

PRICE

10 CENTS

ETERNAL PROGRESS

SEPTEMBER



407
The Science of Business
Success--

Begins in this Number.

Building Talents With
Musical Vibrations--
Something New.

Where We Get Our Ideas

Every Child Has The
Right To Be Born Great.

Why Marriage Is Not A
Failure.

CHRISTIAN D. LARSON, EDITOR PUBLISHER
FOURTH NATIONAL BANK BLDG.
CINCINNATI OHIO

"Mastery of Fate"

By C. D. LARSON

A REMARKABLE BOOK. JUST PUBLISHED.



Through the Application of the Principles, Laws and Methods Presented in this Book, Anyone can Master his Fate, change his Environments, and create his own Destiny.

Everything Has A Cause. Fate is no Exception.

The Fate of every Person is caused by Something. This Book will tell you what that Something is, and it will give the Exact cause for every Condition in your Life.

It Is In Your Power To Change Every Cause.

This Book will tell you how. How to Remove all kinds of Undesirable or Inferior causes, and how to Establish in their places the causes you Desire.

Your Future

Is in your own Hands. You can Therefore make your Future what you wish it to be. This Everybody knows, Because Life is not an Accident, and things do not come by Chance. Eternal Laws and Fixed Principles Underlie all Things, all Forces, all Actions, all Events, all Conditions, all Circumstances and all Destinies. These laws and Principles Man has the Power to Control and

Master Completely.

This Remarkable Book gives clear and Practical Instructions on how man can use intelligently all these Underlying Principles of Life, and thus change his Present, and create his own Future.

The Inside Secret of All Success

And all Great Attainments and Achievements is found in the XI. Chapter, and is alone worth ten times the price of the Book. The II. Chapter gives the exact causes of Adversity and Misfortunes, and tells why People are Controlled by Environment and other Outside Influences. It Presents a Simple, Scientific Method through which Anyone can Easily, Speedily and Entirely rise Superior to all such control. This Chapter is Positive Revelation, and should be in the Hands of every Man and Woman in the World

THE REASON

Why things are as they are in the Life of the Average person is Thoroughly Explained, and the cause of Everybody's present Condition made Perfectly clear. Also, how every person can get out of his present Condition, if he wants to, and Completely change for the better, Everything in his Life. The Entire Book teems with most Valuable Information on every Subject that a person should Understand who Desires to change his Conditions. Improve his Environment, Master his Fate, and create his own Destiny. It is founded upon Exact, Scientific Methods that Anyone can Apply, with the Results Promised

It Is Just As Easy

To Work out a problem in Life as it is to Work out a problem in mathematics; this book tells how. Bound in cloth, 50 cents. Send all Orders to

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

Eternal Progress

ISSUED MONTHLY

807-808 Fourth National Bank Bldg.,

CINCINNATI, OHIO.

10 Cents a Copy. \$1.00 a Year.

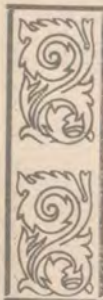
CONTENTS.

| | |
|---|----|
| Where We Get Our Ideas | 11 |
| Half Truths and Whole Truths..... | 14 |
| THE KINGDOM OF THE SOUL : | |
| A Wonderful Something in Man..... | 19 |
| Spirituality | 22 |
| THE SCHOOL OF GENIUS : | |
| Building Talents with Musical Vibrations..... | 26 |
| Artistic Talents | 30 |
| THE PRACTICAL WORLD : | |
| The Science of Business Success | 34 |
| Practical Helps..... | 37 |
| HEALTH, BEAUTY AND YOUTH : | |
| Preserving the Eye Sight | 40 |
| Consciousness of Health..... | 41 |
| THE COMING RACE : | |
| Every Child Has The Right To Be Born Great..... | 44 |
| FROM OUR POINT OF VIEW : | |
| Why Marriage is Not A Failure | 48 |

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

COPYRIGHT, 1907, BY C. D. LARSON.

Special Prices



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

Send all orders to C. D. Larson, Fourth National Bank Building, Cincinnati, O.

ARE YOU GROWING OLD?



Do you know that this is because your arteries are becoming hardened? Any good physician or physiological Chemist will tell you that this is true. "A man is as old as his arteries." That is the opinion common to all scientists, for it is easily demonstrated. It is not a theory, but a fact.

It is a peculiar fact that while the pathology of a condition has been given successfully, a Remedy has always been lacking. A vast number of doctors can tell you what ails you, but they are always short of a Remedy. If you are growing old they will tell you that it is caused by arterio-sclerosis. "Is there any Remedy, doctor?" "None known to science at present. The best thing is rest and exercise, open air living, avoiding exposure to the weather, fasting and

a properly arranged diet of shredded door-mats and squirrel food. When you get older you will die, and that is all there is to it."

It is perfectly easy to see that if the Induration of the arteries can be prevented or delayed, it will prevent or delay the coming of old age. We tell you this can be done. The treatment is scientific-high science. It is done by feeding the system necessary elements for cleansing and repairing of the arterial walls. That we do this there is no manner of doubt. Doctors may sneer, but they have always done that at every improvement. There never has been any sort of progress in this world at which the great majority has not turned up its nose and sneered. Any innovation or change in the regular order of things is always fiercely combatted by those who do not know better. A man who has spent a lifetime and his early earnings, savings, in learning something which is not true, bitterly objects to the exposure of his system. It is human nature, but not good sense. A man should look diligently for an error and drop the erroneous system when known. We have no ideas which will not undergo a prompt revision in the face of a fact. If we are in error we wish to know it, and will thank anyone most kindly for setting us right. We think a man was placed on this earth for a greater purpose than seeing how easy a living he can get. There is a hereafter, and it behooves us all to remember and work diligently to fit ourselves for it. Laying up money was not any part of the plan of creation and never can be.

The above is a digression. What we started to suggest was that you allow us to send you our literature and through it give you a further knowledge of our system of true Biochemistry. We have a booklet on Private Diseases, General Diseases, Varicocle and Varicose veins, Woman's Diseases and the Heart. Any or all free on receipt of a request. Let us send our little leaflet on Old Age. We sell this treatment for \$5.00 and it lasts six or more months. It is worth investigating.



W. S. ENSIGN,
Phy. Ch.

ENSIGN REMEDIES CO., Department K.,
Battle Creek, Mich.
Canadian Office: Windsor, Ont.

WANTED

THE MILLION MARK

A MILLION SUBSCRIBERS FOR
"ETERNAL PROGRESS"---

That is our object in view ; and it is a Goal that We
Shall Positively Reach.



Eternal Progress is published for men and women who desire to move forward, who desire to become much and achieve much, who desire to do things worth while, and who desire to press on to greater things.

Eternal Progress is therefore a magazine that everybody wants; it is a magazine that everybody can read and understand; a magazine that everybody can study with great profit; a magazine that everybody will find to be indispensable.

Eternal Progress is not a magazine for a certain class; nor is it written for a chosen few; Eternal Progress is a magazine for everybody; and everybody should be encouraged to subscribe at once. There are many reasons. Look through this copy of the magazine and you will find a number; but we wish to call special attention to one in particular.

Do you know that there is only one real solution for the problems of the world? And do you know that that one solution is greater men and women?

"Produce great persons, the rest follows." The troubles that trouble us so much today will vanish completely when we develop a large number of greater men and women.

Do you know that you can solve all the problems of your own life by developing greatness in yourself? Do you know that you can change your present, create your own future, and secure everything

THE MILLION MARK

that heart may wish for by unfolding the greatness and the power that is latent within you?

It is the truth. Become a greater person, a greater mind and a greater soul, and all your desires shall be granted, all your ideals shall be realized, and nothing but good shall come to you.

You know this to be the truth; and you also know that it is the privilege of everybody to become much and achieve much, but how?

This is the great question, and *Eternal Progress* contains the answer. That is the principal reason why everybody should become a subscriber to this magazine at once.

To reach the million mark speedily, we need the assistance of every wide-awake reader who can, not only appreciate something that is really good, but who will use his life and enthusiasm in placing good things in the hands of others.

We want an army of such people to secure subscribers for *Eternal Progress*, but we do not ask anyone to work for nothing.

A MOST LIBERAL REWARD

Is offered to everyone who will work for *Eternal Progress* and the Million Mark, and our propositions are as follows:

The regular price of *Eternal Progress* is \$1.00 a year; or five months on trial for 25 cents. In clubs of ten or more, the price is 60 cents a year. For ten or more trial subscriptions the price is 16 cents each; all trial subscriptions to continue for five months.

Considering the great value of *Eternal Progress*, it will be an easy matter to secure any number of subscribers at such very liberal prices.

Send us a list of ten trial subscribers at 16 cents each, and we will mail you a free copy of "Poise and Power" or "Mastery of Fate" or "The Hidden Secret."

Send us a list of fifteen trial subscribers at 16 cents each and we will mail you any two of the above mentioned three books.

Send us a list of twenty trial subscribers at 16 cents each, and we will mail you all three of the above mentioned books; or if you prefer, any one book of the Standard Works advertised on pages 7 and 8.

THE MILLION MARK

Send us a list of twenty-five subscribers at 16 cents each, and we will mail you any two books that you may select from the Standard Works.

Send us a list of thirty trial subscribers at 16 cents each, and we will mail you any three books that you may select from the Standard Works.

Send us a list of ten yearly subscribers at 60 cents each, and we will mail you a free copy of "Poise and Power," a free copy of "Mastery of Fate" and a free copy of "The Hidden Secret."

Send us a list of fifteen yearly subscribers at 60 cents each and we will mail you any four books that you may select from the Standard Works advertised on pages 7 and 8.

These are all large books, ranging from 250 to 300 pages each, and bound in cloth.

Send us a list of twenty yearly subscribers at 60 cents each, and we will mail you any seven books that you may select from the Standard Works.

Send us a list of twenty-five yearly subscribers at 60 cents each, and we will mail you the works of Prentice Mulford, "Your Forces and How to Use Them;" Six Volumes, all cloth bound, and selling everywhere for \$2.00 per volume.

Send us a list of thirty yearly subscribers at 60 cents each and we will mail you any ten books that you may select from the Standard Works.

These are all books that we personally recommend, and will be sent absolutely free, postage paid, according to agreements as given above. And we shall be more than grateful to those who will give their spare time to this great work, because a great work it is in every sense of the term.

We will supply you with a few sample copies if you think you need them; and the above offers will hold good until the end of the year; but do, by all means, begin your work now; The Million Mark Cannot be Reached Too Soon.

Kindly send all orders to C. D. Larson, Fourth National Bank Bldg., Cincinnati, Ohio.

BOOK SALE

"The Makers of American History"

20 Fine Volumes. - 7,000 Pages.



Life Stories of Heroes and Patriots of the Republic.

By James Schouler, Gen. Fitzhugh Lee, James Parton, Prof W. G. Sumner, Horace Greeley, Capt. A. T. Mahan, Edward Everett, Prof. R. H. Thurston, Gen. J. G. Wilson and other distinguished authors

In these days of money-mania and public mistrust, when so many "great" men have fallen from their pedestals, it is refreshing to turn back through the pages of American history and read again the simple, honest lives of our early heroes and patriots. The lessons we learn from these lives should never be forgotten. Their undaunted courage, strict devotion to duty and lofty patriotism represent the highest ideals—all that is good and true and lasting in the republic of today. No more shining example of heroic self-sacrifice can be found in the history of any nation. These names are indissolubly linked with the establishment of free government on this continent.

You May Meet Them Face to Face

In the *Makers of American History*, those having but limited knowledge of these representative characters may find them pictured faithfully, vividly—each against his proper historic background. Here, too, the more extensive reader may "brush up" and broaden his acquaintance. Here all may find interest and profit. The record of such lives cannot be dull, and this series is particularly designed to combine entertainment and instruction. The volumes are in an easy narrative style. Each biography is a complete story in itself, and the entire work is so arranged as to present a panorama from the voyage of Columbus to the close of the Civil War period. Among those whom you may here meet face to face are

| | | | | |
|-------------------|--------------------|-------------------|----------------|---------------|
| John Quincy Adams | Alexander Hamilton | Abraham Lincoln | Daniel Boone | Patrick Henry |
| John C. Calhoun | Sam Houston | Peter Stuyvesant | Henry Clay | William Penn |
| Thomas Jefferson | George Washington | David G. Farragut | Paul Jones | U. S. Grant |
| | Daniel Webster | Robert E. Lee | Roger Williams | |

75 Cents a Volume --- Former Price \$2.00.

This splendid library consists of twenty large, handsome volumes, printed on fine paper, durably bound in cloth buckram, and embellished with illustrations and maps. The volumes are sold by subscription at \$2 each, or \$40 for the complete set. We now offer a limited number of sets for only \$15.00, payable 50 cents down and \$1 a month. That this is unquestionably the greatest book bargain ever offered in this country an examination of the work will show. We therefore offer to send you a set on approval, at our expense. Note carefully the accompanying coupon. We pay express charges both ways. Can you afford to miss this opportunity?

A few of the sets are bound in beautiful half-leather—regular price \$4.00 a volume. We offer them at 95 cents; terms 50 cents down and \$1 a month.

THE UNIVERSITY SOCIETY

75 Fifth Avenue, New York.

COUPON. —THE UNIVERSITY SOCIETY, New York: You may send me, prepaid, for examination, the "Makers of American History," in 20 vols. If satisfactory, I will pay you 50c on acceptance and \$1 a month thereafter for 15 months. Otherwise I will notify you and hold the books subject to your order. (If you wish half-leather binding, change 15 to 19 months.)

Name Address E.P.8-7.

Standard Works.

The demand for good, wholesome, substantial literature in Modern Metaphysics, Practical Idealism, The New Psychology and the Science of the New Life, is growing very rapidly among all classes of people. But no effort has been made by any publisher to prepare a list of books that could be styled as standard works. This however, we have undertaken to do. We are at work selecting

== The Cream ==

Of modern literature on advanced subjects, and will not handle anything else. We are selecting only such books that have quality and worth, that are constructive, upbuilding, emancipating and thoroughly good in every sense of the term. You will therefore

== Secure The Best ==

And nothing but the best by ordering your books exclusively from us. We sell only what we can personally recommend.

WE ARE PREPARED TO SUPPLY THE FOLLOWING AT ONCE:

All's Right With The World,

By Charles B. Newcomb, Cloth, \$1.50.

Mental Medicine,

By Dr. W. F. Evans, Extra Cloth, \$1.25.

The Measure of a Man,

By Charles Brodie Patterson, Cloth, \$1.20, postage 12c. extra.

Studies in the Thought World,

By Henry Wood, Cloth, \$1.25.

The Power of Silence,

By Horatio W. Dresser. Cloth, \$1.35 postage 10c. extra.

The Symphony of Life,

By Henry Wood. Cloth, \$1.25.

Discovery of a Lost Trail,

By Charles B. Newcomb. Cloth \$1.50.

In Tune With the Infinite,

By Ralph Waldo Trine. Cloth, \$1.25.

Right and Wrong Thinking,

By Aaron Martin Crane, Cloth, \$1.40

Every Man a King,

Or, Might in Mind Mastery. By Orison Swett Marden. Cloth, \$1.10

Where Dwells the Soul Serene,

By Stanton Kirkham Davis. Cloth, \$1.10, postage 12 cents extra.

The Journal of a Live Woman,

By Helen Van Anderson. Cloth \$1.00.

The Greatest Truth,

By H. W. Dresser. Cloth, 90 cents

From Poverty to Power,

By James Allen. Cloth, \$1.00.

Voices of Freedom,

By Horatio W. Dresser. Cloth, \$1.25

As A Man Thinketh,

By James Allen Cloth, 50 cents.

The Ministry of Beauty,

By Stanton Kirkham Davis. Cloth, \$1.00, postage 12 cents extra.

What All The World's A-Seeking,

By Ralph Waldo Trine. Cloth, \$1.25.

Your Forces and How to Use Them,

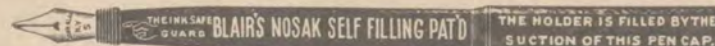
By Prentice Mulford. Six volumes Cloth, \$2.00 per volume.

SPECIAL The above books are so good that they should be in every home, and to encourage everybody to secure them we will give 10% off on every order of three books or more. Kindly tell your friends about this opportunity.

All Books Mailed Postage Paid on Receipt of Price

Send All Orders to

C. D. Larson, Fourth National Bank Bldg., **Cincinnati, O.**

**Be Careful**

When buying Fountain Pens or you will get old muzzle loaders. The kind you open and squirt ink in to fill. It is Blair's Nosak Self-Filling. All others have a decaying Rubber Sack or inside mechanism. Blair's Nosak holds 70 drops of ink. Others hold only 15 to 25. It has the Ink Safe-Guard which prevents ink leaking on the finger part. The Split-feed insures a steady flow of ink. The Adjustable Clap Clip prevents rolling or loss of the pen. Prices: No. 1 Gold Pen, \$2; 2, \$2.50; 3, \$3; 4, \$4; 5, \$5. Insured mail 8c extra. Muzzle-loaders at half foregoing prices to close out. **Established 1885. Inventors and Makers.**

BLAIR'S FOUNTAIN PEN CO., 6 John Street, New York, Suite 212. Get Agency.

Drugless Healing**By Psychic Methods**

We Cure People suffering from all kinds of diseases, and correct bad habits in young and old, by **Therapeutic Suggestion** alone and without medicines; and when they cannot come for personal treatment we reach and cure them at their homes in any part of the world all by purely Psychic Methods—**Mental Telepathy**. No matter what your ailment, how serious your case, or what you may have done before, **Treatment by Therapeutic Suggestion** is different from all others, and it may be a certain cure for you, for our methods frequently succeed after all others have failed. Booklets fully explaining **Therapeutic Suggestion** and the **Psychic Methods** we employ, **Sent Free** to everybody. All afflicted people should read these Booklets. Send for them now. You will enjoy reading them. Address,

GEO. C. PITZER, M. D. 1045 S. Union Ave
Los Angeles Cal

CANCER CURED

without pain, inconvenience or leaving home.

NO KNIFE, NO PLASTER, NO PAIN.

The Mason treatment indorsed by the International Medical Congress and prominent N. Y. physicians to be the only actual cure. All others methods acknowledged useless. Call or send for free booklet. Investigate to-day. Cancer does not wait. The skeptical convinced. **Mason Cancer Institute, 1700 (12.) Broadway, New York City**

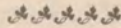
\$100 for \$1 Can it be made legitimately? This is the title of a 16 page booklet just issued and containing **FACTS** every investor wants to know. Marshall Field, the great Merchant Prince of Chicago, refused to invest his money in bonds "As," said he, "I want an investment that will grow." The past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

THE SEARS INVESTMENT CO.

266 Huntington Chambers, Boston, Mass

Eternal Progress 5 Months on Trial for 25 Cents.

SAVE MONEY!



Every Subscriber to Eternal Progress
Should Possess

"Poise and Power" "Mastery of Fate"
and "The Hidden Secret"

THREE REMARKABLE BOOKS BY C. D. LARSON.

They are simply indispensable, and may be secured at reduced prices by ordering more than one at the time, or by securing one, or two, or all three in connection with "Eternal Progress."

The regular price of "Eternal Progress" is \$1.00 a year; the price of three above mentioned Books is 50 cents Each; but note the following prices:

"Eternal Progress" One Year (New Subscription or Renewal) and any One of the Three Books for \$1.35.

"Eternal Progress" One Year (New Subscription or Renewal) and any Two of the Three Books for \$1.50.

"Eternal Progress" One Year (New Subscription or Renewal) or all Three of the above mentioned books for \$1.70.

Any Two of the Three Books for 85 Cents.

All Three Books for \$1.20.

"Eternal Progress" Five Months on Trial, and any One of the Three Books for 60 cents.

"Eternal Progress" Five Months on Trial, and any Two of the Three Books for 95 cents.

"Eternal Progress" Five Months on Trial, and all Three Books for \$1.25.

And Last But Not Least,

DO IT NOW.

SEND ALL ORDERS TO

C. D. LARSON,

Fourth National Bank Bldg.

Cincinnati, Ohio.

General Information to Subscribers of
ETERNAL PROGRESS

SUBSCRIPTION PRICE.

SINGLE SUBSCRIPTIONS, \$1.00 a year;
5 months trial, 25 cents. Payable in advance

CLUB RATES.

FOUR OR MORE yearly subscriptions with one order, 75 cents each; ten or more yearly subscriptions with one order, 60 cents each. Club rates are good for renewals as well as new subscriptions.

