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The present issue of ETERNAL PROGRESS contains a great deal of valuable information for beginners in the New Life. Subscribers will therefore want to give away a number of copies to their friends. To help promote this good work, we will furnish the July (1907) issue at reduced prices, as follows: 10 cents a copy; 3 copies for 25 cents; 8 copies for 50 cents; 20 copies for \$1.00. Remember, please, that these prices are for the July (1907) issue only. Kindly send in your orders at once, as this edition will not last long. We published a very large edition, however, and shall be able to supply all who come early.

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# Eternal Progress

THE GREATEST JOY OF ALL JOYS  
THE JOY OF GOING ON

Vol. VII.

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No. 5

## The Science of the New Life

We have entered a new age, and the new ideas about life are becoming almost as numerous as the sands of the shore. Some of these ideas are actually new; others are simply old ideas restated; though the purpose of them all is to awaken the consciousness of a new life.

\* \* \* \*

That there is a new life, within reach of every person, is no longer the belief of the few only; it is a belief that has become contagious, and the many are accepting it with remarkable rapidity. For this reason the demand for real, practical knowledge concerning how to live the new life, is becoming almost universal.

\* \* \* \*

Thousands everywhere are hungering and thirsting for that truth that can free the person and satisfy the soul; but too many would not know that truth if they should find it, nor do they know where to search for the mysterious something desired. They believe, however, that their wants can, and will be supplied, accepting nearly every new idea as a possible revelation. In consequence thereof, new ideas have become so popular that they are accepted as true, because they are new.

\* \* \* \*

As a result, many of these modern ideas that are supposed to be helpful are mere theories or illusions; and are misleading to a great degree. Others that may be based upon truth, are so complex and abstract that the majority cannot possibly understand them. It is therefore clear that the necessity of giving

this entire subject a simplified, practical and scientific presentation, is very great.

\* \* \* \*

In this issue of ETERNAL PROGRESS we have aimed to give special attention to this phase of the subject, but have purposely avoided the tendency of modern metaphysicians to formulate their ideas into a fixed system. Therefore, those who expected to find in this edition a fixed and closely defined system of living and thinking, will instead, find something better.

\* \* \* \*

We are not favorably inclined towards fixed systems in anything, because whenever we formulate our ideas and methods into a closely defined system, that system becomes a prison in which we incarcerate our own minds. However, there must be order in our thinking, and our efforts must have definite goals; we must arrange our ideas in such a way that we can use them to the very best advantage, but the power that is back of this practical use must have the idea of expansion as its soul.

\* \* \* \*

In preparing this number of ETERNAL PROGRESS, our object has been to take the beginner out of the limitations of the old into the boundlessness of the new; to emphasize the fact that there are great and wonderful possibilities latent in the human mind, and to present a number of practical methods through which any one can begin now to unfold that larger life. We have tried to clearly define some of the paths that lead into life, and



we are convinced that we have reduced the better way of living to its simplest terms; but we have not placed the soul in the hands of a system. On the other hand, we have tried to place life in the hands of the soul.

\* \* \* \*

The more we live in the new life, the more we realize that the greatest results are secured through the unrestricted use of principles that are fundamental, and methods that are conducive to originality; and that great souls are developed only where their minds are left free to use methods according to their own understanding and insight. For this reason we must avoid the formulating of methods into a system, because no mind can develop originality or individuality that follows the prescribed rules of a fixed system. Every method employed should lead the mind out into that superior wisdom where it can see clearly how to form its own superior methods; and all ideas should be so arranged in mind that they invariably inspire new ideas.

\* \* \* \*

To the beginner this may suggest complexity instead of simplicity; but we need not fear complexity if we begin with simplicity; nor shall we ever become confused if we establish ourselves firmly upon the basic principle of real life. How this is to be accomplished the following pages will state in the clearest terms.

\* \* \* \*

When we begin to view life from the standpoint of the new life, we realize that the greatest good that one man can do to another is not to convert him to what is supposed to be a better system of belief, but to inspire in that man the desire to become all that lies within his power to become. Therefore, a true science of life must be an orderly arrangement of methods through which this purpose can be promoted on the largest possible scale.

\* \* \* \*

Those who think of life in these newer terms usually philosophize about the possibility of bringing all minds to-

gether under the wing of one great philosophy, or system of thought; but with such efforts we have no sympathy. To try to make all people believe alike is a waste of time; and what is more, it is working contrary to the law of human advancement. We are not here to believe the same thing; we are here to live the best life, the largest life and the most beautiful life that we are capable of living now.

\* \* \* \*

This being our view of the subject, we have made no attempts in this edition to present, what might be called the fundamental principles of a new philosophy; we are not dealing with a new philosophy, but with the living of a greater life.

\* \* \* \*

The science of the new life is not concerned with systems of thought that all can embrace; its object is to present methods of thinking and living that all can use; simple methods for the beginner, complex methods for those who are scaling the heights.

\* \* \* \*

It is the belief of many that this is a materialistic age, and that the number who are ready for the greater life is small, but this belief is speedily shattered when we discover the thousands and thousands of men and women everywhere who are hungering and thirsting for real truth and real life. That we are in the midst of a great opportunity to advance the human race, is therefore evident, and we should take the fullest advantage of that rare privilege.

\* \* \* \*

Concerning what to do to make the fullest use of the present psychological moment, many minds may have many views; but the central purpose must necessarily be, to lead the mind out of the limitations of the old into the boundless possibilities of the new.

\* \* \* \*

To take man away from one fixed system into another fixed system is not progress, no matter how many temporary benefits may be derived from the transfer.



Take man into more life and give him the freedom to live that larger life according to his own larger understanding of life. Reveal to his mind the marvelous possibilities that are latent in his own ever-enlarging life, and inspire his mind to arise and gain dominion over this unbounded kingdom. Reveal man to himself; give him to understand what he now is, what he now may become, and remove the veil of mystery, that he may behold what lies in store for the soul that enters life. Do this, and a new world is opened to the race. To enter this new world is to begin the living of a new life; and to know how to enter this new world is to understand the science of the new life.

\* \* \* \*

To present in the simplest manner, the first essentials of this science was our purpose in preparing this edition of

ETERNAL PROGRESS; and we are convinced that every person who is on the verge of the new life, will find the way to his heart's desire by reading the following pages. At any rate his soul will be inspired to press on; his mind will discover how to proceed; and that is sufficient. All other things will follow.

\* \* \* \*

There are thousands who are on the verge of the new life, but do not know it; they want something but they do not know what that something is. To take these thousands into the beautiful kingdom—what could be greater than this? It would bring happiness into nearly every home in the world, and enable a vast multitude to begin the living of the greater life. It is therefore a privilege to present what follows, because therein may be found the secret.

## The Meaning of the New Life

The briefest possible definition that could be given for the new life is this: *The life that is eternally becoming better.*

\* \* \* \*

In this definition the whole of life is included on every conscious plane. In other words, when everything that you are conscious of in your being is constantly changing for the better, you are living the new life.

\* \* \* \*

Such a life is actually new, because to change for the better is to enter states of consciousness that have not been realized before. The advancing mind enters new mental worlds; and to live in a new world is to live a new life. To change for the better through and through, is to become a new creature; and he who has become new will live a life that is new.

\* \* \* \*

To live the new life is to pass through a perpetual re-creative process, the result of which is the constant refinement of every atom in the body, the constant

enlargement of every faculty of the mind and the constant unfoldment of every attribute of the soul. Such a process would constantly eliminate the lesser, and constantly appropriate the greater. The old would pass away, and the new would appear in an ever-increasing measure. The imperfect would be daily outgrown, while every part of being would perpetually develop into higher degrees of perfection.

\* \* \* \*

To enter the new life would therefore mean complete emancipation from all ills; because as the whole of being was entering the better and the better—eternally entering the better, conditions of weakness and disease could not long remain. Therefore, perfect health would not only follow the living of the new life, but the quality of health would constantly improve. To simply be well is not all there is of health; there are higher degrees of health that you actually enjoy; and the higher the quality of the health the more thoroughly is the body protected from those conditions in the



world that produce disease. This being the truth, it is possible to develop such a perfect and such a powerful state of health that the body becomes immune.

\* \* \* \*

The statement may seem strong, but whoever enters the new life, will positively out-grow every disease that may exist in the system. However, to accomplish this, it is not enough to simply believe in a new philosophy; we must actually *live* the new life; we must live the life that is eternally becoming better.

\* \* \* \*

Happiness, harmony and contentment are inseparably united with the new life. That one would always be happy in the new life is natural, because the greatest joy of all joys is the joy of going on. We have all felt the joy that came from the realization of success, and that it was the greatest joy we ever knew, whether the results gained were physical, mental or spiritual; but if one occasional step forward can give such perfect joy, what may we not expect from the new life, which moves forward constantly and eternally?

\* \* \* \*

There are many temporary causes for contentment, but there is only one cause that can produce real, permanent contentment, and that is the living of the new life. In fact, how could one be otherwise but content so long as he was steadily gaining ground? It is stand-still, reverses, depression, etc., that produces discontent; but these do not exist in the new life; to live the new life is to advance in all things and at all times.

\* \* \* \*

While we are outgrowing the old, the imperfect, and the mal-adjustment of things we are also eliminating inharmonies. To enter constantly into new and better relations would mean the attainment of more harmonious states of life. All things would perpetually re-adjust themselves according to higher and more perfect degrees of harmony; and what more could one desire than that life of harmony that is ever becoming more harmonious? Those who have

studied the subject carefully have discovered that the truest harmony is enjoyed while the mind is ascending into finer degrees of harmony; and this is precisely what happens when we actually *live* the new life.

\* \* \* \*

Want, failure, poverty—these conditions are among the imperfections that must pass away as the new, the higher and the better states of life are being realized. Therefore poverty can be cured; and the new life is the remedy. Those who doubt this statement will doubt no more when they realize the power of a life that is lived; and the unbounded possibilities that we may gain possession of by pressing forward. To view life from the standpoint of the new life is to discover that it is natural for every person to succeed in his undertaking. Failure is contrary to the laws of life; it is the result of mistakes; but mistakes are outgrown when we begin to live the new life.

\* \* \* \*

The new life means perpetual advancement; therefore, when we begin to live the new life, we shall naturally and inevitably reach our goal; and to reach one's goal, that is real success. There can be no failure connected with continuous advancement, neither can want, in any shape or form, remain after such advancement has actually begun in earnest. This is not simply a beautiful theory, but a scientific fact that proves itself conclusively in practice.

\* \* \* \*

Abundance of all good things comes naturally from the living of the new life; and how could it be otherwise in a life that is eternally becoming better? Such a life is a rich life and an enriching life, not only in a physical sense, but in every sense. It is not only an abundance of tangible things that come through the new life, but an ever-growing supply of the higher riches of mind and soul; those qualities, attainments and possessions that give real worth to the man himself. It is real life that comes through the living of the new life; and there is nothing richer than life.



To live the new life means the realization of our ideals; the constant growth into those superior states that were revealed through the soul's vision. This would include the attainment of greater wisdom, more power, a finer character, a larger mind, higher accomplishments and the consciousness of the real life of the soul. With many, the latter is the highest of all ideals, because it leads to the peace that passeth understanding.

All things will become new when we live the new life. Our surroundings, our associations, our physical environments, our mental worlds—all must become new; and must eternally become better. Why this is true we shall see more clearly when we begin to live the new life. Then we shall find that the foregoing statements are not overdrawn; we shall demonstrate to ourselves that every desire of the heart can be realized through the living of the new life.

## Beginning the New Life

There are a million or more people in the world who are now trying to live the new life; but are not all succeeding, because they failed to make the proper beginning.

There are several million more who would enter the new life if they only knew how to begin; therefore, a few simple ideas on this subject will prove valuable to an extraordinary degree.

To formulate rules in detail that will apply to each individual case is not possible, because all have not the same present needs nor the same previous training; but certain general principles that will apply to all, can be presented; and when these are followed, the new life will be found without delay, or useless experience.

### 1. *Learn to be still.*

When you undertake to live the new life and seek to promote your advancement in every direction, you will find that not much can be gained until your entire being is placed in a proper condition for growth; and as you must improve yourself before you can better your life, the importance of this step is most evident.

It has been found that all the laws of growth require order, harmony and stillness for proper action; therefore, to live peacefully, think peacefully, act peacefully and speak peacefully are the first great essentials. This will not only bring your entire being into the proper condi-

tion for growth, but will also conserve energy; and when you begin to live the larger life, you feel that you want to use properly all your forces, and neither misuse nor waste anything.

To acquire stillness, never "try hard," but simply exercise a gentle self-control over everything you do. Never be anxious about results, and they will come with less effort and in less time.

Whenever you have a moment to spare, relax the whole person, mind and body; just let everything fall into the easiest position possible. Make no effort to relax; simply let go. So long as you "try" to relax you will not succeed.

While in this relaxed condition, be quiet; do not move a muscle; breathe deeply, but gently, and think only of peace and stillness.

Before you go to sleep at night, relax your entire system, and fall asleep with "peace" on your mind. Bathe your mind and body, so to speak, in the crystal sea of the beautiful calm. This method alone will work wonders in a few weeks.

While at your work, gently hold yourself from anxious, hurried or disturbed action. Work in the attitude of poise, and you will accomplish much more in the same given time, and you will do far better work.

Train yourself to come into the realization of perfect peace by gently holding the desire for peace; and by ordering all your actions to harmonize with the peace-



ful goal in view. The result will be the peace that passeth understanding; and for this alone you will offer eternal thanksgiving.

2. *Rejoice and be glad.*

Cheerfulness is not only good medicine, but is food for mind and body. It is a life that thrills every atom with new life, and is to the faculties and talents of the mind what sunshine is to the flowers and trees.

To be happy always is one of the greatest things that man can do; and there are few things that are more profitable, in every sense of that term.

No matter what comes, be glad; and live in the conviction that all things are working together for good to you. As your conviction is, so is your faith; and as your faith is, so shall it be unto you.

By living in the conviction that all things are working together for good, we *cause* all things to work together for good; and the reason why is made perfectly clear in the science of life.

No matter how dark the cloud, look for the silver lining; it is there; and when you always look at the bright side of things, you develop brightness in yourself. This brightness will strengthen all your faculties so that you can easily overcome the obstacles in the way, and thus gain the victory desired.

Turn your attention to the bright side of things only; refuse absolutely to consider the other. This may seem hard at first, but perseverance will win. However, do not try hard; gently direct your attention to the bright side, and know that you can; ere long it will not be difficult.

The value of this step is immense. In the first place, joyousness increases life, power, energy and force; this we all know, and we wish to have all the life and power that we can secure.

Secondly, the happy soul never worries; which is great gain, because worry has spoiled thousands of fine minds and brought millions to an early grave. We simply cannot afford to worry, and must never do so under any condition whatever. If we have that habit, let us remove it at once by the proper antidote—joyousness.

After you have trained yourself to look only for the bright and the best, the bright and the best will come to you, because you will be using your powers to bring these things to pass.

Therefore, rejoice and be glad every moment; let your heart dance and your soul sing at all times; when you do not feel the joyous music within, produce it with your own imagination; and ere long it will come of itself in greater and greater abundance. Your soul will *want* to sing because it *feels* music; and there are few joys that equal the joy that comes when music is *felt* in the soul.

There are so many things that are sweet and beautiful in life, that when we once find the key to harmony we shall always rejoice.

In the meantime, be happy for the good you have found; and through that very joyousness you will develop the power to attract better things than you ever had before. Life is full of good things, and the happy soul finds them all.

3. *Love everybody and be kind.*

If you wish your path to be strewn with roses, just be kind. Give your best to the world and the best will come to you without fail. If it does not come today, never mind; just go on being kind and let seeming disappointments pass away.

"This shall also pass away," is true of everything that is not pleasant; but unpleasant things will pass the more quickly if you simply let them go.

No one can afford to criticize, condemn or be angry. We know that anger not only disturbs the mind, but it also destroys the cells of the body; and no one can be angry without losing a great deal of life and energy.

To find fault never pays, because we not only bring enmity and condemnation upon ourselves in that way; but the faults that we constantly see in others will develop in ourselves.

A critical mind is destructive, and the critical attitude is weakening to the entire system; therefore, no one can be his best who permits himself to constantly think or talk about the flaws in life.

Be kind and good to all; it is one of the royal paths to happiness and peace.



When anyone does wrong, do not condemn, but help him to find the better way.

"Cast your bread upon the waters;" it will surely return; sometimes more quickly than you expected. Therefore, give abundantly of all that is best in your life; and nothing is better than kindness and love.

When you begin to live the new life you will desire more and more to live the largest life possible; and to accomplish this you must learn to be much to everybody. Your purpose must be to be useful in the largest and truest sense of that term; but nothing can promote this purpose so thoroughly and so extensively as universal kindness.

This does not imply, however, that you are to permit yourself to be imposed upon, or unjustly "used" by the unscrupulous; it is our duty as well as our privilege to defend the right at all times and to demand justice for everybody; but this should be done in kindness, not in the attitude of condemnation.

The love that loves everybody is not the love that seeks to gain possession of some object of affection; but that larger kindness that excludes no one from your whole-souled good wishes.

Love, after all, is the greatest power in the world; and the one who loves the most in this larger, truer sense, will accomplish the most.

It may seem self-contradictory to state that the one who takes the greatest interest in the welfare of the world, does the most to promote his own interest, but it is the truth; and it proves conclusively that the one who gives his best to the world, will invariably receive the best in return.

Never permit yourself to say that you cannot love every creature that lives; say that you love everybody, and mean it; and what you say you are doing, that you will find yourself doing.

