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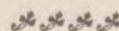
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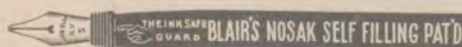
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Vol. VII.

AUGUST, 1907.

No. 6

The Truth Seeker

Thinkers are becoming numerous, and all thinkers are truth seekers; at any rate they think they are, or rather, try to be; but not many are successful in this respect, the reason being that the process of truth-seeking is but vaguely understood.

To the average person truth is a something that can be received from some other mind, therefore, it is sought from those who are supposed to know, or who claim to know; and this is the principal reason why there are so very few who really understand the truth, or who are actually growing in that understanding.

Truth cannot be taught; one mind cannot teach the truth to another mind; the truth cannot be learned; it can only be realized, and realization is a process that no two minds enter into exactly the same way.

Methods for finding the truth may be given by one mind to another; but each individual mind must employ methods according to his own present conception of truth, life and reality.

We all occupy different positions in life, therefore, shall have to begin differently in taking any step forward; but if this step is attempted in our own *best* way, it will be a forward step without fail. Likewise, since we all have different conceptions of the real, we must seek the more perfect conception; we cannot enlarge upon something in our own minds that never existed in our own minds, therefore, we must develop our own view of truth in order to attain a better understanding of truth.

Before you can take a step from a lower to a higher, you must have a lower upon which to stand; and that lower some-

thing must be under your own feet, not under the feet of another.

To attain a larger realization of truth, each individual mind must begin by unfolding the truth that he already perceives through his own present realization, no matter how crude and undeveloped that realization may be. He must enlarge upon that which he, himself, possesses; he must begin his development, with his own present state of development, and not try to imitate the understanding, the realization or the process of growth in another.

No progress is possible so long as we try to see truth through the eyes of another, or try to imitate the understanding of truth that a more advanced mind may possess. This very thing, however, the average truth seeker is trying to do, and consequently, does not succeed in *knowing* the truth.

To believe the truth is one thing; to know the truth is quite another; the former is possible to anybody, but it is only the latter that makes man free.

The average beginner in the search of truth believes that his own conception of truth is wholly wrong; at any rate he is usually told so by those who imagine they have discovered *the only* truth; but in this respect they are quite mistaken.

No conception of truth is wholly wrong; there is some truth in every belief that you may now entertain; begin with that tiny truth and continue to unfold it and enlarge it until it touches the universal everywhere. When this process is entered into you will find the way to eternal growth in the absolute truth itself.

To develop the truth that may exist in your present mental conception of life

and reality, the first essential is to open the mind on all sides. Realize that the truth is the soul of everything, and that something good can be gained from everything by opening the mind to this *soul* wherever it may be found.

Whenever a person declares that there is nothing in this or that, or that such-and-such is impossible, he places obstacles in the way of his own understanding; he closes a door to the truth.

There is something in everything, and to find the truth about everything you must recognize this something in every phase of existence; this, however, is not possible so long as you continue to close your mind to everything that does not appeal to your understanding at the first superficial glance.

Everything that exists, or appears, has some reality back of it, or within it; even illusions are mental shells that hide some kernel of truth; therefore, instead of ignoring the whole appearance as worthless, the hidden truth that is certainly back of these things should be sought directly, and with persistence.

By tracing an illusion back to its origin, you may make a great discovery; this very thing has been done a number of times; in fact, some of the greatest discoveries made in the world have been made exactly in this way.

The man who refuses to investigate what does not appeal to him at first sight will never find real truth, nor will he become an original thinker. He will continue to remain a follower, and believe blindly what custom has made safe and respectable.

To say that there is nothing in this or that, is to close the mental door to that something that is there, thus depriving yourself of a truth that might be the very truth you are seeking now.

All truth is valuable, and extremely important, but the truth that we actually need now, is usually the truth that is hidden beneath the common mistakes of every-day life. But we judge according to appearances, and conclude there is nothing in these things; therefore, fail to find what we want.

Back of every truth there are scores of other truths and larger truths; by closing the mental door on the one near-

est we, consequently, separate ourselves from a universe of rare wisdom.

To declare that this or that is impossible is to limit the power of truth; and when we place a limitation upon the power of truth, we place a limitation upon our own power to understand truth.

The mind that lives in the faith that all things are possible is the mind that opens itself more and more to the truth and the power from within that *can* make all things possible; and consequently, develops daily in capacity, ability, understanding and power.

Believe that there is something in everything, and resolve to find it; believe that everything is possible, and resolve to prove it; through this attitude your mind will expand in every direction, gaining light, wisdom and power from every resource.

To open the mind to truth on all sides will bring consciousness into touch with an infinite sea of truth; such a mind will live perpetually in pure light, and will eternally gain a larger measure of this light.

Never say, "I do not believe this;" you draw down one of the shades by so doing, thereby excluding some of the sunlight of real truth. Say rather, "I believe the truth that is back of everything; therefore, respect everything, and will penetrate everything to find the all-truth, and eternally grow in the realization of that truth."

Do not attempt to gain truth by going "here and there" absorbing the views of others; on the other hand, do not attempt to gain truth by secluding yourself from the views of others.

Develop in yourself the understanding of truth, and the views of advancing minds will become nourishing food for that understanding; but so long as you have no real understanding of truth, or if your present conception of truth is undeveloped, the more advanced ideas you try to absorb the more confused you become.

When you have begun to understand the truth; that is, when you have begun to unfold your own present conception of truth, every person, every book, every idea, every belief—everything you may come in contact with will prove to be an

inspiration, and will open your mind to higher conceptions and deeper realizations.

Instructions from others are valuable only as we are able to interpret the inner meaning of the tangible facts presented; and this ability develops by our trying to feel and understand the soul of every idea that enters the mind. Knowledge becomes a power in us only when we feel within us the real soul of that knowledge.

The truth seeker must try to interpret the meaning that underlies all phenomena, all experience, all events and all ideas. That there is *something* back of everything must be a predominant fact in mind, and this something must be sought in everything we meet in life.

The perpetual growth in truth will naturally follow the effort to realize the inner, soul-existence of everything with which we can come in contact.

Truth is found by seeking to understand the interior essence of life through one's own interpretation of life; and through the development of one's own insight into principles, laws and things. In other words, enlarge your own present conception of truth by gaining a larger interior conception of all truth as all truth appears from your present point of view.

Too much time is given in trying to find truth in the outside world, and not enough time to the development of that power within us that alone can know the truth.

To receive a message of truth from some great mind is not sufficient; you must try to understand the spirit, the life and the real soul of that message by mentally entering into the deepest conception of that message that you can possibly form.

Truth will not come to you through any message, or form of instructions, if you make no attempt to go beyond the literal statement.

It is the inner life of things that contains the truth; therefore, to understand truth we must develop that insight that can discern the interior, the seemingly hidden, the very soul of existence.

The great secret in finding truth is to enter more closely into harmony with the interior soul-life of everything, there-

by developing that higher consciousness that actually *knows* truth.

Listen to everyone who has a reasonable message; a message that deals directly with truth—unsystematized truth, but learn to interpret that message *through* your own conception of truth.

Welcome the thoughts of others on all subjects, but do not accept these thoughts as final statements; and do not take the literal meaning; look for the inner meaning of every word that is spoken.

Analyze the thoughts of others, but do your own thinking; and do not imagine that you have begun your own thinking because you have discarded one system and adopted another.

Pay no attention to a message that deals simply with doctrines and opinions; it is life that we wish to understand; and when we understand life we shall also understand everything else.

A message of truth deals with life, and the living of life now; giving only a secondary place to the various views and ideas about life.

What we think now is important, to a degree; but it is extremely important that we constantly move into larger thought, superior thought and a higher conception of true thought.

A message that presents a fixed system of belief that is supposed to "contain" the truth, is of no value to the truth seeker. To adopt a fixed system, no matter how good it may seem to be, is to cease absolutely to be a truth-seeker.

To seek truth is to constantly seek a larger and a larger understanding of truth; to enlarge upon one's present conception of truth and enter eternally into new truth; but neither new truths nor larger truths ever sprung from a fixed system.

To gain the understanding of larger truth and steadily grow into the absolute truth, the mind must constantly expand; but the mind that adopts a fixed system will remain fixed.

What the truth seeker wants is methods that promote individuality and originality; methods that will lead the mind upward and onward in every direction.

It is not something to believe that is wanted, but something that we can use in developing mind so that we can understand the very foundation of all belief.

We do not want ideas that will simply satisfy the intellect, but methods that will expand, enlarge and develop the intellect.

We do not want a religion or a philosophy that we can accept as authority; we want a science of living that will so develop man that man himself can speak as one having authority.

Truth does not come through believing something, but through the *use* of something that unfolds, develops and elevates the mind.

A great many truth seekers believe that it is necessary to work indepently in order to promote originality, and therefore have a sort of fear of "personalities," "systems" and "institutions;" but this is a mistake, because nothing can hold you in bondage unless you fear that bondage.

On the other hand all things may, at times, serve as means, through which a higher conception of absolute truth may be attained.

More bondage comes from the fear of institutions than from the institutions themselves; a fact that those should remember who think that individual development demands independent effort and personal isolation.

The real truth seeker is friendly to all minds, all beliefs, all systems and all institutions; because back of them all is truth; and through friendly relations, that truth may be found. Also when we are friendly with all things, all things will be with us, and what is with us will help us to greater things.

Eliminate the critical spirit; encourage the analytical spirit; try all things; hold fast to the good.

The critical mind may have plausible opinions, but it is not possible to realize the truth while in critical or antagonistic states of mind. This is a fact of enormous importance—so important that it should be preached from every house-top in the world.

The mind that is looking for the truth that is back of all things will not criticize anything, because to such a mind all

things are paths—royal paths to the greater goal in view.

To simply seek the truth, however, is not sufficient; the living of truth must invariably and immediately follow. The mind that fails to live the truth he has found, loses that truth, and closes the door to other truth.

By living the truth we now understand we open the mental door to more truth and larger truth. To apply what you know is to gain the power to know more; and this is especially true where one lives in the aspiring or spiritual attitude.

You are in the spiritual attitude when your mind is open to the best from all sources.

The application of one principle will so enlarge the mind that other and more important principles will be comprehended; the application of all of these in turn, will expand consciousness still farther, and so on indefinitely, until a universe of wisdom is held in the grasp of the mind.

To apply the truth in its present limited phases will develop the understanding of larger phases; any person may, therefore, begin with the most limited understanding of truth, and in the course of a few years have an understanding that cannot be measured.

Nothing should be accepted as truth that does not appeal to reason; the idea presented may be true, but if it does not appeal to your reason you can not apply it now; and what you cannot apply is of no present use to you.

However, do not criticize or condemn what you can not accept; there is truth back of it, because there is truth back of everything, but you do not see it now; therefore, suspend judgment, and proceed to develop a finer insight and a finer mind.

Though all truth must appeal to reason before it can be applied, reason must not be depended upon to find truth; it *is* the finer perceptions and insights that discover truth; therefore, if you are a truth seeker develop these faculties by using them constantly, wherever your attention may be directed.

If these perceptions and insights were universally developed, we would all see the truth so clearly that there would be practically no disagreement concerning

what is true and what is not true about this sphere of existence.

However, our object must not be to try to agree, but to develop the power to understand the truth; when this power is developed, perfect agreement among us all will come of itself.

In the search of truth the imagination must be held under perfect control; the majority, however, among modern truth-seekers permit their imaginations to form ideas or conceptions, and accept these as true regardless of evidence. This is the reason why illusions and half-truths are so numerous.

Another essential is to keep the emotional nature in poise; the emotions excite the imagination and a number of artificial ideas are impressed upon mind; many of these will be so deeply impressed that they appear to be true, because during intense emotional states nearly every idea formed will be deeply felt; and what is deeply felt we usually accept as the truth, whether it is, or no.

One of the greatest essentials is the spiritual view-point; that is, to examine all things from the principle that the soul, or reality, that is back of all things is absolutely perfect and absolutely true.

The purpose of life is perpetual growth in perfection, therefore, we must stand upon the principle of perfection and deal with all things according to that principle.

The understanding of truth does not mean the acceptance of a fixed idea that has proven itself to be true, but the perpetual unfoldment and enlargement of that idea through the constant growth of mind in the realization of truth.

The process of understanding is not a fixed attitude of mind, but a constant deepening of mind as consciousness goes deeper and deeper into the very soul of reality.

You may think that you understand the deep things of life, but there is still a larger universe that stands beneath; and to understand this, the mind must constantly change the base of its understanding to greater depths of truth and wisdom.

Faith is not found by accepting fixed ideas about truth, but by enlarging and developing every idea received, through

the expansion of one's own present mental conceptions.

Every idea that comes contains truth, or the possibility of some unfoldment to truth; therefore, by entering the soul of every idea and enlarging one's conception of that soul, the hidden truth will be found; in addition, many paths to other truths will be revealed.

Higher truth is discovered through the higher consciousness; to try to compel people to believe what is beyond their present state of consciousness is therefore a violation of every law of life. Teach man to develop himself and he will gain the true understanding of life; he will also, through this higher development, learn to seek truth, where to find truth and how to apply truth.

The real secret of the truth seeker is to begin with his present conception of truth and develop himself, in mind and soul, through the perpetual enlargement of that conception.

Develop yourself by *using* the truth you now understand; this will give you the power to understand more truth and higher truth, which in turn will lead you to the highest goal in view.

To be free is to have the power to live above adversity while in the midst of adversity.

* * * *

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

* * * *

Live the serene life, but do not permit any of your faculties to become dormant. Be alive through and through, and at the same time be perfectly still.

* * * *

The more depth of feeling there is in your thought, the greater its power.

* * * *

What you create in the within you attract from the without.

* * * *

What we sow in the present, we reap in the future; the future is therefore in our own hands; we may determine today what it is to be.

What Does It Matter

It has been said that all acts are selfish, more or less, and that an absolutely unselfish act does not exist; but what does it matter whether our acts be called this, or that or something else, so long as they prove good, and only good, to everybody concerned?

To say exactly what acts are selfish and which ones are not, is scarcely possible, because who can find the real beginning of a motive? The mind of man is so complex and is affected by so many elements in life that no one can determine where the selfish leaves off and the unselfish begins by looking at the acts themselves; but by their fruits they are known.

It is results that count, not ethical discriminations nor logical deductions; and to produce certain results the mind must have these particular results in view. Therefore, unselfishness is not found by analyzing acts, but by analyzing the purpose of life. The person who lives to add to the welfare of the world is unselfish, even though he may accumulate great wealth through his efforts; while the person who lives simply to keep his own self unspotted is selfish.

The man who withdraws from the world in order that he may avoid the turbulence of the world is far more selfish than the greediest capitalist in your community. The personal acts of the capitalist may seem to be selfish, but he is living and working in the world; he is doing something; he is not living wholly for himself.

The most selfish life of all lives is the life that is lived apart from the world. Such a life is worthless in the end, both to the race and to the person who lives it. The higher development of man comes through the expression of the best that is within us, but no expression is possible unless we are doing something for somebody. If you wish to become a great mind it is just as necessary for you to live in the world and work

with mankind as it is for the musician to have an instrument through which to express the symphonies of his soul.

The man who gains wealth by adding to the welfare of the world, is simply receiving his own; while the good men who take pride in their poverty have in too many instances spent most of their time trying to be good, and have had no time to do good to others. There are quite a number of people who are so busy watching their own acts that they fail to do anything else. Finally there are no acts to watch; then comes the hunger and distress of a life that is trying to live upon the emptiness of nothing. It is in this state that the soul is said to be lost; that is, the soul has ceased to express itself, is wholly lost from view, and the person is compelled to live upon the husks of perverted physical existence. Millions are more or less in this state; the reason being they have grieved the spirit away; they have neglected the life of the soul.

