The more spiritual life and essence there is in the brain, the more perfectly will every brain cell respond to the higher actions of the soul, and thus bring into expression a number of qualities of extraordinary quality and worth.

To comprehend the finer elements in life, and to gain conscious realization of that something in life that is within things, beneath things and above things, is absolutely necessary if we desire to become something more than mere personal forms of material flesh.

To respond to the life of that finer something, the brain must be so highly developed in its substance and essence that every trace of crudeness and materiality has been removed.

A clear understanding of the spiritual process of life and action will aid remarkably in giving this greater responsiveness to the brain, because every ascending tendency of mind will, if applied to the brain, give higher vibrations to all the elements and forces of the brain.

When subjective concentration is perfectly understood and thoroughly ap-

plied, we shall find that in addition to a continuous development of the brain, all the undesirable conditions will be removed from the mind.

What is called brain-fog, mental exhaustion and loss of mind will never occur so long as the brain is properly supplied with nourishment and energy. Since subjective concentration, if applied daily, will supply the brain completely with both nourishment and energy, all mental troubles can be brought to an end by that of concentration. This is a fact which certainly means much.

Subjective concentration upon the brain should be supplemented by a similar daily concentration upon the whole body. This will keep the entire system balanced and strong, and will constantly create new avenues for the upbuilding of the entire personality.

Every cell in the person contains the possibility of a new group of cells of a finer order, which when formed will supply the requisite channels through which a higher expression of mind and soul may be promoted.

The art of cell-building in brain or body is therefore an art we all should cultivate to the very highest degree.

Book Reviews

IN THE LIGHT OF THE KING'S COUNTERNANCE, By A. M. C. Dupree. Bound in red cloth, gold stamped and gilt top, 362 pages. The Griffith and Rowland Press, Philadelphia.

Selections of prose and poetry from the best writers (including the author) beautifully arranged for every day in the year. Every page has a message that inspires the soul to a higher, truer and more spiritual life.

SPIRITUAL LAW IN THE NATURAL WORLD, By Elev., Eleventh Thousand, 174 pages. Cloth, \$1.00, Paper, 50 cents. The Purdy Publishing Co., Dearborn St., Chicago.

One of the cleanest expositions of pure spiritual truth that can be found. It

is written from the view-point of the absolute conception of truth, and from that view-point every statement made in the book is truth.

THE GREATEST TRUTH, By Horatio W. Dresser. Cloth, 234 pages, price 70 cents. Progressive Literature Co., Box 228, M. S., New York City.

Mr. Dresser has written many books, all of them good—very good, but we consider "The Greatest Truth" the best. Not that it is more scholarly, or more profound than his previous works, but it goes higher into the spirit. The book is filled with very high teachings, and reveals an extraordinary insight into the perfect ways of that inner life and that higher power that we all desire so much

to understand. To be led by the spirit, to live eternally in the faith that *knows*, and to feel that we are in the hands of an Infinite Being of love who is ready to take us away from all the ills of life if we are willing to go, and provide for us, right here and now, that higher state of being wherein everything is as the spirit is—this is the life that "The Greatest Truth" elucidates so clearly and so perfectly that any one can understand.

NEW THOUGHT PHILOSOPHY.

Some New Features of This Up-Eulding Science Explained by Dr. G. A. Mann.

From the large number of books written on the New Thought Philosophy that most important science to all who wish to better themselves, one would naturally infer that every detail of this fascinating subject had been treated thoroughly; and yet, as the ardent seeker for real knowledge goes carefully over this literature, he is disappointed. Like a child who expects to catch a bird, but finds it has placed its hands on an empty nest, he gropes for the real substance of the matter, but the end in view is never reached.

In reading a book that is very promising at the start, that holds out great possibilities of knowledge, whose author professes to show you the way to both temporal and spiritual power, whose pages are supposed to unlock all the secrets of Self-Mastery and Right Living, there is nothing so pleasant as to find in the last pages that the long-looked for secrets are withheld.