Love illumines the mind, gives new life to every fibre in being, removes innumerable burdens and eases the whole path of existence. Love removes entirely all anger, hatred, revenge and similar states; a matter of great importance, because no one can live the new life while such states remain.

To have a sweet temper, a loving disposition and a kind heart is worth more than tons of gold. We are all finding this to be true; and we realize fully that the person who loves everybody with that larger loving-kindness has taken a long step upward into the life that is altogether beautiful.

This is not mere sentiment, but the expression of an exact scientific fact. A steady soul-love will bring the all-good to anyone who lives and acts as he inwardly feels.

#### 4. *Have faith in abundance.*

Have faith in God, have faith in man, have faith in yourself and have faith in faith.

We all know the value of self-confidence, but faith is infinitely deeper, larger and higher. Self-confidence helps us to believe in ourselves as we are at present, and thus helps us to make a fairly good use of the talents we now possess; but faith elevates mind into the consciousness of our larger and superior possibilities, and thus doubles the power, the capacity and the efficiency of the talents we now possess.

Faith brings out the best that is within us, and puts that best to work now.

He who follows faith may frequently go out upon the seeming void, but he always finds the solid rock. The reason is that faith has superior vision, and goes instinctively to the very thing we desire to find.

Faith does not expect things to come of themselves; faith never stands and waits; it does things; but while at work *believes* that the goal will be reached and the undertaking accomplished.

The person who works in the attitude of faith can never fail, because through faith he draws upon the inexhaustible. The person who works in the attitude of doubt is never at his best, as we all know, because he lowers his own ability through the feeling of doubt; he holds back and employs but a portion of his capacity.

The one who works in faith, however, will press on to the present limit of his capacity, and then go on further, because the more faith he has the more fully he realizes that there are no fixed limits;



that the seeming void that lies before, is, after all, solid rock; and he may safely proceed.

Whatever you do, *believe* that you can succeed; do not for a moment permit yourself to doubt. Know that the Infinite is your source, that you live in the universal, and have the boundless upon which to draw for supply.

If people or things do not come up to your ideal, never mind; give them time; continue to have faith in their better selves; they will also scale the heights. Expect them all to do their best, and most of them will now; the others will soon follow if you have the faith that they will.

The faith of one soul can elevate the lives of thousands; this is a statement that is just as true as it is great, and we should constantly hold it in the midst of a living attention.

The man who has faith in the whole race is an inspiration to everybody. Many a person has risen rapidly in the scale because someone had faith in him. Faith is the greatest elevating power that there is in the world. Faith can convert any failure into success, and can promote the advancement of everybody, no matter what the circumstances may be.

Have faith in yourself and you will advance as you never advanced before. Have faith in others and they will inevitably follow.

Therefore, if you would enter the new life, the better life, and inspire others to do the same, have faith in abundance.

#### 5. *Pray without ceasing.*

The true prayer is the whole-souled desire for the larger, the higher and the better while the mind is stayed upon the Most High; and the prayer without ceasing is the constant living in that desire.

Remember, the forces of mind and body always follow our desires; therefore, if we would use our powers in building up a larger life we must have high and true desires.

Turn your desires upward and keep them there; desire the greater things only, and never desire anything less; and the powers within you will make you as

true, as great and as perfect as your heart has prayed for you to become.

In order that our desires, thoughts and states of consciousness may arise to the very highest states of being, we should employ the silence daily.

The full use of the silence must not be delayed for a single day, because here we shall find the secret of secrets—the path to that inner world from which everything good proceeds.

In order to enter the silence, be alone and comfortably seated; relax mind and body; close your eyes and be perfectly quiet; turn your attention upon the inner life and gently hold your mind upon the thoughts of stillness and peace. You may affirm quietly, "Peace is mine," "I am resting in the stillness of the spirit," and similar statements.

While you make these statements, *feel* that you are peaceful and still, and that you are now in a world where all is quiet and serene.

When you feel this gentle stillness you can use other affirmations according to your present needs; but to feel the perfect peace of the soul is the first essential. After that is attained, your consciousness will deepen, and you will enter the great within to a degree.

While mind is in this inner life every thought will be a power, and every desire you express at the time will modify and change everything in your being in proportion to its depth and unity with the Supreme.

For this reason, while in the silence, you should train yourself to think the right thoughts and create the truest desires.

Everything that you think or do in the silence will have a greater effect upon your life than that which you may attempt while on the surface of outer consciousness; therefore everything that is important should be taken into the silence, and through the silence to the Infinite.

The real purpose of the silence is to enable the mind to enter the inner life, and not only re-create all thought according to higher truth, but to enter into a more perfect touch with the divine source of things.



The silence should be taken every day, from ten to thirty minutes; and though you may not have any real results at first, simply continue; you will reach your goal. After a person has become conscious of the inner life to a degree, he finds that he can live in this peaceful, high state nearly all the time; and therefore may be in the silence almost constantly.

This is a most desirable attainment; it is *the* one great attainment for which every soul should work.

When a person can live in these higher realms always, and constantly desire the realization of the highest and the best that he knows, the prayer without ceasing—the true spiritual prayer is fulfilled. Such a prayer will be answered eternally; every day will bring us something that we truly wished for, and every moment will be supplied with all that is necessary to make the present full and complete.

#### 6. *Think the truth.*

When we learn to think the truth we have truly come to the parting of the ways; here we find where the old leaves off and the new begins; in this place the wrong disappears and the right is discerned as it actually is.

The foundation of all truth is the basic statement: *Man is a spiritual being, created in the image and likeness of God.*

Being created in the image of God, man is now divine, and in possession of all the divine attributes. Each individual is now in possession of infinite wisdom, infinite power, infinite love, eternal life, perfect peace, everlasting joy, universal truth, universal freedom, universal good, divine wholeness, spotless virtue, boundless supply.

True, these attributes exist principally in the potential state; that is, they are possibilities waiting in the within for unfoldment, development and expression; nevertheless, since they exist in every soul in a limitless state, each soul does actually possess those attributes, and to speak the truth, must recognize their existence and claim their possession.

To think the truth you must think that you are divine in your true being,

and that you possess the divine attributes, because this is the truth. You *are* divine in your true being, because you are created in the image of God; and you *do* possess the divine attributes just mentioned, because that which is divine must necessarily possess the attributes of the divine.

To think contrary to this would be wrong thought, and from wrong thought comes all the wrongs in the world. But the average person does think contrary to this truth; therefore, the average person is almost constantly in bondage to sin, sickness and sorrow of some kind.

Since divine wholeness (perfect health of mind and body) is yours now, always was and always will be, it would be wrong for you to say, "I am sick." Your real being is never sick and never will be, because it is divine; and you are the real being. You are not the body; you possess a body that may be indisposed if you create wrong thought; but that body is not you; you are a spiritual being created in the image of God; therefore, you are always well.

If sickness appears on the surface, in the body, you know that it is on the surface only; the sickness is not in you, because you are real being, and in real being perfect health reigns eternally.

The sickness that sometimes appears in the body is the result of wrong thought; right thought would not produce sickness; and no person could become sick that was filled and protected with right thought. When the light reigns supremely darkness can not enter.

Wrong thought comes from a false conception of yourself; and false conceptions will continue to form in mind so long as you are ignorant of the truth.

When you know the truth, that you are the image of God, perfect in your own true being, you will think this truth; and all your thought will be right. Consequently, only right conditions can exist in your life, and all will be well with you.

When you see yourself as you are in your true being, that you are even now strong and well, in full possession of peace, love, power, wisdom, freedom and all the good that is in God, you will think of yourself accordingly, and such



thought will be right. The result will be right conditions in mind and body; from center to circumference your entire being will be well and perfect as it always was, and ever should be in the truth.

To think the truth, at first seems wrong; because we are so used to judging from appearances; but when we find that appearances are simply the results of thought; that right thought produces good appearances, that wrong thought produces bad appearances, and learn that real being is the image of God, we shall no longer see contradiction in thinking the truth.

When we think the truth about ourselves, we shall also think the truth about others; we will, therefore, not think of them as they appear on the surface, but as they are in the perfection of real, spiritual being.

We will overlook, forgive and forget the wrong appearance, which is but the effect of wrong thought, and try to inspire everyone to change the appearance by thinking the right thought—the truth.

#### 7. *Live in the spirit.*

To reduce this statement to its simplest terms, we would say that to live in the spirit is to live in the upper story of mind and thought; or to live on the good side, the bright side and the true side of all things.

To the beginner this is sufficient, because this simple change in living must come before the higher spiritual consciousness can be realized; but the change, though simple at first, will completely revolutionize life.

Ere long, however, the consciousness of the true side will become so clear that to live in the spirit will mean in finitely more than to simply abide in the upper story of mind; and when this larger experience comes, we shall know through our own illumined understanding, what it means to live in the spirit.

When we begin to think the truth, all kinds of illusions and false beliefs will gradually vanish, and we shall not only understand that we are spiritual beings, but we shall *feel* that we are all that the divine life can be.

We will positively know that we are eternal souls, living in a spiritual world now, expressing ourselves in a physical world; and we will realize that we are actually created in the image of God, united with Him, and living in His life.

Through the fuller realization of truth, we will learn that the spiritual is not some vague, far away something that angels alone can know, but that spirit is the essence of all things, visible and invisible; and that spirit is in itself absolutely good and perfect.

We will realize that there is but one substance from which all things proceed, and that that substance is the expression of spirit, we will see that there is but one life—the spiritual life; and that there is but one law—the eternal coming forth of the life more abundant.

We will find that spirit is the basis of all things and the *soul* of all things; and that, therefore, all things are in themselves very good and very beautiful.

We will understand, through the truth, that evil is but a temporary condition produced by man's misunderstanding of the all good in real being; and that to so live that we realize the absolute goodness and the perfect harmony of the whole universe, is to live in the spirit. When we realize this, we are on the true side of all things, and we feel that we are.

When we are in harmony with all things, we are at one with the Infinite, and feel His presence always; and we also find that to dwell in the secret place of the Most High, is to realize that we are in that great sea of life that is eternal, universal and divinely beautiful.

While in this state we are away from the false, and actually *in* the true; we are in the spirit, and through the light of the spirit can see clearly the truth about all that is.

From this place we may ascend to innumerable heights, and enter into the ever-increasing realms of life; where existence become fairer and higher—too beautiful for tongue to ever describe.

What is held in store for the soul that lives in the spirit, eternity alone can reveal; but that the life that is lived in the spirit is the only true life, thousands



have learned, both in this age and in ages gone by.

To the beginner, the first essential is to get away from materiality—the common, the gross, the superficial, the ordinary and the wrong; to go up higher; to enter the world of light and live the life beautiful.

To live in the spirit, live in the highest and most perfect state you know, and do not for a moment come down.

At first, this state will simply be a life that is freer, larger and more harmonious; where things move smoothly, and where the value of life seems to constantly increase. But ere long, living in the spirit will mean far more than merely a pleasing state of existence; and the further we advance, the more this wonderful life will mean, until we begin to understand the great soul who declared, "Eye hath not seen, nor ear heard, neither has it entered into the heart of man, what God has prepared for them that love Him."

In this connection we must bear in mind that it is not necessary to reach the highest heights in the soul-life in order to live in the spirit. We can live in the spirit no matter where we may be in the scale of life, because the spiritual life has just as many degrees as there are human souls.

Live in the realization that this universe has *Soul*, that this Soul is divine, that you live and move and have your being in that Great Soul; and you are living in the spirit.

The realization of the divinity of the soul-side of all things will reveal to your mind the great truth that all things are perfect in their real being, and that the real being of all things lives in a universe of pure spirit—a universe that is everywhere, within us all and about us all.

We must also remember that to live in the spirit is not sentiment, but an exact scientific fact. And happy is the soul that finds the spirit to be real.

## Ideal Living

*Give your best to the world*, no matter how insignificant that "best" may be, and the world will invariably give its best to you.

There was nothing great nor remarkable about the widow's mite; but it produced remarkable results; the reason was she gave her best.

When we give our best, we not only receive the best in return from the outer world, but we also receive the best from the inner world. To give your best is to bring forth your best; and it is the bringing forth of your best that causes you to become better and better.

When you become better you will meet better people and enter into better environments; and everything in your life will change for the better, because like does attract like.

To give much is to become much, providing we give our best and give with the heart.

The giving that comes simply from the hand does not count, no matter how

large it may be; it brings nothing back to us, nor does it bring permanent good to anybody else.

When you give your best you do not give from your over-supply, nor from that which you cannot use. If you have something that you cannot use it does not belong to you, and you cannot give what is not your own.

To give does not mean to give money, unless that is the best we have; but rather to give our own service, our own talents, our own ability, our own worth, our own real life.

The man who lives a real life, at all times, and under all circumstances, is giving his best, and the very best that possibly could be given. A real life, when lived in the world, is a power; and the person who lives such a life is a great power for good wherever he may be. The presence of such a person is an inspiration and a light, as we all know.

The man who loves the whole world with heart and soul, and loves without



ceasing, is doing far more for the race than he who endows universities, and will receive a far greater reward.

We must remember, however, that love is not mere sentiment; real love is a power, and will cause the person who has it to do his very best for everybody under every possible circumstance.

The person, whose heart is with the race, will never be satisfied with inferior work; he will never shirk, nor leave the problems of life to "somebody else." He will "go in and push" wherever something good is being done, and he will constantly endeavor to render better and better service, wherever his field of action may be.

Such a person will give his best to the world, whether he gives through the channels of art or mechanics, music or literature, physical labor or mental labor, new ideas or real living. What he does will be the best; and what he receives will be the best that the world is able to give.

Give the best that you are, through every thought, word and deed—that is the principle; and your life will be constantly enriched, both from without and from within.

Through the daily application of this principle you will develop superiority in mind, soul, character and life; and the world will be better off because you are here.

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*Expect the best from everybody*, and everybody will do their best for you. There may be occasional exceptions to this rule, but through close examination we shall find that these exceptions are due solely to our own negligence in applying the law to all occasions.

The man who expects the best from everybody, and has faith in everybody will certainly receive more love, more kindness, better friendship, better service and more agreeable associations, by far, than the one who has little or no faith in anyone.

Our faith in people, however, must be alive; and our expectations must have *soul*.

To live constantly in the fear that people will do this or that, and that such

and such mistakes may be made, is to live in a confused mental world; and where there is confusion, mistakes will positively appear.

Our mental states are contagious; how, we shall not discuss here; but they are, and we all know that they are. Therefore, if we live in fear and confusion, we will be a disturbing element among those with whom we associate; and if our associates are not mentally strong and positive, they will be confused to a degree by us, and are liable to produce the very mistakes we feared.

On the other hand, when we have faith in people, we help them to have faith in themselves. And the more faith a person has in himself, the fewer his mistakes, and the better his work.

When we have faith in people, and are constantly expecting the best from everybody, we create wholesome conditions in our own minds—conditions that will tend to develop the best in ourselves.

The person, however, who has no faith in others, will soon lose faith in himself; and when he does, there will be a turn for the worse in his life. True, he may continue to possess a mechanical self-confidence, or rather, an exaggerated ego, but that is only a detriment.

The self-confidence that brings out the best that is within us is always founded upon a living faith in the inherent greatness of Man. Therefore, no one can have real faith in himself unless he also has faith in the greater possibilities of the race; and no one can expect the best from himself, and give *soul* to that expectation, unless he also expects the best from others.

This is a scientific fact, and any one can prove it in his own experience. To expect the best from everybody *will* cause everybody to do their best for you.

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*Look for the best everywhere*, and you will find the best wherever you go. Why this is so is a matter upon which many delight to speculate; but the "why" does not concern us just now; it is the fact that this law works that concerns us, and concerns us very much.

Not everybody can understand why the best is always found by him who



never looks for anything but the best, but everyone *can* look for the best everywhere, and thereby find the best. And it is the finding of the best that attracts our attention. It is results that we are after, and the simpler the method, the better.

The man who will constantly apply this law will not long remain in undesirable environments; nor will he long occupy an inferior position; better things will positively come his way, and he will not have to wait an age for the change.

The man who looks for the best is constantly thinking about the best, constantly impressing his mind with the best thought about everything; and since man is as he thinks, we can readily understand why such a man would become better and better.

Therefore, by looking for the best everywhere, he would not only find the best in the external world, but he would create the best in his mental world. This would give him a greater mind, which in turn would bring higher attainments and greater achievements.

However, the man who is always looking for the worst, will think about the worst, and will fill his mind with inferior thoughts. That he, himself, will become inferior by such a process is a foregone conclusion.

We find what we look for, sooner or later; it is therefore profitable to look for the best everywhere, and at all times.

We become like the things we think about, steadily and surely; it is therefore profitable to think only of the best, whatever comes or no.

The average person may not find the best the very first day; we have strayed so far away from the best that it may take several days, or even several months to get back to the path that leads to the best; but one thing is certain, whoever will look for the best every where, and continue to do so for several months, will in that time have more delightful experiences than he has had for an entire period of ten years past.

This, however, will be only the beginning; the future has far greater things in store if he will continue to look for the best, and never look for anything else.

*When things are not to your liking, like them as they are.* In other words, while you are working for greater things make friends of the lesser things, and they will help you to reach your goal.

The person who is dissatisfied with things as they are, and discontented because things are not to his liking, is standing in his own way. We can not get away from present conditions so long as we antagonize these conditions, because we are held in bondage by that which we resist.

If you want present conditions to become stepping stones to better things, you must get on the better side of present conditions; and you do that by liking things as they are while they remain with you.

We must be in harmony with the present if we wish to advance, because in order to advance we must *use* the present; but we can not use that with which we are not in harmony.

This is a fact that deserves the most serious attention, and will, when understood, explain fully why the average person seems powerless to rise above his surroundings.