Those who pay no attention to their acts, whether they be selfish or no, but do the best they can at all times and for everybody, become the least selfish; such people accomplish the most for the world in general and their acts are good, only good, to everybody concerned. It is therefore evident that the unselfish act is the act that does something worth while.

The time that has been wasted in trying to make people believe what was supposed to be safe doctrine is simply enormous. If the same time had been scientifically employed in beautifying the earth, what a paradise this planet would be. However, what does it matter what we believe, so good and only good follows? So long as I am receiving good from my belief, my belief is good; it is good for me, and no one should try to take it away. Men are not for beliefs, but beliefs are for men. The belief that serves me well today is the belief that I have the liberty to entertain today; but should I find something tomorrow that can serve

me better, I am at liberty to change my belief, without being called peculiar by those who think they are my friends. Because, what does it matter to my friends, or the world, what I believe, so long as I am a good friend, and am doing my very best in the sphere I occupy today?

What does it matter what customs we observe, so long as those customs have a tendency to promote clean living in our present state of development? Those who would change the present forms of living must remember that changes in forms and customs do not change the man; but when man changes, he, himself will re-adjust external matters to conform with the needs of his new life.

All that is necessary is to change man; all other desirable changes will follow. The greatest work that man can do is to promote the advancement of the race; every imaginable blessing will be added. But the advancement of the race can be promoted only through the awakening of that superior something that is latent within.

Should a certain few break loose from old forms and conventions, what does it matter, so they find a larger and a sweeter life? The rest of us should not criticize, because tomorrow we may desire to do the same. In this connection, however, we must remember that to break away from the old, simply to gain license, is to lose much and gain nothing. To change your mode of living in order that you may satisfy abnormal desires of mind or body does not indicate progress; it simply indicates that you have not the character to do what your own life demands of you now.

The presence of abnormal desires in the system indicates that extraordinary creative powers are at hand, waiting to serve you in promoting some great work. You have an opportunity; to take advantage of this opportunity is to fulfill the demands of the present moment. Therefore, to be true to our life this power should be employed in the creation of something that will inspire the race, and not in tearing down a few

little things that you imagine to be obstacles to the race.

Inspire man to greater things and he, himself, will surmount the obstacles that may be in his way and gain additional power in the effort. But what good does it do to clear the path for a man who has no desire to move forward? This, however, is the very thing that practically all the reformers of today are trying to do. The same is true of the iconoclast; he thinks he is tearing down the barriers that prevent the progress of the race, not knowing that the only obstacle to progress is the absence of desire for progress. Inspire in man the desire for progress and every obstacle, real or imaginary, will instantly disappear.

What does it matter whether the path be smooth, or the outlook promising? The very moment we become filled with a desire for greater things, we shall find a way, and that way will be free from obstacles. The outlook will not only be promising, but every promise will be realized as we press on.

Life is for man; therefore, what does it matter how he lives, just so he gets out of life the very best that life can give? No two can live exactly in the same way, but we are constantly trying to make each other live according to prescribed rules; the result is that the life of the average person is neither satisfactory to himself nor to others. But when we all begin to live for the purpose of bringing out the best that there is in life, and give each other the freedom to live our best in our own way, we shall all be proud of each other. Instead of producing inferiority, as some suppose, such a mode of living would develop superiority in everybody.

It matters much to me, whether or no, I am myself; but it matters little what the world thinks I ought to be. By being what the world thinks I ought to be, I will misplace myself without fail, and become detrimental to everybody; but by being myself I will become a great and lasting power for good. To be oneself, however, regardless of what others

may have planned, requires the power that makes for greatness. Therefore, the man who resolves to be himself invariably becomes great.

I may not please the world today, but if I fulfill the promise that I have made to my better self, the world will do me honor tomorrow; and ages will be glad because I would rather please life than the prejudices of my own generation.

It matters little where I live, but it matters much how I live. Every corner in the universe has the power to produce a heaven; but it depends upon how I live, whether or no, I can bring that power into action.

To be surrounded with the beautiful matters much, but to live *in* the beautiful matters more. To live in the beautiful is to feel the beautiful, and to feel the beautiful is to become beautiful. What we see in the external has value, but this value is insignificant in comparison with that which is felt and realized in the soul. That which is awakened in the within moulds life, and makes man what he is.

What does it matter, whether or no, we get what we want when we want it, so we are able to say, "I can wait." It requires more spiritual strength to "wait and not murmur" than to change a destiny in your favor. However, the mind that has learned to wait, is never required to wait. When Abraham expressed a perfect willingness to sacrifice his own son, he found that he was not required to do so.

The man who is ready for any fate, has gained the power to create any fate; therefore, will avoid the very things that he has gained the power to endure. When we are no longer overcome by the lesser we secure the power to create the greater.

To meet adversity with a cheerful heart is just as much a demonstration of the understanding of truth as it is to live a life that is wholly free from adversity. When adversity comes we are prone to condemn ourselves, thinking we

must have done something wrong; we fail to see that it is an opportunity to develop another part of the soul's supremacy.

Whether adversity comes, or no, matters little; but how we meet adversity matters much; because when we meet adversity in the proper way, it never comes any more.

Back of every adversity is an opportunity; by taking advantage of that opportunity you ignore the adversity; and adversities are like inferior people, they will not come unless you give them personal attention.

What does it matter if I lose all my friends today; if I do not lose myself, but continue to possess my best self, I will receive more and better friends tomorrow.

Hold fast to yourself, and the best that is in yourself, and every misfortune will simply be an open door to greater good. The reason so few demonstrate this law, is because when we lose things, we lose ourselves.

How things are going matters little, but how we are going matters much. Things, when left to themselves, follow the stream; therefore, if we go when things go, we will also float with the stream; and that is the path to the life of the log. But when we go the way we desire to go, and continue firm in our resolutions, things will come and go with us. This means that everything will come our way.

Sometimes the lesser good in our world begins to pass away, and we become disturbed; we do not know that the time is ready for the greater good to appear; but we usually fail to receive the greater inheritance because we lose ourselves while the lesser things are passing away. As the small things go down to give place to the larger, we also go down; and instead of remaining up to receive and enjoy the larger, we go down to live another age with the small things—those things that are already worn thread-bare.

What happens matters little, but the way we think and act in the presence of new events, matters so much that the true way should be evolved into a science. We have been in the habit of depending upon events, and going with events; but we must reverse matters; we must depend upon our own power to mould events, and we must so relate ourselves to events, that where we go, there they will go also.

There is nothing in life to prevent each person from having things the way he

desires to have them; but before this ideal can be realized he must re-make himself the way he desires himself to be.

As man goes, everything else goes; this is one of the greatest of truths; therefore, how man goes matters much; how other things go matter little. For this reason, the wise man—the man who is creating his own future, will pay no attention to the movement of persons, things or events, but will see that he, himself, acts, thinks and lives as a master-mind should.

Affirmations and Denials

Modern metaphysicians have told us to deny the evil and affirm the good; and upon these two principles most of them have based their entire system of healing and development.

At first sight these two ideas not only seem right and good, but absolutely necessary to each other; looking at the subject more closely, however, we are inclined to think differently.

In the first place, why deny evil; why devote time and energy to trying to destroy something that has no actual existence? Evil, in its last analysis is simply a condition that implies the absence of something; it is mere emptiness; and emptiness cannot be said to have existence; nor can the condition we call emptiness be changed by acting upon that condition itself.

We must act upon something if we wish to fill a place where there is nothing; but we can not act upon something while our attention is centered upon nothing.

The person, however who denies evil is mentally acting upon nothing, using his mental energy in trying to drive away an empty condition.

We are told that by denying evil we remove false belief from the mind; and false belief must be driven away before right belief, or truth, can find a place. Strange doctrine, indeed.

Do we have to drive darkness out before the light can come in? Do we have

to remove the emptiness from the pail before we can pour in the water?

We are compelled to remove *nothing* before we can introduce *something*; consequently to employ denials is a waste of time, and more; any system of denials becomes a serious obstacle both to real freedom and the higher development of mind and soul.

Denials, however, are said to be effectual; and that is true in some instances; but they affect the mind in the same way that morphine affects the body; an effectualness that we do not desire to secure.

In this connection we must remember that it is not the denial that produces the effect, but the force of mind that goes with it; you might continue denials for ages, you would positively have no results if no mental force was employed in the process. But mental forces employed in the impressing of denials upon mind is a misuse of both force and mind.

The impressions formed upon mind during such a process will establish in the subconscious the very nothingness that you are trying to deny; the result will be another harvest of empty conditions, or evils, in the near future. And the mental force employed in these denials is misdirected, because all mental force that is not turned into constructive channels, is misdirected. And certainly no construction can take place

from the use of mental force in denying the existence of nothing.

The misdirection of energy causes all the trouble in the world, therefore, to avoid it absolutely must be our purpose; and this is accomplished by training the entire mind to become constructive.

Constructive thinking is based upon the principle that everything that is real is good; every force, every element, every personality, every individuality, every law, every quality, every attribute, every principle—everything that has independent existence is good.

When the good is misused we produce a condition that is called evil; it is an empty state, the result of the absence of the good. When the good is misdirected, it fails to go where it should go; it will therefore be absent from its true sphere, temporarily, and it is this temporary absence of the good that causes states of emptiness to be formed.

It is the fullness of life that makes for the perfect life; therefore, empty conditions are contrary to the natural order of things, and for this reason produce pain. But the pain is a good friend, provided by nature, to inform us that we are not living the full life.

The misdirection of the good, or the wrong use of reality, comes from an incomplete mental conception of the principles of life. This conception forms in mind a false idea, a picture in mentality which serves, while it lasts, as a pattern for thinking.

As a man thinketh, so is he; therefore, if his thoughts are wrong, wrongs will be formed in his system; and since his thoughts are wrong, by conceiving false ideas he brings all sorts of false conditions upon himself.

It is evident, therefore, that the secret of overcoming evil lies in removing false ideas; and this is accomplished by creating true ideas.

To try to remove false ideas by denying them away, is not to remove them at all, but to so blind our mental eyes that we do not see them; and also to so deaden sensibilities that we do not feel their effects.

The false ideas will not disappear until the true ideas are formed; so long as

you think about certain things you will have ideas about those things; and you will continue to have false ideas until you find the true ideas. When the true idea is formed, the false idea is no more; because no mind can think the false after it has begun to think the true.

In the face of these facts, the idea of driving out false ideas by some fixed system of denials becomes utterly absurd.

We know that ignorance will remain until knowledge comes; but when knowledge comes ignorance utterly disappears.

The secret, therefore, is to simply know the truth; to grow in the truth; to keep the eye single upon the absolute truth, and perpetually enlarge the mind in a more and more perfect understanding of the truth.

When light and truth enter the mind, wrongs will righten themselves; sickness will vanish, poverty will disappear and troubles will be no more.

Bring in the light; waste no time in fighting darkness, neither in the body nor mind; this is the path to the life we all desire to live.

Never deny evil; never think of evil; forget it entirely, and the best way to forget evil is to think only about the good in yourself; think only about the good in others; think only about the good in the universe.

To train the mind to think of the good, and the good only, affirmations may be employed to a considerable extent; though we must remember that an affirmation is temporary means to a permanent end, and nothing else whatever.

The purpose of an affirmation is to help the mind to keep the eye single upon the ideal that we desire to realize; but when that is accomplished the affirmation is of no further use.

The ordinary way of using affirmations too often becomes a system of valueless, and mechanical suggestions.

An affirmation properly used, culminates in realization; but when improperly used, the result will be superficial thinking and mental dependence.

In the proper use of an affirmation, the first principle to be observed is that it is true. An affirmation is the truth about some principle, quality or attribute in

life, expressed in such a way as to convey to the mind the essence of that truth.

Since an affirmation is a truth, the mind must express that affirmation as a truth, and must inwardly feel that it is the truth. It is when the mind feels the soul of an affirmation that the truth is realized.

When an affirmation is expressed it should be expressed because you *know* it is true; never use an affirmation like you use some patent medicine; to be taken when in pain, at other times to be kept on the shelf "well corked."

There are thousands of metaphysical students who employ affirmations in this fashion; they affirm the truth whenever they desire to secure certain results, but at other times think whatever may happen along.

An affirmation should be lived, and should be expressed, not for temporary results, but for a permanent realization of a larger life. When the larger life is realized all the results we may desire will surely follow.

The formation of an affirmation should be left to the individual; and in each instance these affirmations should give expression to the highest conception of truth that has been attained.

An affirmation should not deal with relative truth, but with absolute truth; and the difference can be illustrated by the two statements, "I am better," and "I am well."

The statement, "I am better" is a relative truth; it deals with a changing state, and no changing idea can serve as a permanent ideal; therefore, such affirmations are of no value.

The statement, "I am well" is an absolute truth, because in the absolute, or in the perfect all is well. We can conceive of no higher ideal in the world of wholeness than that of being absolutely well, or simply well in the fullest sense of that term.

When sickness appears in the body, affirm, "I am well," and *know* that it is the truth; because you, the real you, the soul, the image of God, is well. As you affirm this statement think of the absolute wholeness that permeates your being, and keep the mental eye single upon this absolutely perfect state. In this way,

perfect health becomes your ideal, and all your thinking will become healthful.

Every thought will contain the power of health, and as thought is, so are all the states and conditions of the personal man.

The statement, "I am well," should not be used, however, only when sickness appears in the body; it is a statement that every mind should *think* at all times; because it is the truth about true being, and the person who always thinks the truth about true being will always be as well in body and mind as he is in the perfection of his true being. Live and think constantly the statement "I am well," and you always will be well.

Every quality or state of being should be affirmed in the absolute truth, not in the form of a changing idea. Learn to see the whole of yourself from the standpoint of the perfect, and think of every quality, talent or power in your being as you know it is in the perfect. Affirmations of absolute truth should never be expressed audibly unless when you are teaching the use of affirmations to another.

While you are in the beautiful stillness of the soul it is right to affirm "I am good, because I am the image of God;" but never say this to anyone else. Keep these high ideas sacred to yourself, so sacred that you will never express them in audible words. There are many reasons for this, though the principal reason is that the thoughts we hold sacred have the greatest power. Also, we must not confuse the minds of the world with those great truths that can be understood in the secret places of the soul only.

Every affirmation should be a strong quiet aspiration, that draws the entire mind into a higher state. With this attitude of mind there should be a perfect faith that the soul's desire will be realized now; that it is even now realized, which it is in the absolute, and we should always base our affirmations and our faith upon what is true in the absolute.

Never express mental force in an affirmation that gives to mind the understanding of the truth. Therefore, whenever you express an affirmation think of the inner truth that the statement con-

tains; concentrate upon the spirit of the thoughts you think, and the truth you know those thoughts to contain will become a power in your life.

While affirming the absolute truth about any quality or power that exists

within us, it is not necessary to desire the outer expression of that power, because what we realize in the within will of itself express itself in the without. Everything in the personal life changes for the better as the mind grows in the understanding of absolute truth.

Great Truths

Thinkers, as a rule, believe that if a statement is logical it must necessarily be true; but this is a mistake that has misled thousands.

If the premises be true, it follows inevitably that the logical statement will be true; but where the premises are false, every logical conclusion will be false. This is simple; few, however, have thought of it.