ALL SUBSCRIPTIONS will begin with the current issue. Back numbers on hand will be advertised on another page, and may be had at 10 cents a copy.

NEW SUBSCRIBERS will receive their first copy within two weeks after their order has reached this office.

If you do not receive your first copy within three weeks after you have sent in your subscription, write to us, giving your full name and address, and the amount of money sent. We shall right the matter at once.

ETERNAL PROGRESS is mailed on or about the first of the month; should you fail to receive your copy by the 10th, send us notice, and an extra copy will be supplied.

ETERNAL PROGRESS will be sent to subscribers until ordered discontinued, and all arrears paid. Kindly watch your label on the wrapper, and renew as soon as your subscription expires. You will favor us and benefit yourself by so doing.

WHEN SENDING in your renewal, always state that it is a renewal. This is very important.

SEND CHANGE of address promptly, and give the old address as well as the new.

REMITTANCES should be made in postal orders, express orders, or bank drafts on New York. No stamps, please.

MAKE ALL drafts and orders payable to C. D. Larson.

ADVERTISING SPACE will be sold to all kinds of legitimate business. Rates furnished upon application.

WE DESIRE to keep the pages of ETERNAL PROGRESS as clean and wholesome as possible, and shall exclude all kinds of advertising or reading matter of a questionable nature.

YOU WILL favor us by sending us the names and addresses of all the people you know who desire to advance in life.

Address all communications to

C. D. LARSON,

Fourth National Bank Bldg.,
Cincinnati, O.

METAPHYSICAL BRAIN CHART

By C. D. Larson.

The Most Valuable Guide in the Development of Mind That Has Ever Been Offered to the Public.

Illustrates Where To Concentrate In The Brain For The Development Of All The Leading Faculties And Talents. Nearly a Half-a-Hundred Faculties And Combinations of Faculties Represented.

Full Instruction

In Regard To What Faculties and Combinations To Develop For GREATER SUCCESS In Any Line of Work.

To Follow This Chart Is To Increase Your Ability Steadily, And Even Rapidly. There Is Not A Single Person Who Cannot DOUBLE His ABILITY By The Methods Presented. Yes, And More.

If You Desire To Improve Yourself and Promote Your Advancement In Life, You Need This Chart. When You See What It Is, You Would Not Be Without It At Any Price.

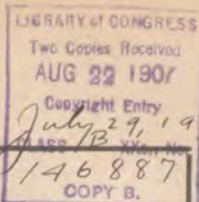
It Is Free

We Want Every Reader of "Eternal Progress" To Have This Chart. Because We Want All Our Subscribers To Reach the Very HIGHEST PINNACLE Of Attainment and Achievement. We Shall Therefore Give a Copy of the "Metaphysical Brain Chart" To Everyone Who Sends Us \$1.00 For A Year's Subscription to "Eternal Progress." New Subscription Or Renewal. The Price Of The Chart Alone is 50 Cents. Send Us \$1.00 Now And We Shall Extend Your Subscription to "Eternal Progress" One Whole Year, and Send You A Copy of the Chart Absolutely FREE by Return Mail.

Send All Orders To

C. D. LARSON,

Fourth National Bank Bldg., Cincinnati, O.



Eternal Progress

THE GREATEST JOY OF ALL JOYS
THE JOY OF GOING ON

Vol. VII.

SEPTEMBER, 1907.

No. 7

Where We Get Our Ideas

Ideas do not come to us from the without; the belief that we are living in a world of ready-made ideas upon which we may draw as we like is not true; the human mind is not a mere receptacle into which ideas may flow from some outer source; the ideas that exist in the individual mind are created by that mind, and by that mind alone.

The belief that all ideas come from some external source, and that we simply have to open our mind to receive them makes mind a mere channel through which something may pass from one place to another, or a mere automaton upon which any force from without may act, for good, or otherwise. The belief, however, is very common, and is one of the principal obstacles to originality and greatness.

The belief that man develops by opening more widely his mind so as to receive a greater number of ideas from the cosmic world about him, prevents all development; while the realization of the fact that man develops by creating more and more original ideas of his own will promote development.

Therefore, any system of thought or belief that compels the mind to accept the ideas of others will retard the progress, not only of the individual, but of the race. On the other hand, every method that teaches man how to create his own ideas and do his own original thinking will promote the development of greatness.

It is a well-known fact that every form of greatness comes from original thinking; and those who understand the natures of mind and soul know that original thinking is the direct result of man's power to consciously create his own ideas.

The mind that can create ideas has begun to exercise its own creative powers, and when these powers are mastered, anything can be created or recreated. Through these powers man can re-create his own personality, his own character and his own mentality; he can re-create his own mental world, change all his exterior surroundings, and create his own destiny.

Man has the power to become a master, in the largest sense of that term; and the first step is to consciously create his own ideas.

To begin, the fact that ideas do not come from without, must be realized; we may receive impressions from external sources, but not ideas; the only ideas that exist in any mind are the ideas that that mind, itself, has created.

In this connection we must remember that an idea is not a belief about something but the result of your mental conception of that something.

You may accept any number of beliefs about things without actually thinking about these things; but when you try to understand these things from your own point of view, you form a mental conception of these things; the result is ideas of your own. These ideas may be crude, nevertheless, you have begun to exercise your own creative powers, and may so develop these powers that the future will find you in advance of the greatest minds of the ages.

To exercise these creative powers try to form mental conceptions of everything that may enter your mind; that is, try to understand all things of which you are conscious by looking at these things from your own point of view.

Do not ask what others may think about this or that, but ask yourself, What do I think? How do these things appear to me while viewed through the eyes of my own mind?

Your conclusion may be imperfect at first, but you are arousing your own creative powers; you are forming mental conceptions in your own mentality, and you are creating ideas of your own; you are therefore developing originality, and have entered the path to greatness.

To bring your mental creative powers into full play, the more impressions from without that you admit in your mind, the better, providing these impressions have quality and worth; because to form conceptions we must have something about which to think, and both quality and quantity should be sought from every source.

Impressions come through the senses, and indicate to consciousness the fact that there is something real back of those phases of life that are represented by the said impressions.

When you look at something, you gain an impression, but that impression is not an idea; the impression simply indicates the existence of something, without giving any definite information as to what that something might actually be. If you accept that impression as final on the subject, you fail to form any idea of your own; your creative powers are not brought into action by the coming of that impression and no original thought is created.

On the other hand, if you proceed to form some definite mental conception about that something, the existence of which was indicated by the impression, you will form an idea of your own, thereby developing the power of original thought.

The same impressions, however, do not originate the same ideas in different minds, nor is that necessary; the purpose is to form ideas so that the power of original thought may be developed.

To a materialistic mind the sight of a forest may suggest simply lumber and profit; to a lofty mind the same forest may suggest the beautiful idea of God's first temples, and he may enter to wor-

ship in states more sublime than he ever knew before.

What ideas we shall form, therefore, from impressions thus received will depend entirely upon our own attitudes and purpose in life; though if we actually form ideas according to our present capacity we shall take real steps in the right direction.

Our interpretations of things may differ, for a time, but if we use these interpretations for the purpose of creating original ideas, we shall all reach the same high goal, though our several paths in the beginning were not the same.

In this connection we see the folly of criticizing those who differ from us in their ideas about things; so long as they create ideas of their own, they deserve only the highest praise.

We want everybody to become much; we want everybody to live the largest and best life that is possible in their present state of development, and since we know that original thinking is the secret to greater things, we must invariably rejoice whenever we discover a person who has begun to create his own ideas.

The fact that his ideas may differ from our own should not disturb us, because when a mind begins original thinking that mind will become larger and larger, and will ere long gain just as large an understanding of truth as we have, possibly much larger.

Consequently, in dealing with people our object should not be to persuade them to accept our system of belief, but we should try to encourage them in original thinking; we should try to present methods through which they may become so great in mind and soul that they can understand the whole truth for themselves.

The mind that becomes large will know the truth and live the truth without being persuaded by others; therefore, all our efforts for the race should be directed upon the development of larger minds and greater souls.

To promote this purpose, original thinking is the one great essential. Let people believe what they like for the present; but do by all means do your best to stimulate the desire in all minds

to create their own ideas about everything.

The truth is everywhere, and we all can see it if we have sufficient mental capacity; no one has the monopoly; nor is it necessary for us to gain our understanding of truth through certain persons or systems. All minds are equal before the Infinite Mind, and each individual mind must understand the truth through his own mentality. We can know only by using our own power to know; and that power develops only through the constant use of creative capacity; that is, original thinking—the creation of our own ideas about everything about which we may think.

If we wish people to see as much of the true and the beautiful as we see, we should help them to develop the same high states of mind.

The same mental altitudes produce the same points of view; the same points of view produce the same mental conceptions, and the same mental conceptions produce the same ideas. Consequently, when we reach the heights of great souls, we shall see life as they see it, we shall think the same thoughts that they think, and the peace and the joys that they feel we shall feel also.

Do not criticise what you do not understand, or what does not appeal to you; develop your mind, and what you do not understand today will be simplicity itself tomorrow.

We are wasting too much time trying to change each others beliefs; if we would use all that time helping each other on to greater heights, we should ere long become so highly developed that we all could see all things from all points of view. Then we should all agree on all things without even trying to agree.

We shall not find the truth by following this system or that, but by using the best systems and methods in the development of a superior understanding.

In the use of methods, we must remember that impressions or beliefs have no value except as indicators, pointing the way to some hidden reality or truth; therefore, those who receive the wisdom of the past or the impressions of the present as something to have and to hold, gain absolutely nothing. However,

those who try to form original mental conceptions of everything that enters mind from any source, will not only develop originality and greatness but will sooner or later form those very ideas that have always produced the great things in life.

We are transformed by the renewal of our minds, and this renewal is the result of our creating superior ideas about everything about which we think.

To form superior ideas it is necessary to constantly improve upon all of our mental conceptions; to accept no conclusion as final, but to try to see all things through a larger and a higher understanding.

The greatest mistake that can be made in this connection is to accept ideas from other minds without trying to improve upon those ideas in our own minds. The ideas we think we receive from other minds are not ideas, but simply impressions of those ideas, because the only ideas that can exist in any mind are the ones that that mind creates itself. The impressions, however, received from the ideas expressed by others may become instrumental in forming ideas of our own, if employed for that purpose; but if they are simply accepted they are valueless.

Originality comes, not by accepting beliefs, but from the creation of superior ideas about all things that are represented by our beliefs; and the more numerous our beliefs or impressions are, the better, providing we select only the best.

There are a few who are trying to develop originality by refusing to listen to other minds, thinking that they must depend wholly upon their own conclusions; but originality does not come by ignoring the thoughts of others; originality comes by improving upon those thoughts; and since we must know the best thoughts in the world today in order to create something better, we should familiarize ourselves with the best ideas of the best minds everywhere. Then we should try to form superior ideas in our own minds.

We may not succeed, at once, in forming ideas that are superior to those of the master minds, but we will, in the ef-

fort, create ideas of our own, thus taking the path to greatness. By continuing in this path we shall soon rise to those heights where we can give the world something better than has ever been given before.

To form superior ideas, look at the subject under consideration from as many view-points as possible; and enter into the finest grades of mental life during the process.

Learn to feel deeply whenever you think, and try to see the very soul of all thought; all such effort, however, must be gentle, though filled with a strong penetrating desire that gives the whole of attention to the spirit of perfection that permeates all things.

Refine the mind by training yourself to think through the *feeling* of your finest conception of refinement, and hold attention centered upon your highest realization of cosmic substance. This substance is the perfect substance from which all substance is formed, therefore it is the highest and finest that you can think of; it is the least material, and by

thinking about it, your mind enters into a finer consciousness, through which superior ideas will invariably be formed.

Having realized this finer mental life, take up your various beliefs, and try to form superior ideas about the principles or realities which these beliefs represent; you will have results almost from the beginning.

Then search everywhere for ideas that are superior to your own, in order that you may improve upon them all. Whether you do or not, you will at any rate improve upon your power of originality, and to continue in that improvement is to reach the heights ere long where you can improve upon almost anything.

From this practice, discoveries and inventions of great value may appear to you at any time; in fact you are liable to do greater things than have ever been done before, no matter how insignificant you may be today. By creating your own ideas about all things you begin the development of creative power, and there is no limit to what this power can do.

Whole Truths and Half Truths

I.

Everything in life has two sides; the exterior and the interior. When we view anything from the one side only the result is a half-truth; but when the same thing is viewed from both sides the result is a whole-truth.

The physical scientist who ignores metaphysics has nothing but half-truths to present to the world; the same is true of the metaphysician who ignores the physical side of that which he attempts to study and understand.

A half-truth seems plausible—so plausible at times, that only a few can detect its incompleteness; but the conclusions of a half-truth mislead the mind at every turn.

However, a half-truth not only misleads, but gradually eliminates the power of discrimination, so that the mind is incapable of knowing the truth when its

reality does appear. The person who has followed half-truths all his life does not know the whole truth when he sees it; and as the majority are in this condition the subject is extremely important.

Every modern system of belief is literally filled with half-truth, but we shall here present only those that are more directly connected with progressive thought, because this will enable all awakened minds to detect the others.

* * * *

The statement that "Mind is the only power," is frequently heard at the present time; and there are thousands of metaphysicians who take it as gospel truth; but it is not the truth.

At first sight it may appear that mind is the cause of everything, and does everything, but a deeper study reveals

the fact that mind is only one phase of the only power.

There is but one power in the universe—one fundamental power, but this power differentiates itself into a vast number of phases, and one phase is as real as any other.

We have recently re-discovered the fact that mind has a great power over the body, and for that reason many have come to the conclusion that mind is the only power that affects the body; a half-truth, the result of viewing the subject from one side only.

Many people who accept this view go so far as to think that it is wrong to use anything else but mind whenever we wish to relieve or affect the body; but those who follow the half-truths are never consistent, and consequently, while affirming that mind alone can help the body, they continue to protect the body with physical clothes and feed the body with physical food.

People who follow half-truths forget that the same Divine Love has created everything, and that therefore the things that are seen are just as real and good as the things that are not seen.

All things are real in their own sphere of existence, and all things are good in their own intended places.

A fact that must be remembered is that mind always acts through agencies; whether they be muscles, nerves, senses, intellect, or thought, they are agencies, and one agency is not inferior to another. If it is right for mind to use thought in removing a physical condition or disease, it is right for mind to use muscle in performing a surgical operation. In both instances it is mind acting upon the body through an agency.

On the other hand if it is wrong to perform a surgical operation when some simple remedy would avail it would also be wrong to waste precious energy in overcoming something that could just as easily be relieved by a "pink pill."

The question is not what to discard entirely and what to use exclusively; the question is what will produce the quickest and best results now.

Use any power when that particular power is needed, and use it well, because every power is but an expression of the

one supreme power. All is good in its place; all is made for the service of man, therefore all things can be used in adding to the welfare of man.

When you believe that mind is the only power you limit yourself more and more to the power that is expressed on the mental plane; you will be compelled to depend almost entirely upon mental force, and will be helpless when that force is weakened, which frequently happens with those who neglect the development of everything but mind.

So long as you believe that mind is the only power, you open the mental door to mental powers alone; you shut out all others, and cannot come into possession of those marvelous spiritual powers that alone can make man great.

A study of people who believe that mind is the only power, reveals most clearly that their work is conducted entirely upon the mental plane, and in too many instances gives expression to the narrowest phases of mentality.

When you carry this idea of the allness of mind to its extreme conclusion, you will limit all the expressions of mind to that of mental vibrations. You will depend upon mental vibrations for everything; you will expect those vibrations to act upon things directly, and to do anything desired without the use of agencies.

Ability, mental capacity, character, intelligence, talent, in brief, all the natural functions and powers of mind will be neglected; all development will be retarded while the whole of attention is centered upon the force of mental vibration.

Finally the mind becomes so dull that it is even incapable of retaining consciousness of mental vibrations; by narrowing itself down to one thing it becomes so small that even that one thing is not understood.

It is therefore evident that by thinking that mind is the only power, your mind will become so small and so superficial that it will be incapable of original and individual thought; will be unable to stand upon its own feet, and will have to depend wholly upon some fixed system.

Life is complex, and gives expression to many powers; mind is one of these, but only one among many; and if we

would develop the power of mind we must train ourselves to give a larger and more perfect expression to all the other powers also. We add to the power of every single function by increasing the power of all the other functions.

The leading faculty of any mind has the greatest ability and capacity when backed up with a number of other faculties that are strong and highly developed.

* * * *

Another statement heard frequently is that "Everything is all right if you think so." This idea, of course, is founded upon the belief that wrong thought is the only cause of evil and imperfection, but if we should follow this belief to its extreme and inevitable conclusions we would have to say that thought is everything, and that all else is nothing.

If your thinking makes things right or wrong, the things themselves can have neither power nor qualities; things could not even have existence because to exist a thing must have powers and qualities of some kind.

According to such a belief the cheapest clothing would be rich and rare if we only thought so; the most homely face would be charmingly beautiful if we thought so; the commonest music would be simply inspiring if we thought so; and the worst meal that we ever prepared would be perfectly delicious if we thought so.

Thousands of similar conclusions, equally absurd, would naturally follow our attempt to describe things according to this belief; but this is always the case with half-truths; they seem plausible only so long as they are not closely examined.

If we should adopt the belief that everything is all right if we think so, we would soon be unable to distinguish between degrees of perfection; our judgment would become so poor that we could see no difference between the common and the worthy, between the homely and the beautiful, between the true and the false. To us everything would be lovely, but loveliness would mean nothing more to us than a cheap sentiment. We would say that all things are good because we think so, but we should be

unable to understand what goodness actually means, therefore would utterly fail to grow in the realization of goodness.

The fact is that when things are wrong your thinking they are right will not make them right; but you can, through the proper use of your thought, cause things to change and become right.

The way you think, when in the presence of wrong things, will determine to a very great extent how you are to be affected by those things, and also how much those things may be changed by your action under the circumstances; but the things themselves, as well as their present conditions, are just as real as your thought, though will obey completely the power of your thought, if properly employed.

You may listen to the most beautiful music, but will not enjoy it if you are in a critical frame of mind. The lack of enjoyment will in this instance come, not from things, but from your perverted thought about things. Your thought, however, had no effect whatever upon the music; the music was good, in spite of what you thought, but your thought prevented you from getting any good out of it.

On the other hand, you may listen to music that is full of discord, but if you refuse to be disturbed by discord, you **will remain in harmony; but the fact that** you remain in harmony will not make the music harmonious.

However, you may try to think that the inharmonious music is actually sweet and lovely; and you may succeed, through this suggestion, in rendering yourself unconscious of the discord; you may consequently enjoy the music in a way, but your judgment of music will suffer. Should you practice this method frequently, you would not be able to enjoy the best music any more than the most ordinary, and could not possibly enter into the realization of the soul of music itself.

If you undertake a certain work, and think you are going to fail, the confusion of mind and the scattering of forces produced by such a thought will almost invariably produce failure; on the other hand, if you think you are going to suc-

ceed, all your forces will be concentrated upon success, will work together for success, and will place success within reach, though still more than that is required.

The fact that you think you are going to succeed will not alone produce success; but to think that you are going to succeed is one of the essentials. In fact it is quite indispensable.

A great many ambitious people these days who have no ability, and who do not care to develop themselves, believe that everything will come to them if they simply think success. They have been told this by some who were carried away with an idea, and who after running the idea into the ground went there themselves.

Success, however, does not come in this way; if you wish to succeed you must have ability, and you must apply it thoroughly as well as wisely; you must have confidence in yourself and faith in abundance; you must press on, working in the right states of mind, and turn all the forces of thought upon the goal in view.

The way we think affects to an extraordinary degree, everything we do and everything with which we come in contact, but mere thinking is not all that is required to make things right; nor will things turn from bad to good simply because we think they are good. There are methods through which all things can be changed, but these methods will not be promoted by our saying or thinking that things are what they are not.

If we try to make ourselves believe that things are what they are not, we not only delude ourselves but we carry on a sort of mesmeric process that will sooner or later make invalids of our minds, and weaken all the faculties and talents that we may possess.

The real student of life takes things the way he finds them, be they thus and so, or otherwise. If things are not right, he admits it, and goes and does something to make them right; if they are very good, he is fully able to enjoy them to the fullest extent, because his appreciation is not clouded by self-delusions.

The strong soul is never disturbed or made unhappy by meeting things out of place; he does not have to suggest to

himself that all is well, when it is not, in order to keep himself composed. He *knows* that he is ready for any emergency, that he is equal to any occasion, that he has the power to meet and overcome any adversity, and that he has the ability to make all wrongs right.