We must be on friendly terms with everything that exists in our present world, if we wish to gain possession of all the building material that our present world can give. And we can not secure too much material if we desire to build a larger life and a greater future.

What we dislike is always detrimental; nevertheless it is always with us; when we run away from it in one place we will meet it in another. But what we love will constantly serve us, and help us on to greater things.

However, to like those things that are not to our liking may seem difficult; but why are they not to our liking? When we know that everything in our present world is a stepping-stone to something still better, it will be natural for us to like everything in our present world. These things may not come up to our ideals, but that is not their real purpose. It is not the mission of present things to serve as ideals; their mission is to help us to reach our ideals; and they positively can do so if we will simply take them into friendly co-operation.



When you take a drive to an ideal country-place, you do not dislike the horse because he is not that country-place; if you are humane you will love that horse because he is willing and able to take you where you wish to go. If you should dislike, and mistreat the horse, or should fail to hitch him to the vehicle, you would not reach your journey's end.

This, however, is the very thing that the average person does with the things of the present world. These things are the horses and the vehicles that can take us to the ideal places we desire to reach; but we must hitch them up, we must treat them right, and use them.

To make all things that are about us now work together with us, we must be in perfect harmony with them; we must like them as they are; and that becomes comparatively easy when we know that it is necessary for them to be what they are in order that they may serve as our stepping-stones. If they were different, there would be no stepping-stones; and we would have to remain where we are.

When we realize that everything that exists in our present world has the power to promote our advancement if we will properly use that power; and when we realize that it is necessary to be in harmony with all things in order to use the power that is within those things, we shall no longer dislike anything. We will even make friends with adversity, because the power that is in adversity can be tamed by kindness and love; and when that power is tamed, it becomes our own.

These are facts that any person can demonstrate in his own experience; and he will find that by liking everything that he finds he will secure the co-operation of everything. And anyone can move forward rapidly when all things are working with him.

Consequently, by liking what he finds, he will find what he likes.

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*When you don't get what you want, take what you can get, and call it good.* It is better to have something than nothing; and besides, we must use what we can get before we can become so strong and so able that we can get what we want.

When a person fails to realize his ideals, there is a reason; usually the cause is this: that he simply longs for the ideal but does not work himself up to the ideal. And to work himself up to the ideal, he needs everything that he can get, and use, now.

By taking what he can get, he secures something to work with in promoting his present progress; and by looking upon this something as good, he will turn it to good account.

It is a well-known fact that we get the best out of everything when we meet everything in the conviction that it is *good for something*; because this attitude will invariably bring mind into conscious touch with the real value of the thing met.

What we constantly look for we are sure to find; therefore, by calling everything good that we get, and by constantly looking for the real worth of that which we get, the good in everything that we get will be found.

The result is that everything we receive or come in contact with will be good for something to us, and will have something good to give us. Gradually, the good will so accumulate that we shall have all that we want. Life will be filled with that which has quality and worth, which means that development towards greater worth will constantly take place; and development towards greater worth means the constant ascension into the realization of our ideals.

By accepting and using the good that we can now secure, we add so much to life that we become worthy of the greater good that we may desire; and will consequently receive it.

This process may not satisfy those who want to reach the top at once, or who expect to receive the better without making themselves better; but it will satisfy those who would rather move forward gradually, and surely, than stand empty-handed, waiting and waiting for ages, hoping that some miraculous secret may be found through which everything can be accomplished at once.

The idea, however, is not that we should meekly submit to things as they are, and be satisfied with what little fate may seem willing to give us. That is



the other extreme, and is just as detrimental to human welfare.

Take everything that legitimately comes your way; do not refuse because it seems too small; take it and call it good, because it is good for something; then make the best possible use of it with a view of gaining greater good through that use.

Expect everything to multiply in your hands; have that faith; accept little things as well as large things in that conviction; and every good that you accept will be instrumental in bringing greater good to you.

To live in the attitude of turning everything to good account has the most wholesome effect upon mind and character, because that mental attitude will tend to turn everything within yourself to account. The result is the constant development of a finer character and a more capable mind.

By combining all the results from this mode of living, and by noting the results from these combined results, we must inevitably conclude that the total gain will be great; and that he who turns into good account everything that comes, will positively receive everything that he wants.

## Harmony

To be in harmony with everything, at all times, and under all circumstances, is one of the greatest essentials to the new life; and so extremely important is continuous harmony that nothing should be permitted to produce confusion or discord for the slightest moment.

Discord wastes energy while harmony accumulates energy; therefore, if we wish to be strong in mind and body, and be in the best possible condition for the best possible work, harmony is indispensable.

The person who lives in perpetual harmony with everything will accomplish from ten to fifty per cent more during any given period of time; a fact that certainly makes the subject worth while.

When harmony is absent, there is always more or less mental confusion, and a confused mind can never think clearly; therefore, makes mistakes constantly. To establish complete and continuous mental harmony will reduce mistakes to a minimum in any mind. Another fact that makes the subject worth while.

The mind that is in harmony is in heaven, whether he knows anything or not, whether he possesses anything or not; because in harmony there is joy, contentment and real satisfaction. On the other hand, the brainiest, mightiest

man in the world who lives in discord, dwells in perpetual torment.

To live the good life, the ideal life, the beautiful life, we must be at peace with all things, including ourselves, and every thought, word and deed must be harmonious.

Whatever we may wish to do or be, to sacrifice everything for the sake of harmony is perfect wisdom; though when we do this we find that what we were willing to sacrifice was not taken away. Nothing is lost by him who gives harmony the first place, and *feels* harmonious towards all persons and things.

When we establish ourselves in perfect harmony, we shall be re-united with everything we love; and the new unity will be far sweeter and more beautiful than the one that was.

"My own shall come to me," is a favorite expression in these days; and many are waiting and watching for their own to come; wondering, in the meantime, what can be done to hasten the coming. Many things can be done, but the most important is harmony.

The person who lives in perpetual harmony will not be deprived of his own very long, whatever that "own" may be. Whatever you deserve, whatever you are entitled to, whatever belongs to you will soon appear in your world if you continue to live in perfect harmony.



To enter the state of harmony is to enter a new world, where everything is better; where opportunities are greater and more numerous, and where persons, conditions and things are more agreeable. You will, therefore, live in a better world; but that is not all; your attitude of harmony will relate you so perfectly to the good things in all worlds that the best from every source will naturally gravitate to you.

A person who dwells serenely in the beautiful calm, is a perpetual benediction to everybody; to be in his presence is to come one step nearer the Beautiful. What a privilege it must therefore be to live in the life of a living harmony.

Harmony is the foundation of happiness and health, and is one of the greatest essentials to achievement and success. When we look into the past and try to number the good things we failed to secure because we fell into confusion and discord, we shall no longer doubt that harmony is one of the greatest things in the world.

The mind that works in perpetual harmony does more work and far better work; and such work is exercise, conducive to higher development and growth. All harmonious work promotes development of mind and body; while work that is carried on in confused attitudes of mind will weaken the entire system, and produce final failure.

We often complain that we have no time for self-development; but if we live in harmony when we work we are growing every moment; and this development will not be confined to those muscles or faculties that we use directly, but the entire system, the mentality especially, will steadily gain in power and worth.

In the presence of these facts it is certainly folly to permit discord, disturbance or confusion at all; but the majority declare they cannot help it.

However, we must learn to help it, and we can. There is no reason why our minds should be excited nor our nerves upset at any time. We can prevent this just as easily as we can refuse to eat what we do not want.

In the first place, we must apply reason to this subject. We must understand that the wrong will not be righted

because we "fly all to pieces;" and that to become nervous over a trouble does not drive the trouble away. To live in a constant strain will not promote our purpose, nor arrange matters the way we want them; and yet, nearly every one who has some great undertaking in hand does this very thing. We feel that it is our religious duty to be as excited as possible, and to string up all our nerves as high as possible whenever we are passing through some uncommon event; therefore, we spoil most of it, and bring all sorts of ills upon ourselves.

It is seldom that an extraordinary occasion passes off smoothly; there is nearly always something that turns out wrong, falls flat, or disgraces the participants. The reason is discord, confusion and the absence of perfect harmony.

It is not difficult to understand why so many undertakings fail; because the art of being in harmony under all kinds of circumstances, has not, as yet, been acquired by the many.

To be in harmony, and to do your best will give you success every time, and will prepare you for the greater opportunities that are sure to follow.

That intelligent, well-educated people almost daily break down over mere trifles, is almost too absurd to believe; but that it is the truth leads us to ask the reason why. They should have known better.

Modern education, however, does not teach us how to use ourselves. We are learning how to mix the material substances so as to satisfy every imaginable taste; and we are learning how to use the tangible forces of nature so as to construct almost anything we like in the physical world, but we have not learned how to combine the elements of mind so as to produce happiness, strength and brilliancy. A few have made the attempt, but the elements of mind will not combine for greater efficiency unless the mind is in harmony.

All of us have learned to remember, but few of us have learned to think. To repeat verbatim what others have thought and said, is counted knowledge; and with such borrowed knowledge the majority think they are satisfied; the reason is they have not discovered the



art of thinking thoughts of their own.

Original thinking is the secret of all greatness, all high attainments and all extraordinary achievements; but no mind can create original thought without being in harmony.

But how is harmony to be attained? We all want to know, and we want methods that all can apply with success.

In the first place, we must bear in mind the great fact that it is not what happens that disturbs us, but the way we *think* about that which happens; and our thought about anything depends upon our point of view.

The way we look at things will determine whether the experience will produce discord or harmony; and it is in our power to view things in any way that we like.

When something happens that usually disturbs the mind and upsets things in general, we should immediately turn our attention upon the power back of the event, with a view of finding the better side of that power.

Every power has its better side, its ideal side, its calm, undisturbed side;

and the mere desire to gain a glimpse of that better side will turn the mind away from the disturbance and cause attention to be centered upon the calm that is being sought.

This will decrease the discord at once if we permitted any discord to be felt; though if we apply this method, the very moment we are aware of confusion in our environment, we will entirely prevent disturbance in our minds.

To meet all circumstances and events in this way, will develop in us a harmonious attitude towards everything; and when we are established in this harmonious attitude towards everything, nothing whatever can disturb us. No matter what may happen, we will remain in harmony; and will consequently be able to deal properly with everything that does happen.

The mind that is upset by confused circumstances will lose his ground and fail; but the mind that continues calmly in harmony with everything, will master every occasion, and steadily rise in the scale of life.

## Sunbeams

This world is a beautiful place in which to live. Be in no hurry to go.

\* \* \* \*

There is a sweet bye and bye for all, but there is also a sweet eternal now for all. It is yours for the asking.

\* \* \* \*

Surround yourself with ideal books, ideal environments and ideal people. Desire the best and expect the best from everything that comes.

\* \* \* \*

Live a beautiful life, and you will attract and meet lovely people.

\* \* \* \*

Look for the good, the true and the beautiful, and never expect to meet anything else.

Whatever happens to you, if you take it in the right way, it will make you glad.

\* \* \* \*

Dry your tears; life was not made for sorrow. Whatever you do, be happy.

\* \* \* \*

Cheerfulness prolongs life on earth, and makes that life a joy to live.

\* \* \* \*

No one ever lost anything by being kind; when kindness seems a failure, we should remember that it is just as important to be kind to ourselves as to others.

\* \* \* \*

Have no regrets; live the best life you know of and expect the best to happen; then whatever does happen, look upon it as the best; and do not feel badly



if it seems different from your hopes. By living and thinking in this way you will always be happy, and the best things in life will be drawn irresistably into your presence.

\* \* \* \*

You do not have to go up to heaven, and heaven does not have to come down to you. Open the eyes of the soul and you will see that heaven is here and everywhere.

\* \* \* \*

He who would be master over his fate must be ready for any fate.

\* \* \* \*

Why worry about troubles and why weep about wrongs? That which is wrong deserves no tears.

\* \* \* \*

Make the best of the present, and the future will be better.

\* \* \* \*

To be happy, contented and serene in the midst of adversity is the mark of a great soul; but in the presence of such a soul adversity will not long remain.

\* \* \* \*

When trees can live to be forty centuries and more, how does it happen that the average man has seen most of his days at forty years?

\* \* \* \*

The more you complain about the ills of the present, the longer those ills will remain.

\* \* \* \*

There are people who live such beautiful lives that whenever they turn to speak to you, you can feel your own soul coming forth.

\* \* \* \*

We have always time to wait for that which is good; besides we are living in eternity, and shall have plenty of time to enjoy the good when it does come.

\* \* \* \*

Be happy and the world will be good to you. Create brightness and give it

to the world with rejoicing. What you give will return in greater measure.

\* \* \* \*

Have the perfect faith that the right is universal, absolute and eternal, and *your own* will come to you in the right time and place.

\* \* \* \*

The person that runs away from his troubles will find more troubles at his next stopping place.

\* \* \* \*

To become an original thinker is the greatest ambition possible to man, and the greatest achievement open to the human mind.

\* \* \* \*

Your thought atmosphere should be so pure and beautiful that whoever comes into your presence will *feel* that it is good to be there.

\* \* \* \*

No matter what is wrong there is always some way to make it right; and the right way is revealed through the living of the new life.

\* \* \* \*

To please God is to do full justice to the highest and best that is within you.

\* \* \* \*

Live a good life; live as long as you can, and be as useful as you can while you live.

\* \* \* \*

Think of yourself as you are in the perfection of your inner being. Your conception of yourself moulds your thought, and as your thoughts are, so are you.

\* \* \* \*

The mind should always be kept in the attitude of *sweet repose*. In this state the mind can do the most work, the best work, get the clearest ideas and attain the highest harmony with real life.

\* \* \* \*

Love everybody; have perfect faith in the omnipresence of the good, and you have all the protection you need.



Never think of or speak of that which you do not wish to happen.

\* \* \* \*

You can never find God in yourself so long as you are looking for Satan in other people.

\* \* \* \*

If anything disturbs you, it means that there is a weakness in yourself that you must find and overcome.

\* \* \* \*

Use plenty of right thought on the mental plane and plenty of common sense on the physical plane, and you will never be sick.

\* \* \* \*

You will realize your ideals when you begin to live them.

\* \* \* \*

You cannot attract what does not belong to you. Be much and you will attract much.

\* \* \* \*

Never try to force things to come your way; the reaction of such a method will deprive you of all you seemingly gained.

\* \* \* \*

When you *know* a truth, you have opened your entire being to the life and power of that truth; and emancipation will invariably follow.

\* \* \* \*

The greatest joy is the giving of joy to those who have it not.

\* \* \* \*

Let the mighty powers that are within you come forth in perfect stillness.

\* \* \* \*

Let not your heart be troubled about anything; have faith in God, have faith in man, have faith in yourself, and have faith in faith. Then do your best every moment; you will have results far beyond your expectations.

\* \* \* \*

Every event in life will become an opportunity if we take it in the right way; but it will become an obstacle if we take it in the wrong way.

The spirituality we seek is the spirituality that is strong as well as beautiful.

\* \* \* \*

Are you in trouble or distress? Are you in the midst of darkness and doubt? Have you problems to solve, questions to answer, steps to take, but do not know which way to turn? If so, *be still*; forget all about persons and things; think not of darkness nor wrong; but enter the stillness of the spirit and *expect* the spirit to lead you. Ere long, light will come; you will know what to do, when to proceed, and how. A higher power will lead you, and the best shall come to pass.

\* \* \* \*

Whatever the world may think or say,  
Whatever your friends may do,  
Be kind, and forget the wrong of today,  
And tomorrow the world will be kind to you.

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Harmony is to feel the inner oneness with the spiritual side of things; to vibrate in unison with the true and the good that is within everybody; and to love with that love that touches the soul and responds to all that is sweet and beautiful.

\* \* \* \*

There are people who make a good appearance on the outside, but are all wrong on the inside; others are very scrupulous about their inner life, but very reckless in external appearances. The ideal person, however, endeavors to be right and good in the within, and tries to make the best possible appearance in the without. The whole man should be clean, wholesome, refined and beautiful.

\* \* \* \*

The great unknown is simply an extension of the known. It is real and substantial, but is unknown simply because we have not as yet ventured any farther.



## Consider the Lilies

*Consider the lilies of the field, how they grow; they toil not, neither do they spin; yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.*

The greatest service that anyone can render to the race is to properly fill the place he occupies now; to be himself today. But it is not only others that will benefit by such individual actions; the individual himself will receive greater good from life through this method than through all other methods combined.

The great secret of secrets is to live your own life in your own world as well as you possibly can now.

In this age, thousands are seeking the path to spiritual growth and high intellectual attainments, while millions are dreaming of the life beautiful. Systems, almost without number, are springing up everywhere, claiming to reveal the hidden path to these greater goals; but after all, when everything has been said, the one truth that rises above them all is this: *Be your best today if you would be better tomorrow.*

Are you in search of higher spiritual and intellectual attainments? Then open your mind to every form of wisdom that surrounds you today, and fill your life with all the spirit that you can realize now.

Do you wish to live an ideal life? Then live the most beautiful life that you can think of today. Are you longing for greater accomplishments and a larger sphere of usefulness? Then be your very best in the place that you now occupy.

The mighty oak grows great because it grows in the present; it does not wish to become mighty; it simply grows on, silently and contented.

The lily of the field is beautiful because it is perfectly satisfied to be a lily, but is not satisfied to be less than it can be. It does not strive or work so hard to become beautiful; it simply goes on being what it is; and the result—it has been made immortal by the greatest mind that ever lived.

Right here we see the secret of life; simple, clear, so that anyone can understand. *Be what you are today; do not be satisfied to be less than you can be today, and do not strive to be more.*

Growth, advancement, attainments—these do not come through over-reaching. The mind that over-reaches will have a reaction; he will fall to the bottom, and will have to begin all over again.