Too often when we read a book, or listen to a discourse, we give our attention only to the arguments presented; if these arguments be logical we accept the statements as true, and proceed to think and act accordingly.

We take it for granted that if the person can handle logic he must certainly know what he is talking about; and we do not question the reliability of the principles upon which his arguments are based. But we take too many things for granted, thereby losing our respect for real truth.

The average person may be unable, however, to distinguish between the premise that is false and the one that is true; the reason being that neither individuality nor originality have received much encouragement in ages gone by; but if we respect truth and desire to become something more than mental mid-gets or moral automatons, we must begin at once to develop that part of mind that knows for itself.

We must assure ourselves of the grounds before we accept the conclusions; though this is not possible until we learn to discern that reality that lies back of words.

It is a well-known fact that you can take the most absurd premises and construct thereon a flawless system of logic,

whether in religion or philosophy; and the results may appear, to the average mind, to be even scientific.

By logic you can prove that the earth is square, that the sun "does move," that the physical man is an illusion, that mind is everything, that everything is nothing, and that life is an endless dream.

You can prove anything with logic; that is, you can make it appear plausible; but to be plausible is one thing; to be true is quite another.

A true statement is always logical, but a logical statement is not always true; where you have truth you always have logic; but where you have logic you do not always have truth.

Truth is, in itself, logical; truth creates its own logical expression; therefore, it is not necessary to use precise reasoning in trying to prove that the truth is true.

To try to construct a system of belief upon premises that must be proven by logic, is a back-door method that has misled and confused the world long enough.

Do not try to prove the truth with logic; let the truth prove itself by creating in you a true life.

You prove the truth by living the truth; you demonstrate the reality of a principle by applying that principle in every-day life.

By their fruits ye shall know them; it is results that count.

The truth is not worked out through exact logic and fine reasoning; the truth is discovered through the higher perceptions of the soul.

Why should we not all be beautiful?

The soul is beautiful; life is beautiful; the spirit of nature is beautiful; the Infinite is altogether beautiful; and man is His image.

Why should not man appear as he really is? Why should not the form out-picture the real beauty within?

To be handsome is natural; and if one will live in harmony with the great divine plan, he will grow more beautiful every day.

Living continually in joy, happiness and brightness, and looking only for that which is beautiful, will help any person to become handsome.

Never look for flaws, faults or defects; if we do, they will grow in us; what we criticize in others we develop in ourselves. The person who habitually criticizes and finds fault may expect to remain ugly, or become so in the near future.

Your body is yours to mould or form as you like; and as you live so you appear. A sweet disposition will sooner or later outpicture itself in physical loveliness, and the mind that *feels* the soul of beauty will express beauty in the outer form.

Every time you fret, scold, find fault or become angry, you make the inner form ugly; and this inner ugliness will some day appear on the surface and your charms will vanish if you ever had any.

Every state of mind that sinks deeply into mentality will have some effect upon your physical appearance in the days to come. It is therefore wisdom to begin today to live and think the beautiful, and the beautiful only. Speak only of that which has loveliness and worth and look only for the true, the beautiful and the superior in all things.

There can be no beauty of form without beauty of mind and character; but mind and character cannot become beautiful until we inwardly feel the living beauty of the soul.

The soul is ever beautiful; we must learn this, and also to so live that the loveliness of the soul may constantly unfold in visible form.

There is no end to the loveliness that a person may unfold who comes into the consciousness of the real beauty of

the soul, and then lives the life that is beautiful.

A great many people are constantly in search for beautiful souls; and what we seek we shall find; but if we first seek the beautiful soul that is within, the beautiful souls all about us will be naturally attracted to us, and a beautiful family we shall become.

The real value of happiness has not been appreciated. Happiness has been looked upon as a sort of luxury, to be enjoyed at rare intervals, by a chosen few alone. To be among these few was counted good fortune, but if we were outside the charmed circle we would have to remain outside and be satisfied.

That happiness might be created at will never occurred to the minds of the past; nor was it natural that such creations should be attempted, because the prevailing opinion has been that happiness, in itself, has no particular value.

Though it was desirable, it was not necessary; and no method was known through which we could get very much of it, especially in this world. But such ideas are passing away together with many other ideas that are entirely wrong.

We have discovered, through the experimental side of the new psychology, that happiness is not simply a luxury, but an absolute necessity. To the person who wishes to make the most of his life, happiness is indispensable; and by simple methods he can create this necessity in a boundless supply.

Happiness is an art that can be cultivated as can music or intellect. The secret lies in the constant creation of cheerful states of mind. In time these become permanent, and through the living of joy will improve upon themselves perpetually.

The value of happiness lies in its power to increase the capacity of any function, faculty or talent in one's being; in producing a finer grade of intellect, illuminating the mind, elevating the personality into more perfect harmony with the soul, and in adding immeasurably to the real worth of life.

The man who possesses rare talents will accomplish fully twice as much if he constantly dwells in the attitudes of

joy; and the person that is cultivating his talents can more than double his progress by being happy.

Happy people never fail in life, even though their talents should be small; because a small talent with happiness will go several times as far as a large talent without happiness; and a happy person can cultivate his talents with but little effort or time if he so desires.

Happiness gives life, energy and vigor to muscle and brain; and continuous happiness will double the length of any person's life.

The new psychology has discovered that there are few things in life that have such a power over us as the pleasures we enjoy. That our pleasures, to a very great extent, mould our characters, effect our talents and shape our destinies, is fully demonstrated; because what we enjoy we mentally absorb, and it becomes a part of ourselves.

Who has not seen highly refined young women become coarse and common by permitting themselves to enjoy low, materialistic pleasures? Who has not seen the most promising young men turn out ordinary, and oftentimes worthless, because they formed the habit of seeking pleasures that were crude and degenerating? Who has not seen large-minded people become small, trivial and superficial through the prolonged enjoyment of frivolous pleasures?

We are told, however, that it is the influence of environment; that man is always more or less affected by his associates and surroundings; but this is only partly true. The fact is that the environment you enjoy is the only one that can completely control you; therefore, exercises the greatest power of all in modifying your nature and destiny.

If you do not enjoy what is common, you will never become common, no matter how long you might live or work in such places. You must mentally associate with things before they become a power in your life; and the closest mental association possible is produced between ourselves and the things we enjoy.

When you enjoy anything you enter into it, so to speak; and its nature enters

into you; you become united with it; you absorb and assimilate its qualities, and it becomes a permanent part of yourself. This is self-evident to all keen observers; therefore, what kind of enjoyments to seek becomes a question of enormous importance.

The evil effects of low pleasures and ordinary amusements have been observed by moralists in all ages; but being short-sighted they usually condemned all pleasures because a certain class of enjoyments were degenerating. They failed to see how pleasures—the right kind of pleasures, might become a great power for good.

The new psychology, however, proves conclusively that there are few powers that are greater than the power of pleasure, whether it be applied for good or otherwise; and that every pleasure that we enjoy is either beneficial or detrimental to the fullest extent of its power.

Pleasure is indispensable to man; he must have amusement; there is a certain part of his nature that demands it; and to deny this demand is to so pervert human nature that the inevitable results are far more undesirable than the ones that follow the most ordinary pleasures.

Some of the greatest obstacles in the world are the people who are trying to get along without pleasure; their lives are perversions and contradictions; they misuse nature at the present time, and live in a perpetual state of self-deception. They claim to deny themselves all pleasures, yet dream constantly of the ecstasies that are to be. They consequently live in artificial, imaginary joys, now, instead of partaking of wholesome, natural, real joys now.

One artificial tendency leads to others, until the whole of human life becomes unnatural, unwholesome, worthless; and there is nothing that tends more towards artificial living than to neglect the realities of the present for the imaginary states of the future.

To secure a well-balanced nature, all the actual needs of mind and body must be supplied; and pleasure is one of the actual needs. But pleasure, like all other powers in life, can be misdirected; therefore, in seeking pleasure it is necessary

to discriminate closely between the ones that have a downward tendency and those that invariably elevate, enlarge and beautify the mind.

The only pleasures to seek are the pleasures that we enjoy only while at our best; the pleasures that are just a little beyond the appreciation of normal nature; the pleasures that can be appreciated only by those higher and newer qualities that are just beginning to bud in the mental world.

Or, to state it differently, we should never permit ourselves to enjoy anything that is beneath what we aspire to become; that is, we should not seek those pleasures that appeal only to our older and lesser nature. It is the new, the larger and the greater things that are beginning to unfold in life that we should enter into with our joys and pleasures.

Whenever we enjoy what is beneath our present state of development, we take a step backward; we become less than we were. Therefore, the course must be to seek the ideal only; the very best that can be secured, even though we have to take it in small quantities and at rare intervals.

By enjoying only the best, and by entering into mental association only with those elements of joy that have superior worth, we shall find that our pleasures are among the strongest factors in life, for the promotion of mental, moral and spiritual growth.

That pleasure can promote spiritual growth may seem strange; but it is the truth. Spiritual growth is promoted by developing the best in every part of mind, and the one who enjoys only the best is daily enriching his life with the best, thus supplying his life with the very elements that are necessary to the development of those things that have true quality and real worth.

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There are so many superior enjoyments in life that no one will find any difficulty in supplying all his needs in that direction. He will find all the pleasures he may desire without entering into the empty, perverted pleasures of the world. And it is well, because no aspir-

ing soul can take part in the frivolous, superficial pleasures of the various grades of modern society without retarding his progress towards greater things.

However, after we are awakened to the pleasures that are real, our desires become transformed; nothing can induce us to go with the "giddy throng" any more. He who has found the real will waste no more time with illusions.

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Those who appreciate these ideas will naturally inquire how to apply the principle in the training of children; because it is in the child-mind that enjoyment sways its greatest power.

When you know what a child enjoys, you know the present nature of that child, and you know what he will become if that nature is permitted to develop. Should this nature be perverted, it can be corrected by changing the pleasures of the child; though if it be already in advancing lines, the development of the greater possibilities indicated can be promoted by choosing, gradually, pleasures of a still higher order.

But whatever the indications may be, the pleasures of the child should be selected with far greater care than is now employed in the selection of food; and the pleasures selected should always have a tendency towards refinement, quality, power and superiority.

It may seem difficult, however, to understand how a child can be trained to enjoy higher pleasures, when the very nature of the average child seems to demand what is far beneath the present development of the race. But the fact that most children have to go through a "savage period" is more a matter of heredity and race belief than a real necessity.

A child can be a child without being barbarous; and it is not necessary for boys to be "boys." It is not necessary for a human being to be abnormal at any stage; though the fact that most children are abnormal at various stages proves that our system of training, both prenatal and post-natal is very defective.

Both teachers and parents, as a rule, agree that the abnormal, half-civilized nature of the average child is inevitable;

that it cannot be helped; and console themselves with the belief that they will outgrow it after awhile.

This mode of reasoning, however, is absurd; in the first place, nothing that is low, mean or evil is natural or inevitable; such things are simply bad effects from bad causes, and the human race can change those causes.

In the second place, there are few children who completely outgrow their savage tendencies. Among the millions who are born, how many arise to refinement, loftiness, nobleness, worth and superiority? How many develop into real men and women? How many? And yet all might; all can.

If a perverted nature is permitted to live and grow in the child, that same nature will appear through sickness, misfortune, periodical troubles, bad morals, failure or worse. At any rate it will continue to produce something disagreeable until that person learns to re-create his entire system. Look at the world and you will find overwhelming evidence to prove that we are right.

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The training of children must be revolutionized if we are to have a better race of men and women in the next generation. And we wish to impress most deeply upon every mind this fact, that the simplest, the best and the most natural way to lead a child into better paths, is to select for him a better class of pleasures.

When you have succeeded in creating in a child the desire for higher and finer forms of pleasure; you have created for him a great and wonderful future. You have turned his mind into channels that will inevitably lead to greatness.

Teach the child what pleasure is for; teach him the effect of the different kinds of pleasure; he will understand; and he will become thoroughly interested after you have awakened in him the desire for a great life.

Gradually train him to seek pleasures that are beyond his ordinary appreciation; he will soon learn to enjoy them better. But don't force matters, and above all, don't preach. Take your time, have abundance of faith, and love much.

It is not necessary to domineer over children in order to lead them into better paths; you will stupify their minds if you do; yet many a well-meaning father is doing this very thing today.

Use perseverance, but remember that every step, no matter how insignificant it may appear to be, is a most important step. Do not expect the child to be entertained by nothing; forget that you are old, because you are not old, and enter into the closest possible companionship with the child. Entertain him along the most wholesome and the most enjoyable lines that you can invent. The child will co-operate with you, because even the most perverted among the young minds would rather have wholesome pleasures if they could only get them. They seldom get it, however, because the parents are "too tired" from wrong thinking and hap-hazard living to take an active interest in the life of the child.

Learn to *live with your children*, and you will not only retain your youth and vigor, but through your wholesome association you will give your children something that is above the plane of the savage. The result would be stronger bodies, finer minds and more perfect characters.

When the pleasures of a child are wholesome, everything in the life of that child will tend to health, growth and power; and if these pleasures are gradually changed so as to incorporate more and more of the superior, that child will be placed on the path that leads inevitably to greatness and high worth.

However, we must constantly bear in mind that the pleasures of the child are more powerful than anything else in his life; and it is these that really determine what his future is to be.

All ills come from retarded growth; therefore, everything can be righted through eternal progress.

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Every action has a reaction, and the reactions are nearly always stronger than the actions; therefore, the man who "kicks" the world will receive more and harder "kicks" coming back to himself.

How The Subconscious Works During Sleep

The subconscious mind is like a field of rich soil; it has the power to produce an abundant harvest from any seed sown.

Nothing is really made in the subconscious, but it has the capacity to make anything, either directly or indirectly.

Whatever the subconscious is directed to do, that will be done; but it will not do anything unless it is directed. The seed must be sown before it will proceed to bring forth.

The statement that a genius is asleep in the subconscious means that the subconscious has the capacity to produce a genius, and as great a genius as we may wish to become; all the elements required in the creation of a genius are ready in the subconscious, and will be employed in the subconscious creative process whenever we direct the subconscious to proceed with the creation of genius.

The statement that unlimited possibilities are latent in the great within means that there is no end to what the subconscious can do. The subconscious not only has the power to develop our present talents to the very highest degrees desired, but has the power to develop talents that have not appeared, as yet, in the conscious life of man.

The subconscious mind has unlimited power to produce, but the objective mind must first sow the seed.

When we want larger talents we must sow the seeds that contain the germ of larger talents; and when we want new talents we must sow the seeds that contain the germ of the new talents.

The germ, in this case, is the idea; and the seed that contains the germ is the conscious thought.

When an idea is impressed upon the subconscious, a seed has been sown in the rich soil of the great interior mental field, and that seed will bring forth after its kind.

The subconscious field can produce weeds as well as roses; it can produce a meagre harvest or a rich one, thirty, sixty, a hundred, and even a thousand

fold, depending upon the mental atmospheres that prevailed during the time of growth.

To impress an idea upon the subconscious is not sufficient; suitable conditions for growth must be provided; the mind must be in a bright, sunny attitude, and every thought must be pure, elevating and wholesome. Complete harmony must prevail, and consciousness should dwell constantly in the realization of power, superiority and worth.

Discord, depression, anger, fear, worry, sorrow, discontent, and wrong thinking in general must be entirely avoided if we wish to have the subconscious produce a rich harvest from the seeds we have sown.