He is therefore composed in the presence of the wrong and fully prepared to do something to make the wrong right.

Such a mind sees the whole truth about the subject of right and wrong; the undeveloped state, the exterior state with its possibilities, is recognized and understood; and the power within that can develop these possibilities is recognized and applied, thereby changing the imperfect into perfection, and transforming seeming evil into actual good.

The mind that meets life in this way will constantly make things better, and will develop superiority in himself through that mode of thinking and living. On the other hand, the person who thinks that everything is lovely, will leave things the way they are, and he, himself, will also remain in the same small, self-deluded state. He may have health and peace and happiness in his little world, but how small that world will be; and nothing will be better because he lived.

We must recognize and learn to apply the immense power of thought; but that power is not applied by simply thinking that things are as we wish them to be; the power of thought works through methods, through living what we think and through the doing of things that make for growth, quality and worth.

* * * *

The statement, "If you see evil in others it is because you are evil yourself," is a half-truth that has deceived thousands; nevertheless, there is something back of it. If we should reverse the statement and say, "The evils that we have we are liable to think others have also," we should speak more truly, but even that would not be the whole truth.

We know that if a man is thoroughly selfish, he finds difficulty in thinking of others as unselfish, but the cause is a narrow viewpoint. So long as we live in

a certain mental attitude we look at all things through the colored glasses of that attitude; our judgment is consequently biased.

However, when the judgment is unbiased, and mind can see all things from all points of view, all things can be seen as they are. Such a man can see the wrong in others without being wrong himself, because he can see all things from all points of view.

The higher we ascend in the scale, the more clearly we can see the mistakes of the world, and the less mistakes we, ourselves, will make; but we not only see the mistakes, we see the causes and the remedy; and we do not condemn; though we see all wrong we can forgive all wrong, because we see the cause of it all. To know all is to forgive all.

Thousands of people condemn themselves for seeing evil in others, believing that they are in bondage to the same wrong; but this is simply a delusion. When you can see everything you can see the imperfect as well as the perfect, both in others and in yourself.

It is not wrong to see the mistakes of others, but it is wrong to condemn; to condemn wrong is to perpetuate wrong in the world and to reproduce the same wrong in ourselves.

When you actually believe that you have a certain failing you begin to create it by your own thinking. Mind has the power to create any sort of condition in the system, and employs all deep-seated beliefs, ideas or impressions as models. Therefore, by believing that you are a sinner you make sin the pattern for your thinking, and all your thoughts will be created in the likeness of sin. What a horrible mistake; no wonder the great majority continue as "miserable sinners" from the cradle to the grave.

If you wish to eliminate sin, evil and worry from your life, study metaphysics and psychology; learn to give the creative powers of your mind more ideal patterns; learn to create your thoughts in the likeness of truth, purity, goodness, strength, wholeness and virtue. You will become like these thoughts, because as a man thinketh in his heart so is he.

The belief that we have the same sins that we see in others is one of the most self-contradictory beliefs that can be found.

If we see evil in others simply because that same evil is in ourselves, it is the evil in ourselves that we see, because if that evil was not in ourselves we would not see it in others. If it is "only in ourselves" the others are free from sin; but why do others see sin in us? They must, according to the theory, be just the same kind of sinners as we are; the fact that they see wrong in us proves that the same wrong exists in them; that is, if this belief is true. We must admit, therefore, that the wrong we see is not simply in ourselves but also in others. Thus, the belief under consideration proves itself to be an illusion.

We may imagine that others have certain wrongs that they have not, but the fact that we imagine these wrongs to exist in others does not prove that these wrongs actually exist at all, either in others or in ourselves.

Suppose we see in others what is not there; suppose we imagine others to have certain failings because we have them; suppose some of us at times do this; does that prove that the pure mind is unable to see what is not pure?

When your eyes are open you will see everything that is to be seen, be it black or white; and the mind that is pure certainly has the same power to see with open eyes that the mind has which is not pure; in fact, it is only the pure mind that does see all the good and all the evil; the impure mind is partially blinded.

However, when we realize that evil is not bad, simply an undeveloped state, it is no more of a sin to see an evil than it is to see a green apple.

The green apple is undeveloped; it is not ready to be eaten, but it is not, on that account, an evil. The same is true of all other things that are undeveloped; we think they are evil because it is painful to use them; forgetting that the pain came, not because the fruit was bad, but because we undertook to eat it before it was ripe.

(To be Continued.)

THE KINGDOM OF THE SOUL.

A Wonderful Something in Man

All great minds inwardly feel that they are great; they know their power, at least to an extent, but they do not, as a rule, know what that something is that makes them great. For this reason, they can neither develop their greatness through conscious effort, nor can they inform others how to acquire that wonderful something that makes man a power.

This wonderful something is an expression of a certain phase of the soul, and the absence of a real understanding of its true nature, even among those who feel its invincible presence, is due to the fact that the study of the soul has been almost entirely neglected.

Those, however, who have given considerable attention to the scientific study of the soul have discovered, not only the nature of this something that makes for greatness, but have found methods through which the power of this something can be developed in anyone.

To give a full and detailed description of this particular expression of the soul is not possible, because it is, like all great powers, known principally by its effects. It is possible, however, for anyone to gain an inner conscious feeling of this something which will reveal its nature and laws so clearly that he actually knows for himself what the mystery really is; but his understanding of the strange power will not come from the descriptions of the power as attempted by other minds, but from his own use of the power.

We can not tell you, in words, what this wonderful something is, but we can tell you what it does, how it may be developed and used; and after you have begun its development in yourself, you will know what it is.

There are many phases to the soul's expression in the personality, all of which would add immeasurably to the value of life when developed and more fully expressed, but this wonderful something under consideration comes the nearest to tangible, everyday life, therefore we shall give this phase our first attention.

The marks of a great man are numerous, but there are a few that stand out clearly, and may be called fundamental. The first of these is the feeling that there is something within him that is far above the ordinary; though this feeling does not make him vain; the man who *feels* greatness is never vain nor egotistical; neither does he yearn for fame; he receives all the honor and glory that anyone could desire without trying to secure it nor even desiring to secure it.

Imitators and bluffers may have vanity in abundance, but a great man never; those who have not felt the soul of greatness may desire applause, but the great man has felt this soul; and that is real glory, in the presence of which, the applause of men is but a worthless imitation; mere sounding brass.

When you feel greatness you know that there is something within you that can do far more than you are doing now; at times this feeling becomes enormously strong—so strong that it is with difficulty that you can hold your peace in the presence of small things; you feel as if you could move mountains, but you do not know how to begin nor where to act; and the suspense feels like imprisonment for eternity; at other times the wonderful something almost fades away, but soon returns with greater or lesser power.

This something that you feel is that

phase of the soul that acts directly upon the personality, and when permitted to express itself orderly will give superior quality, high worth and extraordinary power to every talent, faculty or function in the personal man.

There are a number of people who are born with this particular expression of the soul; others acquire it later in life through various experiences, though all may develop it to a high degree when they know how; and those who develop this power consciously will secure the greatest results from its use.

The people who have this power, not only feel a something within them that is far beyond the ordinary, but they reveal the fact through all, or nearly all of their actions. In this way a good many of the marks of greatness are discovered.

When you feel this *soul* you are practically without fear, doubt or anxiety, because this soul seems to tell you that you *can* accomplish what you have in view; you can cause all things to work together for good; you *can* gain possession of every good thing that your heart may wish for.

Poise, confidence, faith, stability and an irristable determination are invariably produced by the feeling of this *soul*; and it makes the personal man a power wherever he may act, be his sphere of action popular, extensive and generally understood, or otherwise.

The man who feels this wonderful something within him is the man; and everyone who understands his purpose in life knows that he is the man. But he is not a special creature of Providence; his strange power is due to the fact that he feels greatness and gives expression to a certain phase of the soul; and all others who develop the same soul-expression may secure the same power, with the assurance of just as great results, whatever their work in life might be.

The successful business man who can manipulate great enterprises in such a way as to produce the desired results is invariably in possession of this wonderful something under consideration; it is this soul-expression that gives him the *feeling* that he can carry the work through, and it is from the same source

that he receives the enormous power required to promote such an undertaking.

When a man is strong in this interior sense he inspires confidence everywhere; everybody feels his power and is more than desirous to co-operate with him, because they know that to go with him is to go directly into the fields of success, achievement and extraordinary results.

It is the strong man that is selected for responsible positions, whether he be selected by legitimate means or no; to be selected he must be strong; and the strength that gives him the confidence of others comes invariably from this soul-expression.

At times this power appears crude, materialistic and even undesirable, but that is due to its constant misuse; however, when that power is misused too long it will cease to express itself, and the man who once was a power will become a weakling.

History is full of such incidents among people of every responsible station in life.

The man who has this feeling of *soul* is cool, calm, undisturbed, but invincible; he feels deeply, but his feelings are under perfect control; his mind at times is enormously strong, but he never wastes his energies through emotionalism, overworked enthusiasm or similar outbursts of abnormal mental action.

There is an air about this man that makes everybody feel that they are in the presence of someone who is more than a mere man; he is even singled out and given particular notice on a crowded street, but not all who give him their attention understand the reason why; they are aroused by his presence for some cause, and they know he is uncommon; not simply an average human being.

His walk, his bearing, his attitude, his actions, his speech, his facial expressions—everything about him indicates that there is a something wonderful that is awakened within him. To the majority, this something is a deep mystery, but it is all very simple to those who understand the soul.

Remarkable achievements or great success do not come from good luck, but from that something in man that can

turn all things to good account, no matter what the circumstances may be. This something is that phase of soul-expression that acts directly upon the personal life of man; and since this phase of the soul adds power and quality to everything in the human personality, the development of soul becomes indispensable to everybody.

That *soul* should be necessary in practical everyday life may seem superfluous, but it is absolutely necessary. In the first place no one ever reached a high place in practical life, legitimately, without soul. Every successful man that we know of had this remarkable something in his nature, to a certain extent at least. In the second place, the expression of soul makes the individual more powerful, more competent, more determined, even invincible.

When you feel the soul-power in your system you are permeating everything in your system with a superior power; all your faculties are taken up to the very best possible working condition; your intellect is transformed from a state of dull inaction to a state of remarkable brilliancy; mind is given a wider range; you can think more clearly, reason more correctly, see much further, and can formulate far better plans, means and methods.

In other words, when you feel the power of greatness, everything in your personality becomes greater, does better work, and produces greater results. These are facts, therefore, the development of *soul* is far too important for anyone to ignore for a moment.

At the present time, a great many people think that to get on in the world you must exercise a certain amount of influence over persons, things and conditions; and consequently there are schools that teach the "scientific use of suggestion in business life," the "development of personal magnetism," the "art of controlling circumstances," "how to make things come your way through the power of thought," etc., etc. It is all a mistake, however, and those who use their power in trying to influence this or that will soon lose their power; and what they do gain, for a while, through such methods will be husks only.

Use what power you have in making yourself a greater man; and increase that power by awakening the *soul*.

It is this wonderful something in man that has made ability, talent and genius great in every person where real greatness has appeared; therefore, while you are developing ability give soul to that ability.

The same mental capacity will accomplish nearly twice as much when given soul.

Give soul to your talents and your work will be far superior to what it was before; and in addition, you will become a greater man, living a greater life.

To develop this particular phase of *soul* watch the personalities of all great minds; remember, all great men and women have *soul*, some to a great extent, others but slightly; though without it, those who have made their way in the world could not have risen above the ordinary.

Watch these people and try to detect the wonderful something that gives them their power; you will soon find it, and will be guided considerably in the development of the same soul expression in yourself.

Dwell constantly in the calm, strong, invincible soul-attitude; but use all the extra power you feel in making yourself a greater man.

When you are in this calm, strong attitude, fill your entire personality with your thought; this will make your personality firm and strong, and will make your entire body a living storage battery. All of this stored-up energy can be taken and used by the mind whenever something extraordinary is to be done, and greater results will invariably follow.

The presence of *soul* will also improve the quality of everything we may do, because the power that comes from the soul is a power of superior quality; and like does produce like.

The feeling of soul-expression will increase the desire for greater things, even making that desire irresistible; and we know that whoever desires greater things with an irresistible desire for those things will positively secure them; especially if he combines real faith with his desire.

The only minds that make the proper use of the will are the minds that feel this calm, strong, invincible power of the soul. This is extremely important, and is alone sufficient to give soul-development a place among the greatest studies of today.

To live as much as possible in the con-

sciousness of our highest conception of this particular expression of the soul, and in our deepest feeling of the power of the soul, will aid remarkably in developing *soul* in us; though we must remember that this expression of the soul is calm, strong, undisturbed and invincible.

Spirituality

It has been our custom to think of spirituality as something apart from every-day life, but this we do not think any more. We have now come to the conclusion that spirituality is indispensable every day and every moment.

We have found that the greatest life, the most useful life and the most desirable life is the spiritual life; and that we are never at our best unless we are in the spiritual attitude; even practical business men, in large numbers, are coming to realize this to be true. For this reason there is a growing demand for spiritual knowledge in many places where we never expected to find it.

The world in general is hungering and thirsting for the spirit, though the majority have no definite idea where to go, nor how to proceed, that this aching void may be filled.

There is no hunger that is worse than soul-hunger, and there is no hunger that is more common than this today; therefore, to present spirituality is not to give the world something for which no one is prepared, but to supply one of the greatest demands of this age.

It is a matter of surprise—most agreeable surprise, to note that the majority among the most materialistic are at the present time yearning for something that has more soul than mere clay. They may not know exactly what they want; but they want something that physical intellectualism is wholly unable to supply.

Those who have been through the same experience know what this something is, and they know that it is the life of the spirit; not as defined in cold theology, but as lived in the heart of

real man. And there is a difference—an enormous difference.

A great many people who are soul-hungry may not think that the spiritual life can satisfy their desires; they may even ridicule the idea, because they accept the theological definition instead of the inner life itself.

When we eliminate from our minds all literal and materialistic definitions for spirituality and begin to live the life that is revealed to us through our highest thought of divine perfection, we shall soon find the real spirit; and we shall find that it is what it is—real spirit.

Spirituality is not something to talk about, or something to believe in or speculate about, as too many seem to think; but something to *know*, something to *feel*, something to *live*; and that something is fairer than ten thousand to the soul.

To define spirituality we would say that it is the consciousness of the divine perfection of being; the realization of the divinity that is within; or to *inwardly feel* that we are created in the image and likeness of God. And further, that we live in the Supreme, that we have our source in the Supreme, that we are safe in the love and the life of the Supreme and that we may receive anything from the Supreme.

Man is, in reality, a spiritual being; you are a soul; you do not possess a soul, but you are the soul, yourself. You have a mind and a body, and you express through mind and body whatever you become conscious of in the soul life; therefore, as you grow in the consciousness of divine perfection you will express, in the personal life, more and

more of the higher, the worthier and the superior qualities that are latent in the within.

All life comes from the soul; all power comes from the soul; all love comes from the soul; all wisdom comes from the soul; and all the faculties and talents have their source in the soul. It is therefore clear that when we gain a larger and more perfect consciousness of the soul, we shall receive the life more abundant; we shall attain far more power, intelligence, wisdom and ability; and all our faculties and talents will increase in capacity to a very great degree.

To feel that you are a soul, to become conscious of the real nature of the soul and to actually *live* the soul-life is spirituality; consequently, the spiritual life may be defined as the real foundation of individual existence, and the one only source of everything that appears in the entire being of man.

When we think of the soul as the eternal rock upon which all life is based, our thought of spirituality begins to become very substantial; and as we grow in the realization of the soul's divine existence, the soul-life becomes far more substantial to our minds than the real life of the temporal personality. And when this occurs we discover the wonderful kingdom of the soul.

This kingdom embraces all that the term divinity can signify; all that we mean when we state that unlimited possibilities are latent in the within; and infinitely more than the human mind can now conceive of.

When we speak of the divinity that is within us we do not refer to something that is apart from ourselves, something that we can never understand nor realize; but the very essence of our own soul-life; the very soul of our own soul nature, and the perfect counterpart of every faculty, talent, quality and attribute that may exist within us.

The divine nature of man is his real nature; what appears in his personal life is but a fragment of the boundless perfection of the soul-life. The good that appears in the outer life of the person is a partial expression of the absolute goodness of the divine nature of man; and the evil that appears in the personal

life is but the misdirection of some of the good that has come forth from within.

The love that appears in the personality is but a small portion of the unlimited love of the soul; and the life that animates the body, is but a tiny ray of the radiant life of the soul—that life that is so large and so perfect that it is far beyond the understanding of the personal man.

From this we can understand why spirituality is indispensable; because what little a man may possess in his personal nature he has received from the soul; and if he would increase the power, the worth, the ability and the perfection of his personal nature he must go to the soul for the necessary supply.

To unfold the soul and bring a greater supply of the richness that is within, is to live the spiritual life; and to dwell in the consciousness, the realization and the finer feeling of this inner, superior life, is spirituality.

In this connection we must remember that the spiritual life is not a grade finer than the ordinary personal life, as many mystical students declare.

The spiritual life is not a grade finer than any form of manifested life; it is perfection itself; the spiritual life is *all* that life can be, and contains all that is possessed by the Supreme. This is clearly understood when we realize that the soul is the image of God, and that the soul life is the same life as the life that the Infinite lives.

The effect of spirituality is extensive, and far-reaching in the largest sense of that term. There is nothing in the physical, mental, intellectual, moral or spiritual worlds of the individual that is not benefited to a high degree by spirituality.

The body is refined, the mind is elevated and the character is perfected. Power will increase, the intellect will become more brilliant, every talent will develop, both in quality and capacity, and the entire man will constantly be at his best. That, however, is not all; everything in man will eternally become better.

The spiritual mind is always more competent than the mind that lacks in

this respect; therefore, whatever your work may be you can accomplish far more by attaining spirituality. And in addition, you will always dwell in that most desirable state—soul-satisfaction.

Spirituality will prolong life because through the growing consciousness of the soul-life, new life, more life and better life will steadily unfold. In addition to the perpetual renewing process of nature, there will be a renewing from within that will perfect and increase all the processes of nature. Nature gives you a new body every year; the constant unfoldment of soul-life will give you a better, a finer, a stronger and a more perfect body every year.

As one grows in spirituality, disease is eliminated; and what is more, the body becomes less and less liable to disease as the stronger and finer soul-life comes forth to permeate, animate and spiritualize every physical fibre and atom.

There is nothing that is more conducive to harmony and happiness than spirituality; the reason being that the life of the soul is harmony; and will eliminate discord just as light eliminates darkness.

The happiest life is the spiritual life; and in this connection let us remember that we do *not* lose interest in physical enjoyments when we grow in spirituality.

A great many people declare that they have become so spiritual that they do not care for physical enjoyments any more; and they are honest in their sad delusion; because they are deluded. They have not become spiritual at all; have not gained spiritual life, but they have lost so much physical life that they are only half-alive on the physical plane. They are carried away by some one idea on the subject; they are so intoxicated with that idea, that they are wholly under its influence. They have gained nothing; they have lost much, and are living in a mental world that has an illusion as its foundation.

As you grow in spirituality the physical senses become finer, and you enjoy physical existence and physical pleasures far more than you ever did be-

fore; but your enjoyment has eliminated all grossness, and instead of being material, is thoroughly spiritual. The physical form, however, continues as the channel for these enjoyments, but this physical form is a finer form, a more *living* form than you ever had before.

In spirituality all physical enjoyments are added. The mental joy that comes from living and thinking in the consciousness of real spiritual light is great indeed; while the spiritual joy that comes through this beautiful life is indescribable.

In the spiritual life every part of the human entity is brought into perfect action, and all action when true brings joy.

You do not withdraw from the physical when you develop spirituality, nor do you enter some imaginary mental or mystical world, where there is no interest in things visible. When you develop spirituality you permeate your entire being with new life, and you *live more* throughout your entire being, the physical body included.

One of the greatest attainments that comes through spirituality is the expansion of consciousness, and the awakening of the greater possibilities that are latent within. In the development of genius, along any line, and in the higher cultivation of all the faculties and talents, spirituality is indispensable.

This becomes clear when we realize that everything that has quality, power, worth and superiority can be gained from the soul by unfolding the richness that exists in the soul; and the process of soul-unfoldment is synonymous with spiritual living.