Attainment comes by being your best where you are, just for today; by filling the present moment with all the life you are conscious of, no more. If you try to express more life than you can comfortably feel in consciousness, you are over-reaching and will have a fall.

The great mistake of the age is to strive; to go about our work as if it were so very difficult. The man who works the hardest, accomplishes the least; while the only great man is the man who has trained his life and power to work through him.

The lilies of the field are not engaged in "hard" labor; and yet they are ever doing something useful. They are fulfilling their purpose, and at the same time are living inspirations to every soul. They live to be beautiful; and they become beautiful, not by being ambitious for great beauty, but by permitting the beauty that they possess to come forth.

What is within us is constantly pressing for expression; we do not have to call it forth, nor labor so much to bring it into action; all we are required to do is to permit ourselves to be what we are; to permit what is within to express itself.

We do not have to work so hard to become great; we are all naturally great, and our potential greatness is ever ready to manifest if we would only cease our striving, and let Life live.

The lily is beautiful because it does not hinder its own inherent beauty from coming forth to be seen. If the lily should take up the strenuous life, it would in one generation become a despised weed.

The human race today resembles, in too many instances, the useless weed.



Millions in every generation come and go, without accomplishing anything whatever. The reason is we strive too much, and in our striving, destroy the very powers that can produce greatness.

We have worked hard for results, not knowing that the only cause of results was constantly at hand, ready to produce results just for the asking. We have destroyed our brains trying to invent methods for producing health, happiness and power, not knowing that these things already existed within us in boundless supply; and that by wholesome thinking they would appear in full, external expression.

The secret of secrets is to let the best within us have right-of-way. This we have failed to do, and consequently, in too many instances are undeveloped weaklings, of little use to ourselves or the world.

The flower permits that which is to have right-of-way; it does not interfere; but man interferes; he will not accept the gifts which nature wishes to bestow upon him, neither will he receive assistance from above; he sets out for himself, and works to death trying to gain what was actually given to him in the beginning. He leaves the riches of Life and enters the wilderness of personal ambition, expecting to find something better and create something superior through his own efforts; but fails, because man alone can do nothing.

The average person does not know that to create something from nothing is impossible; nor does he know that the necessary something comes only from within. He may try to accomplish much and become much through ambition and hard work; but no building is possible without material; and material is secured only through giving right-of-way to the Life from within.

The man who expects to build greatness upon personal limitations, will pass away in the effort, leaving his unfinished work to be taken up by some one else who has the same wrong purpose in life. Thus one generation after another comes and goes, each one expecting to succeed where predecessors failed. In the meantime, nothing is accomplished by man;

nor does he receive what Infinite Life is ever waiting to give.

This is the truth about man in general. The great multitudes that have come and gone during countless ages, have accomplished practically nothing. There have been a few exceptions in every age, but these were exceptions because they refused to go the way of the world. They learned the lesson that the lilies have taught, and they chose to let Life *live*, to let the greatness from within come forth, to let power work, and to let that which is have right-of-way.

When a person discovers what he is, and permits that which he is to have full expression, his days of weariness and trouble are gone. Henceforth, he will live as the flower; his life will be beautiful; he will fulfill his purpose, and eternally become more and more of that which he is in the great within.

When a flower, which has so little of soul within itself can become so much by permitting itself to be itself, how much more shall man become when he permits himself to be himself. Man, being created in the image of God, what marvels may not be hidden within his wonderful soul?

In the soul of the lily is hidden the spirit of beauty; nothing more; but the lily does not hinder this spirit from appearing in form, therefore, it becomes an inspiration and a joy to all the world.

In the soul of man, even the Infinite is hidden; what then may not man become if he will permit the spirit of divinity to appear in form?

This is something that deserves most serious thought from every mind that has learned to think.

Every step that we think we have taken through our own personal efforts, has been brought about by very hard work; but when we look upon our achievements and note their insignificance, we wonder if anything permanent has actually been accomplished, or no. In every instance we find that striving accomplished nothing; and that the only steps taken are the results of what we have done when we permitted life to live.

There are times when many of us cease our "hard" labors for a few mo-



ments, and unconsciously open our hearts to that higher something that we feel so much the need of when wearied with the misdirected labors of man; and the influx of real life that comes at such times is the cause of the tiny steps upward that we have taken. For a while we choose to be a lily; and permit the good that *is*, to come forth; we give up to the higher power, and do not interfere with its expression. The results are always beneficial, and never fail to be permanent.

What we gain at these moments is always with us, to give us courage, strength and inspiration even when we decide to adopt the ways of the world again; but since every good that comes, comes when we refuse to go the way of the world, we ought to understand by this time that the way of the world is a mistake; and therefore, free ourselves from it absolutely.

The world seeks to attain greater things through ambition and hard work; the true way to attain greater things is to permit the greatness that is within to have free expression.

Likewise, when we seek health, happiness and harmony; or a beautiful life. The true course is to permit those things to come forth and live through us; they are ready to appear; we do not have to work for them nor strive so hard to secure them; they are at hand, and will express themselves through us the very moment we grant our permission.

Every student of the new life has discovered that whenever he becomes perfectly still, and permits Life to *live* in him, he can feel power accumulating in his system until he feels as if he could move mountains.

He has felt that while turning attention to the everlasting joy within, and opening the mind to this joy, there has come into being a state of happiness, contentment and comfort that seemed infinitely more perfect than the imagination has pictured the joys of heaven to be.

Likewise, those who have failed to find health in the without, find the precious gift coming from within whenever they give up, so to speak, to its real life and power.

In this age personal ambition is running wild, and nearly everybody is trying to outdo someone else; the result is we build up and tear down in the outer world, but as a race we improve but little.

The great within is ignored, held back, or prevented from free expression, while the great without remains almost empty. There never was a time when we should consider the lilies of the field more than now. The human race is breaking itself down, striving to lay hold upon a phantom, while the great prize that has already been given, is lost sight of in the dust and confusion.

To inspire the present generation with a desire to return to nature and her beautiful ways can not be done to any extent except through living examples. It is the *living* of life that will change the life of the world. The world does not listen to reason, because in its mad rush it cannot wait to think, nor is its mind sufficiently clear to understand.

But since seeing is believing, as far as the world is concerned, they require the living of those who have proven the superiority of the better way. Therefore, those who know how to live should consider it a privilege to place their light where it can be seen.

When you can prove through your own life and experience that personal ambition and "hard" work are not necessary to greater things, but are actual hindrances; and that greater things come of themselves to those who will permit themselves to be themselves, you have caused a great light to spring up, and few there are who will not see it.

Those who take everything literally may wonder how we can accomplish anything without work; but they must bear in mind that there is work and work.

The work that is done by those who are down in the world's ways is hard, wearing and tearing; it is mainly destructive, and builds up one thing by tearing down another; therefore, in the end brings no lasting good, neither to the individual nor the race.

But the work that is done by those who are not down in the world's ways is neither hard nor wearisome; it is not



done by outwardly striving for something, but is done by the something itself while on its way to the outer life.

To illustrate: instead of working for power, you permit the inner power itself to come forth to perform the work. You simply direct that power where you desire the work to be done.

In this mode of work you first give your inner power the right-of-way; then direct it consciously and intelligently.

You have all felt power working through you; and how delightful was the sensation; you gave the commands of course, and you knew it was your power; but you did not have to do anything that was hard; you simply opened the way somehow; then decided firmly, but gently, what you wished to have done, and you could feel a mighty power coming forth, seemingly from an inexhaustible source, taking full possession of thought and muscle, and doing the very thing you desired to have done.

After it was done you discovered it was far your best work; and though you had engaged in the task for many hours, you felt actually stronger than when you began. To work in this way is really not work; it is pleasure, and the results are always superior.

When we consider the lilies of the field, how they grow, we find that they naturally permit the life that is in them to unfold; they do not try to grow; they grow because they do not hinder the inner power of growth from having its way.

Likewise, when we know that divinity reigns within us, we do not have to work hard for a number of years to reach it; we will grow and develop, both intellectually and spiritually, when we permit the divinity within to unfold.

Everything seeks self-expression. Nothing in nature, visible or invisible will have to be compelled into expression, because at the very heart of all things is the desire to come forth. Therefore, if we would ascend in the scale, we must cease our confused and destructive states of mind that hinder expression, and become as the lilies of the field—give the life within permission to unfold.

The life within will *live* our life and give us a beautiful life; the power within will do our work and do it very well; the divinity within will make us godlike in all things, and never cease to give us the things of the spirit so long as we permit those things to come forth and abide in us.

What we are required to do that these things may come to pass, is to live, think and act in the likeness of the Infinite. God Is, and He permits Himself to *Be* what He Is. Man must do likewise and all shall be well with him.

Those who do not understand may think that the greatness of man would diminish if he were to give himself up to the life and the power from within; but such a conclusion can easily be put to flight when we realize that the power from within is our own.

By giving free expression to our own powers we become more powerful; and by giving free expression to our own divinity we become more godlike.

The lilies of the field do not become inferior lilies by permitting the spirit of the beautiful to unfold from within their gentle lives; it is by this method that they become what they are; so that the glory of artificial man can never compare with theirs.

It is the same with the human soul; the soul becomes great and beautiful by permitting its own greatness and loveliness to come forth unhindered and undisturbed.

Thousands of people are at present trying to develop higher powers; many of these actually work hard in their efforts to gain the various gifts of mind or soul; and because they do not succeed to any great extent, they become discouraged, wondering whether the truth has been found after all.

Others, being very ambitious to become great in the world, try to employ spiritual laws in the furthering of their personal aims; but find the reactions so disagreeable that the prize is not worth the labor.

To fly to the top at once is the ruling passion among many; and when they fail utterly, as such persons always do, they conclude that the wisdom of this age is man-made doctrines only.



But let every individual establish himself upon the solid rock of eternal life, and then ask himself what he expects to attain and become in the external life.

He will soon find that the first essentials are health, happiness and harmony; because without health nothing of permanent value can be accomplished; without happiness our talents would be as the flowers without the sunshine; and without harmony most of the power we might receive would be thrown away.

To receive health, happiness and harmony, we need simply let Life *live*.

The next essential is to resolve that we shall be fully contented simply to live. To shine in the world, to acquire fame or to do something wonderful that mankind may long remember us, that we will not think of. Many a person has worked hard for fame and died early, in obscurity. After all, of what use is fame? What good is fame going to do you, if you are neither happy nor well? If you are miserable, what does it profit you though everybody knows your name?

It is not the applause of men that we should seek, but the *life* of the Infinite.

The praise of the world can give us nothing, but the life from within can give us everything that the heart may desire.

True fame comes to him who deserves it, without him trying to get it; but those only can deserve the honor of the race who have always been their best; who have never neglected a single opportunity to be of service, and have lived constantly for the one purpose of being an inspiration to every soul.

Look at the subject as we may, we can come to only one conclusion—he alone is great and deserving of honor who so lives that he always *Is all* that he *Is*.

And it is such a life that is lived by the lilies of the field. When man will be as true to his large world as the lilies are to their small world, mankind will become a race of gods indeed; and the Utopian dreams of the prophets will come true.

This, however, the ordinary thinker declares to be impossible. By why? If

a flower can be true to itself in its world, why can not man be true to himself in his world?

Those who are accustomed to the worldly methods of living, thinking and working, may feel that it is impossible to apply these new ideas while they are associated with worldly minds; but we must remember that it is not where we work, or at what we work, but how we work that determines success or failure.

To so work that you permit the boundless power within to work through you is the secret; and this will not only make your work pleasant, but will cause you to do better and better work every day. It is, therefore, the path both to pleasantness today and greater things tomorrow.

In the old way you were compelled to almost destroy yourself today that you might be provided for tomorrow; not so in the new.

In the development of talents you employ the same principle; you do not strive for greatness; you know that you are potentially great already; and by permitting this greatness to become alive in you, you will accomplish great things.

Those who apply this principle in every way will be most delightfully surprised at their rapid and steady advancement. It is the royal path to high attainments and great achievements, and anyone can find it.

In living a beautiful life, we simply let Life *live*; we know that Life—the eternal life is beautiful; that it is ever ready to live in us, and we give permission.

When we begin to live, think and act in this way, we feel that we are carried on and on by some mysterious presence that seems to do all things for us, giving us the pleasure and the glory.

We soon learn, however, that this presence is our self—our own larger, superior self—created in the image of God, therefore able to do all things. And it is a joy indeed to feel everything moving so smoothly and gently, so harmoniously and so pleasantly, and at the same time producing such great results.

To engage in some constructive work becomes one of our greatest pleasures, because nothing is hard or difficult any



more. Obstacles disappear the very moment we enter their presence, and we realize inwardly that whatever we undertake to do will be accomplished.

We no longer tremble when in the midst of events that require great wisdom and power; we know that wisdom is ready to speak whatever may be necessary now, and that power is at hand to do whatever may be necessary now.

Fear has taken flight and the perfect faith remains; sorrow and despair are no more because all things are working for the best. Even in death and loss we see more life and greater gain; we know

that what passes away merely ascends, that it may live more, and be itself more fully than it was.

We know that whatever comes will bring the new and the more beautiful; it could not be otherwise, because having chosen to Be all that we Are, the *all* can never cease to come.

We have laid aside the illusions of the world; we have beheld the beauties of nature and have opened our minds to the visions of the soul. These have given us the secrets; and like the lilies of the field, we have learned to Be Still and Live.

## The Gathering Power of Gratitude

The universe is overflowing with all sorts of good things; and there is enough to supply every wish of every heart, with abundance still remaining.

How every heart is to proceed that its every wish may be supplied has been a problem; but we now have the solution, and everybody may rejoice.

This world is not a "vale of tears," but a most delightful place, endowed with everything needful to make the life of man an endless song.

We have learned that we do not live to be miserable, but to rejoice; the bitter is not required; the sweetness of existence alone is intended for man.

But the problem is to know the bitter from the sweet, how to appropriate the one and reject the other. There are thousands who know the bitter when they see it, but they do not know how to reject it. To throw off the ills of life is an art that few have mastered.

Those, however, who can eliminate the wrong, are not always able to distinguish between the wrong and the right; the reason being that we have not studied things from the view-point of that which produces things.

The philosophers, the theologians and the scientists make life so complex, and so hard to live; their profound expressions confuse the multitudes, while sin and trouble continue as before.

But to live is simple; even a child can be happy; then why should it be difficult for anyone else?

When we analyze happiness in its highest, broadest sense we find that it comes in its fullness only when we have everything that the heart desires; and since the desires of the heart increase in number with the enlargement of life, the joy of living will increase in proportion so long as all the heart's desires are supplied.

At first sight, however, this makes happiness more difficult than ever to secure; if we cannot enjoy the allness of joy unless we have everything that heart can wish for, then happiness is afar off. So it seems, but things are not always what they seem.

All things are possible; and the most difficult things become comparatively easy when we know how. Therefore the way of wisdom is not to look for the difficulties that ignorance has connected with things, but to look for that simplicity that is the soul of all knowledge.

When we learn to do things as they should be done, all difficulties disappear, and even the largest life becomes simple.

How to do things is the universal theme to-day; preaching that simply tells us what to do is no longer tolerated; we want practical instructions that tell us how.



The greatest man of the coming days will not be the one who can move, as he wills, the emotions of multitudes, by the magic art of eloquence; and bring whole nations to his feet by the artistic juggling of elegant phrases. The great man will henceforth be the man who can tell us how; and who can express himself so clearly and so simply that all can understand.

This, however, is now being done in many places, and is being done so thoroughly that we shall soon come back to the real truth itself.

The path of truth and life is perfectly straight, and is illumined all the way; it is therefore more than simple to follow it after we have found it; but too many have strayed into the jungles of illusion and misconception; these must all come back to the simple path, and when they do, the difficulty of living will wholly disappear.

To teach the race how to find the simple things, the true things and the real things, is now the purpose of all original thinkers, and whoever can add to the world's wisdom in this respect becomes a light to the race indeed.

As previously stated, the world is over-flowing with good things; and there is so much of everything, that the wish of every heart can be gratified. We do not have to take from another to have abundance, because there is more than sufficient for all.

Because someone has abundance, that is no evidence that he has taken from anyone. Whenever we see some in luxury, we ask, Where did he get it? And we declare positively that others are in poverty because this one is in wealth.

Such doctrine, however, is false; false from beginning to end. Is God so poverty-stricken that the few can not have plenty without stealing from the many? Is the universe so bare and so limited that the multitudes are reduced to penury whenever one person undertakes to surround himself with those things that have beauty and worth? What absurd philosophy; truly it is not worthy of a midget mind.

There are wrongs in the world, that is true; there are people who are deal-

ing unjustly with their neighbors; but what is the remedy? The remedy is certainly not to be found in the doctrine that when one man becomes rich a thousand become poor. That doctrine is an illusion; and illusions can not serve as foundations for a better order.

There is enough in life to give every living person all the wealth and luxury that he can possibly appropriate. God is rich; the universe is overflowing with abundance; therefore, if we have not everything that we want, there is a reason, possibly many reasons; but these causes can be found and corrected. Then we may proceed to take possession of our own.

In our past study of this subject there is one cause of poverty that has been entirely overlooked; therefore, we take this opportunity to mention its supreme importance.

There may be exceptions to the rule, but there are vast multitudes who are living on the husks of life because they were not grateful when the kernels were received.

It is the truth that a lack of gratitude is keeping thousands in extreme poverty, and millions from their entire inheritance. The reason why becomes very evident when we understand the nature and power of the various states of mind.

True, we are formally thankful once a year; but that is not gratitude. Real gratitude is of the heart; it does not come through official proclamations; it is too deep for words, and is never expressed in formal praise.