Ideas may be impressed upon the subconscious almost at any time during the waking state, providing the mind is in subjective consciousness; that is, in that state where the finer mental forces and the inner mental life is felt; but it is while the mind goes to sleep that all ideas are taken into the subconscious.

The time of going to sleep is the sowing time of the mind; all the ideas gathered during the day are taken into the subconscious, to act as seeds, and bring forth after their kind.

The mind forms a conception of everything that it actually thinks about, and every conception individualizes itself into an idea; the ideas formed, therefore, during one single day run into the thousands; that is, in such minds that actually think, though there are many minds who may form less than a dozen real ideas a day, and those quite inferior at that.

All the ideas, however, that are formed during the day, be they few or many, inferior or superior, are taken into the subconscious when mind goes to sleep, and are planted in the garden of the great within.

Consequently, the more you think during the day, the more seeds you sow, and the greater will be the harvest that the subconscious will produce.

When your thoughts, during the waking state are rich with quality and worth, the product from the subconscious will

be likewise. Instead of gathering worthless "nubbins," you will gather large, well-developed ears only; ears that are well set with the richest corn you ever saw.

If you wish to form the very best ideas during the waking state, gather the very best seed-corn, think only about those things that are worth while, and give those things real thought. Never permit your mind to skim lightly over anything; you will gather seed-corn by so doing; the ideas that are formed during such thinking are "cheap," and after having been taken into the subconscious during sleep, will in a day or two bring forth common and worthless states of mind.

There are some days you feel that you don't amount to much; the reason is you planted inferior seed corn in the subconscious a few days ago, and are now gathering "nubbins."

Indulge in cheap, superficial thinking today, and in a few days you will feel inferior states of mind coming into all, or nearly all of your faculties, and during that day your work is not only inferior, but you make an unusual number of mistakes.

A dull, stupid, befogged, confused mind is the result of worthless mental states coming forth from the subconscious, being the harvest of cheap ideas impressed upon the within some days before.

Not that all our thinking should be profound and serious; but all our thinking should have quality. Even our pleasures should have soul; and it is those pleasures that give the greatest joy.

Those pleasures that you try to enjoy while you are skimming over the surface of life, never give any satisfaction; but even the most simple of pleasures become actual founts of joy when entered into with real life and soul.

We must remember that deep thinking does not have to be heavy thinking; heavy thinking produces stupidity and death; deep thinking produces brilliancy and life.

Deep thinking touches the very spirit of life, and opens the mind to the bound-

less power and the supreme joy from the great within.

Whatever you think about during the day, try to form the highest conception possible, and try to understand the things you think about from the very highest point of view.

Live in the upper story of mind, and give soul to all your thought; the result will be the formation of ideas every day that have quality; and when these ideas are taken into the subconscious, the harvest will be large and rich in every sense of the term.

Should there be special talents that are to be developed, or special objects that one desires to reach, ideas should be formed every day, containing the elements required for these special results.

When perfect health is desired, think about perfect health as much as possible during the day, and every day, and try to form ideas about, not only health, but the most perfect health that you can possibly realize.

When the development of a certain talent is desired, say music, think about real music every day, and try to form ideas about the very highest and the most perfect music of which you can mentally conceive.

The principle is, create the most perfect ideas during the waking state, concerning everything that you wish to develop or accomplish; these ideas will be carried into the subconscious as you go to sleep, and will produce the very conditions, talents or powers which they represent.

Take ideas of perfect health into the subconscious and those ideas will produce conditions of health, just as a grain of good seed-corn will produce a stalk of corn with several well-developed ears.

Take ideas about business ability into the subconscious, and those ideas will work themselves out in mind, and actually produce business ability.

According to the same principle, any kind of ability can be developed, and developed to a high degree.

The idea, however, must be of the highest order, and must be given the most wholesome states of mind possible during the process of their development.

When we speak of ideas, we must remember that every desire, every state of mind, every mental condition, every form of feeling, every thought and every action of mind has an idea as its center and source. In brief, everything that transpires in mind is an idea in action; therefore, all the forces, elements and conditions of mind contain seeds that will be taken into the subconscious when sleep begins.

The sum-total of all those things that have been gathered during the day will be taken up, by the subconscious, during sleep, and incorporated into the new mind and the new personality that are constantly being formed.

The entire personality is being renewed constantly; there is nothing about the body nor the mind that can become old; and it is the subconscious re-creative process that carries on this perpetual renewal; therefore, what we give the subconscious to work with will determine what the new structure is to be.

Give the subconscious better material every day, and a better mind and a better body will be constantly constructed. The improvement, however, will not be general, but will appear in every faculty and talent, and in every phase of character and ability.

This being the truth, the re-creation of man becomes simplicity itself; if he desires to improve himself, along all lines, all that he is required to do is to furnish the subconscious mind with better material along all lines.

Since the subconscious does nearly all its building, while the outer man is asleep, it is the material that is taken into the subconscious when we go to sleep that must be watched, and carefully selected.

To form only the most perfect ideas possible during the waking state should be the purpose; but should we happen to form inferior ideas at any time, these should be eliminated completely before we go to sleep.

This can be done by entering a high, silent state of mind some time during the evening, and impressing upon mind superior ideas that are directly opposite to the inferior ones that we wish to eradicate.

Suppose you have had fear of failure during the day, and have permitted your mind to be impressed with the thought that you might fail, you can remove that idea by impressing the idea of success, progress, advancement and the greatest possible results from everything that you many undertake.

Never go to sleep with the thought of failure on your mind; and never go to sleep discouraged. Such ideas will impress the subconscious with weakness, incompetency and inferiority; the result will be that the subconscious will create the state of failure in you; like produces like; this will make your mind a failure; it will cause your faculties to fail to do their best; your work will become inferior, you will make all sorts of mistakes, and into failure you will go.

By going to sleep with the ideas of health, harmony, power, success and advancement deeply impressed upon your mind, the subconscious will produce health for you; more power will be created for your mind and body; your capacity will increase; all your talents and faculties will be filled with the spirit of success, and will, consequently, not only do their best, but do far better than ever before.

Continue this practice for weeks and months, and everything will positively prosper for you. And better still, you, yourself, will constantly improve in every way.

During sleep, the subconscious builds character, mentality, capacity, ability, talent, mental states, habits, desires, physical conditions, tendencies, lines of thought—in brief, everything that appears in the person of man.

Before any disease can appear in the body, the subconscious must create the cause of that disease; and the subconscious causes of disease are formed from the many perverted ideas and wrong thoughts that we take into the subconscious when we go to sleep. Go to sleep with the mind in the attitude of right thought every night during your life time, and you will never get sick. That is a fact of astonishing importance; a fact that should not be forgotten.

When we go to sleep in states of discord, the mental material usually be-

comes confused, and monstrosities, or impossible formations are created; these are sometimes remembered as disagreeable dreams.

At other times such confusions result in abnormal conditions, which invariably appear in the body as sickness, weakness or disagreeable sensations. Depressions and states of despondency usually come from the same source.

A sick spell may be forming in the subconscious for days, and even a few weeks, before it is felt in the body; to be able to remember the conditions of the subconscious when one awakens in the morning is highly important, because if there are unwholesome conditions forming, they may be removed before any effects can be produced.

If the gardener was unable to see the weeds among his flowers, or was unable to remove them, his flowers would not amount to much. This, however, is the circumstance of the average person with respect to the garden of his mind. He continues to sow weeds, but fails to detect them after they have begun to grow, or is unable to remove them should he discover their existence.

Through the development of subjective consciousness, any one can *feel* what is going on in his subconscious mind; and through the application of practical metaphysics he can remove the "weeds" if there are any.

What is called premonitions and prophetic dreams are simply the result of the mind *feeling* what is brewing in the subconscious. These things should not be ignored nor ridiculed, because they are usually correct. On the other hand we should meet them with scientific thinking so as to remove the conditions if they are wrong, or encourage them and make them stronger if they are right.

We hear a great deal these days about the symbolical interpretation of dreams, but that is not important; when we understand the workings of the subconscious during sleep, we shall know, not only the nature and significance of dreams, but what to do with that seemingly mysterious phenomena.

The mind is composed of soul-expression, and as all expressions are forces, the mind is a force, or rather a sea of

innumerable forces, all being the channels through which consciousness acts upon reality, visible and invisible.

All forces move in circles, and all circles move in spirals; the mind is therefore a large family of circles. These circles appear in various grades according to their vibrations, though no grade is visible to physical sight. The lowest grade, however, is so near to the purely physical plane that its vibrations can produce impressions upon highly sensitive physical elements. To photograph the mind, or rather the vibrations of the lowest grade of mind is therefore a possibility, and will soon be accomplished.

The circumference of each circle is called the objective mind, while the entire mental field within the circumference is the subconscious.

During the waking state consciousness acts upon the circumferences of all the mental circles; during the sleep state, conscious action is withdrawn from the surface and enters the within. It is, therefore, only the surface of the mind that sleeps during the night; though the greater part of the subconscious is asleep during the day.

When you go to sleep at night, consciousness enters the within and takes into the subconscious every idea that has been formed during the day. Through the law of attraction those ideas group themselves after their kind; that is, if mind is in harmony; but if harmony is not perfect, the ideas will continue to be hopelessly mixed; the glass will be mixed with bricks, and the nails submerged in the mortar; no construction can therefore take place at once, nor possibly not at all during that night.

When you wake up in the morning with the "tired feeling," the process of subjective construction has been seriously interfered with, due, undoubtedly to disorder and confusion among the ideas that did not have sufficient harmony to group themselves for orderly construction.

When the subconscious is permitted to do its work properly, you always wake up refreshed; you are stronger; your system is re-charged, and you have been given a new mind with which to work.

Every element of character has its own group of mental circles; every faculty has its own group; and the same is true of the various talents and functions.

After the various ideas have grouped themselves, each group will naturally be attracted to that faculty or talent where it belongs, and will be taken up by that part of the mind.

The creative energies, which are always present, will take the new material and build it into that part of the mind; therefore, if the new ideas are superior, that particular phase of character or mentality will be considerably improved during the night. On the other hand, should these ideas be inferior, the said faculty will be weakened.

Every faculty or talent that anyone ever possessed exists in yourself, and has a group of mental circles of its own in your mind; but the subconscious fields withing these circles may be virgin soil; possibly you have never given a single seed to that soil; for that reason it seems barren; but it has the power to produce the highest product of its kind if you will only supply the seed.

By forming ideas that correspond with this group, you will sow seeds in that particular garden, and when that entire group has been brought under cultivation you will reap results.

By this process you can develop any talent that anyone else may have, even though it has not appeared in yourself. There is a group of mental circles, however, in your own mind that are ready to produce that talent; and every idea along this line that you may form will enter the subconscious during sleep and gravitate to that part of mind for which it was intended.

Every idea that is formed in the mind during the waking state, will enter the subconscious when you go to sleep; during sleep it will gravitate to that part of mind where it belongs, together with similar ideas; and will in every instance become a seed in that part of mind.

Every seed that enters the subconscious will bring forth after its kind; therefore, the two great essentials in this process is to provide good seed, to form the most perfect ideas, and to place mind in such perfect harmony during sleep

that every idea will gravitate towards that part of character or mentality where it belongs.

Concerning the formation of superior ideas sufficient has been said for the present; though it is a subject that each individual should work out to the very highest state of perfection.

The art of going to sleep, however, is equally important.

The mind fills the entire personality; for this reason the subconscious permeates every atom of the human system; though the principal center of function is the brain and the various nerve centers.

Consequently, the entire personality must be placed in the best possible condition before the sleep state is entered. This may seem superfluous, because the average person goes to sleep to escape his worries and his troubles; but he does not escape them; he simply puts them out of sight in the subconscious; he places them in rich soil where they may grow up as powerful weeds, and produce a harvest of trouble in the coming days.

Purify your mind before you go to sleep; put your fears and worries to flight by the thorough application of faith and right thinking. Remove all the wrong impressions by creating an army of good ones, and place yourself in perfect harmony with the whole universe.

For an hour, or so, before you retire, the ideas you wish to impress should predominate in mind; though there should be no anxious feeling about results. Go to sleep with the *quiet assurance* that results will be as desired. Have this faith, and as your faith is so shall it be unto you.

During sleep, the subconscious can work out any problem, providing the leading factors are held clearly in mind for some hours before sleep begins. This is perfectly natural, because it is the same consciousness that acts upon the subconscious mind during sleep that acts upon the outer mind during the waking state.

There is this difference, however; while acting upon the subconscious, consciousness is in direct touch with all the essentials to any problem; it is in that

world where the answer to every question may be found.

We go to sleep for the purpose of using the new material gathered, in the formation of a larger mind, a stronger character, superior talents, greater ability and a finer personality; we should therefore fulfill this purpose of sleep in the most thorough manner possible.

The subconscious is able to do anything for us; we should therefore secure its direct assistance in everything, and not permit a single problem to pass before we have given the subconscious a thorough trial.

Do not become impatient if results fail to come as soon as expected; know that the subconscious can produce results, then continue until they are secured.

Get your new plans, your new ideas, your new ways and means from the subconscious, and get them direct. There is where they will have to come from anyway, therefore, it is wisdom to go to the source now, instead of waiting until we have made a number of mistakes trying to succeed with inferior methods.

Whatever you have to solve, place it before the subconscious, and expect results. It may not come for weeks, but have faith. Some morning you will wake up with an inspiration; and through a practical test you will find it precisely what you wanted. You have a real discovery and may be pardoned for extraordinary enthusiasm.

One of the greatest obstacles to the best results through this process is anxiety. The average person who tries these methods will go to sleep extremely anxious to secure results. But anxiety disturbs, and disturbance prevents the ideas from going to their proper places.

In this work abundance of faith is required, and that *quiet assurance* that never doubts, is never disturbed, but always knows.

By this method results will be secured from the very beginning; even though they be few and insignificant at first, they are results; and when results begin they will soon grow. To him that hath shall be given, and he shall have abundance.

Rays of Light

Never do what you feel like doing while angry, disgusted or excited. If you act while in such states of mind you will do the wrong thing every time. Wait, and while you are waiting place yourself in harmony with the best there is in life.

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Many people believe that the mystic forces in man can be wielded in such a way as to bring about great and sudden success; but we should lose no time in dispelling such illusions from our minds.

The finer forces in your being can be used only for the development of yourself; and as you are developed your ability and worth will increase. You thereby become able to do more and greater work; and no matter what the pessimist may say, the world has always paid well for good and valuable work as they learned to appreciate the true worth of such work.

There are a great many difficult things to be done in the world, for which a princely price will be paid; but there are too few with sufficient brains and ability to do it.

Use your finer forces to develop brains and ability and you will become able to perform one of these difficult tasks and receive the kingly reward.

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The world will never neglect the man who is able to do things. The best that there is to be had will be his, and it will be given to him with joy. He deserves it; by being his best he has made the best of everything his own, and our own will come if we, ourselves, do not stand in the way. Make yourself deserving of good things, then open your life to the best by always expecting the best, and the best will come without fail.

Love and intelligence are the two greatest powers in the world. If you have love alone you can accomplish much; but if you have both you can accomplish anything.

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The beautiful life does not come with violence or storm; neither can it exist elsewhere but in the stillness of the soul-life. We must therefore abandon the modern strenuous methods of thought and action.

In peace there is power; while the strenuous worker scatters and wastes his forces, accomplishing nothing of real, permanent value, the man who works peacefully *uses* his forces and does things.

All admit this to be true, and consequently we find quite a number "trying so hard" to live the serene life, not knowing that peace comes only when we cease all striving and let the true, calm life live.