To attain spirituality, establish the whole of life upon the spiritual basis; that is, live for the purpose of unfolding the soul through your entire being. Ignore nothing that is good in body or mind; use all methods, physical or mental that can promote the welfare of life in any of its spheres of actions; but in all things, act and think and live with the spiritual thought in the highest place of mind.

Live by faith; have faith in everything, and have faith in faith. Have no fear to go out upon the seeming void of

the unknown, because you will find it solid rock all the way.

Animate every thought and every action with strong spiritual desires; and whatever you do, give expression to those deeper, finer feelings that thrill every atom with the joy of the soul.

Spiritual development is not something that requires special seasons or hours; you develop spirituality by expressing soul-life into everything you do. The simplest physical labor can be directly connected with spiritual development, if soul-life is expressed in every action of the muscles.

Mentally live in the spirit, and express through every part of your being the power of the spirit. Ere long this

power will become so strong that you can feel its thrill in every fibre of your being.

Enter into conscious, mental unity with the soul side of all things, know that there is a divinity in all things; think of this divinity whenever you think of things, and try to see its perfection as it unfolds through the many processes of life. This alone will in a short time develop soul-consciousness, which in turn, will reveal to your mind the wonders, the beauty and the divinity of your own soul-life.

Every method through which we may awaken the more beautiful within us should be employed, but the perfect path to spirituality is *life*—the living of *life*.

Wanted at once—the names of 100,000 people who desire to bring out the greatness that is within them. Kindly send as large a list as possible to *Eternal Progress*.

* * * *

If you will send to *Eternal Progress* the names and addresses of one hundred people who you believe would appreciate this magazine, we will send them sample copies, and we shall make you a present of "Poise and Power," or "Mastery of Fate" for your kindness. This will be paying you nearly twice as much as is usually paid for selected lists of names, but there are a million people who want *Eternal Progress*, and we want their names now.

* * * *

The greatest opportunity in the world is the opportunity to be all that we can be. You can give this opportunity to everybody by working for the Million Mark.

* * * *

That soul alone becomes great who does not seek independence nor freedom from things, but who seeks the inner wisdom and power to create things.

* * * *

When a person continually expects the best, works for the best, desires the best and has full faith that the best will come, every change that comes to him will be for the best.

Anxious thoughts are depressing, as heavy as lead; we cannot afford to carry with us such useless burdens. When the mind is anxious its powers and abilities are invariably cut in two.

* * * *

So long as we call troubles troubles, they will be very troublesome; but when we meet every trouble as an opportunity we shall find the opportunity, and the trouble will disappear.

* * * *

To follow the desires of the soul means a future that is infinitely better than the present.

* * * *

Read pages 3, 4 and 5 of this number—very important.

* * * *

The greatest thing that man can do is to *live*; and he who really lives cannot fail to reach the highest goal he had in view. In *life* will be found the power that can do all things.

* * * *

Everybody should read the July number of *Eternal Progress*. A wonderful amount of good can be done through a wide distribution of that edition. Get a bundle now. Special prices on another page.



THE SCHOOL OF GENIUS



Building Talents With Musical Vibrations

Every grade of vibration that enters the system through any of the senses will affect certain nerve-centers, certain parts of the brain and certain qualities of the mind. This effect can be increased to a remarkable extent by concentrating attention upon that part of the system which is naturally affected by that grade of vibration that is received at the time.

The vibrations produced by music, and the various tones in music, can by this method be employed to great advantage in developing the various parts of the brain, as well as special faculties and talents.

Aside from the natural building power that exists inherently in all grades of vibrations, musical vibrations contain an additional developing power; a fact which has hitherto been overlooked, but which will in the future play a most important part in the advancement of the race.

The soul of music is constructive; its very tendency is to enlarge, develop and perfect everything with which it may come in contact, but this natural tendency must be intelligently directed or the various effects produced will counteract each other, and no results, aside from temporary amusement, will be secured.

Music awakens superior qualities in all those faculties upon which the mind is concentrated while the music is being heard; it also inspires, especially when we are in the proper mental attitude, and always touches the depth of our inner being to a lesser or greater degree.

Though these possibilities are latent in most forms of music, the average lover of music fails to bring them out, principally because he permits himself to be aimlessly swayed by music instead of

directing the power of music into those phases of mentality where that particular music can awaken and develop superior qualities.

This use of music will always increase, and never decrease, the pleasure that is naturally derived from music; and in addition will remove all tendencies towards the mechanical.

The various forms of music can produce certain definite results in the building of talents, and by the intelligent use of the underlying principles and laws, these results may be multiplied many times. The same is true of the vibrations that are produced by the various tones in the musical scale; therefore, every person who desires to develop ability, talent and genius, will here find a field that may be cultivated with the greatest profit.

The simplest exercise through which musical vibrations may be employed in building talents is to take each tone in the scale and concentrate the vibrations of that tone upon that part of the brain to which the tone corresponds.

First, take the Do-tone; sound this tone on the piano, if possible, or simply sound it in your own mind until you can feel its vibrations through your entire system. Then concentrate your attention upon the back-brain, the region of creative energy, continuing for two or three minutes; you will feel that power has increased, not only in that part of the brain, but throughout your entire system.

The vibrations produced by the Do-tone affect the creative energies directly, and if produced in the system regularly will remarkably increase all the forces of the personality; the vital forces, the nerve forces, the chemical forces, the electrical

forces, the physical creative forces and the mental creative forces.

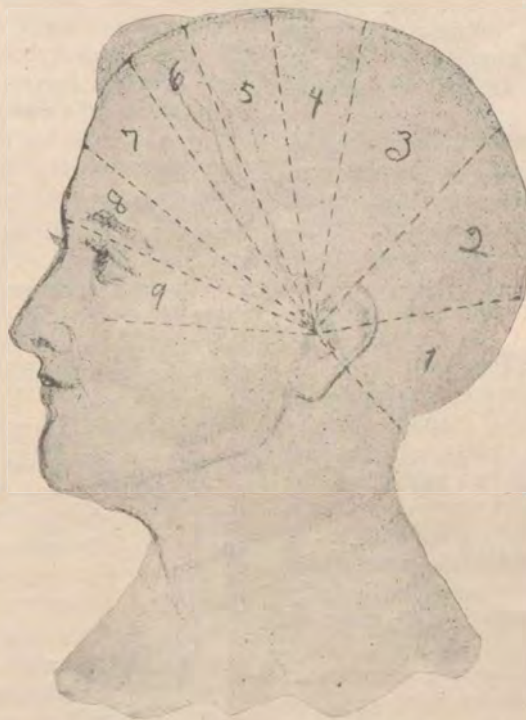
If you want to increase your capacity for work, physical or mental, produce these vibrations in your system for a few minutes several times every day. When you feel physically or mentally exhausted, fill your personality with these vibrations, while holding yourself in a state of perfect poise. A few minutes of this exercise will completely re-charge your system with as much energy as you ever felt in your life.

The second tone, Re, may be taken in the same way, though the vibrations

system, thus making these energies exactly what they ought to be in order that the faculty upon which you concentrate may be developed by the full power of these energies.

The vibrations of the Re-tone will affect the tender feelings of the mind and by entering into perfect harmony with that tone all the energies of your system will "take on" those vibrations and produce the same effect upon the brain as the Re-tone vibrations. In this way the full force of all the power in your system can, for the time being, be turned into that part of the brain upon which you

FIG. I



- | | | |
|---------------------|----------------------------|------------------|
| 1. Creative Energy. | 4. Interior Understanding. | 7. Intelligence. |
| 2. Love. | 5. Emotion. | 8. Application. |
| 3. Individuality. | 6. Intuition. | 9. Expression. |

produced should be concentrated upon the region of love, affection and feeling, the region directly above "creative energy." (See Fig. I.).

When sounding any of these tones on the piano, try to place yourself in perfect harmony with the vibrations of each tone; this will enable these vibrations to transmute the creative energies of your

may be concentrating. The result will be full and complete development.

The vibrations that are produced by the Me-tone will increase the power and the brilliancy of the intellect; therefore, while sounding this tone, concentrate upon the forehead.

This exercise if taken for a few minutes every day, will in a year's time al-

most double the power and quality of intelligence in any mind.

To enter into the best conception of intelligence while you concentrate with this tone will aid the process of development to a remarkable degree.

To hold your mind in perfect harmony with the vibrations of the Me-tone you will find it very beneficial to mentally sound the letter "E" instead of the name (Me) of this tone.

The vibrations of the fourth note in the scale act directly upon the imaging brain, the imagination, the perception of the ideal, the beautiful and the sublime. (See Metaphysical Brain Chart).

The imaging faculty is one of the most important faculties in our possession; it is absolutely necessary to mental creation and originality, as well as invention, literature, art and ideal thinking and living in general.

To enter into the vibrations of the Fa-tone several times every day while concentrating all the energies of the system upon the imaging-brain is therefore absolutely necessary if we have greatness in view.

The vibrations produced by the Sol-tone find their mental affinity in the upper part of the brain, especially in the region of Interior Understanding, and will, if directed, develop that faculty through which the reality of the real may be realized. In this age when the practical application of pure metaphysics is fast becoming the royal path to all great attainments and achievements the developments of the upper part of the brain must be promoted with ceaseless perseverance.

To bring all the creative energies of the system into harmony with the Sol-tone vibrations while you concentrate upon that part of the brain will promote this development both rapidly and thoroughly.

The development of "Individuality" may be promoted by transmuting the creative energies into harmony with the vibrations of the La-tone. This faculty includes, firmness, self-confidence, perseverance, stability and determination; it is therefore indispensable to everyone who desires to become much and achieve much.

It is the faculty of "Individuality" that brings out the expression of *soul* and gives to mind the calm, strong, invincible attitude—the mark of the great man.

The vibrations produced by the Se-tone act directly upon the finer feelings and the finer perceptions; therefore, if you wish to develop your intuition, your interior insight, and those higher emotions through which you may feel the finer forces, enter into the vibrations of the Se-tone when you concentrate upon those parts of the brain marked "Intuition" and "Emotion."

Those who have followed the instructions of "The School of Genius" during the last six months, realize how extremely important it is to be able to feel the finer forces; because it is only the finer creative forces of the system that build brain cells and develop mental faculties, and to bring these forces into action we must feel them.

The seventh tone in the musical scale, however, is the direct channel to the finer creative forces; and as any one can enter into mental harmony with that tone, there is no reason why every mind that follows this department should not more than double his ability during the next twelve months.

The value of "Intuition" or interior insight is being appreciated more and more, even among those who deal entirely with practical and tangible affairs; and it is both astonishing and pleasing to note how many people are trying to develop this faculty.

It is interior insight that enables a man to do the right thing at the right time; it is this faculty that discovers the best opportunities and that *knows* when to take advantage of such opportunities; it is therefore a faculty that every person must develop thoroughly if he has a great and successful life in view.

To develop this faculty, fill your system with Se-tone vibrations and concentrate upon that part of the brain marked "Intuition." Practice daily for several minutes; you will invariably secure the results you desire.

The eighth tone in the musical scale, being a reproduction of the first on a

higher plane, may be used with profit at the end of each exercise, because a "finer finish" will thus be given to all the constructive processes that have been set in action by the preceding exercises.

For the general development of the entire brain, exercise for about thirty minutes twice a day, giving three minutes to each tone, and take a pause of one minute between each tone.

For the development of special parts of the brain, ten or fifteen minutes may be given to a single tone, and this may be repeated two or three times a day.

Another exercise for the harmonious

kind of music affects certain qualities of the mind; and this effect may be greatly increased through proper direction.

While listening to strong music concentrate upon the subconscious, with a deep desire to awaken the limitless powers of the great within. Also concentrate upon the physical brain, and upon the back brain, the region of Creative Energy.

While listening to sacred music turn the whole of attention upon the soul, with a deep desire to realize the reality, the perfection and the beauty of the soul. This will enable you to feel the life of

FIG. II



1. The Physical Brain. 2. The Metaphysical Brain. 3. The Spiritual Brain.

development of the entire brain is to concentrate upon the physical brain while in harmony with Do-tone vibrations; upon the metaphysical with the Me-tone, and upon the spiritual with the Sol-tone. See Fig. II).

The development of talents may also be promoted while listening to various kinds of music, because each particular

the soul, and you will consequently give *soul* to everything you think, say or do.

While listening to classical music, concentrate upon the region of Interior Understanding, and try to realize the highest possible mental conception of superior quality and worth in all your faculties and talents.

While listening to emotional music,

turn attention upon the finest energies of the system, with a desire to *feel* the finer creative forces. Through this practice the finer forces will invariably be discovered, and you will find the key to that state of mind through which the finer forces may be awakened at any time. You may thereby take up your exercises for development whenever you have moments to spare, no matter where you may be.

While listening to soft music, turn your attention upon the peace of the soul—the peace that passeth understanding, and desire to realize the peace that is power. This will bring forth into well-poised, harmonious expression some of the highest powers in your being.

No matter how disturbed, nervous, excited, upset or restless you may be, by listening to soft music while you are

concentrating, easily upon the brain-center, you will in a few minutes find yourself in a most beautiful calm.

This method, if applied twice daily for twenty minutes, will permanently cure any and every form of nervous disorder. It will also aid remarkably in the development of poise.

In most musical compositions several kinds of music will be found; therefore, to secure results under such circumstances, we should change our mental attitudes and points of concentration to harmonize with the different kinds of music as they appear.

Through this method every concert that you attend will develop power, worth and superiority in every faculty or talent that you may possess; and your enjoyment will be far greater, because your mind will move in harmony with the soul of that music.

Artistic Talents

The possibilities are great in every vocation where genius and talent are employed; and since everybody can develop genius, and cultivate talent, the greater possibilities of life may be realized universally.

No one should therefore think that he must remain in a small, insignificant world all his life, simply because he is living in such a world now. In every field of endeavor opportunities are practically innumerable, and are constantly waiting at everybody's door.

The idea that opportunities come but once is one of the most short-sighted of all ideas, because the fact is that the opportunities that come into one's life never take their departure. They continue to remain until they are accepted, when they become a part of the life that received them.

Another truth equally beautiful is this, that the more opportunities we take advantage of, the more new opportunities we shall meet. It is therefore detrimental to our own interest to keep a single opportunity waiting; and there are many

that are waiting for you this moment, no matter what or where you may be.

Generally speaking, it is hardly correct to say that the opportunities in one field of action are greater or more numerous than in another; but there are times when such a statement can be made truthfully.

At present there are few worlds that hold so much in store for the genius as the world of art. The reason is that the present age is nearer to the ideal than any other age that we know of in history.

Thousands of people have recently entered that finer state of consciousness where they can appreciate real art; consequently, the time is ripe for the real artist.

By the real artist we do not mean someone who simply can paint well; thousands can do that who have not the slightest genius for art. Something more is required besides the ability to place pictures on canvas. The work of the real artist is alive; it has character and soul.

Too much of the "good art" has little

or no character; it may be correct; it may be beautiful; it may be true to life—true to the life that it pictures; but it does not inspire that higher, finer something that makes man *feel* that he is a divine being.

This, the real art can do, and should do; but the artist himself must inwardly know that he is the likeness of the divine.

Laxness, whether in mind or character, always appears in that mind's product. When the genius lacks character, his work lacks something. His admirers may rave over his remarkable creations, but something is absent that ought to be there, and the "creation" fails in its real mission.

This, of course, is true in every vocation. The mind that has both character and ability produces far greater and far more lasting results than the mind that has ability alone.

Many will dispute this statement, and will point to the most successful men as evidence in favor of the belief that character and success will not combine. But money-getting does not indicate success, unless the getting was legitimate; and it is impossible to acquire wealth legitimately unless one has character as well as ability.

It is therefore to everybody's advantage to develop character; though this is especially true of the artist.

The work of the artist appeals to the finer elements in man; and when there is character combined with idealism in his work, the effect of his work will be truly remarkable.

Idealism without character produces idle dreaming, aimless imagination, and a sort of sentimentalism that frequently reacts into morbid moods of depression. But when idealism and character combine, a constructive process begins in mind; a process with a sound, substantial foundation, and a goal as high as perfection itself.

To awaken in mind those elements that tend to combine idealism and character is, therefore, to render a service of incalculable value; and the real artist has this power.

To become a real artist, there are a number of faculties and qualities that should be developed; though the three

greatest essentials are soul, character and the proper development of the brain.

The artistic talents employ several parts of the brain, the first of which is form, or that part of the brain that extends from the brain-center to the region between the eyes.

The second is construction, the region through the temples. When form and construction are well developed the faculty of drawing will appear; but if there are no other artistic faculties in evidence,

FIG. V



1. Expression of Form.
2. Perception of Color.
3. Construction.
4. Imagination.
5. Perception of Beauty.

this drawing will be mechanical, or the kind that is employed by mechanics and architects.

The third brain faculty is the perception of color, found in or about that region that occupies the outer half of the eyebrow.

The fourth is the imaging faculty, located directly above construction; and the fifth is the perception of the ideal, the sublime and the beautiful. This last faculty is located directly back of the imaging faculty. (See Fig. V.)

To concentrate upon these various parts of the brain for three minutes two or three times a day, upon each faculty, will in a few months remarkably increase the artistic talent. The results will be still greater when the concentration is carried on in the proper mental attitudes.

While concentrating upon the region of form, analyze and measure shape and form with the mental vision. Take the three dimensions; length, width and height, and mentally combine them in every shape and form imaginable. This will develop the mental perception of form as well as that part of the brain through which the said faculty functions.

While concentrating upon the region of construction a similar mental process may be employed with this difference, that more attention be given to the size, form and shape of the structure in building, instead of the combining of details.

The faculty of form perceives the exact shape and form of every individual part, while the faculty of construction perceives the shape and form of the complete structure.

While concentrating upon the faculty of color, analyze with the mind all the colors that you know, and blend them mentally in every way imaginable. The mental experience that comes in connection with this practice is beautiful beyond description. Color scenes frequently appear in the mental vision that out-rival in gorgeousness everything that the imagination has been able to picture.

While concentrating upon the imaging faculty, try to paint pictures in the mind. Paint imaginary pictures upon imaginary canvass, and try to make these pictures original. Do not copy in your imagination something that you have seen, but try to picture something that physical sight has never seen. This will not only develop the imaging faculty proper, but will also develop originality—the secret of greatness.

While concentrating upon that faculty through which the beautiful is perceived, turn attention directly upon the ideal. Try to see the ideal of everything in your physical world, as well as in your mental world. Think about the high, the lofty and the sublime, and seek to

actually enter into the world of grandeur. Also awaken the life and power of aspiration, and try to gain the largest consciousness possible of all that has real worth and high superiority.

In addition, the faculties of love and emotion may be cultivated with profit, because this will give sympathy—a quality that is always valuable when properly employed.

To be in sympathy with nature in general, and human nature in particular, is absolutely necessary in real art; though this sympathy should always seek the finer touch of the more beautiful side.

No one should ever sympathize with the undeveloped conditions of nature, nor with the weakness of men. Such sympathy is unhealthful and deteriorating to everybody concerned. To go into ecstasy over a weed, or to tenderly admire the animality of a beast indicates a morbidly unbalanced mind. And yet there are many idealists(?) who do this very thing. It is not the shortcomings of nature nor the crude side of man that we are to love, but the unbounded possibilities that we have the power to unfold and develop.

To understand the laws of harmony and gradation is indispensable to the artist. In addition to what is already being taught on these subjects in art schools, the development of the brain faculty of harmony as well as the *living* of harmony will prove invaluable.

The real art must convey the spirit of real harmony, and to give this quality to his art, the artist must be conscious of the deep harmony of the soul. Higher consciousness—that consciousness which reveals the beauty, the serenity and the soul of things—should therefore be sought with the whole heart.

When a work of art has soul, it will forever remain an inspiration; and that which inspires, elevates man to a higher state of life.

Everything that we see impresses the mind. As these impressions are, so are our thoughts; and as our thoughts are, so are we. Therefore, if we wish to become more than what we are, and rise to the superior states of a better, truer and more beautiful life, we should sur-

round ourselves as much as possible with those things that have the power to inspire, and there is nothing that will serve this purpose better than works of art that have soul.

Whatever you may be doing, when you *feel* the soul you give soul to everything that you do, and your work is classed with that which is superior.

In the development of genius we may conclude that genius alone is sufficient to produce great ability and promote great achievements; but we have already discovered that talent is indispensable to genius, and we shall also find without much effort that soul is also indispensable.

Genius not only does its best work through the avenues of virtue, truth, lofty-mindedness and high mental and spiritual qualities, but what is more, genius can not do justice to itself unless these qualities are present to a high and positive degree.