We are coming more and more to realize that to live so near to the Infinite that we constantly feel the presence of His spirit, is the greatest of all things; in brief, it is the very secret of secrets, and through this secret all things are made known.

We also realize that the nearer we live to the Infinite the more of the abundance of all good things we shall receive, because all things come from the Supreme.

That is perfectly clear; even an atheist must admit that there is no better life than the life that is always in touch with the inner spirit of life. There is no argument needed here; all mankind



agrees to this; but what is to be done that we may always live so near to the Supreme? Many things, but there is no one thing that will do more in this respect than deep, whole-souled gratitude.

The soul that is always grateful lives nearer to the true, the good, the beautiful and the perfect than anyone else in existence; and the more closely we live to the good and the beautiful, the more of these things we shall receive.

The mind that dwells constantly in the presence of true worth is daily adding to his own worth; he is gradually and steadily appropriating that worth with which he is always in direct contact. But we cannot enter into the real presence of true worth unless we fully appreciate the worthiness of true worth; and to appreciate anything we must feel this deep gratitude whenever we have the privilege to enter its presence.

The more grateful we are for the good things that come to us now the more good things we shall receive in the immediate future. This is one of the great metaphysical laws that we shall find most profitable to comply with, no matter what the circumstance may be.

The reason is that the mental attitude of deep gratitude draws mind into much closer contact with the power that brought us the good we received.

The good things that come to us, come because we have properly employed certain laws; and when we are grateful we enter into more perfect harmony with those laws, and are thus able to employ the same laws to still greater advantage. This a child can understand, and those who are not aware of the fact that gratitude produces that effect, should try it and watch results.

It may be new to many that the attitude of gratitude does bring the whole mind into more perfect and more harmonious relations with the laws, energies and powers of life, but it is mathematically correct. Any one who will, can demonstrate it to be the truth.

Knowing as we do that the more perfectly we apply the laws of life, the more we become, the more we accomplish, and the more we gain possession of, we can not justly ignore the law of gratitude for a moment.

Everything that will take us into a more perfect relation with life and thus enable us to appropriate the richness of life should be employed and promoted with earnestness and zeal. And since gratitude is actually a marvelous power in this respect, it should be cultivated with the greatest enthusiasm by everybody.

However, its value is not confined solely to the above mentioned law. The grateful mind keeps the eye constantly upon the best, and according to another metaphysical law, gradually becomes more and more like the best.

The mind that is always dissatisfied, holds attention upon the common, the ordinary, the inferior and the mean, and thus becomes more and more ordinary every day. We gradually grow into the likeness of that which we think of the most.

The creative forces within us are constantly making us just like those things upon which we habitually concentrate our attention. Therefore, to mentally dwell upon the inferior is to become inferior; and to keep the eye single upon the best, is to daily become better.

The grateful mind is constantly looking for the best, thus holding attention upon the best, and daily growing into the likeness of the best.

The grateful mind expects only good things, and will always get good things out of everything that comes.

What we constantly expect we will get; and when we expect to get good out of everything we actually transform everything into the good. Therefore, to the grateful mind, all things, will at all times, work together for good.

However, nothing further is required to prove the enormous value of gratitude; that gratitude has a great gathering power is evident; and that perpetual increase will follow the grateful mind must be clear to all. At any rate it is the truth; and anyone can prove it in his own life.

The course, therefore, to pursue, is to cultivate the habit of being grateful for everything that comes; to give thanks always to the Most High, and to feel deeply grateful to every living creature.



All things are so situated that they can be of service to us; and all things have, somewhere, sometime, been instrumental in adding to our welfare. To be just, we cannot refrain from eternally expressing our gratitude to all of these.

Be thankful to yourself, be thankful to every soul in existence, and most of all to the Creator of all that is.

Live in perpetual thanksgiving to all

the world, and express the deepest, sincerest, whole-souled gratitude you can feel within whenever something good has come. When other things come, pass them by; never mind them; rejoice with heart and soul because the good is coming in greater abundance, and that every wish of the heart is being daily supplied. Do this for a year, and the effect upon your life will give you infinitely more gratitude than you ever felt before.

## My Own Shall Come to Me

A great many people are out of place; they are not in the proper environments; their friends and associations are not after their own heart; they are not in the right kind of work; and they are not in actual possession of what truly belongs to them.

The result is that nearly every home is disturbed by someone or something that belongs elsewhere, or feels the constant need of someone or something that does belong there, but has strayed to foreign places.

However, to complain is useless; to try to change things by force simply makes matters worse; and to get up and run away from it all will invariably lead us into conditions that are just as bad at the other end of the journey.

If we would right matters we must find the real cause that misplaces people, and deprives them of their own; and then proceed intelligently to remove that cause. Nor should this be neglected for a moment, because every person has the right to actually possess what truly belongs to him, and to live constantly with his own.

But what constitutes "our own?" This we must know before we can take steps to secure our own.

Your own is what you have created or attracted; your own possessions will be what you have produced through your own industry; your own environment will be that which corresponds perfectly with your likes and needs; your friends and associates will be people that are one

with you in mind and soul; and your own work will be that which you can do the best.

To enter into that ideal state of existence where you are surrounded only by your own, and where nothing but your own comes to you, the first essential is to harmonize all living with the law of justice; and to *believe* that this law will invariably give you everything that is your own.

This, however, we have not done, as a rule; we have believed that injustice was the dominant factor in the world; we have feared its consequences; we have tried to make things come our way by the use of force—physical or mental.

The principle through which your own can come to you is natural attraction; it is the real on the one side attracting the real on the other; but real attraction is not possible so long as we expect the false, the untrue and the unjust to prevail. Nor is real attraction possible while we use force to gain what we want.

What we naturally attract belongs to us, or belongs in our world; but what we take with force is never our own; and since the majority depend almost entirely upon forceful methods, we readily understand why there is so much confusion in the world, and why so many persons and things are misplaced.

We must depend absolutely upon the law of attraction; and when we fully comply with the workings of this law we shall never fail to secure our own.



In this connection we must remember that attraction is based upon *active similarity*.

You can attract only those things that are like you; not like your hopes or desires, but like *you*; and it is only that part of yourself that is positive and active that has the power of attraction.

We desire great things, and weep because we do not get them; but if we went to work and made ourselves over to correspond with our greater desires, those desires would soon be granted.

He who would attract the beautiful must not simply desire the beautiful; he must make his own life beautiful, and actually *live* such a life. He who would attract good friends must make himself a good friend; and he who would meet the best must always be his best.

Good things do not come simply because we yearn for them with morbid minds and folded arms. It is only that which is good that can attract the good.

We may have high ideals, but those ideals will not be realized so long as they simply remain mere wishes. When we take those ideals and make them parts of ourselves, then shall our dreams come true.

If you desire wealth and great possessions, you may go and take those things as not a few are doing today; but there is no gain in such a method; it is all loss.

What does not belong to you will have to be returned; and what is forcibly taken becomes such a burden to the soul that all growth is entirely prevented.

To constantly retard the growth of life is to create for ourselves a most disagreeable future, because all evil comes from retarded growth.

The more we retard growth now, the greater and more numerous will be our ills in the future.

It never pays to take what is not our own; we interfere with our own welfare by so doing; and as justice reigns in the universe, the day of accounting will come to every soul. This is not theory, but eternal truth.

There is only one way to come into possession of good things; only one safe, legitimate method; and that is creation combined with attraction.

This method is so efficient that any one can, through its use, gain possession of everything that the present may require. There is therefore no need of taking what does not belong to us. We can create as much as we desire, and attract all that we have created.

Whatever you create in the within you will attract from the without; it will come to you without your trying to secure it. That is the law; and since natural laws never fail, we have in this law a perfect method for gaining possession of anything that we can use in life.

The workings of this law may seem mysterious; but it is very simple, which is true of all things that are natural and exact. What you create in the within becomes a part of yourself; therefore, you are the sum-total of what you have created in yourself.

You are what you have made of yourself; you are what you have built up in yourself; and what you are so will also be those things that you attract to yourself.

Your own is like you; if you are an inferior person, your own, in every part of life will necessarily be ordinary products. As you improve yourself, you deserve better things; your own will be better; and your own will come to you if you have not placed obstacles in the way.

If your own does not come, the cause is either that you do not thoroughly believe in justice, or that you are not in harmony with life.

You must *believe* with heart and mind and soul that justice is just and universal; that justice *will* give you that which actually belongs to you; and you must *feel* perfect harmony with yourself, with all mankind, with the entire universe and with the Supreme.

There is many a good thing that has been on its way to you, that was delayed for months, and even years, because you were almost constantly in disorder and confusion.

To make practical application of this subject realize the principle of justice and live in perpetual harmony with all things. To simply believe in justice in a passive sense, is not sufficient; the real-



ization of justice must be a *living*, active power, and must permeate every thought, every desire and every interior motive.

This will straighten out your present conditions and give you what actually belongs to you now. This may not be much, if your mind has been negative and unproductive; though it will be your own, and will place you in the proper position for creating and attracting a great deal more. You will find your work, your proper place in life, your real friends, and those environments that are best adapted to your present needs.

This will be a great deal, and will give you the opportunity to make your coming days as ideal, as rich and as beautiful as you may desire.

However, if your life has been one of great usefulness, though of few rewards, there is a great deal in store for you.

By placing yourself in the realization of divine justice and in the attitude of harmony with all things, your own will begin to come. You will be paid in full, and with compound interest; everything that you have earned in the past, but not received, will flow into your life in such abundance that words can not express your gratitude.

There will be friends, almost without number, the very kind of friends you so long have desired to meet; there will be happy events and most delightful experiences at every turn; there will be opportunities for greater welfare and higher attainments—precisely what you may require now; there will be substantial increase in this world's goods, because the all-good embraces all good things; and, best of all, there will be a new soul-life—a life that gives contentment to every part of being, and awakens the mind to the peace that passeth understanding.

After you have come to your own, and your own has come to you, you will have the opportunity to work for still greater things; and this opportunity should be taken advantage of at once, because it is the growing life that alone can satisfy the soul.

If you wish to gain possession of the larger and the better, make more of yourself; and remember that it is not

what you desire but what you become that attracts its kind.

If you wish to change your place in life, make yourself worthy of a better place; and this you can do by developing your entire self into the likeness of superiority and real worth.

If you wish to change your environment, create a new and better mental world within yourself, and make that new mental world a living power in everything you do, think or say.

Be as useful as you possibly can if you wish to possess more than you do; and *believe* that the world will fully recompense according to your actual worth. But remember, the world will never give you what you justly deserve, so long as you look upon mankind as a band of grasping individuals who care only for themselves.

To attract the best, we must live in harmony with the best there is in man; and we must recognize the *true man* as the ruling man in every person we meet.

The attraction of better friends and associates is the easiest of all, because people respond very readily to the new life that may appear in those who are seeking the superior; and it is superior people that the aspiring mind desires the most of all.

To meet more such people, be a good friend; make yourself a superior person; develop true worth; cultivate a finer mind, a better character and a more beautiful soul; and then place yourself in harmony with everything that is high, worthy and true. Ere long you will be welcomed by the rarest souls in the world.

In the study of this great subject we must not omit the sphere of congenial love; because nothing could be more beautiful than to secure *your own* for a life companion.

Those who look upon love and marriage as sacred, often hesitate in making a choice, fearing that the right one has not arrived; but we must not be too particular; if we are we may fail to see her when she does arrive.

However, she may be here already; but we do not see her because we expected the arrival or meeting to be wholly according to conventional rules. Or,



possibly we have pictured to ourselves what she is to be; something remarkable, according to our idea of a remarkable person. Though that idea may not conform with human evolution on this planet.

The ideal persons that some of us have pictured are anything but ideal; they are neither natural nor improvements upon nature; therefore, do not exist.

What your life-companion is to be, what she is to look like, where she is to come from or what her antecedents may be—these are matters of second importance. The question is, does she actually belong to you? Is she truly your own? If so, take her as your own and ask no questions; you will both be happy forever after.

In the selection of our own we judge too much from appearances; but appearances will mislead every time.

In this matter there are only a few things to do; be yourself—your best self; place yourself in spiritual unity with your own—your ideal life-companion; do not form any fixed idea about what she

is to be; do not hope that such or such a one will eventually prove to be your own; place yourself in perfect harmony with the whole human race; then with a strong, continuous desire for the coming of your own, *believe* that she will appear at the right time and place.

When your reason, your judgment, your intuition and all your knowledge on the subject informs you that here she is, take her as she is, and at once.

Believe with your whole heart that you have received your own, because you certainly have; and never let petty in-harmonies, if they should come, cause you to doubt the wisdom of your choice.

Live in the faith that you two are together working out a great life, and so it shall be.

Let each expect the best from the other, never recognizing temporary inferior appearances, and both will grow harmoniously into the larger life and the more beautiful love.

A happier couple could not be found. Such marriages are made in heaven. May their number increase until they fill the world.

## The Better Way

*Live in the cheerful world*, even if you have to create such a world in your own imagination. Resolve to be happy, regardless of what comes; you cannot afford to be otherwise. Count everything joy; meet everything in joy; and expect everything to give you joy.

By creating a cheerful world in your own imagination you develop the tendency to a sunny disposition; and by meeting everything in the attitude of joy you will soon meet only those things that produce joy.

Like attracts like. Much sunshine will gather more sunshine; and the happiest mind meets the most delightful experiences.

When exceptions occur, pass them by as of no consequence; because they are of no consequence to you. It is happy events only that you desire to meet; therefore, there is no reason why you

should pay any attention to the other kind.

It is a fact that the less attention we pay to unpleasant conditions the less unpleasantness we shall meet in life.

The person who looks for the disagreeable, and expects to find it in most places, will certainly find what he is looking for. On the other hand, the person who expects only the pleasant will seldom find anything else. We attract what we think of the most.

There is no better medicine than cheerfulness; especially for the digestive functions and the circulation. Keep your mind full of a living joy, and your circulation will be strong in every fibre of your being.

A strong, full circulation is one of the secrets of perfect health; and since it can be attained so easily, everybody can have perfect health.



Another great secret to health is a good digestion; and it is well to remember that so long as you are thoroughly bright and happy, you can digest almost anything.

The greatest value of cheerfulness is found in its effect upon the mind; in its power to make faculties and talents grow just as sunshine makes flowers grow.

It is a well-known fact that the most cheerful mind is the most brilliant mind, other things being equal; and that the brightest ideas always come when you are in the brightest frame of mind. This makes cheerfulness indispensable to those who wish to improve themselves and develop superior mental power.

The depressed mind is always dull; and never sees anything clearly; while the cheerful mind learns more readily, remembers more easily and understands more perfectly.

We must not conclude, however, that cheerfulness is all that is necessary to the production of fine intelligence; there must be mental power and mental quality as well. But the power and the quality of the mind will never be fully expressed without mental sunshine.

Though the warmest sunshine will fail to make a gravel-knoll productive, still the most fertile soil will remain barren so long as the sunshine is not there.

There are thousands of fertile minds in the world who are almost entirely unproductive because they lack mental sunshine. If these would cultivate real, genuine mental brightness, every part of the world would sparkle with brilliant ideas.

As the acorn is to the oak, so are bright ideas to a great and successful life; and we all can produce them through the development of mental ability and the cultivation of mental sunshine.

Cheerfulness keeps the body in the best condition and brings out the best that there is in mind.

To attain the cheerful state we must remember that it is a product of the inner life, and does not come from circumstances or conditions. Therefore, to create a cheerful world in the imagination is the first essential. Picture in mind

the brightest states of existence that you can think of, and impress joy upon mind at all times. Feel joy, think joy, and make every action of mind and body thrill with joy; ere long you will have created in yourself the subconscious cause of joy; and when this is done, cheerfulness and brightness will be parts of yourself.

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*Live in the present only*, and seek to make the great eternal now as full and complete as possible.

It is what we do for the present that counts; because the past is gone and the future is not ready to be acted upon.

Give your time, your talent and your power to that which is now at hand, and you will do things. You will not waste thought upon what you expect to do, but you will turn all your energies upon what you now can do. The result will be results.

The man who does things in the present will not have to worry about the future; for such a man the future has rich rewards in abundance.

Nine-tenths of the worries are about the future; these will be eliminated entirely when we learn to live in the present.

Instead of giving anxious thought to the bridges we may have to cross, we should give attention to the increase of our ability and power, so that we shall be fully competent to master every occasion that may be met.

To judge the present by the past is not sound doctrine, because if we are advancing the present is not only larger than the past but wholly different, in many, or all respects.

To follow precedent is to limit oneself to the lesser accomplishments of the past, and thus prevent the very best from being attained in the present.

The present moment should be dealt with according to the needs of the present moment, regardless of what was done, under similar conditions, in the past; and there is sufficient wisdom at hand now to solve all the problems of the present moment if we will make the fullest possible application of that wisdom.

He who lives for the present only,



will live a larger life, a happier life and a far more useful life. This is perfectly natural, because he will not scatter his forces over past ages and future ones, but will concentrate his whole life upon that which he is trying to do now. He will be his best to-day because he will give all of his best to the life of to-day; and he who is his best to-day will be still better tomorrow.

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*Never complain, criticize nor condemn;* but meet all things in a constructive attitude of mind. The critical mind is destructive to itself, and will, after awhile, become wholly incompetent to even criticize.

To complain about everything is to constantly think about the inferior side of everything, thus impressing inferiority upon mind. This will cause the entire process of thinking to become inferior, which will be followed by the deterioration of the man himself.

Refuse to complain about anything; complaints never righted a wrong and never will; when you seem to gain justice through complaints, you temporarily gain something in one place and permanently lose something in another. In addition you have harmed your own mind.