To *be* still is to become conscious of the higher, finer activities of mind and soul; stillness does not mean inactivity but a higher form of activity. The most powerful forces in nature work so quietly that we are scarcely aware of their existence; and if we would work in the same way we would also gain enormous power.

Train yourself to be quiet, deep and strong; never be in a hurry; do not rush; do not become nervous; but go about your work, *knowing* that you will have plenty of time in which to do it. Ere long this attitude will become second nature; then you will find that in the serene life you can accomplish just as much in two hours as you formerly did in three or four, and never feel tired.

Work never makes a person tired; weariness comes from discord, hurry, nervousness, strenuous activity and the like; never from work.

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After consciousness has discovered the realm of sweet repose and found that true work is everlasting rest, a state of life has been reached that exists only in what may be termed the eternal principle of divine harmony. We all know the priceless value of such a state; we all know that everyone can attain that state,

and that peace and harmony united constitutes the way.

Peace and harmony are twin sisters; in peace the individual is properly related to himself; in harmony he is properly related to the world.

To be properly related to the world, to be in tune with everything is the secret of harmony, and is attained by eliminating selfishness and sacrifice, and developing the attitudes of egoism and altruism instead.

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Selfishness is stealing from others to give to oneself; sacrifice is stealing from oneself to give to others. The folly of this is plain to see. What belongs to others you can not use; what belongs to you others can not use.

To use another person's possessions brings confusion and misplacement of the individual life; and here we have the prime cause of the disorder that exists in the world today.

You can use only what is your own; and the practice of selfishness or sacrifice will always prevent the coming of one's own.

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True egoism means to seek the highest good for oneself; true altruism means to seek the highest good for others. Egoism helps self, the One; altruism helps others, the All; and these two must go together. The person who seeks only his own welfare not only separates himself from the real source of things, but forces into his own life a number of temporal things that are not his own. Ere long these become burdens, because we can use only what is our own; and what we can not use is a burden to life.

The person who seeks only the welfare of the world will neglect himself; and he who neglects himself becomes worthless both to himself and to the world.

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In true egoism the individual develops his own higher nature, thereby making himself a greater power for good. In true altruism the individual seeks to promote the same high development in all other souls. True egoism takes the right interest in self; true altruism takes the same interest in others as in self.

The result will be right relations with oneself and with the world. And this is peace and harmony—the secret path to the beautiful realm of sweet repose, where all work is everlasting rest, where all thought is eternal joy, and where dwells the power that can do everything.

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It has been wisely stated that we should not judge according to appearances, but judge righteous judgment; and it is scarcely possible to find a statement that is more far-reaching and more valuable than this.

A man's judgment determines what he is to think, say or do. If his judgment is right all his thoughts, words and deeds will be right, and no mistakes will be made.

All the ills of human life come from the mistakes of man; and mistakes come from false judgment, judging according to appearances.

When you look at the appearance of things you look at things from the wrong point of view; your conclusions will therefore be wrong and all your relations with those things will result in mistakes. But when you look at things themselves, you judge righteous judgment, because you see as they are; your conclusion is correct; you have found the truth.

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The appearance is temporary; always changing; therefore, what would be true of the appearance today would not be true tomorrow. Consequently, though our conception of a certain appearance today might be right, to morrow that same conception would be wrong; hence, the instability of conclusions that are based upon appearances.

When a man looks out upon the world and beholds that which appears, he sees wrong, sickness and trouble everywhere; and if he judges according to appearances, that is, forms his conclusions of things according to what he sees, these appearances will seem real to his mind. Many of his thoughts will therefore be created in the likeness of wrong, sickness and trouble, and will cause wrong, sickness and trouble in his own life, because as a man thinketh so is he.

We know that nearly everybody judges according to appearances, and that the largest part of the world's thought is created in the likeness of imperfect appearances, it is therefore simple to understand why the race has not attained emancipation.

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When man begins to look beyond appearances and sees the real man, the perfect image and likeness of divine life, all his conclusions change. Back of appearances he finds that all is good, beautiful, true; he finds the eternal right, and his judgment is righteous because he sees the right as it is. He forms his conclusions according to the rightness of the real, and creates all his thoughts in the likeness of this rightness; the result is that everything in his life becomes right.

When the thought is right everything in the life of man is right, because as a man's thought is so is the man himself, and everything that pertains to the life of the man.

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When a man looks upon himself and his neighbor, and judges according to appearances, he will read his own character and the character of his fellow-men accordingly. He thinks he is what he *appears* to be and creates thought in the likeness of the imperfect appearance. The result is that his personal life—the effect of his thought—will continue to remain in states of imperfection.

By judging his neighbor according to imperfect appearances he will relate himself imperfectly to everybody with which he may come in contact; thereby misplacing himself at every turn and making mistakes wherever he may attempt to act.

The majority in the world are more or less misplaced, and this is one of the principal reasons.

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When we judge according to appearances we base our conclusions upon the sum-total of the mistakes, faults, defects and shortcomings of man. From these conclusions come our thoughts and actions; we therefore have false causes and false effects, these false effects becoming causes for other effects of a similar

nature. Life becomes, under such conditions, a self-perpetuating circle with illusions as the principal object in view. The average person, however, lives more or less in this circle of illusions, and there is no escape until he changes his judgment.

Judge everything, not according to what it appears to be, but according to what you know it *is* in the real, in God's perfect world where everything is right.

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Never try to read character; you will deal unjustly, both with others as well as yourself by so doing. The so-called sciences of character-reading are based upon the imperfect side of man.

To tell a man that he *is* what his imperfect side seems to indicate that he is, will cause him to think that he is imperfect; and by continuing to think he is imperfect he will continue to express imperfection.

To read a man's character is to place a stamp of imperfection upon that man; and in nearly every instance he will continue to remain just like that stamp. This is natural, because a man continues to be in the personal, exactly what he thinks he is.

Recognize only the divine in everybody, and let imperfect appearances pass by unnoticed. See man as the image of God, and recognize only that character in man that is created in the likeness of God.

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The only characteristics, qualities, attributes, talents, tendencies, etc., that we should recognize in man are those that are perfect and absolutely good.

The only future we should predict for anyone is upward and onward forever.

To predict a man's future is to judge his future possibilities by his past or present mistakes.

Tell a man that such and such is his future, and he will think his future to be what you have stated. He will expect that future to come to pass and will do nothing to create his own destiny. The result is that his future will be far less than what it might have been, and his achievements insignificant compared with the great possibilities that are latent, and that could have been brought forth into real expression.

Teach a man what he *is* in the real, and what he can personally become through the expression of all that he is. Teach man that his life is his own, that his future lies in his own hands, and that he may become whatever he desires to become. Give such truths to every mind, and every person's future will be as great as the highest thought of man.

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Never judge according to your feelings, or according to fragmentary external evidences. These are not only appearances, but as a rules illusions; and when they are true they are always inferior to the truth that you want.

You have nothing to do with any other feeling than the right feeling, the feeling that *feels* the eternal right about everything; the feeling that springs from infinite love. If you feel anything else pass it by.

We should not remain for a moment in bondage to conditions, nor to what we feel about conditions; our purpose is to live in the freedom of that life that is above conditions, that is in the real and that feels only the goodness of God.

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Concerning visions, real or imaginary, we should remember that there is only one vision that we should consider—the vision that reveals to us the beautiful kingdom of the soul. Pay no attention to any other. * * * *

It matters not how much trouble, sickness or poverty may appear in your life, remember they are all appearances, and appearances are like mist, easily dispelled.

When you see the eternal right, you bring into being the sunshine of the soul, and the mist of all appearances disappear at once.

When we see only the eternal right, we think according to principles; we judge righteously, and consequently create only right thought; and when the thought is right everything becomes right, because the entire personal life of a man is moulded by his thought.

See only the eternal right that is back of, and within all things; and think accordingly; that is the secret to complete emancipation, perpetual increase and eternal advancement.

Cultivating the Imagination

In every field of activity originality is the secret of greatness. It is through originality that every new discovery has been made, and it is originality that has opened the way for every step in advance that the race has ever taken.

All the good things in the world that man has done are the results of originality and it is original thought that is the crowning glory of human endeavor.

To those who wish to press on to greater things, originality is indispensable, therefore to develop the power of original thinking becomes a matter of extraordinary importance.

One of the principal essentials to the attainment of this power is a well-developed and highly-cultivated imagination; and the reason why original thinking is found only among the few is because imagination has been almost entirely neglected.

If you desire to rise above the ordinary, to enter new and larger fields of life, power and achievement, begin today to cultivate your imagination as thoroughly as time and understanding will permit.

Begin by taking up a systematic course of mind-picturing; making a special effort to picture or image upon mind something that is different.

Make distinct pictures upon your mind of every form you have ever seen; then take parts of several forms and combine them into something that your eye has never seen. Use principally geometrical forms in the beginning for this purpose, and always keep in mind the desire to *construct something different*.

By combining parts of various forms that do exist in your present consciousness, you create a form that is new, and this form will awaken something new in your consciousness. You thereby not only develop the imagination along a new line but you add a new field to the mental domain.

Whenever you exercise your imagination and various forms appear, instead of simply letting these pass by as a panorama, take them up in mind and recom-

bine them in every new form imaginable. One new form will suggest others, and so on, until you have a large group of original mental creations.

This exercise will produce new lines of thought, which in turn will open the mind to new spheres of mental action; a larger mind with greater capacity is the result.

We must remember that whenever a new mental form is placed in consciousness, some of the mental forces change their courses and begin to act upon different phases of mentality; these different phases are consequently awakened and new possibilities brought into tangible expression.

To take up in mind the various events with which one is familiar and recombine them into a new group of circumstances will cultivate the imagination along a still different line, and will also set in motion forces that can create a different destiny.

The picturing in mind of new events, that is, events that one has never heard of, will tend to produce in mind tendencies that have just such events in view; and whenever a tendency is produced, the natural result of that tendency will follow, at least to a certain extent.

The object, however, is not to create a new destiny, but to cultivate the imagination; because when the imagination is perfected, originality will appear; and to have originality is to be able to change your environments and your circumstances at any time as you may desire.

Whenever you exercise the imaging faculty aim at the new, the novel and the original, not forgetting the practical side of your purpose in view.

Never picture anything beneath its ideal; whatever you image upon mind, image that something in its ideal state and form. A mental picture that is not ideal should not be permitted to exist for a moment.

To cultivate the imagination it must be directed towards ideals; that is, it must be constructive, and must work up to that which is superior. To accomplish this the ideal must be the sole object in

view, and only ideal pictures held in view.

Make every mental picture larger, greater and more perfect than anything you have seen; try to mentally see the greatest possibilities imaginable, and along as many lines as you can find at the time. Also picture these greater possibilities as you imagine them to be while in tangible action.

Your imagination in this respect may not be correct compared with the real expression of that possibility, but it will be correct as far as you have gone. All mental conceptions are correct as far as they go; the mistake we make is not to go on still farther.

Though your first conception may be incomplete, it marks a mental movement in the right direction, and more movements of a similar nature will lead your consciousness to the truth you seek. In addition the imagination has been made larger and stronger, and originality developed.

By picturing the greater in mind your thought becomes greater, and you, yourself, are developed into the greater.

In the exercise of mental picturing, future possibilities should never be dealt with; it is only present possibilities that should receive our attention.

The person who applies his imagination to future possibilities becomes a dreamer; he deals with that which can not be combined with present efforts, and consequently accomplishes nothing. The person, however, who employs his imagination in finding ways and means for promoting present possibilities will do something; he will take a step in advance of everybody in his own field; and that step will be substantial; a real accomplishment.

In every field of action there are greater possibilities within reach, but the average person does not see how to utilize those possibilities. Certain new plans are required; different methods are necessary—all of which could be devised by applying the imagination to the problems at hand.

The cultivation of the imagination becomes therefore a matter of extreme importance, no matter what one's vocation may be.

There are new ways and better ways for doing everything; but a highly developed imagination is needed to devise those better ways.

Cultivate your imagination thoroughly and apply it to the practical problems that are before you now; you will not only have some remarkable results but you will open the way for greater achievements and higher attainments than you may now be able to picture.

Never permit the imagination to go its own way; hold it to what you want done, and control it perfectly. An uncontrolled imagination is the most misleading faculty in mind; while an imagination under control is one of the most valuable of all faculties.

The average person who has a strong and active imagination makes no attempt to control it or apply it for constructive purposes; the result is that his mind becomes filled with illusions. Illusions mislead, and mistakes follow.

A most excellent practice is to compose music in your imagination; this will not only cultivate the imagination but tend to permeate the whole mind with a finer grade of harmony. The best results are secured when the soul of the music is felt in every atom of your being.

You can entirely change the trend of your thought by this method, and change it for the better every time.

To let music, you have heard, run through your mind for hours is not good practice; nor should you permit the imagination to go over and over again some play, performance, incident, experience or event that has recently impressed your mind. There is nothing constructive about such practice, and what is not constructive is wasteful. When you permit your imagination to indulge in this practice, you are losing control over the imaging faculty, and are placing yourself at the mercy of the weakened condition that will surely follow.

When you compose music in your imagination, try to compose something different, something that is superior; you may not always succeed in composing but the exercise will cultivate the imagination, and that is your purpose.

Another excellent exercise is to draw ideal pictures in mind; pictures that express perfection in the highest form of which you are able to conceive.

To picture ideal states of life, here on earth, is a practice that will prove highly beneficial, not only in cultivating the imagination, but in promoting real, wholesome thinking. Always aim to imagine something that is practical, yet superior to all tangible things of a similar nature.

Never permit trouble, sickness, failure, or things of that sort to be pictured upon mind; and never imagine things about other people that are beneath what you think ideal people ought to be. If your friends are doing what you think is wrong, do something to set them right if you can, but do not picture any of those wrongs upon your imagination, while you are helping the person forget the mistakes that he has made.

Never permit the imagination to enlarge upon appearances that do not seem right to you; by so doing you will wrong others and fill your own mind with the most unwholesome stuff that ever existed.

It is the pure mind that does things, but the pure mind never imagines evil about anybody at any time; that is one of the secrets of its power.

Another field for the constructive use of the imagination is in the hidden world of every object. Within every visible object there are worlds within worlds, all of them real, and all containing great possibilities, some of which we may gain possession of now.

Use the imagination in trying to gain a glimpse of these inner spheres. Whenever you look at an object try to devise some plan through which the hidden secrets of nature may be revealed and realized. Much information will be gained through such efforts, and you are liable to make remarkable discoveries at any time; besides, the exercise is most excellent.

Back of the world of color, the world of sound, the world of feeling and the worlds of consciousness, there are any number of worlds within worlds, all of which may supply the imagination with the richest experience.

To devote our spare moments in cultivating the imagination according to these simple methods will in a reasonable time develop remarkable originality; and that is the secret of greatness.

In all of these exercises extremes should be avoided, and no effort should be overdone.

Give an hour, or so, each day to the cultivation of the imagination; this time may be scattered through the entire day, a few minutes whenever there are a few minutes to spare; or one may give the subject twenty minutes regularly three times daily.

To secure the best results eliminate the old idea that the imagination deals only with the unreal; nothing is unreal; everything is real on its own plane, but not everything is properly employed.

When the imagination goes wrong it produces inferior combinations, but all the parts of those combinations are real. It is not possible to imagine something that does not exist, but you can produce pictures in mind that are valueless; valueless, because the real things combined in the picture are not brought together with the idea of construction in view.