In other words, genius is not real unless it has soul and character. Without soul and character genius is but a cheap imitation of its great and wonderful self.

Another essential in the development of extraordinary ability in art, as well

as in the development of all other forms of ability, is to properly educate the subconscious.

The subconscious can do anything if properly impressed—that is the law; therefore, it has the power to bring forth everything that is required for the faculties of art.

From this statement we are not to conclude, however, that the impressing of the subconscious is all that is necessary. To awaken the subconscious is one essential; but to train the objective mind and develop the brain so that the greater subconscious power can find orderly expression are other essentials equally important.

To impress the subconscious for art, realize clearly in mind what the artistic talent actually is. Gain a perfect consciousness of art itself, and try to understand the artistic spirit.

What we give to the subconscious will be given back to us in thirty, sixty or a hundred fold. Therefore, we must impress upon the subconscious the real *idea* of art before we can receive the power in return that will make us great artists.

The person who wishes there were no rules is in bondage to his idea about rules; while the one who can use rules for promoting great ends, he alone is free.

* * * *

Where simplicity and worth combine there we have the greatest beauty.

* * * *

Thorns and weeds perish when the sunshine, the moisture and the fertility are taken away from the soil. Likewise, give neither time, thought nor attention to evil, and it shall also pass away.

* * * *

Nine-tenths of the worries in the world are over troubles that never happen. What a useless burden most of us carry because we think according to appearances instead of according to truth.

* * * *

Be yourself today no matter what happened yesterday. This will have a most desirable effect upon tomorrow.

The more you desire the success of others, the greater will be your own success. The success of others can not take your own away from you, but may reveal to you how you can make your own much larger than it is.

* * * *

The power that is wasted in anger, could, if turned to higher things, make discoveries that would revolutionize the world, write books that would illumine the race, paint pictures that would be living inspirations to all mankind, and compose music that would lift the soul of man to enchanted realms of heavenly bliss.

* * * *

Your boy can become a genius if properly trained; and your girl can become a prodigy. Why let your children grow up to be ordinary when it is possible to make them extraordinary? An extended series of articles on this great subject begins next month in *Eternal Progress*.



THE PRACTICAL WORLD.



The Science of Business Success

I.

Every man or woman that enters business life ought to succeed, and can succeed if the principals that underlie the industrial world are scientifically applied.

There is a right way of doing everything, and the use of the right way always brings success.

In the business world there are certain things that have to be done in order to secure results; to know what these things are, and to know how to do them in the largest and most complete sense is the secret.

The majority of those who enter the business world do not succeed; and there is a reason; they do not know the requirements to business success, nor do they know how to supply those requirements.

To secure certain effects we must apply certain causes; to this law there are no exceptions; there is no luck anywhere; if we want results we must do the thing that produces those results. If we want business success we must do that which produces business success; and since there are certain lines of actions that *always* produce success in the business world, business can be made an exact science—a science, which when applied, will produce the results desired *with a certainty*.

Every man or woman that enters business life, in any capacity whatever, *can* succeed, and can constantly advance into greater and greater success by knowing what to do, and by knowing how to do it.

In the first place the individual must place himself in the best possible working condition; that is, every factor in his system—physical or mental, that is to be employed in the work he has in view, must be so directed that all its energies

are given over completely to that particular work.

This is something that has been entirely neglected, consequently the average person applies less than one third of his power to his undertaking; the remainder is scattered.

The individual, himself, is the cause of his own success, therefore, how great his success is to be will depend upon how well he applies that which is in himself. This may be an old idea, but who knows how to give scientific application to this idea? It is well enough to tell man what he ought to do, but to tell man how to do it is infinitely better; and that shall be our aim in this series; though we shall not deal with theories; nothing but practical, demonstrable facts will be presented.

To place the entire man in the best working condition, and to establish a substantial foundation for the application of the science of business, certain lines of action will be found indispensable; to consider these briefly, but clearly, will be our first step in this great study.

1. *Have a definite object in view*, and concentrate your entire attention upon the greatest possible success which you can picture in connection with the purpose you have in mind. Think constantly of this purpose; live for it, and desire the desired results with a desire, so strong, that every atom in your being thrills with its invincible power.

So long as you have no definite object in view, your forces are scattered; you are not making any real use of what is in you; you are not applying the cause of your own success, therefore no effects can possibly follow.

To have a number of objects, yet so undecided that you are not giving yourself to any, is equally detrimental; the same is true of the prevalent habit of working at one thing while wishing you had something else to do.

Give the very best that is in you to what you are doing in the present and you will secure something larger and better to do in the future. This is a law that never fails; it is as exact and as universal as the law of gravitation.

Train all your forces and faculties to work for the object you have selected, and be determined to reach your goal, with a determination that is positively irresistible.

2. *Love the work you have chosen*, because you can give your best only to that which you love, and great success can come only when your best—all of your best is given to your work.

If you find it difficult to love your present work, think of it as a stepping stone to everything that your heart can wish for; and it is, if entered into with that faith and purpose. The most ordinary occupation can be made a channel to the greatest of deeds and the highest of attainments; therefore, we do not have to wait for new opportunities; all that is necessary is to make the fullest use of that which is at hand now.

However, the only action that is full of the best that is in us is the action that is inspired and expressed through love—not a love for something past or future, but a love for that which we are doing now.

3. *Think that you can* because he who thinks he can will develop the power that can.

When you think that you can do that which you have decided to do, your mind will naturally give most of its energies to those faculties that are required in doing what you have decided to do; and by giving extra life and power to those faculties they will develop, thus gaining the necessary ability to do what you have been thinking that you could do.

However, by simply thinking that you can do certain things, does not mean that you will at once gain the necessary ability to do those things; but that ability will immediately begin to develop, and

will, in time, become extraordinary if you continue to think that you can.

But this thinking must not be superficial, nor egotistical; it must be inspired by a realization of the limitless powers that are latent within you. Think that you can, with depth of feeling—feeling that touches the very soul, and you will awaken those unbounded powers within you that can do what you think you can do.

Think that you can do your present work better, and you daily develop more power and ability so that you *can* do it better. It is, therefore, possible through this law, to promote continuous advancement, whatever your work may be.

4. *Apply your very best ability* in your present work, whether your recompense is sufficient or no.

A great many competent men and women are underpaid, and there are several reasons; but the person that turns all his ability into his work will soon have more opportunities for advancement than he can use.

To refuse to do any more today than you are paid for today, is one of the greatest obstacles to advancement and success; and there are two reasons. In the first place you cause a part of your ability to lie dormant, which means that that ability will die, thereby diminishing your capacity and power.

If you wish to develop your ability you must use all of your ability to the fullest extent; therefore, though you may not be paid in full for your present work, by giving your best ability to that work you are daily gaining in ability, so that ere long you will have the power to fill a much larger place.

In the second place, by refusing to do any more than you are paid for, you announce to the world that you are working simply for pay; you thereby place the stamp of inferiority upon yourself, closing before you the door of progress, because when men of worth, ability and power are wanted, the world will not be looking for you.

One thing is certain, you will be recompensed for all the work you do; if you do not receive it all today, you will receive it later on, and it will be very good when it comes. Justice—absolute

justice is the final judge; and this final judgment is constantly taking place; you do not have to wait an eternity for what belongs to you; give your best, and the best will constantly be flowing into your own life, in greater and greater abundance. In addition, by using all your ability now, you will develop that ability, thereby becoming a greater man.

This is very important because in the attainment of a real, growing success in any vocation whatever, ability is absolutely necessary; and though there are many efficient methods for developing ability, the greater ability acquired will not become a permanent acquisition unless it is put to use—full use.

5. *Make yourself indispensable* in your present world and you will be called to occupy the highest place in that world; from that place you will soon advance to a larger world, where the opportunities will be more numerous, the recompense higher and the work more congenial.

It is a fact, that as soon as you make yourself indispensable where you are, new and greater opportunities will almost immediately open before you; while if you so live and work that your place can be re-filled in one day's notice, you are not in demand anywhere, and your opportunities are both few and insignificant.

This being true, advancement is within easy reach of everybody.

6. *Have the highest goal in view* that you can picture in mind, and not only be determined to reach it, but live in the strong faith that you will.

To simply aim high is not sufficient; the goal we desire to reach must be so deeply impressed upon mind that it is a living inspiration to every single thought we think.

When every thought is inspired with an irresistible desire for greater things, every faculty of mind will be kept up to the very highest point of efficiency, and all the actions of mind will work for greater things, thereby actually producing greater things.

The higher the goal we have in view the greater will be the thoughts we think; and great thoughts will invariably make a great man.

To live in the strong faith that you are daily drawing nearer and nearer to your goal will not only carry you forward, but that faith will arouse those greater powers within you that *can* carry you forward.

It is a fact that it takes no more time nor effort to work for great things than for small things; and he who works for great things will invariably receive everything that he has worked for.

7. *Create the elements of success* in your own mentality by dwelling constantly in the mental atmosphere of success, advancement and perpetual increase. This is absolutely necessary because the powers that make for success must exist in your own mind before you can become successful.

So long as your own mind is a failure, you can not succeed, because it is the mind that does things, and we do not gather figs from thistles.

The mind is cause; if the effect is to be success, the cause must be success; therefore, all the elements of success must be created in mind before success can be secured in the outer life of man; that is, all the actions of mind must be made *successful actions*—actions that are inherently and actually constructive.

By living in the mental atmosphere of advancement all the faculties of mind will begin to advance; the spirit of growth, attainment and achievement will animate every mental action, and the entire mind will press on to greater things. This will make the mind more competent in every way, and a competent mind is a successful mind.

By living in the mental atmosphere of perpetual increase, an accumulating process will be established in mentality; this process will increase all the powers and qualities of the mind, and we have more elements that make for success.

A mind that is a success in itself will produce success when practically applied in the tangible world, because like does produce like; to establish in mind, the thought of success, is therefore absolutely necessary to him who would succeed *with a certainty* in the work he has undertaken.

In addition to the foregoing, associate with the best, expect the best, and desire

the best with all the power of life and soul. Stand for worth, and do everything in your power to become more worthy. It is quality that counts; and nothing is too good for him who can produce quality.

Build for yourself an attractive mind, and keep your personal appearance in keeping as far as it is possible, to do so. This is extremely important, because a common appearance produces a com-

mon feeling; and he who feels common will go down in the scale towards inferiority.

Be original; try to do things better than they have ever been done before. Never follow beaten tracks, not even in details; find a superior method; you can if you make that an aim in everything you do. It is originality that produces greatness, and greatness always produces success when practically applied.

(To be Continued.)

Practical Helps.

Among the greatest essentials to the advancement of life, concentration is one of the most important; and it can be safely stated that the lack of concentration is responsible for more failures than any other single cause. It can also be stated, that those who do accomplish things in life, could accomplish from ten to three hundred per cent more, if they would give special attention to the cultivation of concentration.

* * * *

Many books have been written on concentration, but practically all of them are failures, because they aim to produce concentration without trying to create the cause of concentration. The concentration of mind, or the mental attitude of concentration, is an effect that is produced by an undivided attention. Therefore, to try to concentrate without doing something to centralize attention, will simply result in the will domineering over the mental forces. While a superficial and temporary concentration may be produced in this way, it is brought about at the expense of the mind itself. Both the mind in general, and the various faculties lose power as well as brilliancy when the will begins its domineering efforts.

* * * *

Nothing should be forced in any part of the human system, but the desired effects should be secured through the orderly creation of the necessary cause. To "try" to concentrate is an attempt to force effects without creating the cause;

and therefore produces much harm, but no good.

* * * *

A number of methods for producing concentration are based upon the effort to fix attention without doing something to create attention; the originators of such methods not knowing enough about practical psychology to know that the fixation of attention produces absent-mindedness and a complete lack of concentration.

* * * *

Whenever attention is fixed upon an object (you can not fix attention upon a subject), the mind becomes dreamy, clearness of thought disappears, and consciousness loses its hold upon the practical affairs of life. Never try to see how long you can "hold" your mind on a given subject; and never compel yourself to think about those things for which you have no interest. If it will be profitable for you to give your attention to those matters, create a natural and a live interest. This you can do through a very simple process.

* * * *

In order to produce the best results the work at hand must receive an undivided attention; but this attention must come of itself; if we try to force our attention upon our work, we muddle the mind, and thereby make all sorts of mistakes. To cause the mind to give its undivided attention, naturally, easily and with life, to any subject or object, we must attain a living interest in that sub-

ject or object. The fact is this, when you become thoroughly interested in something, you will naturally give that something your undivided attention without trying to do so. This is the attention that comes of itself, and it is such an attention that produces concentration.

* * * *

Many a person declares that he has a good concentration, but that is not what he means; what he should say is that he has the happy faculty of becoming thoroughly interested in almost anything that may come before his mind; because this is the secret. A live interest in a subject will cause the mind to give that subject its undivided attention; and such an attention will produce concentration.

* * * *

While mind is in a concentrated attitude, all the forces of mind are focalized upon one subject or object, and all the power of mind is given to the one thing at hand now. "This one thing I do," should be the watchword of every person who desires to succeed in whatever he may undertake; and if he never wavers from that principle he will never fail. But as stated before, the forces of mind must not be compelled by the will to focalize upon the one object; this focalization must come through attention, born of interest.

* * * *

To become thoroughly interested in the one thing at hand is the key to concentration; and this interest can be gained by seeking the most interesting point of view. There is not a subject or object in existence that would not be interesting to you from certain points of view. Therefore, try to find those points of view; and while you are looking for the interesting points of view, you will become thoroughly interested without trying. Thus the subject or object gains your undivided attention in the simplest way imaginable; and without any effort on your part, all of your ability is focalized upon the one thing you are trying to do now.

* * * *

Another essential to the best results in the living of the new life, is to so ar-

range things that all things will work together for good. Nothing must be permitted to work against us; but all things should be induced to work for us; and as all things are at our service, it is possible to secure the united action of all things in our favor. It has been stated that all things work together for good to him who desires only the good; and the statement is true providing we add that his desire for the good must be strong, positive, irresistible and with the whole heart and soul.

* * * *

There are a great many people who desire only the good, but their desires are so weak, so negative and so unstable that they exercise no power whatever upon the life of circumstances and things.

However, when a person desires only the good, and throws his whole life into that desire, everything that pertains to his life will naturally follow; and will go with him in his effort to create the good. When the whole of life goes in one direction, everything that belongs to that life will go in the same direction; and whatever the whole of life works for, that every part of life will work for also. That is simple to understand; therefore, there is no mystery about the statement that all things will work together for good to him who desires only the good, and who gives his whole life to that desire. But what is more important, it works.

* * * *

Whenever the mind transcends the limitations of ordinary personal conditions the discovery is made that there is a higher power within us and all about us; and that this power can be appropriated for our use if we so desire.

How much of this power we may secure depends upon how closely we relate ourselves to the life of that power, and how fully we may recognize its existence.

* * * *

The person who depends upon himself in the usual sense of that term, employs only a very small part of himself, and therefore does not accomplish as much as he might. By ignoring the higher power that is within him, he has

at his command only those forces that the limited personal functions are able to produce; and for this reason feels the chains of limitation wherever he may turn. Instead of doing great things, he plods along, doing little things; while within his own being enormous powers are waiting to be called into expression—powers that could make him a genius, a prodigy, a giant in mind and soul.

* * * *

There is a higher power within us, and we *can* be helped by this higher power. In fact, we can so relate ourselves to the larger mental life within that we gain permanent possession of a higher power. Though at first the increase of power will appear only at those times when we feel an extraordinary need of it, ere long we shall learn to live so near to the source of the higher power that we may be filled with it whenever we recognize its existence.

* * * *

To secure the assistance of higher power whenever we may need it, the first essential is to have faith in that power; faith elevates the mind into the very life of higher power, and thus brings to consciousness the realization of the existence of this power. The second essential is to recognize the power whenever it is felt, and to give it the credit for being a higher power. This is extremely important because whenever we recognize the higher to be higher we unite the mind perfectly with that which actually is higher. The third essential is to *expect* this power whenever we desire to secure it. Through the attitude of expectation consciousness enters *into* the higher power, and thereby appropriates higher power. The result is we become filled with a power that will add remarkably to every talent, every quality and every form of ability that we may possess.

* * * *

Before we undertake anything that is important, we should place ourselves in harmony with higher power, expect it, depend upon it, and receive it with perfect faith. When we come to observe results, we shall discover a marked difference. We shall find that while we worked in the atmosphere of this higher

power, we did more work and better work than ever before.

* * * *

Those who doubt this, should try it; they will be convinced, and benefitted to such a degree that they will never again attempt a thing before securing the largest possible measure of this wonderful power within.

* * * *

One of the greatest obstacles to the newer, the higher and the better, is fear; because it not only produces directly a great many ills, but also prevents the mind from being all that it is able to be. Fear has reduced many a mind to insignificance that might have reached the highest places in life; and there is not one mind in a thousand that is not hampered, more or less, by the detrimental influence of fear. To overcome fear is therefore one of the greatest essentials to the new life.

* * * *

The cause of fear is uncertainty; if we were absolutely certain that everything would come out right, we should have no fear whatever; but we do not know what may happen, and since so many disagreeable things do happen, we fear constantly lest the same things might happen to us. But what is the cause of this uncertainty? Why do we not make things happen the way we should like? Are we at the mercy of things, or are things created to serve us?

* * * *

When you know how to create success, and are constantly at work creating success, you can have no fear of failure, because you know there will not be any failure. The same is true of troubles and other disagreeable conditions; they simply will not come so long as you are producing something better; and you can produce the better every moment of your existence.

* * * *

The life that must be lived to secure results *with a certainty* is the constructive life; the life that is lived understandingly; the life that is always at its best, and that has a high definite goal in view.



Preserving the Eye-Sight

The majority of those who wear glasses do not need them; at any rate they did not need them when they first began to use them; but after a habit is formed it seems a necessity to continue in that habit.

In most instances, the wearing of glasses is just as much of a habit as smoking or drinking, and is detrimental in many ways, not only to the individual, but to his progeny for many generations to come.

There are a few people who need glasses, and these should continue to wear them, but nine-tenths of those who are wearing glasses today should throw them away at once.

When the average person feels a weakness or pain in the eyes, he imagines he must have glasses, and consults an oculist, who declares most positively that glasses are required, though his declaration is not based always upon the actual need of the patient, but upon the idea that "business is business."

The original pain or weakness felt in the eyes comes usually from a cold, from nervousness, or from the vitality of the system running low; therefore, by restoring the system to its normal state of health and strength, the eyes would become just as well as they ever were.

When the eyes do not feel well, rid your system of every abnormal condition that may exist; restore normal vitality, and the eyes will become perfectly well, almost at once, without any further treatment.

Avoid colds, keep your nerves in order, retain your normal strength, read only in good light, and whenever you use your eyes, use them in poise, and your eyesight will be preserved as long as you live.

Do not imagine that your eyes must get old; we do not have to place instruments upon our ears after we have lived a half-a-century or more; the average person can hear just as well when he is seventy as when he was seven; there are a few exceptions, but these exceptions come from diseases in the organ of hearing; they do not come from age. Then why should the eyes fail after the half-century mark has been reached and too often before?

There are many causes for imperfect or failing eye-sight, but they are all insignificant in comparison with the one principal cause. The lesser causes produce their detrimental effects in isolated cases, but the one principal cause produces bad eyes in nearly every one.

The eye is the principal organ of mental expression, and as all physical organs are affected by the mental expressions which they transmit, the organ of sight will naturally be strong or weak, depending upon whether the expressions of mind are wholesome or otherwise.

One of the greatest truths that has ever been discovered in connection with physical health is this, that if the mind was always in poise while using the eyes the physical sight would remain strong and perfect so long as the physical organ of sight might continue to exist.

When the average person looks at anything that he desires to see clearly, he places a mental strain upon the eyes; he looks intently, and to a degree, produces a forced action upon the eyes. This is weakening to every part of the eye, and is the original cause of nearly all the diseases of the eye that have appeared.

It is a well known fact that no physical organ will ever get sick so long as it

is brim full of vitality; therefore, the minor causes of disease will have no power to produce disease so long as the prime cause—lack of vitality—is avoided; and it is becoming better and better understood that the lack of vitality does not come primarily from some external cause, but from the way the organ itself is used.

It is also a well known fact that the body is used by the mind; we must therefore conclude that so long as the mind is in perfect poise the body will be full of life and power, because it is only the absence of poise that produces weakness.