The fact is the more you complain, the worse things will become; and the more you criticize what you meet today the more inferior will be the things you will meet tomorrow.

The complaining mind attracts the cheap and the common; while the critical spirit goes directly down into inferiority.

In this connection we must remember that there is a marked difference between the critical attitude of mind and the discriminating attitude.

When things are not right we should say so; but we should not say so with a "rip and tear" frame of mind; the fact should be stated firmly, but gently, without the slightest trace of ill-feeling or condemnation.

Simply discriminate between the white and the black, and state the facts; but let no hurt whatever appear in the voice.

What we say is important, but the way things are said is far more important.

Even truth itself can be expressed in such a way that it hurts, harms and destroys; this, however, is not true expression; it is truth misdirected, and will cause undesirable effects.

To state your wants in a friendly way is not complaint; but when there are whines in your voice you are making complaints, and are harming yourself while producing unfavorable impressions upon those with whom you come in contact.

It is far better to have faith in people than to criticize and complain; because when we have faith in people we will attract those people who are after our own hearts, and who are competent to do things the way we wish to have them done.

Instead of complaining that there is always something wrong, we should live constantly in the strong, positive faith that everything is eternally coming right; and we will enter into harmony with those laws that do make things right.

This is no idle dream; nor shall we have to wait a long time to secure results. The very day we establish faith in the place of complaints, criticism and distrust, the tide will turn; things will change for the better in our world, and continue to improve indefinitely.

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*Make the best use of every occasion,* and nothing but opportunities will come your way.

He who makes the best of everything will attract the best of everything; and it is always an opportunity to meet the best.

There are occasions that seem worthless, and the average person thinks he is wasting his time while passing through such states; but no matter how worthless the occasion may appear to be, the one who makes the best of it while he is in it will get something out of it. In addition, the experience will be valuable, because whenever we try to turn an occasion to good account we are turning everything in ourselves to good account.

The person who makes the best use of every occasion is developing his own



mind, and strengthening his own character every day.

To such a person every occasion will become an opportunity and will consequently place him in the world of opportunities. But much gathers more, and many small opportunities will soon attract a number of larger ones. Then comes promotion, advancement and perpetual increase. "To him that hath shall be given."

Every event has the power to add to your life, and will add to your life if you make the best use of what it has to give. This will constantly increase the power of your life, which will bring you into greater occasions and better opportunities than you ever knew before.

Make the best use of everything that comes your way now; and greater things will positively follow; that is the law, and he who daily applies this law has a brilliant future before him.

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*Never antagonize anything, neither in thought, word nor deed; but live in that attitude that is non-resistant to evil while it is positively inclined towards the good.*

You give your energy to that which you resist, thereby giving life to the very thing that you seek to destroy. To resist evil is to increase the power of evil; and at the same time take life and power away from the good.

The antagonistic mind develops bitterness in itself, thereby becoming just

as disagreeable as the thing disliked; frequently more so.

To live in the antagonistic attitude is to perpetuate a destructive process throughout mind and body, and at the same time suffer a constant loss of energy. We, therefore, cannot afford it, no matter how perfectly in the right we may be.

There is a habit, found in many minds, of feeling an inner bitterness towards that belief or such and such a system of thought. There may be no logical grounds for such a feeling; in fact, it may be hereditary; nevertheless it is there, and is actually sapping the life out of the mind.

This habit, by decreasing the power of mind, is responsible for thousands of failures, and for the same reason, shortens the life of every one who has it.

We cannot afford to feel bitter towards any religion, any belief, any doctrine, any party or any person. We harm ourselves by so doing, and do not help anybody.

Be on friendly terms with the entire universe, and feel kindly towards every creature in existence. Leave the evil to die while you press on to promote the good; and evil *will* die when we give our whole time and attention to the higher attainment of the good.

If you wish to serve the race, do not fight systems of belief; but be an inspiration to the race by *living* the very best you know now.

## The First Thought

*But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.*

The kingdom of God is the spiritual side of all things; and his righteousness is the right expression of that which is in the kingdom.

The spiritual side is within the manifested side; that is, every thing is filled with an inner, finer something that is perfect and complete.

Every outer world is filled with an inner world, and all that appears in the outer world is the partial manifestation of what exists in a perfect state in the inner world.

This inner world is the kingdom; and being inexhaustible, there is nothing we cannot receive from its abundance.

In the life of man we have the outer and the inner worlds; and what appears in the outer world of man is the result of what he has sought in the inner world.



According to that great metaphysical law—whatever we become conscious of that we express—we understand clearly why we are as we are in the without, and how we may become different.

To seek and find the within is to become conscious of the within; and what is thus sought and found will express itself in the personal life; but its real value will depend upon whether it is properly used.

There are a great number who have sought and found extraordinary spiritual riches, but have not sought righteousness; therefore, the new manifestation has been of no use; frequently it has been an obstacle.

By righteousness we mean right living and exact scientific thinking; or the correct expression of all that we are now conscious of. To be righteous does not simply mean to be moral and just, but to *live* in harmony with all laws—physical, mental, moral and spiritual.

The right use of physical laws is to adapt oneself to everything in the external world; to resist no force in the exterior, and to be in perfect harmony with all objective things.

The right use of mental laws is scientific thinking; to think the truth about all that is, and to see everything from the universal viewpoint.

The right use of moral laws is to observe the law of purity. This law declares that whatever is done at the right time, in the right place and with the right motive is pure, and therefore good. But whatever is done when these three essentials are not all present is impure; and therefore neither good nor right.

The right use of spiritual laws is to give the inner or higher side of all things the first thought. That is, to think first of the spiritual; to seek first the spiritual counterpart that is within all things; to make the spiritual thought the predominating thought, and to dwell in the spiritual attitude (the upper story of mind) always.

Briefly stated, righteousness would mean to be in harmony with the outer side of life, to think the truth, to live in purity, to dwell on the spiritual heights and to fully express the very best that is alive within us.

When this is done, whatever we have found in the kingdom will be rightly manifested, whether it be much or little. The righteous man is right and perfect as far as he has gone, not simply in a moral sense, but in body, mind and soul.

The righteous man is never sick; something we will do well to remember. Sickness comes only from the violation of law; and the righteous man violates no law.

The average metaphysical student has already an abundance of good things in the subconscious state ready for manifestation, but having neglected the full righteousness, this abundance remains inactive, and all these other things are not added.

That all these other things can be added when his kingdom and his righteousness are sought first, does not seem clear to many, because the kingdom has been looked upon as a far-away place that we are to reach after leaving the body; and righteousness has been defined as being moral, honest and just.

But when we know that the kingdom is the spiritual world within us; and that from this world comes all the wisdom, all the power, all the life, all ability, all talents—in brief, everything that we possess in body, mind and soul, and that everything that we are to receive in the future will come from the same source, we understand clearly why the kingdom must be sought first.

If your purpose is more wisdom and greater understanding, it is clear that the attainment of these is possible only by entering the source of mental light, which is within, in the spirit. By entering into the consciousness of the inner illumined world you receive more light; you, yourself, become illumined, and you understand perfectly what you could neither discern nor comprehend before.

If you are seeking more life and power, you can find them in the life eternal only; and that life is within you in the spirit.

They that wait upon the Lord *shall* renew their strength, because to enter into the presence of the Infinite is to enter into the life of real power, and be filled with it through and through.



They that enter into the Christ state shall receive the life more abundant, because to enter this state is to enter into *real life* itself.

If you are seeking health, you can find it in the kingdom, because in that world all is well; everything is perfectly whole in the within, and whoever enters the consciousness of the within will be filled with the health and wholeness of the spirit.

No one who lives constantly in the spirit can be sick, because it is just as impossible for sickness to enter a spiritual state as it is for darkness to enter a state that is light.

Thousands of aspiring souls in this age are seeking to develop their talents, that they may be of greater use in the world; but if all of these would seek the kingdom first they would find there the real source of every talent; and since the only way to permanently increase anything is to increase the expression of its source, we understand perfectly why greatness can come only from entering the inner life.

We must always bear in mind that what we become conscious of that we manifest; but we cannot become conscious of the source of any quality unless we enter into the spirit of that quality; and since the spirit of every quality has its source or real existence in the inner life, we must enter the inner life to become conscious of a larger state of that quality.

That a person can improve his environment or overcome poverty by seeking the kingdom first, may seem impossible; but the truth is that adverse conditions will positively disappear after one begins to live the spiritual life.

Poverty is caused by a lack of ability, or by misplacing oneself, or by both.

To improve one's ability to any extent the within must be awakened; one must learn to draw upon the inexhaustible sources of the soul, and become conscious of the greater capacity that lies latent within his own being.

This is accomplished by seeking the kingdom first. By giving your first thought—your predominating thought to the great and mighty world within, your mind will gradually enter more deeply

into the life of this inner world. You will thereby become conscious of the larger powers within because consciousness always follows the predominating thought.

What you think of the most develops in yourself; when you think the most of the spiritual, consciousness follows this spiritual thought, and enters more deeply into the spiritual. The result is you become conscious of a larger spiritual domain every day; you become conscious of greater capacity within yourself every day; and since you always express what you become conscious of, you will cause greater ability and capacity to develop in yourself constantly.

You thereby remove the first cause of poverty, and place yourself in a position where you will be in greater demand, and will command greater recompense.

There are a great many people who are misplaced; they may have considerable ability, but they are in the wrong work and do not succeed.

They may have been forced into their present positions by necessity or they may have chosen their present places through inferior judgment. Both of these causes can be changed, however, by seeking the kingdom first.

When we enter the spirit, everything clears up; we see our mistakes and also how to correct them. Therefore, if you are in the wrong place, enter the spiritual light of the kingdom, and you will be led to where you belong. If you do not know whether you are in your proper sphere or not, enter the spirit, live in the spirit, and you will know; you will also know when and how to change.

By entering into this higher state where the outlook is infinitely greater, you will see opportunities and open doors that you never saw before; and you will also understand clearly which one to take advantage of now.

If you have been forced into the wrong place by necessity, the larger mental life that will come by seeking the kingdom first, will give you the power to command something better; and the superior wisdom that comes from the spirit will guide you in your choice. Instead of adversity and constant need,



you will have peace, harmony and abundance.

The man who fights adversity and complains of his lot, will continue in darkness; he will be daily misled, and will always be doing the wrong thing at the wrong time. Such a life breeds ill-luck and misfortune, and perpetuates the poverty and the misery that has been created.

However, let this person enter into harmony with his present fate; count everything joy; and realize that he can make his present misfortune a stepping-stone to better things; then give his first thought to the kingdom, to the greater capacity within, to the superior creative powers of his own mind that are able even now to create for him a better fate, if he will but place before them a better pattern.

The results will be peace of mind first; then the hope of the better; then the vision of glorious changes near at hand; and then the faith that the new life, the new time and the better days are now being created for him. And when a person begins to inwardly *feel* that things are taking a turn, that better days are coming, and that the good is beginning to flow into his life, the victory is nearly won.

A little more faith and perseverance, and the crowning day is at hand. From that moment all things will work together for good, and for still greater things, providing mind is kept upon the kingdom constantly, and all the laws of life are employed according to the highest ideal of righteousness.

Many a person, however, has failed on the very verge of his victory because he permitted himself to neglect the kingdom after he felt the change coming. By giving his first thought to the material benefits that he expected to secure, his consciousness was taken away from the spirit, and became confused in things. The result was the scattering of forces, and the losing of his hold upon the good things that were beginning to gravitate towards his world.

In every stage of this upward path, we must keep the eye single upon the kingdom, upon the spiritual, upon the larger and the higher life within. When

these other things begin to come we must not give them the first thought; we shall enjoy them so much the more by continuing to give the first thought to the spirit.

This is evident, because while we continue to give the first thought to the spirit, everything that comes into our world will be spiritualized, refined, perfected, and will be given added power and worth.

Those things that come to us are ours, and will give of themselves to us. When these things enter our world at their best, we shall receive the best from them; and all things will be at their best when they come to us, providing we are at our best when we receive them.

But to be at our best we must be on the heights; the eye must be single upon the spirit, and we must live in the kingdom, seeking the larger domains of the kingdom with the whole heart and soul.

Every individual can readily understand that when he seeks the kingdom of God constantly, gives his first thought to the spiritual, and seeks to live righteously according to this larger view of righteousness, all the problems of his life will be solved. All the crooked paths in his life will be made straight, and he will daily enter a better life and a sweeter existence than he ever knew before.

The problems of the world can be solved in the same way; therefore, the greatest thing that we can do for the race at present, is to encourage all souls to seek the kingdom first; to give the first thought to spirituality.

If we will promote such a movement on the largest possible scale, the ills of humanity will gradually but surely pass away; and we shall dwell in a fairer world; no longer a vale of tears, but a heaven of beauty and joy.

This is the new earth that will come when we find the new heaven—the spiritual kingdom within.

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The lines of your hand may indicate much trouble; but remember that the power of the soul indicates peace, harmony, joy, plenty and complete emancipation. It is for you to decide which of these two is to rule your destiny.



## The Necessity of Forgiveness

Forgiveness has been looked upon as a virtue, but not as a necessity. We have given praise to those who possessed the spirit of forgiveness, and have thought of such people as being self-sacrificing, not knowing that to forgive is to lighten one's own burdens.

According to the old view, the man who forgives, denies himself a privilege—the privilege of revenge, getting even, having the last word, etc.; for this reason we look upon him as a hero, or as a saint, because it must be both heroic and saintly to give up the rare pleasure of striking back.

According to the new view, however, the man who forgives is no more saintly than the one who insists upon keeping clean; because in reality, to forgive is simply to take a mental bath.

This explains why forgiveness is a necessity; and why the man who forgives everything emancipates himself from all kinds of burdens.

It is therefore profitable—most highly profitable to forgive everybody, no matter what they have done; but this includes also ourselves.

It is just as necessary to forgive ourselves as to forgive others; and the principle reason why forgiveness has seemed so difficult is because we have neglected to forgive ourselves.

We can not let go until we have acquired the art of letting go; and to acquire this art we must practice upon ourselves.

When you forgive yourself completely, you wash your system clean; you let go of everything in your system that is not good; you emancipate yourself completely. Whatever you hold, against yourself or others, you drop entirely, and consequently are freed from all burdens.

The ills that we hold in mind are the only things that burden our lives; therefore, when we forgive everything and everybody, all burdens will disappear.

This also includes disease, because disease is nothing but the temporary effect of a wrong that we hold in the system.

Forgive everybody, including yourself, for everything, and all disease will vanish from your system. This may appear, at first sight, to be a startling statement; but it is the truth; and anyone can prove it to be the truth. "As a man thinketh in his heart, so is he;" therefore, when every wrong is eliminated from the heart of man, there will be no wrong in the man himself; and every wrong is eliminated from the heart that forgives everything in everybody.

Many persons, however, will not agree to this, but will state that they hold no ill against anyone, yet suffer just the same.

So they may think, nevertheless they are mistaken; and will see their mistakes when they learn the truth about mental laws.

You may hold no direct ill-feeling against any person just now, but has your mind always been absolutely pure, and free from every trace of ignorance? Have you never had wrong desires in your heart, and have you never had mistaken ideas?

To hold a mistaken idea is to hold a wrong in your heart. To have wrong desires is to hold an ill against yourself as well as others. To blame yourself, criticize yourself, feel provoked at yourself or condemn yourself for your short comings is to hold ills against yourself. And who is there among us who has not done this, and is not still doing so?

When we forgive all and still suffer, we may take issues with this doctrine of forgiveness; but we shall not have the opportunity to take such issues, because when we do forgive all, we shall also let go of our ills and troubles.

When you have troubles, forgive those who have caused the trouble, forgive yourself for permitting yourself to be troubled, and your troubles will immediately pass away.

When you have made a mistake, do not condemn yourself or feel upset; simply forgive yourself and resolve that you shall never make that mistake again. As you make that resolution, desire more wisdom, and have the faith that you will



secure it. According to your faith so shall it be.

Not a few may think that the practice of forgiving everybody for everything may produce a mental indifference, and thus weaken character; but it is the very opposite that will take place.

To forgive is to eliminate the useless—everything that is not good; and to free the mind from obstacles is to enable the mind to be its best, to express itself fully and completely. This will not only strengthen the character and enlarge the mind, but will cause the greatness of the soul to come forth.

There is many a character that appears to be strong on account of its open hostility to wrongs; but such a character is not a real character; it is simply a few borrowed ideas about morality backed up by brute force.

The true character is not hostile, does not resist nor antagonize, but overcomes evil by giving all its power to the good.

The strong character meets evil with a silent indifference, that is indifference in appearance only. The true character does not pass evil by simply because he does not care, but because he does care. He cares so much that he will not waste one single moment in prolonging the life of the wrong; therefore gives his whole time and attention to the making of good so strong that evil becomes absolutely powerless in the presence of that good.

No intelligent person would antagonize darkness; he gives his time to the production of light, and the darkness disappears of itself. When we apply the same principle to the elimination of evil a marvelous change for the better will come over this world.

No person can forgive everybody for everything until he desires the best from every person and from every source. In other words, we can not forgive the wrong until we desire the right. Therefore, the letting go of the inferior and the appropriation of the superior constitutes one single mental process.

We can not eliminate the darkness until we proceed to produce the light; and it requires only the one act to remove the darkness and bring in the light.

From these facts it is evident that when we let go of the wrong we gain more power of the right, and thus increase the strength of character.

To eliminate disease conditions from the body will increase the strength of the body, and will place the body in a position for further development if we desire to promote such development.

Likewise, to eliminate all ill-feelings, all hatred, all wrong thoughts and all false beliefs from mind will increase the power of the mind, and place the mind in proper conditions for higher development. The same effect will be produced in the character, while the greatness of the soul can begin to come forth only when we have completely forgiven everybody for everything.