I have been thinking for a long time of putting these facts before the readers of *ETERNAL PROGRESS*, of giving them the benefit of my experience in the search for knowledge, for, like many others, I have wondered if there were a reason for keeping the earnest seeker after truth in ignorance, or whether the average writer on this great subject was not himself in possession of the facts.

There is a Sacred Promise to all who wish to learn, that they shall possess the promised power, the greatest of all powers, that of successful living and as yet so far as the ordinary mind can see few possess it. There are, however,

some great masters who are able and willing to imitate those prepared to find the truth. In the past few years a great deal has been said on the wonders performed by the students of the rudimentary science known as Hypnotism, Personal Magnetism, Healing and the like. Hindoo fakirs have been looked upon as supernatural beings, and yet the things which they do and which surprise us so much are childish when compared with the possibilities of the higher knowledge of the Hidden Forces. Once this knowledge is acquired, we have at our command the most vital energy, the most magnetic power, to attract and to compel, to make ourselves masters, to conquer fate; in short, to have at our command the wildest elements known to mankind. That these things are possible is obvious, for we have the direct promise, "And greater things shall ye do as I go to the Father." Believing that all the readers of this magazine are earnest seekers after the truth, I want to call their attention to a book of infinite wisdom, which recently came to my attention. It is called, "Self-Development and the Hidden Forces," and is published by the Central School of Psychology, 229B Building, Rochester, N. Y.

As I am acquainted with the superintendent of the school, I have arranged so that any reader of *ETERNAL PROGRESS* can obtain a copy of this book, free of all charge, provided they mention the fact that they read this article in this publication.

The teachings found in this concise work will enlarge one's horizon, and prove beyond any possible doubt that they who seek shall find. If you are waiting for opportunity to knock at your door, wait no longer, for it is here. If you are hoping to gain everlasting fame, health, supremacy and the subtle power that made the ancient mystics invincible, I advise you to write for this book at once. If you follow its teachings it will do you infinite good. It will put you beyond the pale of failure, and will enable you to make life what you wish.

If you wish a copy, a letter addressed to the Central School of Psychology, 229B Building, Rochester, N. Y., will bring it to you without charge.



EUGENE CHRISTIAN

I Have Been Arrested By the New York Doctors.

WHY?

Because I was a harmless or dangerous pretender? No. But because I had discovered a method to relieve human suffering. Because I had discovered and set forth a new science.

A science that teaches and reveals the natural laws of nutrition that govern the human body.

A science that will teach every one who can read how to select and combine their food so as to produce chemical harmony in the stomach ;

A science that will remove the primary causes of a tremendous amount of suffering and disease ;

A science, therefore, that interferes with the drug doctor's business.

This is why I have been arrested. This is the crime I have committed against my State and my Country.

I assert in all my writings that I can establish perfect chemical harmony between the body and its building material (food), and when this is done stomach and intestinal troubles will dissappear, and a perfectly natural or healthy condition will follow.

According to the doctors, my crime consists in doing these very things.

**The charge made against me is not giving medicine,
but relieving human suffering without it !**

This is my crime ; this is the harm I am doing. I have committed nearly one thousand of these **CRIMES** within the past two years and shall continue to commit them unless every court in the state of New York, together with the Supreme Court of the United States, decide that it is a crime to relieve human suffering without drugs or doctors.

This case involves the basic principles of our constitutional liberties, and I will fight it to the highest court in this nation unless my constitutional rights are granted me before it reaches that tribunal.

Every individual who loves liberty and hates tyranny should read the history of this case, which I have written in a document called "Medical Legislation" I send this free upon application.

My references are :

Eternal Progress,
Health Publishing Company,
Physical Culture Publishing Co.
Corn Exchange Bank.
Any reputable Commercial Agency
in New York.

Eugene Christian

Food
Expert.

Pres't Christian's Natural Food Co.

7 East 41st Street, New York.

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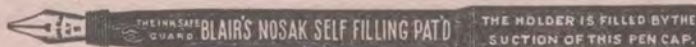
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