Applying this principle to the eye, we see clearly how a wrong use of the eye will inevitably weaken the eye, and thus open the way for all the minor causes to produce disease, and even blindness.

When you are looking at anything, do not look intently, *look softly*; you will find that you can see much better through the soft expression, and your eyes will not weaken, no matter how much you may use them.

When we look at something in which we are deeply interested, we usually force our attention through the organ of sight, thereby placing a strain upon the eye. This must be entirely avoided, because all strained actions are weakening.

The prolonged stare has the same detrimental effect, whether it be conscious or unconscious; in fact, every expression of the eye that is not soft, is weakening, simply because the soft expression is the only expression that does not strain the organ of sight.

When you are trying to see in a poor light, you try to force your eyes to see what they naturally cannot see; and it is this forced effort that weakens, because every forced effort or strained ef-

fort places certain parts—sometimes all the parts—in an abnormal position.

When any part of the body is forced out of place, detrimental results must follow; and this is always the case when strained actions are permitted, be they caused by physical or mental agencies.

When the focus of light is misplaced, which is the case when one places his eyes too near to, or too far from, what he may be trying to see clearly, the effort to adjust the sight to the false condition produces a strain; certain muscles or nerves are drawn out of position, and abnormal, or diseased conditions must follow.

With all these things, however, we are familiar, but the fact that all the expressions of the eye, except the soft expression, produce more or less of a strain upon the eye, will be a new idea to the great majority; but it is an idea that will, in the coming days, save millions of eyes.

Cultivate the soft expression of the eye and you will never become blind, if you avoid accidents, which you can; you will never have to use glasses, and you will never have any trouble with your eyes whatever.

The reason why is very simple; the soft expression, by eliminating all the strained actions, will preserve the normal strength of the eye, and the normal strength of any organ is sufficient to keep that organ in perpetual health.

To cultivate the soft expression, hold your mind in poise; express yourself in poise, and in poise only; train yourself to look softly and gently at all times, especially when looking at something in which you are deeply interested. Gradually, the soft expression of the eye will become second nature, and your eyes will never trouble you again.

Consciousness of Health

Whatever you become conscious of, that you will manifest; or to state it differently, whatever is involved in consciousness will be evolved through the personality.

This is one of the greatest of all metaphysical laws, because it places the entire personality in the hands of the individual consciousness. Through this law we can bring forth any quantity or con-

dition desired, by simply becoming conscious of its inner or potential existence.

What consciousness sees the mind creates; and what the mind creates is always expressed in the person. By the person we mean the body, the mentality and the character.

The shape and form of the body is the result of past thinking; that is, the sum-total of the thought of the race, modified more or less by the thought of the individual. The present conditions of the body, be they health or disease, harmony or discord, strength or weakness, are the results of the recent thought of the individual, barring a few exceptions; while the character is the result of all that the individual has thought, and all that he may have inherited from the race. The same is true of talents, tendencies and desires.

The entire personality is but an effect of what the mind has been creating and is creating.

When new creations come forth from the mind, the old ones disappear; for this reason, it is possible to entirely change physical appearances, bodily conditions, mental tendencies or desires, and transform character absolutely.

The most perverted criminal may become a saint through the intelligent use of the great law. Whatever you become conscious of, that you will manifest. By the same law all kinds of diseases can be cured, and any talent developed.

Whatever you constantly see in the great within, that the mind will create, and express in the personality. This law *never* fails.

Whatever you *see* yourself becoming, that you *must* become, and no obstacle in existence can prevent it.

The mind is constantly creating; it cannot cease so long as life continues, and life is eternal.

To live is to think; all thinking is creative in some sense or form; and all that mind creates will come forth, sooner or later, unless it is recreated before expression has begun.

According to another law in metaphysics, you can re-create that which has been created, providing expression has not begun; improvement is therefore always possible, and changes may

be made, even at the last minute; but should the mind change for the worse just as some great creation had been completed, this product would be re-created into something undesirable; the ideal would be shattered, and monstrous or earth-earthly conditions brought forth instead.

Whenever mind falls into fear, anger, despondency, gloom, worry, or similar states, the ideal creations, just completed are broken, and evil conditions are formed and expressed in their places.

Constancy is therefore one of the greatest essentials whenever you are trying to make changes for the better, no matter in what department of life your efforts may be applied.

Personally, you become what you create, providing your creations are completed, and permitted to come forth undisturbed.

The secret is, keep the eye of consciousness single upon the ideal you wish to realize, create and express, and *continue to keep it there*, until you get what you want, no matter how many obstacles may come in your way; you will succeed.

What you continue to see in the within becomes a mental image; all such images act as models for thinking, and mind will create thoughts, states, conditions and actions corresponding exactly with those images.

Every idea that comes into mind becomes an image, and while it lasts, millions of mental creations may be formed in the likeness of this idea. All these creations will appear in the person, unless they are re-created before expression takes place.

We, therefore, understand why it is so extremely important to have the right idea about everything, and why our ideals should be kept before mind constantly.

The more deeply an idea or belief is impressed upon consciousness, that is, the more thoroughly it is *felt*, the longer it remains as a model for the creative energies; the more thoughts will be produced in its likeness, and the greater will be its effect upon the person. This is the reason why the life of a person is ruled by his predominating idea, and

why the person with few ideas becomes narrow, one-sided, fanatical, and finally superficial.

Whatever you continue to feel in the within, that will come true in the without, because what is *inwardly felt* has entered consciousness, and according to the law must be expressed.

To become conscious of truth is to deeply feel the very soul of truth, and consequently, to express only true states and conditions in the personality.

When you become conscious of truth you establish a true state of affairs throughout your entire system; everything will be right and well, and all the functions of your being will work together for your highest welfare.

The remarkable changes for the better that has taken place in the lives of those who have entered, even to a slight degree, the conscious realization of truth, are due wholly to this fact.

To become conscious of health is to feel the existence of health in the within; to realize that there is a source of unbounded health in the deeper life, and to come into perfect touch with this source.

Every effect must have a cause; since health is expressed, more or less, in every person, it must, like other expressions, come from some source. Health does not come to some by mere accident, and depart from others in the same way; health comes through a definite law, and departs through the violation of that law.

The universe is based upon law; every thing that appears, appears through law; it has a definite source, and there are definite methods through which various degrees of expression may be secured.

The leading minds of every age—those minds that have understood the inner principles of real life—have been aware of the great truth that there is abundance of health in the within of every personal being; that there is actually a fountain of unbounded health and wholeness in the soul of every man, and that by placing the mind in more perfect touch with this inner source of health, an abundance of this health will constantly flow into the personality.

To place the mind in more perfect

touch with the inner source of health we must become conscious of his interior health; that is, we must *feel* the perfect health that is within us—the health and wholeness that permeates every atom in existence.

The consciousness of health is attained by keeping the conscious eye single upon the real health of the soul. Know that the soul is the very essence of health; that it not only contains health, but that it *is* health. The soul *is* health and wholeness; the soul *is* power and purity; the soul *is* love and wisdom; the soul *is* everything that is in the Supreme.

Turn consciousness, mind, thought and attention upon the *perfect health* of the soul, and enter more deeply and ever more deeply into the *spirit* of this perfect health; gradually you will feel more and more keenly the real life and power of this absolute health, and what you *feel* will be expressed through every fibre of your being.

Think only about the perfect health that is within you; refuse absolutely to talk about disease or to think about disease; keep the mental eye single upon the wholeness of the spirit in which you live and move and have your being; and realize that this same wholeness is *in* you. Before long you will know that it is; you will *feel* it and express it with so much power that all disease must vanish like darkness before a strong light.

Consciousness develops naturally and steadily along those lines to which we give the greatest amount of thought and attention; therefore, by refusing to think about disease, and by thinking constantly about the perfect health and the unbounded health that *is* within, we shall soon feel that health; and what we *feel*, that we shall express through every fibre of being.

The field of invention is one of the richest fields in the world. There is an urgent demand for thousands of new inventions, and nearly everything can be improved. If you would develop "Inventive Genius," read *Eternal Progress* next month.

* * * *

There are three secrets to success in the business world.. Read *Eternal Progress* for next month.



Every Child Has the Right to be Born Great

Whatever is done should be done as perfectly as it is possible to have it done; nothing should be the product of ignorance, chance or indifference; and this is especially true of parentage, because it is parentage that has brought us here.

If our coming into this sphere of existence was important, the way of our coming must also be important; the cause must be great if the effect is great; and the process of creation must receive our wisest attention if the product is to have real worth.

Everything that is done is done through certain laws, but all the laws of life are so constructed that they produce results in accordance with the way they are used. There are better and better ways of using the same laws, and the best ways always produce the best results; and the laws of parentage are no exceptions.

To those who have given the subject the attention that such an extraordinary subject merits, it is evident that parentage can be expressed in a way that is far superior to its usual form of expression; and since parentage means the beginning of a new life, it should be prepared to give that new life the very best beginning possible.

This new life should not be the product of chance or ignorance, but the result of the very highest form of parentage. Every child should receive from its parents the very best of everything that the parents have the power to give.

To simply give the child existence is not sufficient; any animal can do that; the child should be given a superior existence, and when parents give their child the very best that they have in their power to give, the child will receive a

superior existence; in other words, the child will be born great.

In order that the child may be born great, there are three fundamental laws that its parents must apply according to the best knowledge which they can possibly secure.

The first law declares that all the physical and mental conditions of the parents are transmitted to the child. To give the child the very best conditions possible, the parents must therefore establish such conditions in their systems before conception takes place.

The physical systems of both parents must be in perfect health and harmony; physical strength and vigor must be abundant, and the creative energies of each system must be very strong and very active, though must be held in perfect poise.

The minds of both parents must be in the true attitudes, free from anger, worry, anxiety, fear or depression; thought must be lofty and strong, and all the mental tendencies must move toward greater things. When these tendencies are so strong that the desire for greater things thrills every atom in both systems, the best possible condition for superior parentage is secured.

The time of the year is not so very important, though the child that is conceived during the spring months has the greatest advantages; while the summer months, especially July and August, should never be selected for a matter so important as this.

The creative energies, as well as all the powers of reproduction, are the weakest during the summer months, and the strongest during March, April and May. Love between the sexes is also at

its highest state of action and power during the spring months, not only among human beings, but throughout the greater part of nature. It is therefore the most favorable period for the beginning of a new life to take place; and if the parents will properly prepare themselves, physically and mentally, during the spring months, the child conceived at that period, when all conditions are favorable, will certainly be born great.

The second law declares that the strongest desires that are felt by the parents at the time of conception will be the greatest factors in determining the nature, the capabilities and the destiny of the child.

This is a matter of extreme importance because there are few powers in human life that are stronger than the power of desire. What we continue to desire with the whole heart and soul, never ceasing, whatever comes or no, that we shall surely receive, sooner or later; as a rule, sooner.

We are just beginning to realize the marvelous possibilities that exist in the power of desire; and as it is a power that is brought into direct action in all the functions connected with parentage, its action with those functions should be expressed in the largest and truest sense possible.

When parents, for some time preceding, and at the time of conception, strongly desire their child to be a genius, a prodigy, or remarkably talented in certain lines, they will give the child the very power that produces genius and rare talent, and that child will be born with the remarkable powers that its parents desired.

This will invariably come true to an extraordinary degree when the physical and mental conditions of the parents have been made as perfect as possible through the application of the first law; and if the talents desired for the child are encouraged through the proper prenatal conditions, the results will be still greater.

For a period of at least four weeks preceding the time of conception, the parents should strongly desire, with heart and soul, what they wish their child to

become; and this desire should be at least four-fold—that the child may have a beautiful physical form, a brilliant mind, a strong character, and especially gifted in some particular talent.

These desires should be deeply felt, and should be expressed through the strongest faith that can be realized at the time. There should be no anxiety about results; the entire mind should be animated with the conviction that what we strongly desire that we shall receive; it is the law of life, and no law of life can fail.

The third law declares that the predominating physical conditions, mental states and desires of the mother, during the period of gestation, will impress themselves upon the unborn child; and that these impressions will become active factors in determining the nature, the capabilities and the destiny of that child.

These impressions will produce results after their kind in every instance, because like causes produce like effects, though these effects may, at times, modify each other to a considerable extent.

It is therefore evident that to be a mother is not only to occupy a most responsible position, but to have the greatest opportunity in the world. The mother of the unborn child, may, through her thinking and living, give that child the power to change the destinies of nations; she may plant in that mind the seed of genius, so rare and so extraordinary, that the entire human race will be benefitted immeasurably through the remarkable achievements of that brilliant mind; through her efforts that child may make discoveries and inventions that will revolutionize the world; or he may compose music that will touch the soul of man as the soul was never touched before; in brief, the mother of the unborn has music, art, literature, invention, statesmanship, history, the future of the race—all in her own hands. To be a mother is therefore the greatest opportunity—by far the greatest opportunity that has ever appeared in the world.

When every woman learns to use her power, the superior race will appear; then will also come the golden age—the

age of which all the prophets have dreamed; but it is not simply a dream; that wonderful age *will* come, because it *can* be produced; and it is in our power to begin the creation of that age now.

Every age is the effect of the people who live in that age; therefore, by creating a superior race, we shall usher in the superior age—the golden age—the age of greater marvels than was ever imagined by the most brilliant mind that ever lived.

Though such things may seem impossible, they shall come naturally and speedily when every child is given its inherent right—the right to be born great; and to this end, the third law under consideration is a means of exceptional value.

The fact that every thought or desire entertained by the mother during the period of gestation will become a part of the nature of the unborn child, and will become a power in the life of that child, should awaken in every woman's mind the strongest desire to understand the subject most thoroughly.

There are mothers who declare that they would rather not interfere, but leave results to nature and be satisfied with what comes, be it a genius or a dunce. Such talk, however, is nothing but the commonest folly, because every mother *does* interfere with the creation of her unborn child; she can not help it; it is a part of the function of motherhood.

The mother is just as much the creator of her own child as the artist is of his picture, or the composer of his music.

Every thought and every desire entertained by the mother during the period of gestation *will* effect the unborn child, whether she thinks about the child or not.

Nature will give her a human being, but whether that being is to be a genius or a mediocrity will depend entirely upon how the three laws under consideration are applied; and the last of the three is extremely important. The third law, if misused, or ignored may spoil all the good things that proceeded from the application of the first two; or, if properly used, may improve upon those good things to a remarkable degree.

The life and the thought of the mother

is daily effecting the unborn child, because she is the mother—the creator of that child. Then why create ignorantly when it is possible to create intelligently?

To apply this third law, the mother will not have to do something that she never did before; she simply proceeds to do intelligently what she previously did ignorantly, and consequently, instead of giving ordinary children to the world, every child she gives will be born great—in many instances, very great.

The first essential in the application of this law is to keep the mind in a state of harmony and joy, and retain a sweet disposition at all times. The prospective mother should not only remain in such mental states, but should think, with love, that her child is also in the same state of harmony, joy and sweetness.

This will give the child a sweet disposition and a natural tendency to be happy; something that is extremely important, especially when the development of greatness is the object in view.

Those who associate with the mother during the period of gestation, should do everything possible to keep her mind in this ideal state; she should be looked upon as sacred, because she *is*, and she should be treated accordingly.

She should live in the world of greatness, thinking only of the high, the noble, the worthy and the superior; and she should *think lovingly* of her unborn child as being in the same world.

What the mother, at this period, constantly thinks the child is that the child will become; therefore, any talent or remarkable power may be given to the unborn, and its right to be born great, fully assured.

Her desires, with respect to the nature, the capabilities and the destiny of the child should be clearly defined, deeply felt, strongly expressed, well poised, and filled with love.

She should picture the child as very beautiful; she should think of the child as healthful, wholesome, strong and vigorous; and she should *feel* that this child is great—truly and wonderfully great.

All of these thoughts should be animated by the soul of faith, and every desire expressed for the child should be

expressed in the deep conviction that it *must* be fulfilled, because the law never fails.

The mother should feel during this period that she is filled and surrounded with a great power—a power that is calm and serene, but strong and invincible—a power that produces greatness because it is greatness.

The child that is conceived and formed in such an atmosphere will become wonderful indeed; and since every mother may live in such a state during the entire period of gestation, every child may be born great.

The desires with respect to the capabilities of the child, that were felt during and preceding the time of conception

should be taken up by the mother and given thorough attention by her until the time of birth. This will insure the full realization of all of these desires, and also produce far greater results than could otherwise be secured.

In this connection it is well to remember that if parents do not observe the second law, and do not desire anything for the child to possess and become, the child will be born without any special capabilities. The fact that most parents leave this matter to chance, is the reason why the great majority are born to a life that can do nothing more than provide for mere physical existence. But it is wrong for parents to neglect this matter; every child has the right to be born great, because every child *can* be born great.

Book Reviews

HEALTH THROUGH SELF-CONTROL, In . . . *Thinking, Breathing, Eating*, By W. A. Spinney, A. M., Cloth, gold stamped, gilt top, 301 pages. Price \$1.20, postage 10 cents extra. Lothrop, Lee & Shepard Co., Boston, Mass.

We are more than pleased to commend this work to all who wish to live right according to physical laws as well as think right according to mental laws.

The majority of those who write on hygiene, exercise, breathing, eating, etc., ignore the power of mind in all these things, while the majority of those who write on the power of mind and thought ignore the parts that physical functions must necessarily play in daily living; here, however, we have a book that deals scientifically both with the physical and the metaphysical sides of personal existence; it will therefore fill a place that has been vacant too long.

The chapters on "Breathing," "The Subconscious," "Inhibition" and "How to Eat Healthfully," are filled with information of exceptional value.

* * * *

BLOSSOMS OF UNIVERSAL TRUTH, and FRUIT FROM THE TREE OF LIFE, by Hannah More Kohans. The price

of the first is 50 cents, the second, 30 cents. For sale by R. Kohans, 2603 N. Hermitage Ave., Ravenswood, Chicago, Ill.

The "blossoms of truth" are blossoms indeed, being thoughts of truth for every day of the year, arranged under a special subject for each month. They are by far the best we have ever seen, and will prove extremely helpful to those who are trying to train the mind to think only the pure truth.

"Fruit from the Tree of Life" is composed of three lectures—"How Can We Get Nearer to God," "From Incarnation to Christhood" and "Vibration, The Force of Forces." Eighty pages of most interesting matter, written in Mrs. Kohans' clear convincing style. The mind that is confused, or that may desire a clearer understanding of life, will read this book with great profit.

To live a simple life does not mean to wear the cheapest kind of clothes and live in a garret; but to substitute the simplicity of true worth for the complexity of cheap extravagance.



Why Marriage Is Not A Failure

We hear a great deal at the present time about "marital unrest," the "failure of marriage" and "the deplorable prevalence of divorce;" and causes, cures, as well as methods of prevention, are being discussed from every point of view; but in all of these discussions the two most important factors involved are being wholly ignored. The first of these is love itself, and the second is the present condition of the race-mind.

* * * *

The foundation of marriage is that phase of love that is usually termed affection; it is not the love between the sexes in general, but that something that gives man the tendency to love only one woman, and woman the tendency to love only one man. When this affection is strong it will not change, even in the midst of all sorts of adversities, but will continue to love the original object of its affection, with a love that fears nothing, doubts nothing, succumbs to nothing. Such a love will not—can not change of itself; it may be forced to change, but even then continues to feel the old love for months and for years. It is, therefore, evident that when man and woman are drawn together in marriage by a strong affection, there will be no thought of separation, because a strong affection can not think of separation; they will continue to live together in that love that will not cease—that love that can remove all the obstacles and difficulties that may come up before them, that love that *will* smoothen the pathway in which the two, as one, have been placed.

* * * *

A marriage that is based upon affection can not be a failure, because such a love will bless immeasurably the lives of

both persons concerned. To live in a life of strong affection is a privilege that can not be equalled by anything in the world; and we know the reason why when we realize that all things pertaining to personal existence are made better and better eternally through the marvelous influence of such a love. And what is very important, marriage is not marriage unless it is based upon affection—a strong, ceaseless, unalloyed affection.

* * * *

Marriage is not a failure, cannot be a failure, because true affection will hold the two together for life, and make both lives infinitely happier and better thereby. It is the imitations of marriage that fail; and it is perfectly natural that they should; therefore, by ceasing to create such imitations, marital unrest will vanish, matrimonial troubles will disappear and divorces will be sought no more.