The man who finds it easier to forgive than to condemn is on the verge of superior wisdom; he has entered the path to greatness, and may rapidly rise in the scale by applying the laws of higher development.

Instead of producing weakness and indifference, forgiveness will produce a more powerful character, a more brilliant mind and a greater soul.

Those who theorize on the subject may come to a different conclusion; but it is *living* that counts, not theory.

Try this method for a year; forgive everybody for everything, and do not forget to forgive yourself; you will then agree that forgiveness—absolute forgiveness—is the open door to a better life, a larger life, a more beautiful life than you ever knew before.

You will find that you can instantaneously remove disease from the body, perversion and wrong from the mind by complete and unrestricted forgiveness; and you can, by the same law, steadily re-create yourself into a new and better being.

Forgive the imperfect, and with heart and soul desire constantly the realization of the perfect; the imperfect will pass away, and the more perfect life will come in greater and greater abundance.

Whatever our place in life may be, if we wish to rise in the scale, we must free ourselves from all kinds of burdens; and this we can do readily by forgiving everybody for everything.



When you begin to practice forgiveness on this larger scale, you will find obstacles disappearing, one after the other; that which held you down will vanish, and those things that were constantly in your way will trouble you no more. Your path will be cleared, you will have nothing more to contend with, and all things in your life will move smoothly.

This is perfectly natural, because by forgiving everything you have let evil go, you have invited all the good, and have therefore populated your world with persons and things after your own heart.

Through perpetual and complete forgiveness your mind will be kept perfectly clean; and so long as the mind is clean, neither sickness nor sin can exist in the human system. A strong statement, but those who will try the principle will find it to be the truth.

Since forgiveness is a necessity in the new life, and is of such extraordinary value, everybody will want to know how they may learn to forgive; we shall, therefore, present the simplest methods of which we know.

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It has been said that to know all is to forgive all; but since it is not possible to know all, we must proceed along different lines.

When we ask ourselves why people live, think and act as they do, we meet the great law of cause and effect. In our study of this law we find that every cause is an effect of a previous cause, and that that previous cause is also an effect of a cause still more remote. We may continue to trace these causes and effects far back along the chain of events until we are lost in a sea of confusion. But what have we learned? Nothing. We have not found anything definite about anybody, and consequently can not fix the blame for anything.

Since we can not fix the blame for anything, we can not justly blame anybody; therefore, will simply have to forgive.

We can never find the real cause of any sin. We may first blame the individual; but when we discover the influence of environment, heredity and early

training, we can not wholly blame the individual. If we blame the parents, we must find the reason why the parents were not different; and why previous generations made the mistakes that they did.

If we accept the theory that the individual has lived before, and that he came into environments that were like himself, we must explain why he was not different. Why did he act badly in his past existence? If he knew no better why didn't he know any better?

If we accept the belief that we have inherited our tendency to sin from Adam and Eve, we must explain why those two souls did sin. If they were tempted by the serpent, why were they so weak as to submit to temptations?

The more we try to find the original cause of any sin, the more convinced we become that to look for sin or the causes of sin is all a waste of time.

Each individual is a cause; and his life comes constantly in touch with a number of other causes; therefore, it is never possible to say which of these causes or combinations of causes produced the original action. Back of every action we find other actions that led up to the one we may now consider; but we do not know how they were produced.

For this reason it is wisdom to let the dead bury its dead; to let the past go; to forgive every sinner and forget every sin; and to use time, talent and power for the building of more lofty mansions in the great eternal now.

To look for the blame is to find that we are all to blame; and at the same time find that there is no real fixed blame anywhere.

What are we then to do? Talk, theorize, speculate, condemn, punish? No, such is but a waste of time. The sensible course to pursue is to forgive everybody for everything, and proceed to use the laws of life that we understand *now* in making life better for everybody *now*.

The man who is doing wrong is mentally or morally sick; he should be taken where he can be healed, and kept there until he is well. But we should not hate and condemn him any more than those who are physically sick.



To remove this hatred for the wrongdoer, we should cultivate love; the love that loves every living creature with the love of the soul; and such a love is easily attained by looking for the perfect soul-life in everything that has existence.

In this connection many will come to the conclusion that to forgive the wrongdoer will have a bad effect upon society, because we are liable to let people do as they please; but again they are mistaken.

Reason declares that you can not blame any one, and love does not want to blame any one. True forgiveness is therefore the result of reason and love united. But will these two permit everybody to do as he pleases?

When we love people, we want them to improve, to do the right, and we will do everything in our power to emancipate and elevate the entire race.

Reason understands how laws of life can be applied in producing any result that may be desired; therefore, the desires of love can be carried out through the understanding of reason, and every high purpose promoted with the right spirit and the proper methods.

Others will declare that such methods are in advance of our time, and can not

be carried out; therefore, it is useless to even talk about them. Be that as it may, however, the fact remains that forgiveness is a necessity to the new life, the emancipated life, the superior life; for this reason every person who desires the better life, should begin today to practice forgiveness.

If we can practice forgiveness today we should do so, whether any one else can or not.

The man who wishes to move forward must not wait for the race. When he has demonstrated by example that there are better ways of living, the race will follow.

What the few can do today the many will do tomorrow; but if the few should wait until tomorrow, the many would have to wait still longer.

If we are capable of greater things now, we owe it to the race to demonstrate these greater things now; and one of the greatest of all demonstrations is that of absolute forgiveness; because neither complete emancipation nor the higher life can come until we learn to forgive everybody for everything; and when we do we can say with the Master Mind, "My yoke is easy and my burden is light."

## Thoughts Are Things

The statement that thoughts are things does not mean that thoughts have length, breadth and thickness and weight; nor that the creations of mind can be seen and measured with physical sight; but the statement does mean that every thought is a distinct individuality, having its own nature, and the power to produce a certain definite effect upon the system.

This being true, it is of the highest importance to know the real effect of the various kinds of thoughts, and how to produce only those thoughts that are healthful, wholesome and beneficial.

That every individual thought or state of mind produces its own effect upon the personality has been demonstrated, and is being daily demonstrated, not only

through personal experiences, but also through chemical experiments along that line.

That every thought produces a chemical effect upon the body, may appear to be a startling statement, but it is the truth; and any one can prove it. In most instances this effect is slight, but there are times when it is so great that life is destroyed thereby.

Thousands of people die every year from no other cause than that of fatal chemical effects produced upon the body by the person's own wrong thinking.

There are certain kinds of thought that actually poison the system directly, while others produce similar effects in various indirect modes of action. Anger and intense hatred produce various kinds



of poisons in the body by interfering directly with the chemical life of the body, thus causing the formation of false and injurious combinations among the physical elements.

To permit a fit of anger directly after a meal will in nearly every instance change some of the food into detrimental and even poisonous elements; thus giving the system extra work to overcome the enemy.

To become angry during a meal is to destroy the nourishing properties in fully half of what you eat, and convert a large part of this waste into a deadly enemy. The system may succeed in the elimination of a portion of this matter, or all of it in rare instances, when there is abundance of vital energy at hand; but as a rule it takes days or weeks to overcome it all, and too often serious sickness intervenes.

Many a sick-bed scene can be traced to a fit of anger; and many a funeral to the same cause. In the presence of such facts what a mockery it is to declare that it was the Lord's will.

Keep your temper sweet and your doctor-bill will be cut in two; though we must not forget that the doctor bill can be cut down to nothing by right thinking and right living.

A striking illustration of the chemical effect of the mind upon the body is found in the power of grief to change the color of the hair; and another, equally conspicuous, is how worry ossifies certain parts of the skin, especially in those parts of the face where mental depression bears down directly.

Worry also neutralizes the nourishing properties of the food taken into the system; and this is one reason why the person that worries loses weight. All forms of mental depression, however, produce the same effects.

On the other hand, cheerfulness, contentment, soul-satisfaction and the like will make the food we eat both more digestible and nourishing. It is, therefore, clear why cheerfulness is such good medicine for the stomach. Though it is a still better preventive than a cure; in fact, the person who is thoroughly full of real joy during every meal, can digest almost anything. If such a person will

eat moderately, and at regular hours, he will never, never have any trouble with his digestive functions.

The various secretions of the body are almost instantaneously effected by a decided change in thought; and when the mental change is not good, the bile, the gastric juice, the pancreatic juice, the intestinal juices, etc., may be rendered unfit for use. This proves how certain mental states may be the direct causes of serious maladies, because if the various secretions of the system are not fit to do their work, the food will remain undigested, clogging the system or passing through disagreeable processes of fermentation.

What is called heart disease is in nearly every instance caused by abnormal gases formed in the stomach through an imperfect digestion, producing pressure upon the surrounding regions, including the heart. Sudden deaths from so called heart disease are in many instances produced by too much pressure from these very gases in the stomach; all of which could be prevented if the mind had been calm, wholesome and right.

A mental shock of fear may stop almost entirely the flow of gastric juice, and thus retard digestion for hours. To learn how to avoid fear is therefore of the highest importance.

Prolonged mental depression will decrease the flow of the bile, or cause the flow to become irregular. This will not only interfere seriously with digestion, but will finally produce one or more of the many ills that are directly or indirectly connected with the liver.

In a great many persons the flow of the bile is irregular; sometimes too much, other times not enough; and the cause in a majority of instances can be traced to depressed mental states. To remove these conditions, it is usually sufficient to train oneself to live *constantly* in the cheerful world.

Excitement will intensify the flow of the various secretions, and so reduce their quality that they become little more than "thin as water." For this reason to eat hurriedly, or to eat while agitated, is to cram the alimentary canal with undigested elements. It is far better—a



thousand times better, to skip a meal than to eat while intensely excited.

All intense states of mind produce disagreeable effects upon the nervous system, which in turn wastes vital energy. To avoid this is extremely important, because it is almost impossible for a person to get sick while the system is brim-full of vital energy. Perfect poise is therefore one of the very best preservers of perpetual health, because while the system is in poise, all loss of energy is prevented.

Such mental states, as grief, worry and anxiety, if prolonged, will impoverish the blood, and thus produce the causes for nearly a score of the ills that are so common everywhere. The reason is that such states of mind have a wasting-away tendency, and therefore effect the chemical life of the system accordingly.

The effect of the various states upon the body are so pronounced that any chemist can detect them; but to the trained psychologist the effect of these states upon the character and the mental faculties is just as evident.

This leads us to the discrimination between the two kinds of thinking—right thinking and wrong thinking; and the search for methods through which the one can be avoided and the other cultivated. Since man is as he thinks, this becomes a study that has few equals in the world of extraordinary value.

When we note the different effects that are produced by the various thoughts, we soon come to believe firmly that thoughts are things—metaphysical things, and that they all have the power to effect, modify, change and even transform the nature of physical things.

That we can master and change the external world by learning to think in the mental world only what we desire to think, becomes evident; proving conclusively that he who masters the kingdom of mind has all other kingdoms at his feet.

To attain this mastery, we must first learn what thoughts are right, what thoughts are wrong, and then learn to think the right and the right only. Remember, we do not master the mind by trying to control the mind; the great

mind-mastery that we seek to attain is realized through the constant thinking of right thought. Nothing else is required; but right thought is the only kind of thought that must be permitted in the mind.

The principal wrong thoughts that must be eliminated are anger, fear and worry; though these have a number of close relations that we cannot afford to entertain for a moment. Among them may be found hatred, malice, envy, jealousy, despondency, gloom, grief, despair, dissatisfaction, discontent, excitement, the critical spirit, the antagonistic spirit, the materialistic tendency, and many others of like color.

Resolve to have nothing to do with them whatever; do not permit any of these states to exist in your mind for a single moment; establish that law and stand by it, no matter what may happen.

To remove wrong thinking, two things are necessary; we must refuse absolutely to entertain any form of wrong thought; and we must proceed with heart and soul to cultivate the art of thinking right thought.

The principal right mental states to cultivate are love, kindness, contentment, poise, harmony, purity and faith. To these may be added the consciousness of justice, the spirit of forgiveness, the spiritual attitude, and the whole-souled aspiring tendency.

The change of mind that will come through the practice of right thinking will before long make it easier to forgive than to hate; easier to love than to be angry. Kindness will become second-nature, and faith will become the very soul of everything that we may think or do or say.

When faith comes, fear takes its departure; and as we grow in faith we come to a place where we never have the slightest fear any more. Likewise, as we grow in kindness and love, we reach a state where nothing can make us angry any more.

It is growth in right thinking that eliminates wrong thinking; therefore, after we have resolved to have nothing further to do with the wrong, we should forget wrong thought completely. The whole of attention should be concen-



trated upon the right states; and every- ways think in the right mental states, thing in mind and body will become but we shall find it comparatively easy if right, because we steadily grow into the we will constantly think *about* the right likeness of that which we think of the mental states. What we constantly think most. about that we will think without trying

At first it may seem difficult to al-to do so.

## Mental Attitudes

The way we meet those persons, things and events with which we come in daily contact, determines to a very great extent what the result of that contact is to be; and our manner of meeting anything is governed solely by the mental attitudes that we entertained at the time. For this reason, our mental attitudes may spoil the most promising prospects, or convert the worst misfortune into the greatest success.

\* \* \* \*

One of the most important of these attitudes is that of expecting all things to work out right; because it is in this frame of mind that we should meet everything in life. When we expect all things to work out right, we relate ourselves more perfectly to that with which we come in contact; we take things, so to speak, the way they ought to be taken, thereby promoting harmonious co-operation. Though this may be important, it is insignificant in comparison with the way things respond to the leading desire of the ruling mind. Whether it be the exercise of a mysterious force or the application of a simple law, not generally known, does not concern us just now, but it is a fact that things will do, as a rule, what we persistently expect them to do. To understand the why may require some study, and every one should seek to understand the why; but in the meantime any one can demonstrate the fact that things will work out right if we constantly expect them to do so.

\* \* \* \*

No matter what happens we should continue in the faith that all things will come right; and as our faith is, so shall it be.

We should never meet anything in the domineering attitude; in fact, we should eliminate the domineering attitude from our minds completely, because the mind that domineers is gradually losing control of itself. At first sight it may appear that such a mind gains ground, but the gain is neither permanent nor valuable. If you domineer over persons and things you will gain control and possession of those things only that are too weak to control themselves. Therefore, you will secure only that which is inferior. Occasionally a domineering mind may arrest the attention of the better, but as soon as his domineering qualities are discovered he will be dropped completely.

\* \* \* \*

The law of attraction is at the foundation of all natural, constructive processes; therefore, to promote construction, growth, advancement and success, we must work in harmony with that law. If we wish to obtain the superior, we must become superior, because it is only like that attracts the like. But the domineering attitude is repellent; consequently interferes with the law of attraction. When you want good things, make yourself better, and better things will come to you without fail. Good things, however, do not submit to force; therefore to try to secure better things through forceful methods will result in failure. The domineering mind can gain possession only of the inferior, those things that are so weak that they can not control themselves.

\* \* \* \*

This fact holds good, not only among individuals but also among nations and institutions. The more domineering an



institution is, the more inferior are its members; and the more autocratic the nation, the weaker its subjects. On the other hand we find the best minds where the individual is left free to govern himself and *expected* to act wisely.

\* \* \* \*

In order that the individual may advance he must steadily grow in the mastery of himself, and must so relate himself to the best things in life that he will naturally attract the best things. But these two essentials are almost completely interfered with by the domineering attitude. Such an attitude repels everything and everybody that has any worth; it scatters the forces of mind thus weakening all the mental faculties; and it steadily undermines whatever self-control the person might possess.

\* \* \* \*

Whatever comes up, we should approach it in the attitude that it is all right. Nothing should receive our mental condemnation, even after it has proven itself to be wrong; because such a course is detrimental to our own minds. By meeting all things in the expectation of finding them right, you will always find something about them that is right; this something you may appropriate, thus gaining good from everything that happens. The person, however, who expects to find most things all wrong will fail to see the good that may exist among the things that come his way; therefore, he doesn't get one fourth as much out of life as his wiser neighbor. But what is equally important, the man who expects to find everything all right will gravitate towards those circumstances and people that are all right; while the man who expects to find most things all wrong will usually find only those that are that way.

\* \* \* \*

The effect of these two attitudes upon mind and character is more important, because the man is as his mind and character; and as the man is, so is his destiny. The man who expects to find most things all wrong is constantly impressing the wrong upon his own mind; and as we gradually grow into the likeness of that which we think of the most, the matter becomes serious. The mind

that is constantly looking for the wrong can not be wholesome; such a mind is not in harmony with the laws of growth, power and ability, therefore can never do its best. Unwholesome thoughts will steadily undermine the best character and the finest mind; and the world is full of illustrations. Such thinking will lead to something that is very detrimental, wherever in life that something may appear. There is something radically wrong in the life of every person who constantly expects to find things wrong; and this expectation is the cause, having reacted upon his own life.

\* \* \* \*

The man who expects to find everything all right is daily nourishing his mind with right thoughts, wholesome thoughts and constructive thoughts. He thinks the most of that which is all right, therefore is steadily growing more and more into the likeness of that which is altogether perfect and good. Through his own perpetual change for the better he rises in the scale of life, and will thereby meet the better and the better at every turn. By expecting to find everything all right he finds more and more of those things that are right; and having become so strong in mind, character and soul he is not effected in the least by the few things that may be otherwise.

\* \* \* \*

A disappointment will turn out all right if you meet it in the conviction that it is all right; because through this attitude you convert the disappointment into a channel through which greater good may be secured. Those who doubt this should try it. It works.