Think of imagination as a constructive faculty; a faculty that constructs along new lines, and use it accordingly. The result will be a larger mind; every talent will have greater capacity and superior quality, and consciousness will be expanded in every direction, gaining tangible possession of new and wonderful worlds.

Last, but not least, the power of original thought will be permanently established in mind.

According to the same law, the man who gives the best to the world, will receive more things and better things in return.

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Pay no attention to planatory influences in creation.

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The man who would become great must constantly think of greatness, and must inwardly feel the soul of greatness.

Metaphysical Science and Spiritual Powers

We have re-discovered the great fact that every thought is a power, that every state of mind produces a distinct effect upon the system, and that every mental change is followed invariably by a corresponding physical change.

Through the complete control of the process of thinking it therefore becomes possible to secure any effect desired in the human personality; and this includes not simply the body with all its various functions, but also mentality, character, talents, faculties and every phase of consciousness.

Every thought created in mind becomes a distinct vibratory energy, producing a certain tangible effect in the system, and always the same effect.

Metaphysics is therefore a science, and an exact science. The laws of mind, thought and consciousness are absolute laws, invariably acting in the same way under the same conditions; consequently, the person who understands these laws, and will take the time to apply them, may completely revolutionize his whole life. There will not be a single thing in body, mind, character, ability, capacity, conditions, environment or destiny that he can not change for the better.

When we deal with the power of thought we must bear in mind that there are three grades; viz., objective thought, subjective thought and thought charged, more or less, with spiritual power.

Objective thought is the thought that is created in superficial states of mind, thought that has neither depth nor feeling, and consequently, no individual existence.

Objective thought produces no real effect upon mind or body, except that time and energy is wasted in the creation of such thought.

Subjective thought is what Solomon called the thought of the heart; it is the thought we create while more or less in subjective consciousness; it is the thought of feeling and depth, the thought that is individualized, and that produces a distinct effect wherever it may act in the system.

"As a man thinketh in his heart, so is he," may be transposed to read, "Every state or condition of man's body, mind or character are the results of his subjective thoughts."

Every subjective thought produces a chemical effect upon the body; a fact, which when better understood, will revolutionize modern thought. Subjective thoughts can effect the body, chemically, just as readily and completely as the most powerful drugs. These are not theories, but facts that are being demonstrated conclusively every day.

Every subjective thought effects ability; therefore, a person may spoil his brilliant mentality with wrong subjective thinking, as the majority do, sooner or later, or he may, as many are now learning to do, constantly improve his ability through the practical use of a constructive system of subjective thinking.

Every subjective thought produces a certain tendency in mind, which will not only effect character, but will change a number of creative energies from their present courses. When this change is not desirable it may lead to abnormal conditions of a most detrimental nature.

The fact to remember, however, is that every subjective thought is a power; and that the same thought will always produce the same effect in the system; also that a subjective thought *never fails* to produce a decided effect upon the body, mind or character.

How strong the power of subjective thought will be, depends upon how much spiritual power the mind contains at the time the thought in question was created. And this leads us to a simple solution of one of the greatest problems in the world today.

We all admit that the living of life in any or all of its phases is almost wholly determined by the way the individual thinks; therefore, when we learn exactly how life, conduct, achievement, attainment, etc., are effected by the power of individual thinking we have the secret through which every condition in human existence may be changed, and changed according to our own desires.

Every problem in life, therefore, must be brought face to face with the real power of thought, before a solution may be secured.

Man can do nothing without his thought; to live is to think; and the process of thinking is the channel through which he may act, no matter what his work may be.

Since man must depend upon the power of thought, in one or more of the forms of that power, for everything that he intends to accomplish, it is simple to understand, that when he knows the whole power of thought, and the real power of thought, he will be in a position to do that which he desires to have done.

That man can solve the many problems of life, and accomplish what he has in view, is impossible so long as he has only a vague idea of the power of thought, because it is through the use of thought that his purpose may be fulfilled.

The moralist attempts to better the life of man by trying to persuade people to change their thoughts along certain lines, knowing that if their thoughts are changed their actions will be changed. But does he know the whole power of thought? Is he familiar with the laws of mental change? Has he discovered what particular changes in mind produce the desired changes in character?

He evidently does not know these things, because though he tries to persuade people to change their views, he does not tell them how.

The scientist aims to better the life of man by increasing the general fund of exact knowledge; which is an indirect attempt to change the mind of the world. But does he understand what effects will follow each particular change that may thus be made? He certainly does not, or he would change his methods in many ways.

All the institutions of learning are dealing with thought, changing thought and attempting to improve upon thought; but do they understand the real power of thought?

In the light of modern metaphysical research, they are all groping more or less in the dark; sometimes they make a

lucky strike, most of the time they are simply throwing time and energy away.

These are facts we all know; we are all dealing with thought; we are all trying to accomplish things through the use of the power of thought, but most of us have no idea what the real power of thought may be; we therefore miss the mark nine times out of ten.

The re-discovery of the fact that thoughts have real, individual power, and that the mind does produce chemical changes in the body, constitutes the basis of the science of modern metaphysical healing; a system that does possess rare virtues regardless of what the materialist may say.

Those who employ metaphysical healing, however, do not always succeed; nor do all those who employ metaphysics understand what mental laws are called into action when results are secured. The metaphysical scientist is, therefore, in most instances in the same position as is the physical scientist, he misses the mark too often because he is dealing with something that he understands but vaguely.

The average metaphysician knows that thought is power, and that the power of thought will cure disease; but what kind of thought is required, and how is that particular kind of thought to be created?

We know that different kinds of thoughts are created during different states of mind; therefore, it is necessary to enter the right state of mind before certain mental vibrations can be produced; and it is also necessary to know what mental vibrations to apply for the various forms of human ills.

The science of metaphysics as applied to the cure of disease is, therefore, an immense study; but this science is not confined to the cure of disease; it is the very foundation both of mind-building and character-building.

A number of metaphysicians think themselves to be the channels of some high spiritual power, and that it is this power that heals; but in this respect they are only partly in the right.

Every physical change is preceded by some mental change; but how great the mental change may be, depends upon the

power that was in mind at the time.

All metaphysical healing is produced by the change of mind; to this there are no exceptions. Those who succeed in producing cures through metaphysical means, do so through the use of some mental law. If they understand that law they will always have results when that law is employed; but if they do not understand it, results will come occasionally only.

Those who grope in the dark will, once in a while, find something; as a rule they find nothing.

Healing is produced by subjective thought, and the results depend upon how much spiritual power there is in that thought.

The first secret of healing is therefore to enter subjective consciousness; and the second is to enter as high a spiritual state as possible, so as to give the subjective thought the largest measure of spiritual power.

It is subjective thought that produces the change of mind; and it is the change of mind that heals; but whether the subjective thought is strong enough to produce the necessary change in mind depends upon how much spiritual power the mind contains at the time.

Here is the great secret, not only in metaphysical healing, but in all the actions of mind.

Every thought produces its own effect; if the thought is weak the effect will be slight; if the thought be strong the effect will be great in proportion.

Since every thought produces its own effect, to secure a certain definite result, we must create the thought that always does produce that effect; and the thought must be subjective; in addition, that thought must be charged with spiritual power if we desire extensive results.

To secure more power for mind and thought, spiritual consciousness must be developed; a fact that nearly everybody has ignored.

Power comes from within; therefore we must gain a larger consciousness of the within to secure more power; and we must enter into as perfect harmony as possible with the real source of power whenever we desire to accomplish something that is above the ordinary.

The average metaphysician secures results in healing simply by bringing about a mental change in the patient; the average physician secures results, in the majority of his cases, through the same law; but in neither instance has any higher power been called into action.

Occasionally, however, a metaphysician who is inclined towards higher consciousness, may temporarily, or slightly, touch the enormous power within, and thereby secure almost miraculous results; but such experiences are not numerous. Could they happen regularly, there would be no failures in metaphysical healing.

If you are in spiritual consciousness while giving a metaphysical treatment, you are in touch with limitless power, and will consequently charge your thought with so much power that any physical condition can be changed completely.

Any physical disease can be absolutely removed by the right thought, providing there is enough power in that thought; this is a great truth that every thinker in the world should know.

Another truth, still greater, is that unlimited power will be given to your thought if you are in spiritual consciousness while your thought is being created.

The power of every thought increases as consciousness is expanded, elevated and refined; and to refine consciousness is to gain a more and more perfect consciousness of *Soul*.

It is not only the thought that we employ in healing that may be increased in power through the development of spiritual consciousness, but all thought.

By developing spiritual consciousness you add quality, worth and power to every talent and faculty you may possess; your physical and mental capacity will increase, and your genius will become greater than it ever has been before.

Your reason may be perfect; spiritual consciousness will add brilliancy to that reason, and enable you to clearly understand problems, principles and laws that you heretofore could never comprehend.

You may have special talents along certain lines; spiritual consciousness will steadily improve those talents until you

may be able to accomplish twice as much and more.

True, to secure such decided results, we must create right kind of subjective thoughts through which the greater power from within may be expressed; and no form of thinking that will interfere with the constructive process must be permitted.

From these facts it is evident that whatever one may be trying to do, he must first create subjective thought, because it is subjective thought alone that produces effects in the system; second, he must create the thought that produces the exact result desired; and third, he must develop spiritual consciousness so as to give his thought as much power as possible.

The process of thinking must be carried on according to exact metaphysical laws so that the proper mental cause may be formed for every effect desired; and to give each mental cause as much power as possible, consciousness must dwell in perfect touch and in perfect harmony with the inner realms of limitless power.

Think scientifically, and give soul to your thinking.

Through scientific thinking you will secure the exact results desired; by giving soul to your thinking, those results will be large, even extraordinary.

When we attempt to develop that inner state of mind called *soul* we must remember that the term "soul" signifies the real, the perfect, the absolute, the limitless that exists within all things;

it is the source of everything, and is the foundation of existence itself.

Through the development of the conscious realization of soul, we gain possession of that power that contains unbounded possibilities, because we enter into that larger state of life where everything is complete, perfect and limitless.

However, whether or no we are prepared to realize the absoluteness of the real, and the reality of a limitless, interior state, we can begin where we are with the three great essentials presented.

We can learn what the exact effect of each thought actually is, and think accordingly; we can learn to think subjectively by giving depth of feeling to every thought created; and we can increase the power of every thought by living constantly in that faith that feels the unbounded life within us, and all about us.

Wherever our field of action may be we shall find that results from our efforts will constantly increase if these three essentials are applied as thoroughly as possible.

A great many people have tried to practice right thinking according to the laws of metaphysical science, but they have failed to give more power to their thinking. Results have consequently been very limited.

The next step is spiritual development, through which greater quality, greater worth and greater power may be given to every thought.

We shall then not only receive what we desire, but we shall receive the best in abundance.

Think constantly of the beautiful, and you will feel the life of the beautiful; when this life is felt, the beautiful will begin to unfold. This is the secret of becoming beautiful.

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Trouble cannot make you sad. It has no power to affect you; it is only the way you feel about it; and feelings can be changed.

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Knowledge without faith makes the brain of a man an intellectual ice-box.

It may be able to preserve, but it cannot produce.

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Any amount of happiness can be manufactured in the mind; this being true, there is no reason why anyone should be unhappy for a single moment.

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The woman that loves, adores and worships the beautiful, will in the course of time become charmingly beautiful herself.

Getting What Is Wanted

We frequently hear the statement, "I never received what I wanted until the time came when I didn't care for it and didn't need it;" and it is by no means mere imagination; thousands of people have this very experience. A study of the cause, as well as the remedy, will therefore prove both interesting and highly valuable.

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There may be a few exceptions, but the rule is that what we persistently desire that we will receive, sooner or later. Too often it is later, the reason being that most desires are personal and are not inspired by our highest needs in the great eternal now. Mere personal desires are usually out of harmony with the present process of soul growth, and therefore, the supply of those desires is not in our immediate mental vicinity. This is the cause of the extra time required to fulfill those desires; and when the things desired do come we don't need them.

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When we desire only those things that are best for us now, those things that are necessary to a full and complete life in the present, we shall receive what we desire at the very time when those things are needed. What is best for us now is ready, in the mental world, to be expressed through us. Every demand has its own supply in the immediate vicinity; and every demand will find or attract its own supply without any delay whatever; but the demand must be natural, not artificial.

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The average person is full of artificial desires; such desires that have been suggested by what other people possess or acquire; the question is not, however, what I need now to compete with other people, or to make a more extravagant external showing than other people—the question is, what do I need now to make my own present life as full, as complete and as perfect as it possibly can be made?

Ask yourself this question and your artificial desires will disappear. In the first place, you will try to ascertain what you are living for, and what may be required to promote that purpose of life that may seem true to your deeper thought on the subject. In the second place you will realize that since it is the present, and the present only, for which you are living, you will concentrate your attention upon the living of life now. This will bring the whole power of desire down upon the present moment, and engage all the forces of life to work for the perfection of the present moment. The result will be the elimination of nearly everything that is foreign to your life now.

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To know what to desire and what to ignore in the present may often seem to be a serious problem, but it is easily solved by depending upon the demands of the soul instead of the demands of the person. The desires of the average person are almost wholly colored by suggestions from the artificial life of the world; they are therefore not normal, and are not true to real life. The desires of the soul, however, are always true and are always in harmony with the greatest welfare of the whole man now.

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It is the soul that lives; therefore, the soul can feel truly what is necessary to present life. Life never lives for the past or the future; life lives now, and therefore knows the needs of life now. It is the soul that grows and develops; therefore, the soul can feel what is required to promote present development. For these reasons it is perfectly safe to follow the desires of the soul, and those desires only. It will mean the best of everything, and the right things in the right places.

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We live, not to acquire nor to show off; we live to become more than we are; we live a larger and a greater life per-

petually; therefore, every desire must desire only those things that are conducive to growth, advancement, attainment and superior states of existence. But desire must not confuse cause with effect, and visa versa. To promote advancement in life we must advance in our own conscious beings before true advancement in the external world can follow. Forced advancement is artificial, and is detrimental to the permanent welfare of the soul. It is not right to push yourself forward; become more than you are, and you will be asked to come forward; that is true advancement.

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A number of people believe that to follow the desires of the soul is to be led into poverty and other disagreeable conditions; but this proves that the majority know practically nothing about the real nature of the soul. He who follows the desires of the soul will be led away from sickness, trouble and poverty, and will enter into possession of the best of everything, physical, mental and spiritual. This is natural, because the predominant desire of the soul is attainment—greater power, greater ability, a larger life, superior qualities and greater capacity to do things that are really worth while.

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The soul lives to unfold the limitless possibilities that are latent in the within; therefore, to live the life of the soul, and follow the desires of the soul is to become greater, more able, more competent and more worthy every day. By developing greater power in yourself you overcome sickness and trouble, and by constantly increasing your ability, your talent or your genius, you pass from poverty to abundance, no matter where you may live or what your work may be.

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The man who lives to perfect his entire being will naturally desire only those things that are conducive to the growth and development that he is trying to promote; and such desires will be supplied without delay, because they are natural and they are in harmony with real life. What life may need now, that life will receive now; this is the law; but every artificial desire that we may hold in mind

interferes with the workings of this law; and since the average person is full of artificial desires he usually fails to receive what is needed to make a real life

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Every desire held in mind uses up energy; therefore, if the desire is artificial all that energy is thrown away; or it may be used in creating or attracting something that we have no use for when it does come. It has been said that a strong mind should weigh matters with the greatest care before uttering a single prayer; most of the prayers of such a mind are answered; and should he pray for something that he cares nothing for when it does come he will have a burden instead of a blessing. It is most true that we are entirely too reckless about our desires; we desire things because we want them, without thinking whether those things will prove satisfactory or not when we do get them. And since we usually get, sooner or later, what we persistently desire, the subject is extremely important.