* * * *

There are a few would-be reformers who imagine they can help matters by advising people to stay single, but such a course is just as absurd as to declare that a child must not drink because it can not lift the cup to its own mouth. Man loves woman, and woman loves man, and you can not stop them; you may frighten a few into abnormal living by your fear-laden advice against matrimony, but the world was never helped by abnormal living, neither among the many nor the few. The majority, however, will go on as before, marrying and giving in marriage, in spite of your well-meant advice. It would therefore be wiser to spend that time and energy in trying to find the secret of the love more abundant; because it is not single life and less love that will remove the ills of

marriage; *the remedy is married life and more love.*

* * * *

The marriages that prove to be a failure are not real marriages; they are simply imitations; and they are imitations because they are not based upon the true foundation of marriage—the strong, ceaseless, unalloyed affection. When married people do not live harmoniously, the cause is a lack of affection; there may be plenty of sexual love, but that form of love always wanes when physical desires have been satisfied; and though it returns, with equal force, when those desires appear again, still it is not a continuous, unifying power; a strong affection, however, remains strong, at all times, and under all sorts of circumstances and conditions. Therefore, when discord appears in married life, the remedy is not separation, but more love—more real affection.

* * * *

This affection can be developed, and can be made so strong that it will put to flight all the ills and troubles and discords that may exist in love's domain. When this affection is made strong the husband and wife will completely forget their differences, and will love each other more devotedly than they ever did before. They will enter a state of harmony and united joy that can not be measured; something far sweeter and more beautiful than they ever felt even in the early days of courtship. There is no joy that can equal the joy of love, and this joy increases as the power of love increases; the entire matter is therefore in the hands of the woman and the man, because they can increase their love for each other; they have the power to make this love larger and higher and stronger, every day, so long as they may choose to do so; and true love will never cease to desire its own perpetual increase.

* * * *

The one perfect remedy for marital unrest, unfortunate marriages, discords in the home, separation, divorce, etc., is *More Love*; not more sexual love; all normal and healthful people have enough of that—enough to fully satisfy all the needs of physical existence; it is more affection that must be developed; we

need more of that love that causes the man to love but one woman, and the woman to love but one man; and it is this strong affection that gives the greatest joy to the life of the marriage that is based upon love. When love comes in its highest, strongest, purest form, discords and troubles take flight, and all is well again.

* * * *

It is everybody's privilege to avoid trouble, and no one should be asked to enter into troublesome conditions; but we must remember that we do not avoid trouble simply by staying away from the vital factors in life; we avoid trouble by ceasing to create the cause of trouble. Therefore, to advise people to avoid trouble by staying single, is the essence of folly, because if a person has not the power to remove the cause of trouble in married life he has not the power to remove the cause of trouble in single life. He will have just as much trouble in one state as in the other, and the cause will be wholly in himself. It is not the conditions in which we live that causes misfortune and unhappiness, but the way we act while in those conditions.

* * * *

The men and women that know how to live need not have trouble anywhere, neither in single nor in married life; and since true marriage adds immeasurably to the welfare both of the individual and the race, everybody should marry; and this is especially true of those people who have intelligence and character. In fact it is the duty of such people to marry; the best people should become parents; if they do not they are wronging the entire human race. The welfare of the race depends upon the steady improvement of the race, and upon the betterment of all family relationships; and since intelligence and character are indispensable to every form of advancement, all advancement must be brought about by men and women who have intelligence and character. These people occupy a most responsible position, and to be true to that position, they must use every opportunity to promote the progress and welfare of human life. And among these opportunities, marriage and parentage are by no means the

least; they are two of the most important. Therefore, when a strong character neglects marriage simply because the ignorant have produced trouble in that state, we are tempted to ask whether he is a strong character or not; things are not always what they seem, and pretence is not an indication of worth. Intelligence, however, is sometimes misled, but no intelligent person will remain single unless he is misled.

* * * *

There is an irresistible attraction between the sexes; and as this attraction is an inseparable part of human life, it is the intention of nature that man and woman should live together. This attraction becomes the strongest, and is expressed in its highest form when the affections are so pronounced that there is only one object of affection. It is a great fact that when a man is truly in love he loves but one woman, and when a woman is truly in love she loves but one man.

* * * *

When a man loves many women, his sexual love may be strong, but his affections are weak; the same is true of the woman who loves many men, or who can transfer her affection from one man to another on a day's notice. It is such people that cause trouble in marriage; they should develop their affections, and they would naturally give the whole of their love to the right person, and love that one for life. When a man knows a number of women that he could love, but can not decide upon any one in particular, his affections are weak; by developing his affections he would soon come to a positive decision; he would choose the right one, and would never have any occasion to regret or change. A strong affection *can* choose the right companion, and it is by far the best guide in this most important matter.

* * * *

The secret of a right marriage and a happy marriage is affection—a strong, ceaseless, unalloyed affection. *More Love is the remedy* for all the ills of the marital state; therefore, the problem before us is how to develop this love—the love that causes the man to love only one woman and the woman to love only one

man. Anything in human nature can be developed; love is no exception; and there are various methods through which this development may be brought about; we have dealt extensively with all forms of development in the last eight or nine issues of *ETERNAL PROGRESS*, and shall present as much added information on the subject in the near future as may be required. However, the most important fact in the beginning is that the prevention of mis-mating, unhappy marriages and divorces is more love; and when we know what the secret is, we shall easily find that secret.

* * * *

Another fact that deserves thorough consideration in this connection is that the present condition of the race-mind is quite different from what it has been during any previous period. This is an age of change; the old is being disturbed, the new is being sought with more zeal than judgment, and the average mind is a little uncertain about where he stands. The sins of the few are widely published, and the stability of the many is frequently shaken thereby. We are all more or less susceptible to suggestion; and there is a tendency among a large minority to imitate those strange, abnormal acts of the few that are heard of and read about every day. For this reason, many become restless in their present positions, not because there is anything so seriously wrong about their positions, but because they permit themselves to be influenced by the power of suggestion whenever they read of abnormal deeds. We cannot expect anything different, however, because the majority know nothing about the laws of suggestion; and since the sins of the world are usually published in the most sensational manner and with the most suggestive details, susceptible minds will readily respond, and will desire to go and do likewise. Too often this desire culminates in an actual deed, or series of deeds. These in turn are suggested to other minds, and more perverted desires with many perverted deeds must inevitably follow. However, to keep the world in ignorance of what is taking place is not the way out; you can not build character from negative experiences; it is not the

mind that is protected from difficulties that becomes strong, but the mind that learns how to surmount all difficulties. Neither do we wish to discourage the present tendency to greater mental susceptibility, because susceptibility is responsiveness; and it is this faculty that opens the mind to the greater things and more marvelous things that are all about us. Susceptibility is one of the most valuable of faculties when properly used; we therefore do not wish to remove it; the wise course is to develop it further by learning how to use it.

* * * *

It is a well known fact that no suggestion or impression from without can influence our thoughts, desires or actions unless that impression enters the subconscious; and since we can prevent adverse impressions or suggestions from entering the subconscious by impressing our minds daily with all those ideas and desires that we wish to perpetuate, we have the matter wholly in our own hands. When you fill your mind with your own superior thoughts and desires, you will never respond to inferior suggestions from any source whatever.

* * * *

The subconscious mind of the average person is more easily impressed today than ever before; therefore, every person should learn to impress his own mind with his own thought, and not permit the subconscious to be a receptacle for every suggestion with which one may come in contact.

* * * *

To apply this idea in marriage, train your mind to love the one you want to love—the one that wants your love—and impress this love so deeply upon your mind every day, that your love for your life-companion becomes a part of yourself. You will then live in the life of real love; the talk of the world about the failure of marriage, that marriage is a lottery, a pitfall to be avoided, etc., will not disturb you in the least. You have entered the marriage that is marriage; you are living in the heaven of real love; you have found the genuine coin, and your joys are not diminished because others complain about the counterfeit.

A CORRECTION.

A most serious error appears in the August number of *Eternal Progress*. Under "Affirmations and Denials," second column, near top, we find the statement, "We are compelled to remove *nothing* before we can introduce *something*." This is wrong, and should read, "We are not compelled to remove *nothing* before we can introduce *something*." This changes the meaning of the entire article, and as the subject of affirmations is extremely important we shall be pleased to have everybody read that article again with the true meaning of the sentence quoted.

Everything in your life will depend upon what you are, what is in you, and how you use the power and the talent that you possess. It is therefore important—extremely important that you read *Eternal Progress*.

* * * *

Concentration is the giving of your whole life to what you are doing now; and is attained by being deeply interested in the task of the present moment.

* * * *

Everybody can become greater than he is; everybody can accomplish more than he does. The new way may be found in this magazine.

* * * *

It is not what we do, but the way things are done, that perfects the body, enlarges the mind, strengthens the character and unfolds the soul. The most common-place duties of life, will, if done in a wholesome, aspiring mental attitude, cause the entire being to become stronger and better.

* * * *

Do not forget the Million Mark. Particulars elsewhere in this issue.

* * * *

We all want better conditions brought about in the world; but such conditions will come only through the development of greater men and women. *Eternal Progress* is the only magazine devoted exclusively to the scientific development of greater men and women; it is therefore indispensable in every home.



PERSONAL INSTRUCTION



You state that the physical body is never more than a year old. But why do the bones get harder every year if they are made over new every year? Can this be overcome or prevented?—
W. H. S., W. Va.

The entire body is made over new every year; in many cases, every eight or nine months; but the body that you build this year will be in the likeness of your state of mind this year. The state of mind is the pattern; the creative energies are the builders, and the physical body is the result.

If you mentally feel that you are sixty years old this year, the new body that you build this year will look just like you think a person of sixty should look; but if you feel much younger, and know that there is nothing about you that is sixty, the new body you build this year will look much younger.

You may have lived upon this planet sixty years, but there is nothing about you that is sixty years old. Nature renews your body every year; your mind is practically new every morning, and your consciousness can not be measured in years.

Therefore, the way you look depends upon the way you think. When you think that you are growing older, you will look older; that is, you will build an older looking body every year. But when you *know* that you are not growing old, since your entire system is constantly being renewed, you will build for yourself a youthful looking body every year.

Consequently, to stay young is just as easy as it is to eat or drink or sleep.

The bones harden every year, because you think that you are being weighted down with years; but when you know the truth in this matter, your bones will never harden, no matter how long

you may remain on this planet. This may appear to be a strong statement, but those who are familiar with the newest physiology and psychology know that all the laws of life prove this great statement to be the truth.

* * * *

*I desire to develop intuition and the power to draw upon the realm of ideas. Certain higher powers are very strong in me, so strong that I can scarcely follow my usual occupation; and I sometimes fear that I will be drawn away from my work before I am prepared for something else.—*Mrs. M. E. D., New York.

There are a great many people who feel powers at times that seem to belong to some other sphere, and are frequently influenced by these forces to such an extent that present work and present surroundings become too common. The spirit of change comes over them, and they want everything different, though they do not know exactly what they do want.

Under such states of mind unwise changes are frequently made, even by people who seem very sensible and thoroughly practical. Therefore, a better view of this experience is needed very much.

Whenever higher powers are felt and higher ideals perceived, we should turn them to practical use where we are. We do not have to run away to make present life ideal; and we do not have to change our occupation to make use of higher powers. Every occupation can use superior power and ability to great advantage; and when we become too large for our present position, we will get a larger one.

When higher powers are felt, they should be concentrated upon those faculties in brain and mind that need develop-

ment. This will turn those powers to practical use, and thereby prepare for the larger work that you may desire.

A simple method for developing Intuition is given in the January (1907) issue of "Eternal Progress."

To desire the power to draw upon the realm of ideas is to pervert desire, because ideas must be created in our own minds. Desire more creative power and a larger consciousness, and you will secure all the ideas you can make use of.

Transmute the energies in your own system, and increase the supply of power from within by impressing the subconscious as outlined in a previous issue. This will give you abundance of creative energy.

To enlarge consciousness, develop imagination, sympathy, interior understanding and faith, and train the mind to look beyond things with a view of discerning the subjective side of all life.

* * * *

My desire is to become a journalist; to write for newspapers while I am making a tour of the world. Will you advise me so I may succeed?—B.

Easier said than done; but it can be done. Anything can be done if we proceed with the conviction "he can who thinks he can."

To become a writer, develop the literary talents as outlined in the April issue of "Eternal Progress" and in the "Metaphysical Brain Chart." Then Practice; that is, convert your genius into talent. The average person needs a great deal of practice to become a successful writer, though with the practical application of metaphysical knowledge, results should come in one half, or one fourth the time.

The undertaking you have in mind, to tour the world and make your way as a journalist, requires not only considerable literary ability, but a great deal of push and unbounded faith.

* * * *

I desire more time for study. What laws and principles must I apply to bring an improvement in this direction? What are the necessary talents one must develop to become an effective speaker on serious subjects?—N. D. P., England.

There is no rule that will apply to everybody in securing more spare time; therefore, nothing definite could be given unless the person and his present conditions were well known.

However, the way the world is constructed, the greater one's ability, the larger the recompense and the shorter the hours of work.

To secure more leisure for study, use what time can be secured now for the development of that ability that will produce better results in your present work. Soon you will become too large for your present position, and you will be requested to come where you will secure both more recompense and more leisure.

To the second question we would state that expression, memory, intellect, and interior understanding are the leading faculties required.

* * * *

Is there any danger from abnormal development of some of the faculties, while others are left undeveloped or dormant?—G. G. North Carolina.

The reckless mind is always in danger; the progressive, practical, wide-awake mind is never in danger.

The system of development that is being presented in "Eternal Progress" lays great stress upon the necessity of developing properly the Whole Man.

No faculty should be abnormally developed, because when a faculty is too large for the rest of the mind, it ceases to be practical; therefore, is of no use; simply a burden.

No faculty should be left dormant or undeveloped, because all the smaller faculties, if developed to a degree, add power to the leading faculty.

The best mind is the mind that has one or two very strong faculties, and all the rest almost as strong.

The strong faculties are used in one's daily work, the other faculties are used in "backing up the strong ones, and in giving broadness to mind, and variety to life.

* * * *

In the development of faculties, can one do the same work for some one else as for themselves, the same as in healing?—G. G.

Not by any means. Healing is an eliminating process; development is a building process; and the process employed in the one is entirely different from the process employed in the other. If you wish to develop yourself, you must do it yourself. Others may teach you the methods, but you must use them.

* * * *

Please give us the exact location of the brain-center.—C. M. S. Mass.

Draw a straight line in your imagination from the opening of one ear to the opening of the other; then divide the line in two. The dividing point is the point we speak of as the brain-center. It is in the region of this point that all the mental faculties meet; therefore, the instructions that relate to the brain-center are important.

* * * *

When I concentrate upon the various parts of the brain, I sometimes feel a fullness. What does that mean?—G. W. M., Texas.

It means that you are not concentrating properly. You are using will-force, and not the finer forces. To use the finer forces, concentrate in the attitude of subjective consciousness. (See *Eternal Progress March '07*.)

When you concentrate in subjective consciousness the finer forces will come of themselves, and the circulation will pass through the brain cells in a smooth, easy, harmonious way. The sensation is most delightful, and you may feel a growing or expanding condition, but no fullness at any time. It is deep, silent action, and not shallow, forced action that produces results. The average person has depended so long on the later that some time may be required to develop the former.

* * * *

Please explain what you mean by the fourth dimension.—E. A. M., Dakota.

The three external dimensions are length, width and height, and it is the various combinations of these three that produce all external shape and form. But every external form has an internal state, and it is this internal state that we call the fourth dimension.

To explain exactly the fourth dimension looks like is not possible with exter-

nal means, because the external senses can understand only the space that is found in the three external dimensions. When subconscious consciousness is developed you will know that the fourth dimension exists; you will also know what it is.

The great within is in the fourth dimension; that is the reason why there is no limit to the great within, the fourth dimension being the within of space. Since every within has another within within itself; and since this inner within contains a still deeper within, and this deeper within contains still another, and so indefinitely, we realize why the within is unlimited.

To try to understand the within, or the fourth dimension, with ordinary reason, is time wasted. Develop the larger consciousness, and these deeper things will become as simple as the alphabet.

* * * *

I am a piano-tuner. What part of the brain should I develop to become more proficient? I also need more self-confidence and perseverance.—A. M. D., California.

The piano-tuner should have a perfect expression of harmony. Read article on "Expression" in this issue, and develop that part of the brain through which harmony is expressed.

To attain more self-confidence and perseverance, concentrate subjectively upon that part of the brain marked "Individuality." (See Jan. '07 issue, or *Metaphysical Brain Chart*).

* * * *

I feel that I could become a great actor; how shall I proceed to develop myself further with this goal in view?—Reader, South Dakota

The fact that you feel that you can become an actor is evidence that you already are an actor; but considerable polishing may be required to bring out the true brilliancy of your talent.

Develop personification, imagination, memory, emotion, sympathy, and the expression of words. In addition, impress the subconscious daily for the awakening of the great depths of your nature. The great actor feels deeply, feels everything, and has the power to express what he feels.

SPECIAL ANNOUNCEMENTS.

Modern psychologists have declared that "suggestion rules the world;" that statement may be slightly overdrawn, but the fact remains that suggestion sways an enormous power in the life and thought of man; it is therefore extremely important to understand what suggestion is, and how one can so control his own mind that he is never affected by suggestions in any shape or form. An article on "The Master Mind" will give thorough attention to this great subject and will present simple, scientific methods for attaining the state of the master mind. The article will appear in the next number of *Eternal Progress*.

We begin this month a series on "The Science of Business Success," presenting a brief introduction to one of the greatest systems on that subject that has ever been published. Knowing what we have in store, we wish to state, most emphatically, that every man and woman engaged in the business world owe it to themselves to secure this series, because through the study of this series they will find the way to success, and no one has a right to fail. Every person can succeed With A Certainty, and the "how" may be had for a mere trifle. In the October issue of *Eternal Progress* we shall present the Three Secrets to success in the business world. This will be followed by detailed information on a number of practical subjects that is positively indispensable to the business man.

No office is complete without *Eternal Progress*. After you have seen a few copies you will know that this is the truth.

The world is fast coming to the conviction that nothing is evil in itself, but that evil is simply the good misused, perverted, misapplied or misdirected. But why do we misuse the good, at times even against our own will? The answer is simple; we have not developed sufficient character; the development of character has been entirely neglected, and yet nothing is more important, because character is that something in man that turns all things to the right use, the best use, the fullest use and the largest use. Fully two thirds of the energies in the average person are misdirected, causing not only an enormous waste of

power, talent and ability, but also mistakes of every form and description. This can all be prevented through the development of character—real character; and we are pleased to announce that a complete and practical system of character-building will be published in *Eternal Progress*, the first installment to appear next month.

We have something new for the School of Genius—"How to Develop Ability, Talent and Genius through the Scientific Use of Mental Imagery." Extremely interesting and thoroughly practical. It is ability that counts; and anyone can develop his ability along any line, and to an extraordinary degree. *Eternal Progress* will present the best methods every month.

One of the greatest problems of today is how to properly train children; and much has been written on the subject, but there are only a few who come anywhere as near to the real solution of the problem. It is, however, very simple—so simple that anyone can apply the principles; and any child can be completely changed for the better and taught to develop rare talents along any line.

All parents want their children to rise steadily in the scale of life, and we all realize that every child has the right to be given the power to become much and achieve much; but the unlimited powers that are latent in every new-born mind must be properly developed and directed. To this end, a system of scientific training for children is required; a system that will enable parents and instructors to develop any child in any way desired, and to bring out the greatness that positively does exist in every mind. As previously stated, this can be done, and the methods are very simple; all things are simple when we know how.

In the October number of *Eternal Progress* we shall begin a great series on "The Scientific Training of Children," and as we all realize the enormous importance of the subject, as well as the right of every child to be properly trained, we take the privilege to ask all our friends to do their utmost to place *Eternal Progress* in every home. This study alone can change the destiny of millions, and through our united efforts it will surely be done.

That complete emancipation is possible to all becomes very evident when we understand that no old condition can remain in the without after we have created the new in the within.

* * * *

Fill the present moment with all the life, all the peace and all the joy that you can possibly realize; and you will prepare the way for a larger life the very moment you wish to receive it.



We Will Make You Prosperous

If you are honest and ambitious write us today. No matter where you live or what your occupation, we will teach you the Real Estate business by mail; appoint you Special Representative of our Company in your town; start you in a profitable business of your own, and help you make big money at once.

Unusual opportunity for men without capital to become independent for life. Valuable book A 2 and full particulars free. Write today. Address nearest office.

NATIONAL CO-OPERATIVE REALTY CO.