\* \* \* \*

Live in the "all right attitude," and you will press on to the realization and the possession of those things that are as you wish them to be. Disappointments and failures, if met in this attitude will turn out all right because they will open your eyes to new opportunities and greater possibilities.

\* \* \* \*

When things do not come his way the average person exclaims, "Just my luck;" which indicates that he believes his luck to be bad luck; and so long as a



person believes that he is fated to have bad luck, he will have bad luck in abundance. What we expect comes; and what we believe our fate to be, that is the kind of fate we will create. To meet ill-luck in the belief that it is your luck, your particular kind of luck, and that it is natural for you to have that kind of luck, is to stamp your own mind as an unlucky mind; this will produce chaotic thinking, which in turn will cause many of your energies to be misdirected. Bad luck comes from doing the wrong thing or from being our worst; while good luck comes from being our best; and from doing the right thing at the right time. To create good luck is therefore simplicity itself.

\* \* \* \*

The person that fears misfortune or expects misfortune, is concentrating attention upon misfortune; thereby he creates a world of misfortune, confusion and trouble in his own mind. But how can a person do the right thing at the right time whose mind is full of troubled thoughts? Such a person will do the

wrong thing every time, and thus bring upon himself the very misfortune he feared.

\* \* \* \*

To do good work the mind must be nourished with rich thought, wholesome thought and constructive thought; but will that mind be properly nourished that is constantly thinking about misfortune, trouble and bad luck? Our thoughts are always like the things we think about; therefore, to think continually about failure is to fill the mind with depressing, detrimental and destructive thought. Such a mind can never do its best, but will nearly always do its worst, and must inevitably fail.

\* \* \* \*

When the mind expects the best, has faith in the prevalence of the right, and faces the superior, the true mental attitudes will be formed. All the forces in mind will move as the attitude indicates, and will create in the life of the individual the very qualities that the mind seeks in the world of things.

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## YOUR ATTENTION

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IS CALLED TO THE FOLLOWING IMPORTANT ANNOUNCEMENT  
CONCERNING THE FUTURE OF ETERNAL PROGRESS.

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Beginning with the September number, ETERNAL PROGRESS will inaugurate a new department, to be called "The Kingdom of the Soul;" the purpose of which will be to present a continuous study of the soul and the real spiritual life. This study will be thoroughly practical and scientific, but will at the same time be as beautiful as the soul itself.

The demand for the truth about the soul is becoming very great everywhere, and the desire for real spirituality is almost universal. The soulless and the mechanical does not satisfy, nor does mere objective intellectualism minister to all the mental

wants of man. Nearly every heart is hungering and thirsting for the spirit, for the real life, and for the love and the wisdom of the soul. But the majority do not know how to supply the pressing demands from within.

Thousands who have recently begun the study of the soul-life in one or more of its phases, are constantly in search of methods through which the greatness of the soul may be unfolded; because there is a greatness in the soul that is greater by far than anything else in the world.

To supply all these wants, we shall add this special department to ETERNAL



PROGRESS, and we know that the same will be received everywhere with the highest appreciation and gratitude.

The joy of the soul can be realized; the beauty of the soul can be lived; and the greatness of the soul can be unfolded.

We have the methods, and shall present them; in addition we shall take the privilege to supply all your spiritual wants.

We are therefore convinced that "The Kingdom of the Soul" will be looked forward to every month with the most eager delight.

During the last half century a great many views have changed; old ideas have been replaced by new ones in nearly every domain of human thought; and much has been gained thereby; but in our zeal for new truths, we have often been hasty and have adopted a number of half-truths.

The number of half-truths that are passing for sound doctrine in this age is more than surprising; and it is a serious matter, because half-truths are more detrimental than beliefs that are utterly false. In fact, there are no greater obstacles to the welfare, growth and advancement of man than half-truths, and there is nothing that is more difficult to detect.

At first sight, every half-truth looks like the very truth itself, and is in nearly every instance accepted as such; but the effect is everywhere to be found in the sorrows and ills and troubles of man.

Fully two-thirds of the ills in human life can be traced to the effect of half-truths. Possibly a strong statement, but we can prove it, and we will.

We consider this subject one of the greatest in the world today, therefore have arranged to publish an extended series of articles on "Whole-Truths and Half-Truths." This series will not only mention the many half-truths that are accepted as sound doctrine today, but will give an exact method for detecting half-truths. This is something new in the world of thought, but it is indispensable to those who are seeking the truth.

This great series will begin, not later than September, possibly August.

In this age all practical affairs are being reduced to a science; mistakes, wasteful

ways and bungling methods are gradually being eliminated.

We want results, the best results, and we desire to secure results without having to spend a life-time experimenting. Before we undertake anything, therefore, we desire to know how to proceed with a certainty of gaining success; and in many spheres of action uncertainty as to results has been reduced to minimum; but in the business world this is not the case.

The average person who enters business life is not absolutely certain that he will succeed; but he ought to be; he ought to understand the science of his business so thoroughly that failure would be impossible.

However, where is he to go and learn? There is something more to business than mere work. The hardest worker may be employing the wrong principles; the ambitious may be tempted to use questionable methods because they do not know how to succeed through legitimate means. And this is the reason why there is so much that is "shady" in business life. No person would resort to such methods if he could secure success through honorable and never-failing methods.

Never-failing methods, however, are not known in the business world; but there are such methods. Real science does not fail, any more than the multiplication table; and there is a real science of business success. This science is based upon the principles through which all success is gained; therefore, whoever applies these principles will succeed, not only in a moderate degree, but in the greatest degree.

These are facts that can be demonstrated, and every person engaged in the business world will want to understand this subject.

An extensive study on "The Science of Business Success" will be published in ETERNAL PROGRESS, and will begin soon. Though the study will cover a large field, it will be directly to the point, and thoroughly practical.

Something of extraordinary value is positively assured; and we feel justified in asking everybody to co-operate with us in giving this information the largest possible circulation.

Failure can be eliminated from human life. A strong statement, but absolute true.



"The School of Genius" will continue as a regular department in ETERNAL PROGRESS, and will, every month, present the very best methods through which any one may develop rare genius and remarkable ability.

What has already been given through this department is priceless, but "The School of Genius" will be made greater than ever. We have the material on hand for the greatest educational system that has ever been published; a system for the highest development of the whole man; a system that will positively develop greatness in every one who applies it.

The attainment of health will receive thorough attention, every month, and the best methods presented. We believe that everybody can get well and stay well, and we know that those who read ETERNAL PROGRESS can demonstrate this statement to be true.

Personal Instructions along all practical lines will be a special feature every month; those who desire to learn how to do things, will therefore find this department extremely helpful.

Special articles on the greatest subjects in the metaphysical and psychological worlds will appear regularly; many of these, now in preparation, will contain positive revelations, and can not be praised too highly. They will speak of themselves, however, and will speak the truth.

Last, but not least, we want a million readers; and there are a million people who want ETERNAL PROGRESS.

**\$100 for \$1** Can it be made legitimately? This is the title of a 16 page booklet just issued and containing FACTS every investor wants to know. Marshall Field, the great Merchant Prince of Chicago, refused to invest his money in bonds "As," said he, "I want an investment that will grow." The past 25 years has produced more millionaires than the world has ever known. How did they make it? They invested their money where it would grow. This booklet shows how they grow. Send today for a copy.

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## American School of Correspondence

Division No. 56.

Chicago, Ills.



# FINANCIAL INDEPENDENCE

## DEMANDS PROMPT DECISION AND QUICK ACTION

In the June issue of "Eternal Progress," we advertised as a good investment the wonderful copper property of the Eagle Mountain Copper Mining Company, which is situated in the now famous copper belt of Eastern Oregon. Many of the subscribers of "Eternal Progress" acted quickly, and purchased stock at 15 cents a share. On June 17th, the 15 cents allotment was exhausted, and the price advanced to 30 cents a share. On June 18th, one of the best known mining experts in this part of the country and of the highest repute in financial circles, left for the property to make an exhaustive examination, and then a comprehensive report on same.

This company would never allow such an expert to examine their property unless they were sure of the value of it. His report will be due on or before July 10th. It can but confirm every claim we have made in regard to the property, and it will mean another advance in the price of the stock. Will you get yours before this advance takes place?

Here is the story of "Eagle Mountain" in a nut-shell: It is one of the greatest copper properties in the country, with a vein of sulphide of copper estimated at 75 feet in width, and another that is 40 feet wide; these are supplemented with a 4 foot vein of bornite (which is the richest copper ore found) all carrying values in gold and silver sufficient to about pay the charges of milling and delivering to the smelter, leaving the copper as net profit.

Money is needed to erect the mill, harness water power, and furnish other equipment. Part of the machinery is already on the way to the property; men are at work in the mine tunneling and blocking out ore. If no accidents happen, 100 tons of ore per day will be handled by October 1st, which will give the company a profit of \$2,000 a day. A dividend of 1 per cent a month will then be declared, and the surplus will be used to increase facilities to 500 tons per day, when a dividend of 5 per cent a month will be declared. This will mean that during 1908 and succeeding years, a person investing now the sum named below will have a steady income, as follows:

Cash.	Instalment.	No. of Shares.	Monthly Income.
\$ 71 25 or \$ 75 00	will buy	250 shares, and pay	\$ 12 50 income.
142 50 or 150 00	will buy	500 shares, and pay	25 00 income.
285 00 or 300 00	will buy	1000 shares, and pay	50 00 income.
570 00 or 600 00	will buy	2000 shares, and pay	100 00 income.
1,140 00 or 1,200 00	will buy	4000 shares, and pay	200 00 income.

The men controlling this property are practical miners, and capable, conservative business men. They are making no claim that cannot be fulfilled.

The price is now thirty cents a share. This price will not last long. The expert's report will advance it to at least 50 cents a share and possibly \$1.00. If you will, now, after reading this announcement, make a prompt decision, and then get quick action, you will be in time to get in at the 30 cent price. If you want further information before ordering stock, write us today, and you may be in time.

Address EDWARD E. BEALS, Secretary.

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# Personal Notice!

I have received many thousand letters asking if I could really rebuild the body and cure stomach and intestinal disorders, nervousness, etc., etc., With **FOOD**. The following letters will answer these questions:

Philadelphia, Pa., March 4, 1907.  
Eugene Christian, New York City, N. Y.

My Dear Mr. Christian:—I can never be grateful enough to you for what you have done for me. I had suffered for years with indigestion, intestinal gas, nervousness, constipation, and a severe case of rheumatism. I now feel so at ease that I can hardly express myself or describe it.

I sleep soundly and feel vivacious, energetic, and in every way free from pain and fear. It is very difficult for my friends to believe that all this has been done with food.

Most gratefully yours,  
(Signed) MISS CARRIE SCHWARZ.

707 Oxford St.

Grand Rapids, Mich., Jan. 8, 1907.  
Eugene Christian, New York City, N. Y.

My Dear Mr. Christian:—I am much gratified with the improvement I have made during the past three months. The combinations of food you have prescribed have been most delicious, and I have no desire to return to the old conventional diet.

I shall be glad to recommend your course of treatment to any sufferer. Please send your literature to the enclosed list of names. They all need your instructions.

Thanking you most heartily for the services you have rendered me, and the promptness, skill and courtesy you have shown in my correspondence, I remain,

Most sincerely,

GEO. M. HURST.

185 N. College Ave.

Eureka, Cal., Feb. 13, 1906.  
Eugene Christian, New York City, N. Y.

My Dear Sir:—My husband is a walking advertisement of what your treatment and your uncooked food will do. Although one year ago the doctors gave him but two months to live, he is now in perfect health, thanks to the Christian system.

Sincerely,

MRS. B. M. LYON.

Chicago, Ill., Sept. 25, 1906.  
Eugene Christian, New York, N. Y.

Dear Sir:—Enclosed find my fourth weekly report. I am getting stronger and more full of vitality every day. Half of the time I never wait for the street car to take me to or from my work; I walk it. I am beginning to live and see the bright side of things. Your foods are delicious.

Yours very truly,

(Signed) THOS. N. THURSTON.  
162 Chicago Ave.

Allen Place, Hartford, Conn., Dec. 1, 1906.  
Eugene Christian, New York, N. Y.

My Dear Sir:—I want to congratulate you from a professional standpoint on the work you are doing. There is nothing so needful as a reform in eating, and there is no man I regard so competent as Eugene Christian, to teach people the art of selecting and combining foods so they will chemically harmonize, which will remove the causes of a great majority of physical troubles called "disease."

(Signed) W. H. MORSE, M. D.

Corning, New York, April 6, 1907.  
Mr. Jas. Nicholson, Pittsburg, Penn.

Dear Sir:—Your inquiry as to whether I was benefited by Mr. Eugene Christian's teachings received. I was, and greatly.

I had been suffering for years with nervous prostration, dyspepsia and intestinal fermentation, and by accident I came in contact with Mr. Christian and decided to take a diet course under his guidance. I am frank to say that I believe fully that I owe the fact that I am living today to following his instructions. He certainly knows more of the chemical value of natural foods and of feeding the human animal than any one I have ever known; furthermore, he is a noble-minded gentleman of sterling character and integrity. You will make no mistake by allowing him to direct your method of living for a term.

I write you all this with pleasure and in



absolute justice to the man. Personally, he will ever have my profoundest gratitude.

Yours,  
(Signed) HUGH H. KENDALL,  
Treasurer.

C. R. Maltby Co.

Ocean Park, Cal., Dec. 4, 1906.  
Eugene Christian, New York, N. Y.

My Dear Mr. Christian:—I have gained twelve pounds in the two weeks upon your diet, which I now thoroughly enjoy, and I am eating more now than I have for years without any distress or sense of fullness which I formerly had with very much less food. Awaiting your next week's instructions, I am,

Very sincerely yours,  
(Signed) LILIAN G. FAIRBANKS.  
P. O. Box No. 897.

Greenwich, Ohio, Feb. 23, 1906.  
Eugene Christian, New York City.

My Dear Mr. Christian:—I want to write you a line on my first anniversary of following your instructions.

I am now enjoying a condition of health that I have never known before. Mr. Christian, I regard you as a great man. Your are far advanced in one of the grandest causes for the good of humanity.

Your influence will be felt more and more as the years go on.

Yours very truly,  
(Signed) E. L. WASHBURN.

*Eugene Christian*

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Physical Culture Pub. Co.  
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Send \$1.00 for my new book, "Uncooked Foods," 250 pages, over 100 recipes. It may save you many an hour of suffering. This book is said to be the most advanced work ever written on the food question.

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By C. D. LARSON.

This book has been written to supply what is unquestionably one of the greatest demands of the age

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Nearly everybody is in search of more power, because he knows that more power is required if he is to attain and achieve what he has in mind.

## ❁ To Prevent Failure ❁

More power is demanded, because it is a well known fact that the larger share of failures come through a lack of capacity, which means a lack of power. Science is demonstrating daily that fully one-half of the ordinary diseases come from a lack of vital energy in the system.

## ❁ Perfect Health ❁

Can be made perpetual, if the system is constantly kept brim-full of energy. This is not theory, but the verdict of a sound, conservative science; and personal experience will demonstrate the statement to be absolutely true. You never get sick so long as your system is full of vital energy.

## ❁ The Secret ❁

Is to keep the system full of energy at all times. But how is this done? We all know that an enormous amount of energy is being generated in the human system every hour; but it is

## ❁ A Startling Fact ❁

That nearly nine-tenths of this energy is wasted and lost in the average person. What might we not become and what might we not accomplish if all this energy could be saved and employed constructively?

## ❁ The Cause ❁

Of this terrific loss is a lack of Poise. Attain perfect Poise, and all loss of energy will be prevented—absolutely prevented.

## ❁ Read "Poise and Power" ❁

And you will learn how to attain Poise; also how to use the great increase of power that will come through Poise. The instructions are so clear that all can understand them; and since the book will be wanted at once by everybody, we have had it published at a popular price.

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# Would 500% on Your Money Between Now and Jan. 1st Interest You?

In presenting to the public our proposition, we submit the following articles, which are all voluntary and written without any solicitation on our part. Our progress and the results are herein impartially stated, not by one, but by many, who have through their own correspondents ascertained the facts and the value of our property and the manner in which it is being managed.

The four claims owned by this Company, namely, **Independent**, **American Flag**, **Anglo-Celtic** and **Peerless**, are located about three and one-half miles southwest of Manhattan, Nevada, and about one-mile southwest of Central, in the heart of the Manhattan District. We have 5,200 feet of main ledge, with cross-ledges, from all of which we have taken high grade ore in our test work, and the results of our development are shown below:

~~~~~  
"Chicago Men Have Bonanza. The ledges on the Independent are enormous, varying in width from 12 to 25 feet, carrying values that indicate big shipments of ore from the start. Average samples obtained show values varying from \$29.08 to \$496.81 to the ton. This property is south and west of Central, in the direct trend of the great ore bodies."—Manhattan (Nevada) Mail, November 21, 1906.

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"Flattering Showing on Independent. In the course of development work on the property of the Manhattan Independent, some flattering discoveries are being made, which will be good news to the stockholders of this company."—Manhattan (Nevada) News, March 31, 1907.

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"High Values on Independent. Samples taken down both sides of 27 foot incline shaft on vein gave assay of \$528.20 in gold and \$3.64 in silver. A sampling of location hole on the Independent claim gave \$599.20 in gold and \$5.11 in silver."—Manhattan (Nevada) Mail, March 27, 1907.

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"Independent. Samples taken recently from across the shaft which is following the ledge downward on estate of Manhattan Independent Mining Company, gave assay returns as high as \$528.20 in gold, and \$3.64 in silver to the ton. A sampling of location hole gave assay returns of \$599.20 in gold, and \$5.11 in silver."—The Mining Investor (Colorado Springs), April 8, 1907.

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