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It is never safe to pray for future blessings; because when the future comes you may have advanced so far that the needs of your life are totally different from what you think now. Let every desire be just for today; and let that desire be prompted by the ruling desire of your life—the desire to become a worthier person, a stronger character, a more brilliant mind and a greater soul.

* * * *

Live perpetually in the desire that you will receive the best today; that all things will work together for good to you now, and that everything needful to the promotion of your highest welfare will come in abundance during the great eternal now. Make this desire so strong that your heart and soul are in it with all the power of life; and let every present moment be inspired by the very spirit of this desire. The result will be that the best friends, the best companions, the best ideas, the best everything will constantly be with you.

* * * *

In this connection we must remember that it is not "best" for us to pass through troubles and misfortunes. When people

have misfortunes they frequently console themselves with the belief that it is all for the best; but it is nothing of the kind; though you can, and should, turn every adverse circumstance to good account. When you come into trouble you have not been living for the best, you have been making some serious mistakes. Had you lived in the faith that all things are working together for good, nothing but good would have come; and had you lived in the strong desire for the best and the best only, you would have received the very best that you could appreciate and enjoy now.

* * * *

The belief that we have to pass through trouble to reach peace and comfort is an illusion that we have inherited from the dark ages; and the belief that we are purified through the fires of adversity is another illusion that was evolved in the age of spiritual mis-understanding. We are purified by passing through a perpetual refining process; and this process is the result of consciousness gaining a deeper, a higher, a truer and a more beautiful conception of that divinity in man that is created in the image and likeness of the Supreme. And it is well to remember that this refining process needs peace of mind, harmony of life and the joy of the spirit.

* * * *

Higher states of life do not come by passing through adversity, but by living the soul-life so completely that you are never effected by adversity. Peace is not the result of overcoming trouble, but the result of that state of mind that is never moved by trouble. The greatest victory does not come through successful warfare, but through a life that is so high and in such perfect harmony with all things that it resists nothing, antagonizes nothing, pursues nothing, demands nothing.

* * * *

The idea that we have to fight for our rights is another illusion; likewise the belief that wrongs have to be overcome. Be right and you will have your rights. Be above all things and you will not have to overcome anything. Live in the spirit of divine supply, and you shall not have to demand anything because you will be in

the life of abundance. The idea of silent demand is a higher thought than the prayer that begs, but it is not the highest thought. The highest thought is to desire the all-good with heart and soul, and live in the conviction that all demands are supplied; we shall therefore not have to make any demands whatever, neither silent nor audible.

* * * *

A mental demand usually becomes a forced mental process, and such a process, though it may succeed temporarily, as such processes usually do, it will finally fail, and great will be the fall thereof. The highest state is pure realization; a state where we realize that everything is at hand for us now; and will be expressed the very moment that we desire its tangible possession. Here we must remember, never to turn our desires into mental demands, but to make every desire an inward soul feeling united perfectly with faith.

* * * *

The highest desire is transformed into a whole-souled gratitude even before the desire has been outwardly fulfilled, because when the desire is high in the spirit of faith it knows at once that the prayer will be answered, and consequently gives thanks from the depth of the heart. The prayer that is uttered, silently or audibly, through the spirit of faith and the soul of thanksgiving is always answered.

Such desires are inspired by the divinity that dwells within, and are therefore true to real life.

* * * *

When we fail to get what is wanted our wants are either artificial, or are so full of false wants and perverted wants that the law of supply is prevented from doing its proper work for us. Under such conditions it is necessary to ask the great question, What am I living for? Then eliminate all those desires that are suggested by the world, and retain only those that desire the perfection of the whole man.

* * * *

It is the truth that when man seeks first the kingdom of the true life, the perfect life, the limitless life, all other things will be added. He who desires

more life will receive more life; with the greater life comes the greater power—the power with which man may create his own destiny and make everything in his life as he desires it to be.

In order to get what we want and what we need, the usual process of desire must

be reversed. Desire life, power, ability, greatness, superiority, high personal and spiritual worth; never desire certain persons, definite environments nor special things. Desire real life first, and the best things, the most beautiful environments, the worthiest persons, and the most beautiful souls will be added.

Musical Development Through Vibrations

Three essentials are required in producing ability, talent and genius in any mental faculty; first, the cell-structure in that part of the brain through which the faculty functions must be highly organized and of extra fine quality; second, the mental power that is normally expressed through the faculty must be very strong and well poised; third, the consciousness of the real nature of the subject with which the faculty deals must be deep, broad, and so penetrating that the very soul of the subject is felt.

Methods for supplying these three essentials have been presented in previous issues of ETERNAL PROGRESS, but since every action of mind is based upon the law of vibration; all methods for mental development will receive added power and efficiency if applied in conjunction with this great law.

Everything in life is as it is because of its state of vibration; therefore, before any change can be secured the vibrations must first be changed.

However, there are two ways of changing the vibrations of any object, condition, state, element or force; one way, the usual way and the slow way, is to apply methods that act indirectly upon the vibrations without recognizing the law of vibration in any sense whatever. All modern methods of education and training employ this process; they are therefore incapable of securing extraordinary results.

The other way, the new way, is to apply methods that act directly upon the vibrations by working through the law of vibration. By this process the fundamental cause of any manifestation in life can be reached and changed directly

as required to produce the desired effect.

The real cause of every faculty and talent in mind can, in this way, be reached and enlarged, far beyond its present capacity; and we shall, in this series, present practical methods for developing every faculty in the human mind by this process; but since the musical faculty deals more extensively with the various grades of vibrations than any other faculty, the law of development through vibration can be better illustrated by giving our first consideration to the talent of music.

To proceed, the three fundamental essentials must be borne in mind, and the process of development must aim to develop those essentials simultaneously. This is very important because one-sidedness in development is preventing many a real genius from securing any results whatever.

The brain *must* be developed, no matter what old-school theories may teach on the subject. You can not produce good music on an inferior instrument, even though you be the most talented musician in the world; neither can a highly developed mind do its best work through a coarse undeveloped brain.

Modern methods deal almost wholly with memorizing; the education of today consists principally in dulling the memory to remember what someone else has said; no attention whatever is given to the refining of the brain; no attempt is made to increase the constructive energies of mind; and nothing is done to develop the consciousness of the natural qualifications of the faculty itself.

These things are thoroughly dealt with in the new way, therefore, remarkable

results will positively follow the practical application of the new methods.

To develop the musical faculty through the harmonic use of vibrations the following method may be employed with remarkable results:

Strike the middle C tone on the piano and harmonize the mind with that vibration; that is, enter into the vibrations of that tone so completely that you can feel those vibrations through your entire system.

Strike the C tone several times if necessary to produce the feeling of that tone in the system; you will usually secure the results desired, however, at the first attempt.

The body and mind should be in a very quiet, well-poised state, so that these vibrations will combine with the finer forces of the system. When this combined action is secured, the finer creative energies will be tuned to harmonize with the C tone.

When you can feel the vibrations of the C tone in your system, concentrate your attention upon that part of the brain through which the musical faculty functions, and deeply, but gently desire the creative energies of the system to accumulate in that part of the brain.

If you feel the C tone Vibrations, all the creative energies will be in harmony with that tone and will create in mind a greater capacity to understand, appreciate and express the real music that is in that tone.

The musical faculty functions through that part of the brain that lies between the brain-center and directly in front of the temples, and across the lower part of the forehead, especially in the region of the eye-brows. (For the exact location see Metaphysical Brain Chart).

Concentrate the C tone vibrations upon that part of the brain for about three minutes, holding the mind at the time in the very soul of music. During this period you may strike the C tone on the piano several times to keep attention in the right key.

At the end of this period rest for about a minute, withdrawing attention entirely from the brain, and think more directly about the spirit of harmony that exists in all things.

After a minute, or so, of relaxation, strike the second tone in the scale, several times if necessary, until you feel the D tone vibrations in your system. Through a deep, well-poised attitude combine these vibrations with the creative energies of the system, and concentrate, as before, on the same part of the brain.

Continue for three minutes, then relax for about a minute, when you proceed with the third tone, and the remaining tones in the octave.

The entire octave will require about thirty minutes, and this exercise should be taken once a day for several months, or even for an indefinite period, so long as one finds the exercise beneficial.

After you have this first exercise for a week or two, begin a second exercise, which should be taken during another period of the day.

This second exercise contains a variety of exercises which are as follows:

Begin with the middle C as before, but instead of going up the scale go down the scale of the octave below. Give two or three minutes to each tone, always relaxing for a minute between each tone.

Take this exercise once or twice every week.

Another exercise is to begin with the middle C and go down to the lowest note on the piano, and then back again to the middle C, giving a few moments to each tone. Another is to begin with the middle C and go up to the highest note on the piano and back again to the middle C, giving as before, a few moments to each tone. These exercises should last for more than an hour.

At various intervals, different single octaves may be taken and the same process that was given for the first exercise be employed.

After a few weeks, proceed to combine tones; that is, strike two different notes at the same time and try to catch the vibrations that are produced by the two acting together; then carry this vibration as before, to the brain through concentration.

At first take middle C and the corresponding tone in the octave above or the octave below; later three or four tones may be taken at the same time, selecting

those combinations that harmonize most perfectly with your own organism.

Take these various exercises twice a day for about three months, so as to gain a perfect realization of the fundamental life of music.

The result of these exercises will be, first, to develop that part of the brain through which musical faculty functions, and that part will be tuned to the very life of music. By impressing the fundamental tones upon the brain and mind through the vibrations of these tones themselves the mind will gain a real appreciation of these tones and will actually understand music.

There is nothing that develops cell-structure into highly organized forms more thoroughly than harmonious vibrations; therefore by tuning the finer creative energies to the vibrations of music, and causing those energies to accumulate in the brain, brain development of the highest order will invariably take place.

Second, these exercises will increase the power and capacity of the musical faculty, because the practice of drawing more energy to that part of mind will in a few months produce a strong tendency in mind to supply, permanently, a large measure of power to the musical faculty. What we do consciously for a number of times we will later do subconsciously; therefore, by concentrating more energy upon the musical faculty for a considerable period of time we impress the subconscious with the same idea, and the subconscious will begin to supply the greater measure of power regularly.

There is no limit to the power that exists in the within; therefore, when we get the subconscious started to supply any faculty with more power, that faculty will become enormously strong.

The result of these exercises will be to establish in the subconscious a permanent process that will draw upon the limitless powers within, and supply the musical faculty with all the power that a genius may require.

Third, these exercises will develop a larger, a higher and a finer consciousness of real music; and than this there is nothing that is more important.

To become a great musician you must inwardly *feel* music; you must actually

know music, not theoretically or mechanically, but metaphysically and spiritually; that is, you must become conscious of the spirit of music, the real life of music, the divine soul of music.

To carry all the various vibrations of music directly into the musical faculty will train consciousness to discern and feel every part of music until you become conscious of the whole of music. This consciousness will invariably lead to that state where you know and feel the soul of music; and when that state is developed, you are on the verge of rare genius.

If you are already a musician, continue your regular lessons in music as usual; but if you have never played before, do not begin to take music lessons before you have taken these developing exercises for two or three months.

After the simple exercises given above have been taken for two or three months, a more complex exercise should be gradually introduced. This consists in taking chords instead of single tones or combinations of two or three tones.

Strike a chord that conveys to your mind the most perfect harmony that you can conceive of, and try to feel the vibrations of the entire chord in your system; then concentrate upon the same part of the brain as before. Form various chords, as you can, the object being to impress upon your musical faculty all the various phases of musical harmony.

Give about five minutes to each chord, and relax, for a minute or so, between each. The entire exercise may last for twenty or thirty minutes; and should be repeated every day, or every other day.

When you have mastered several chords in this process, take whole compositions, and as you play, carry every vibration to the brain. This exercise requires perfect poise, splendid self-control and a perfect concentration; but the developing power in this exercise is simply enormous.

For this exercise, employ classical compositions only, and as you practice, try to realize the metaphysical side of the entire process.

You will have results far beyond your greatest expectations.

Personal Instructions

Will you tell me the cause of a trembling of my hand? Often in reading I have to rest it in my lap when holding a book. My life is simple and I always live close to the spirit. Idealist, Ill.

All such conditions have their origin in an unbalanced nervous system; the remedy is to attain perfect poise throughout the system in general, and give special attention to that part of the body where the trembling appears.

Your can cure the trouble in your hand by entering into a state of perfect poise for ten minutes, twice a day, and concentrate upon the hand with a deep, calm desire to realize perfect poise in the hand. When you concentrate, think of the finer life and substance of the hand—that perfect something that permeates every atom of the physical hand, and know that within the perfect life of the hand, peace, harmony, poise and power reign supremely.

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I am thirty-two years of age, and have never perspired. Suffer greatly during the hot season. Have tried all kinds of medical treatments without relief. Can I cure myself with metaphysics?

A. J. G., Ohio.

You can, and the remedy is to increase the circulation at the surface of the skin.

Take about twenty minutes, twice a day, and proceed as follows:

Become as quiet as possible; don't move a single muscle, except the muscles of breathing, and hold your mind in a calm, relaxed attitude. Gently arouse your finer feelings, and direct the thought of that finer feeling down through your entire system, thinking constantly of the finer life, substance and soul that permeates every part of the system. In a few moments you can feel a new life in every part of the body—a life that appears in the form of a strong power, and that follows the movements of your thought down through the system. When this finer force is felt, gently desire its vibrations to expand and move in every direction towards the surface of your body.

Breathe deeply with the entire chest during the process, and continue to expand the finer waves of vibrations towards the surface of the body, for at least twenty minutes. You will thereby cause the circulation to flow to the surface; you will also increase the vital energy through the skin, thereby giving life and activity to the dormant glands.

The result will be profuse perspiration, usually the first time that this process is employed. However, if you do not produce results at once, repeat twice a day until you do; you positively will have results ere long.

The same method may be employed when one is overheated, or when one fails to perspire as freely as he should. It will also check every form of fever if employed the first day that the symptoms of fever are noticed.

It is a good method for anyone to use at frequent intervals, because it will equalize the vital forces throughout the system, strengthen the circulation in every part of the body, and act as an excellent purifier. The secret in applying this method lies in getting attention into the finer life forces that permeate every part of the body; but this is easily attained through concentrating in the attitudes of poise and depth of feeling.

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During the last few years I have got so in the habit of speaking rapidly that I can not enunciate distinctly, and my voice is not well pitched. Can this be remedied along your lines of treatment?
—R. H. S., Pa.

The best method is to impress the subconscious with your desire to speak quietly and clearly. Before you go to sleep every night turn your attention upon the subconscious, and desire with depth of thought that your speech be calm, well-poised, clear and strong. Have perfect faith in this method, and when you impress the subconscious, try to feel the idea of calm, clear speech sink into the very depths of mentality. And know that every seed sown in the within will bring fruit after its kind.

To apply this method with the best results, read the series on "Educating the Subconscious," published in ETERNAL PROGRESS from January '07 to Aug. '07 inclusive.

* * * *

Kindly outline a treatment for consumption in the next issue.—E. S. D., Cincinnati.

The first essential is to breathe twice as much as the average person does; breathe only pure air and breathe with the entire chest and abdomen. By proper breathing you can entirely prevent this disease; and all there is to proper breathing is to breathe with the whole of the lungs, and about twice as much as is the usual custom.

Practice proper breathing consciously for a few months, impressing the subconscious with the idea of more complete breathing, and you will breathe naturally, as much as necessary, without trying.

What we try to do for a while we will do without trying later on.

The second essential to the cure of consumption is to increase the circulation throughout the lungs. This will help to stop the wasting process, and promote the reconstructive process, until both lungs are completely made over new. Methods for increasing the circulation in any part of the body have been given in several recent issues of ETERNAL PROGRESS.

The third essential is to mentally picture the lungs as being pure, wholesome and well in every respect. Think of your lungs as being perfect in every part, and fill your lungs with the purifying, spiritualizing power of that thought.

In addition, send a strong spiritualized mental state through your chest many times a day, and *feel* that your lungs are being permeated with the power that does produce health and wholeness wherever it may be directed.

And by all means, have faith, unbounded faith; to him who has faith all things are possible.

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I am in a mixed-up condition in every way; have taken all kinds of treatments, physical and metaphysical. Do you think

all these different kinds of treatment have produced the confusion? Should I give them all up and depend wholly upon myself? How can I become more positive?—B. A. L., Boston.

Nothing can produce confusion unless you permit yourself to become confused; though it is anything but wisdom to keep on depending upon outside help through the greater part of one's physical existence.

We all may need help at times, but we should never depend completely upon such help. Never ask any one to cure you; ask the best metaphysician you know to give you a lift *while you are trying to cure yourself*.

To place yourself completely in the hands of a metaphysician and expect him to do it all is to perpetuate your own puppet stage of mentality, and hold yourself just as far away as ever from the mastery of self.

Negative states of mind are produced by too much dependence upon others, and since the negative mind is almost as helpless as a leaf in the whirlwind, it is disturbed and confused by everything.

The majority of those who depend upon physicians and metaphysicians expect to be "carried around" for so much a year; the result is they are in some sort of trouble nearly all the time.

Others can help you, but you alone can set yourself free.

To overcome negativeness, confusion, etc., and attain the strong, well-poised positive attitude, read the series on "Mastery of Self" recently published in Eternal Progress.

* * * *

How would you cure paralysis and drunkenness?—C. N.

See "Personal Instructions" in June '07 issue of ETERNAL PROGRESS. Also April and May.

* * * *

I am very susceptible to colds, affecting throat and vocal cords; as I sing a great deal this is a very serious matter. Will you kindly give me some specific directions for self-treatment?—C. F. R., Philadelphia.

The first essential is to eliminate all fear of the atmosphere; the average person who uses the voice a great deal is

in a constant subconscious fear of colds, and has therefore considerable trouble in preventing these conditions.

Direct the subconscious to make your voice so strong that it will never be effected, and eliminate all fear by having faith in that power within you that is infinitely greater than all the ills or adversities in the world.

Build up your nervous system through a calm, well-poised mode of living and thinking. This is very important because susceptibility to colds is caused largely by various nervous conditions.

Keep the circulation full at the surface of the body; the method given under the second question in this department should be employed daily; and should always be employed when symptoms of a cold are felt. A cold can be stopped at once in this way. But have absolutely no fear; remove all fear by having unbounded faith.

* * * *

Can you give something specific for a nervous disorder that appears occasionally as an attack, mostly at night, and produces a momentary suspension of consciousness? The person does not know what happens, but complains of bad dreams and feeling tired.—C. R.

This condition is a sort of habit, and may be removed by the same methods employed for other habits. For the necessary information, see the series on "Educating the Subconscious," published in *Eternal Progress* from Jan. '07 to Aug. '07 inclusive.

This condition could be successfully removed by a good metaphysician who understands the subconscious.

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My husband, age 47, is very short-sighted, having worn very strong glasses for 30 years; has been under a specialist's care for five months, who now pronounces his sight to be in an alarming condition. May I ask for information?—Mrs. D. H., Ky.

What the specialist may think has nothing to do with the case; there is a power in man that is greater than all specialists; and we should all be well and happy if we would depend wholly upon that power.

Use that power; have perfect faith in that power and all threatening ills shall vanish completely and instantaneously.

We must have more faith; all things are possible to him who has faith.

* * * *

In the April number it is stated that we gain consciousness of the finer forces through the subconscious. Please explain what it means to expand consciousness.—M. E. P., Ind.

The expansion of consciousness involves two processes; first, the enlargement of the mental world, and second, the deepening of mentality.

In the first process you become conscious of more things; in the second process you penetrate more deeply into all things of which you have become conscious.

To expand consciousness in every direction try to gain a larger conception of everything that appeals to your mind, and try to see through everything that comes into your mind.

This practice will not only awaken the great within and thus increase the volume of power, but you will develop the faculty of feeling the finer life forces, or the very soul of every atom in your being.

When these finer forces are felt they are brought into action; and when these forces are brought into action, development invariably takes place wherever attention may be concentrated.

* * * *

You must be a most extraordinary man, for certainly the things you say in your magazine are electrifying; but please tell me if it is unnatural for the human body to decay; and if so, why does the vegetable kingdom decay?—E. W., New York City.

There is nothing more natural than decay; it is a chemical process of change, more or less present everywhere, and is an absolute necessity to growth in any domain of existence.

The process of decay is a law—a good law; and like all other laws, it can be used by man for the attainment of higher ends. The purpose of this law is to disintegrate the old to give place for the construction of the new; but when con-

struction fails to follow disintegration, material is wasted, and it is this waste that causes decay to appear to be a disagreeable process.

We must bear in mind, however, that there is absolutely no unpleasantness whatever about the process of disintegration; and the unpleasantness that attends the waste of material would be entirely prevented if waste was never permitted.

The time is near at hand when we shall understand the chemistry of all life so perfectly that the decay taking place all about us will be immediately followed by the process of construction, thereby eliminating everything disagreeable from our environment.

In the human body the old cells are constantly being torn down and new ones constructed in their places; and this process is so rapid that the entire body is made over new in less than a year. Consequently, there is therefore no reason whatever why the human body should look old. There is not a single cell in your body that ever gets to be more than ten or fourteen months old; then why should you look like forty or seventy?

When the process of change that is constantly taking place in the body is interfered with through the violation of physical or mental laws, the old material is not completely removed, and much of the new material is prevented from being taken up in the process of construction. The result is waste material clogging the system.

We blame the process of decay for the serious results that follow, and whenever we think of decay we feel disagreeable; but decay is just as pleasant as the melting of a piece of ice, or the changing of wheat into flour. It is our failure to take up the new material in the process of construction that causes disagreeable conditions to follow.

Through this chemical process of change the entire body is being constantly renewed, but through the same process the body may also be constantly refined and improved, providing we direct this process with mental tendencies that move towards advancement, refinement and higher development.

The entire brain is renewed in less than ninety days; therefore, by trying to develop the brain by daily exercises, such as we have presented in *Eternal Progress* during the last eight months, there will not only be a new brain every three months, but a stronger brain, a finer brain and a superior brain. The mind will consequently secure a better instrument, through which to work, and will manifest greater and greater ability and talent.

By uniting the action of higher metaphysical laws with the law of chemical change, regeneration throughout the entire physical body may be promoted; and it is through this law that the new race shall appear upon earth.

Those who understand, know that the coming of a superior race is near at hand; but the change will be brought about by exact scientific thinking and living, not by some mysterious change in the destiny of man.

Whatever you undertake to do, realize that the Infinite is with you; therefore, you cannot fail.

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Everybody is entitled to plenty of everything. If you do not have it, find out the cause, and then see that you get it.

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It never pays to complain; do your best for everybody and expect everybody to do the same for you. If they should occasionally fail, pass it by; forgive and forget. At the end of the year you will find that more good came into your life, and less evil, than during any previous year of your earthly existence.

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Never judge your own future possibilities by the past failures of the race.

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Gratitude strengthens the magnet within that attracts good things.

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When you feel that you have nothing to live for, remember that the greatest thing you can live for is *life*. And after you have begun this mode of living, everything in life will be worth living for.

Book Reviews

PRACTICAL HEALTH By Leander Edmund Whipple. Cloth, 316 pages, \$1.50 net. The Metaphysical Publishing Co., 500 Fifth Ave., New York.

A well written book, filled with practical information on a great subject. Some of the chapters are as follows: "Thought Action In Sickness;" "Thought Action In Health;" "The Specific Image Treatment;" "Thought Transference;" "The Folly of Worry," "Healing Methods," "Mental Safeguards," "Remedies, How To Use The Mind;" "Self-Help. Mental Protection;" "Self-Control And Health;" "Curative Thought;" "The Supremacy of Mind."

ORGANIC EVOLUTION; A Sketch. Henry Drummond Memorial. By Delta. Cloth, gilt top, 281 pages. Price, \$2.00. Published by A. A. Gaskell, 3112 Prairie Ave., Chicago.

We should have to search far and wide for a clearer, higher and more interesting exposition of the great subject of evolution. Unlike most books on the subject it is not materialistic in any sense of the term, but deals with mind and soul as well as physical forms. A great deal of valuable information is presented along Astronomical, Geological, Racial and Historical lines, and is presented in the most interesting manner.

The idea that the Age of Man is passing and that the next step in Evolution will inaugurate the Age of the Soul is not only emphasized, but practically demonstrated.

"Organic Evolution" will be heartily welcomed in the library of every real thinker.

THE MASTER OF THE MAN, By Ursula N. Gestefeld. Cloth, 406 pages. Price \$1.50. Exodus Publishing Co., 203 Michigan Ave., Chicago,

This book is an interpretation of the life of Jesus based upon the view of "The Miraculous Conception" as metaphysical rather than physical. The idea of the immaculate self-conception is brought out very clearly and will prove

to many, not only a revelation, but a perfect path to that life of freedom and higher understanding that all awakened minds are seeking to find.

The book is rich with inner interpretations of sacred symbolism, and will consequently prove extremely valuable to those who desire to comprehend the inner meaning of the Scriptures, especially in view of the fact that Mrs. Gestefeld is an adept in the mastery of Biblical interpretations.

All her writings are superior, and her latest book, *The Master of the Man*, is her best.

IN THE SILENCE, a sacred solo; perfectly beautiful; published by the Unity Tract Society, 913 Tracy Ave., Kansas City, Mo. Price 25 cents.

CONCENTRATION, The Road to Success, By Henry Harrison Brown. Cloth, 126 pages, price, \$1.00. Paper, 50 cents. The Balance Publishing Co., Denver, Colo.

Written in plain, simple language, in places, too simple, but contains a great deal of helpful information on one of the greatest subjects in modern metaphysical study. If your concentration is defective you will find this book worth many times the price.

THE NATURE CURE SERIES, Vol. 1, By Henry Dindlahr, M. D., Paper, 89 pages, price 25 cents. Published by the author at 308 Ashland Blvd., Chicago, Ill.

In this series all the forms of healing or cure will be analyzed, and a practical exposition given of the German system of Nature Cure, which is practiced with remarkable success in the greatest sanitariums in the world.

Middle-aged lady seeks position of secretary to some one engaged in literary work—has some knowledge of German. Will go anywhere, but would prefer the country. Address care of "Eternal Progress."

ANNOUNCEMENT EXTRAORDINARY.

Seven Special Departments to be Inaugurated with the September Number of *Eternal Progress*.

Few magazines have succeeded as *ETERNAL PROGRESS* has succeeded during the past year, and its success is due to the fact that we have presented practical information on the living of a life worth while.

Every person knows that there are greater powers within him, and that he could accomplish a great deal more that is really worth while if he knew how to unfold, develop and apply these powers.

On this very subject, *ETERNAL PROGRESS* has presented a mine of information during the past year, and thousands have had most remarkable results.

We shall never publish testimonials in this magazine, but we have a bushel of letters that would stir your entire being to the very depth of the soul. The readers of *ETERNAL PROGRESS* are having results, and their gratitude is so great that they are wholly unable to find words enough to express their appreciation.

ETERNAL PROGRESS is a magazine that does things, and those who follow its methods will also be able to do things—things that count in the world, things that are really worth while.

For some time we have had an ideal magazine in view—a magazine that would appeal to everybody and that would be indispensable to everybody, and we have worked faithfully with that lofty goal in view; now we are prepared to take a most important step towards that goal, and in consequence thereof, the value, the worth and the usefulness of *ETERNAL PROGRESS* will be multiplied many times.

Beginning with the September number, we will inaugurate Seven Special Departments, and in addition shall begin the publication of a number of serials that will arouse the greatest interest everywhere. The new departments are as follows:

1. THE KINGDOM OF THE SOUL.

A real study of the soul has never been attempted to any extent, and yet there is no study that is needed so much. The demand for real knowledge on this subject is

universal; we can supply that demand and shall inaugurate this department for that purpose.

There will be nothing mystical about this department; instead, it will be thoroughly scientific and practical, but as beautiful as the fairest thought that was ever pictured in the mind of man.

Our study of the soul will be entirely different from anything you have ever seen before, but it will be exactly what you long have wanted. It will not be for a chosen few alone; this department will appeal, and appeal most strongly, to everybody who has felt the "Beautiful" in the secret places of his own soul.

2. THE SCHOOL OF GENIUS.

Every person can develop remarkable ability, extraordinary talents and rare genius. These are facts—facts so extremely important that no time should be lost in having them presented to every man and woman in the world.

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3. THE PRACTICAL WORLD.

The purpose of this department will be to bring all metaphysical and psychological knowledge down to the plane of practical application. The world is full of splendid ideas that no one knows how to use; but all things can be made practical; all things can be made to serve man, thereby adding immeasurably to the welfare of the race.

A new science is in the making—the Science of Practical Metaphysics; it is a science that teaches how to use mind, thought and the greater powers in man in practical every day life.

It is therefore a science of extraordinary value, and will be thoroughly presented under the department of "The Practical World."

4. HEALTH, BEAUTY AND YOUTH.

It is possible to secure perfect health and retain perfect health; it is possible to improve the physical appearance of the human personality; it is natural to be beautiful,

and everybody can become beautiful; it is possible to retain physical youth and vigor for a long, long time; it is possible to do these things, and through this department we shall present the "how."

If you do not believe this, you do not know what we know; and for that very reason you should subscribe for ETERNAL PROGRESS at once.

5. THE COMING RACE.

We have learned to do almost anything with the flowers of the field; we can perfect them in almost any way we like; but why can we not do the same with the human flower? The fact is, we can; we can evolve a superior race; all parents may have superior children, and all individuals may improve themselves to an extraordinary degree.

Under this department we shall study Regeneration, which is the very secret to the transformation of the basic life of man.

The science of Pre-Natal Culture will be presented in all its phases, and will be made so clear that any one can apply it.

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6. PERSONAL INSTRUCTION.

What is published in ETERNAL PROGRESS is not simply to be read, but to be studied and applied. However, many of the methods presented may not be clear to everybody, at first; therefore, we shall give personal direction, through this department, to all who may need further elucidation.

We want everybody to have results, and everybody can have results—great results, providing they understand perfectly how to apply the methods presented.

If there is anything you do not understand, write to us at once, and the desired infor-

mation will be given through the department of "Personal Instruction."

7. FROM OUR POINT OF VIEW.

Under this department we shall discuss, from the highest possible view-point, all the living subjects of today.

A number of extremely interesting subjects will be dealt with in early issues, and one of these is "The Real Cause of Marital Unrest and Divorce." We have something different on this subject, something that goes to the very foundation of the whole trouble. It will, therefore, be highly important for every man and woman in the world to read these articles.

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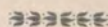
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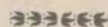
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