Phelps Bldg., Scranton, Pa. Marden Bldg., Washington, D. C.
Telgar Bldg., Oakland, Calif. Athenaeum Bldg., Chicago, Ill.

If You Desire To

ADVERTISE

Your proposition in magazines, newspapers, etc., consult me for lists and rates. Publicity Booklet FREE.

Rudolph Guenther, 106 FULTON ST.
NEW YORK.



ONE CASE FREE

I will heal one case in each neighborhood, no matter what the disease or how serious, free of charge. A healed case is my best advertisement. Address, with stamped envelope, Editor,

"OCCULT TRUTH SEEKER,"

DEPT. L. CHARLOTTE, N. C.

(Coupon No. 1706.) Souvenir Post Cards. 30 fine Post Cards for only eighteen cents. For the purpose of introducing our popular goods and securing new customers for them, we will send thirty fine colored Post Cards by mail, postpaid to any address upon receipt of only eighteen cents in postage stamps. These cards are beautifully printed in colors upon fine, heavy card stock, and the subjects embrace a pleasing variety which includes Christmas, Easter, Valentine and Birthday designs, copies of Famous Paintings, pictures of Pretty Girls, U. S. Battleships, views of Niagara Falls, the Brooklyn Bridge, the U. S. Capitol at Washington and a fine assortment of comers. They are the kind that are sold in some stores at the rate of two for five cents, and in others as high as five cents each; at the lowest estimate, therefore, the thirty cards that we offer for eighteen cents postpaid are worth 75c. at retail. This is purely an introductory offer; we make no profit. Satisfaction is guaranteed or money will be refunded. Address all orders to DEFIANCE PHOTO STUDIO, Art Publishers, 65 W. 41st St., New York.

**I Can Qualify You
to Make \$1000 Monthly
As a Food Scientist.**



The drug superstition is rapidly yielding to common sense. That the day of the Food Scientist has dawned is proven by the success of my work. I have all the business I can possibly handle, at fees as good or better than those of the successful physician.

I teach people how to select, combine, and proportion their food so as to cure disease and build up health. Any disease that is curable is curable through scientific nutrition. And many diseases called incurable by drug doctors yield to the simple and common sense methods of Food Science.

The demand for instruction in Food Science is multiplying with marvellous rapidity, and will soon be greater than I can meet in person or by mail. Hence I have secured the services of one of the most advanced physiological chemists and government food experts in the country and together we are conducting the *Only School of Applied Food-Chemistry in the World* to qualify doctors, nurses, osteopaths, physical culturists, and intelligent men and women everywhere as Food Scientists.

I know by my own experience as the pioneer in this field, that any man or woman with a grammar school education, who completes my Course of Instruction by Mail, and who applies the knowledge with reasonable energy, can make \$1000 a month, and earn the gratitude of thousands of his fellow men.

My booklet No. 12: "The Chemistry of Man" Free. Send for it at once, and learn how easily you can qualify for this great and profitable work.

EUGENE CHRISTIAN,
Food Scientist. 7 E. 41st St., New York City

TEN CENTS

Pays for a paper-bound copy of
that new and much needed book

The Law of Financial Success

BY EDWARD E. BEALS

Formerly Manager of The Science Press; now Secretary of The Fiduciary Company.

All progress—whether physical, mental, moral, spiritual or **financial**—is based on **LAW**. And he who wins success in any line does so because he has followed the **LAW** or **LAWS** pertaining to his business, whether he does it consciously or unconsciously.

Some of the great "Captains of Industry" who have won marvelous success in financial affairs, and for whom we have no great admiration, are miserable failures as moral and spiritual beings. But they have won great **Financial Success** because they concentrated on that alone to the exclusion of all other kinds.

What the most of us want is all round success, but we must remember that no one can be an all round success without **Financial Independence**. No matter how much good a person may want to do, he is handicapped by a lack of money. All the air-castles he has built; all the beautiful plans he has created; all the cherished desires to do good go unfulfilled because there is no money to complete them.

But these air-castles can become real buildings; these plans can become realities; these great desires can be fulfilled. The question is, "How to do it?"

The writer has seen the need for several years, among Advanced Thought circles, of a book to answer this question. In his own life he has found that **Financial Success** is not a matter of grind and rush and fight and struggle. It is a matter of getting in harmony with the **LAW** and then following that **LAW** to its logical conclusion. He has placed this information in the book "THE LAW OF FINANCIAL SUCCESS." In it he states the **LAW**, shows how to get in harmony with it, and then gives specific instructions for keeping in the closest possible touch with the powers that be in the **World of Finance**. It is no magic potion to be swallowed with wonderful results, but is a plain stating of the **LAW**, so that all who run may read and then act. And he who acts will win success, because he is following the **LAW** that has been laid down from time immemorial. Here are the chapter heads:

- | | | | |
|--------------------|--------------------|-------------------|-----------------------|
| 1. Money | 5. Ambition | 9. Harmony | 13. Habit |
| 2. Mental Attitude | 6. Latent Powers | 10. Creation | 14. Claiming Your Own |
| 3. Fear and Worry | 7. Desire | 11. Concentration | 15. Will Power |
| 4. Faith | 8. Auto-Suggestion | 12. Persistence | 16. Making Money |

Whether rich or poor, successful or unsuccessful—it matters not—this book will be of great value to you. If you are a natural money-maker, perhaps you have been using the **LAW** unconsciously. This book will tell you how to handle it consciously. If you are unsuccessful and money seems to come hard, it will guide your thought and actions into the proper channels where you will get the highest possible results.

"THE LAW OF FINANCIAL SUCCESS" combines theory with practical knowledge. It not only states the **LAW**, but tells how to apply it. It not only informs one how to make money, but also tells him how and in what way to invest it to get the largest possible returns.

Be sure to get a copy of the first edition from absolutely new plates. It will not last long. **TEN CENTS** buys it. Send your order to-day—Now—before the thought passes from your mind. Address

The Fiduciary Press, 913 Tacoma Bldg., Chicago, Ill.

I Have Cured 1000 People With Food

I CAN CURE YOU

Provided your trouble comes from defective digestion, assimilation, excretion or faulty metabolism. And the highest authorities in the world admit that over 90% of all diseases come from these causes which in plain words mean **ERRORS IN EATING**.

If you are too thin I can increase your weight; if you are too stout, I can reduce your weight. Emaciation and obesity are both abnormal conditions, and cannot exist when the natural laws of nutrition are obeyed.

Perhaps you don't believe this. Why should you when your present condition is due to thoughtless eating? But after 14 years experience and study I **KNOW** and am prepared to prove every statement I make.



Let Me Feed You For Three Months

In One Week you will be astonished at the improvement in your health.

In One Month I can convince you that your ill health has been due to **ERRORS IN EATING**, because my methods will have relieved most of your ailments in that time.

In Three Months I can positively cure you.

WRITE FOR MY FREE DIAGNOSIS BLANK L. I will send it promptly with my free booklet "Results From Eating," which describes and explains my method and proves by unquestionable endorsements that I can do exactly what I claim.

Get My Special September Offer.

I am offering remarkable inducements to those enrolling during September for my treatment, for reasons which my letter will explain. Don't be a grumbling, repellent invalid. Learn to eat for success, happiness, and a full and healthful life. Write at once to

EUGENE CHRISTIAN,
FOOD EXPERT.

7 E. 41st Street,

New York City.

LOOK HERE!

BEFORE YOU SUBSCRIBE OR
RENEW YOUR SUBSCRIPTION.

You may Secure Good Books, Standard Works, in connection with
Eternal Progress; New Subscription or Renewal.

| | | |
|------------------------------------|--------|--------------------|
| Eternal Progress, One Year | \$1.00 | } Both for \$2.00. |
| Right and Wrong Thinking | \$1.40 | |
| Eternal Progress, One Year | \$1.00 | } Both for \$2.00. |
| All's Right With the World | \$1.50 | |
| Eternal Progress, One Year | \$1.00 | } Both for \$1.75. |
| Every Man A King | \$1.10 | |
| Eternal Progress, One Year | \$1.00 | } Both for \$2.00. |
| Where Dwells the Soul Serene | \$1.50 | |
| Eternal Progress, One Year | \$1.00 | } Both for \$1.60. |
| From Poverty to Power | \$1.00 | |
| Eternal Progress, One Year | \$1.00 | } Both for \$1.80. |
| In Tune With the Infinite | \$1.25 | |
| Eternal Progress, One Year | \$1.00 | } Both for \$1.85. |
| The Power of Silence | \$1.35 | |
| Eternal Progress, One Year | \$1.00 | } Both for \$2.00. |
| The Ministry of Beauty | \$1.50 | |
| Eternal Progress, One Year | \$1.00 | } Both for \$1.50. |
| The Greatest Truth | \$.90 | |
| Eternal Progress, One Year | \$1.00 | } Both for \$1.80. |
| Mental Medicine | \$1.25 | |
| Eternal Progress, One Year | \$1.00 | } Both for \$1.80. |
| The Measure of a Man | \$1.20 | |
| Eternal Progress, One Year | \$1.00 | } Both for \$1.80. |
| The Symphony of Life | \$1.25 | |

These are all Cloth Bound Books, Standard Works Books we
Personally Recommend.

Send all orders to

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

\$7
Value
for
\$1

YOU FEEL SAFE WHEN WRITING A CHEQUE WITH



BLAIR'S FOUNTAIN PENCIL FOR WRITING RULING
AND MANIFOLDING WITH A YEAR'S SUPPLY
CARTRIDGE OF CHEQUE PROTECTING INK FREE

THE SMOOTHEST
WRITING INSTRUMENT
IN THE WORLD

Total
Value
\$7

Around the World but Never Out of Ink.

Saves Cost of Check Punch \$5 Value of Year's Ink Supply \$1 Invaluable for Stenography.
Holder needs to be filled with water only, to produce the best ink. No leads. Point never breaks or needs sharpening. Will last for years. Soon saves its cost. Prices, plain, \$1; chased, \$1.25; chased and gold mounted \$1.50 New Ink-Making Cartridges in green, blue, violet or black copying or red ruling, 10c; by mail, 12c. Insured mail 8c. extra. Ordinary ink may also be used.
BLAIR'S FOUNTAIN PEN CO. ANY, 6 John St., Suite 212, New York, Get Agency.

A Silent Thought Success Circle

I want everyone to know that I can heal them. I want to show you the virtue and healing potency my treatment contains, so will give two week's treatment free to all who will send plainly stamped and addressed envelope. I also have a mechanical device that will help to draw away the blues, cure poverty, diseases, and bad habits, also a key to concentration and for developing all your higher powers. Address

IDA WELSH,
Bellville, Ill.

E. P.

THE NEW THOUGHT CHURCH

Beginning with Sunday, October 6, 1907, Regular Service will be held every Sunday at 11 A. M. in Suite 1011, Carnegie Hall, Cor. 50th St. and 7th Ave., New York City.

JULIA SEATON SEARS, M. D., Speaker.

These meetings are open to the general public and strangers are cordially welcome.

Free Reading Room open week days 10 to 12 and 2 to 4.

The Cancer Absorbent

The greatest need of the World to-day is a reliable cure for Cancer. Drugs and the Knife have proved dismal failures. Cancer is a disease of the blood and a cure can only be made by drawing the poisons from the system. The **CANCER ABSORBENT** cures by removing the cause of the Cancer. In hundreds of cures we have made not a single growth has ever returned. The application stops all pain and is absolutely drugless and harmless. It is simple, easy of application and adapted to home use. Not all cases are curable. We will take only such cases as we can benefit or cure. Our Absorbent System is used by many physicians.

Our book will be sent free to any physician or to any person interested in Cancer. Mention this paper.

TOXO-ABSORBENT CO.,

94 State Street, - - - Rochester, N. Y.

YOUR CHILDREN

Should read "Wee Wisdom," a monthly magazine for young minds in the truth. And you should read "UNITY," a Monthly Magazine devoted to Practical Christianity. One Dollar a year. Address **UNITY TRACT CO., 913 Tracy Avenue, Kansas City, Mo.**

YOU WILL NOT DIE!

A Richly Bound Booklet containing a Series of Articles based upon the personal experience and written by

WALTER DeVOE

That carry the conviction of IMMORTALITY.

These articles contain healing and uplifting for all that mourn. Price, 25 Cents. Sold only by the author.
5226 Greenwood Avenue, CHICAGO, ILLS.

"HUMBUG MEMORY SCHOOLS EXPOSED"
AND ADDRESS ON DEVELOPMENT OF THE

MEMORY

To introduce a series of valuable educational works, the above will be sent to all applicants **FREE**

JAMES P. DOWNS, 14 Park Place, New York

NEW THOUGHT HEALING

by Julia Seton Sears, M. D. will tell you how to get well and stay well. Contains valuable instructions to patients and advice to healers. Teaches "How to go into the silence". Shows how "absent treatment" is a scientific fact. Nothing like it ever before written. The result of years of experience by a regular physician who is also a metaphysician. First edition of 1000 copies sold in three weeks. For sale at book-stores or by mail from the publisher. Price 25c. silver or stamps. **THE SEARS INVESTMENT CO.,**
266 Huntington Chambers, Boston, Mass.

MORPHINE

Painless Home Treatment. We will send any one

addicted to Opium, Morphine, Laudanum or other drug habit a free trial treatment of the most remarkable remedy ever discovered. Confidential correspondence invited from all, especially physicians. **ST. JAMES SOCIETY,**
Suite 181, 1181 Broadway, New York.

About Yourself.

I will send prepaid to any address the first six Life Science books for 25 cents in stamps or coin. The regular price for these books is 25 each, but to introduce the remarkable series of "Life Science" books, 52 in all, will send the first six for cost of mailing. Send to

HILDING D. EMBERG, P.O. Box 128, Niagara Falls, N.Y.

MOSQUITOS CAN'T BITE YOU

—IF YOU USE—

NOBITO

A sweet-smelling, sanitary liquid preparation, readily absorbed by the skin. May be rubbed on the hands and face or used in the bath. It will keep the mosquitos and other insects away for hours after using.

ONE TWENTY-FIVE-CENT BOTTLE
LASTS A SEASON.

Send coin at our risk. Money refunded if not wholly satisfactory.

The NOBITO COMPANY,

516 Walter Avenue, Battle Creek, Mich.

"THE GREATEST TRUTH"

A New Book

By Horatio W. Dresser.



A book that is filled with very high teachings, and reveals an extraordinary insight into the perfect ways of that inner life, and that higher power that we all desire so much to understand. It is our privilege to be led by the spirit, to live eternally in the faith that KNOWS, and to feel that we are in the hands of an Infinite Being of love, who is ever ready to give us a life, here and now, where all is beautiful and all is well. The path to this life is elucidated so clearly and so perfectly in "The Greatest Truth" that anyone can understand.

Bound in Cloth. 234 Pages. Price 90 Cents.



Send all Orders to

C. D. LARSON, - - Fourth National Bank B'dg., - - Cincinnati, O.

YOU SHOULD POSSESS

The Works of Prentice Mulford.

"Your Forces and How to Use Them."

Six Volumes.

These books have had an immense sale, have been read more widely than the best of fiction, and are recognized everywhere as the most practical and most helpful books ever published on the art of living the new life. This is the life we all want to live, therefore the best literature on the subject is indispensable to us all. * * * * *

Bound in Cloth, \$2.00 per Volume. The Entire Set (Six Volumes)
for \$10 75 if ordered from

C. D. LARSON, FOURTH NATIONAL BANK BLDG. CINCINNATI, O.

This Marvelous Health Vibrator

FOR MAN, WOMAN AND CHILD

Relieves All Suffering Cures Disease

It is The Lambert Snyder Vibrator

When you hurt yourself you instinctively rub the spot. When your head aches you rub your temples. Why? Because vibration is Nature's own remedy, and rubbing is Nature's crude way of creating vibration and starting the blood to going. Disease is only another name for congestion. Where there is disease or pain there you will find the blood congested and stagnant. There can be no pain or disease where the red blood flows in a rich and steady stream. Good circulation means good health. Congested circulation means disease and pain.



THE LAMBERT SNYDER VIBRATOR

Is the greatest medical discovery of the Twentieth Century, is a light, compact instrument, weighs twenty ounces, can be operated by yourself with one hand by moving the steel head over the rigid steel rod, and can be placed in contact with any part of the body, and is capable of giving from 9,000 to 15,000 vibrations per minute—100 times more than is possible with the most expert master of massage. It is Nature's own remedy developed and concentrated, and with one minute's use sends the red blood rushing into the congested parts, removing all disease and pain.

ENDORSED BY PHYSICIANS

The Lambert Snyder Vibrator is used and endorsed by noted physicians because it is based on scientific principles of health. It cures by removing the cause, forcing the red blood through the congested parts at once. Don't pour drugs into your stomach for a pain in the knee or back; the trouble is not there.

WHAT IT DOES TO DISEASE AND PAIN

Rheumatism, Sciatica, Lumbago, Gout, etc., are caused by uric acid in the blood in the form of urate of soda. This acid, through poor circulation at some particular part, gets stopped on its way through the system and, congregating, causes pain. Apply the Vibrator to the spot and you will relieve the congestion and get relief at once.

Deafness, Head Noises, Ringing in the Ears, in most cases, are caused by the thickening of the inner membrane through catarrh or colds. To cure this vibration is the only thing, as it is the only way to reach the inner ear drum and loosen up the hard wax or foreign matter, so sound may penetrate to the drum.

Stomach Trouble, Indigestion, Constipation, etc., are caused by the food not properly digesting; it lacks necessary saliva and gastric juices, thus creating congestion in the stomach; forming gases, causing pains, bad breath, etc. Apply the Vibrator to the stomach; it settles the food down, releases the gases, regulates the action and brings about relief instantly.

THE LAMBERT SNYDER VIBRATOR

Locomotor Ataxia,
Paralysis,
Writer's Cramp,
Nervous Debility,
Neuralgia,

Neurasthenia,
Gout,
Weak Eyes,
Asthma,
Earache,

will give marvelous results in the following cases:

Toothache,
Catarrh,
Headaches,
Insomnia,
Weak Heart,

Sprains,
Lameness,
Pleurisy,
Varicose Veins,
Varicocele,

Bronchitis,
Hay Fever,
Piles,
Anemia,

and early stages of Bright's Disease, and a large number too numerous to mention.

DEVELOPMENT OF THE BUST

An undeveloped bust is brought about by poor nourishment, tight lacing, or run down health. Apply the Vibrator a few minutes each day and your breast, neck and arms soon fill out and become firm, round and healthy. It forces the blood through the famished parts.

A Few of Our Many Testimonials.

No matter what town or city in the United States you live in, we can send you the names of satisfied customers who are using the Vibrator.

I suffered from severe Rheumatism, which made my hands and arms swell and caused me pain beyond description. I bought your Vibrator, and the first application of it reduced the swelling and conquered the pain so much that I was able to get a good night's sleep. Since then I have stopped all medicines and use only the Vibrator.

Lambert Snyder Co.

Gentlemen:—I received your Vibrator and my hearing was so bad I could not hear a watch tick. I can now hear a watch tick holding it a distance from the ear and can hear sounds that I have not heard in years. I have spent a good deal of money for ear drums and other things, but your Vibrator has done me more good than them all.

C. C. WARREN, 68 Virginia Avenue, Jersey City, N. J.

October, 20, 1906.

ROBERT IRVING, 122 Gooding Street, Lockport, N. Y.

Read Our Generous Offer

We, the makers and owners of the Lambert Snyder Health Vibrator, assure you that it has cured tens of thousands of people in the United States and in many foreign countries. We tell you that it has given relief and eventual cures in cases where the patient has suffered for years and had been unable to obtain even temporary relief by other means. We are so absolutely certain that our Health Vibrator can help and heal you that we say to you to-day:—Try our Vibrator for seven days—if it brings relief, if it cures you, if it does what we claim for it—keep it. If not, send it back and we will refund your money.

FOR A LIMITED TIME we will sell our \$5.00 Vibrator at \$2.00, delivered at our store, or mailed on receipt of \$2.35, postpaid.

FREE. Our new book on vibration, fully illustrated. It tells you what has and is being done by vibration. Our book is a plain, common-sense argument. Send for it to-day: it costs you nothing.

Electric Vibrators—All Kinds.

Don't Wait.

Don't Suffer.

LAMBERT SNYDER CO., Dept. 32A, 41 West 24th St., NEW YORK

A BOOK THAT IS ALIVE
 "The Journal Of A Live
 Woman."

By Helen Van Anderson.

If you want to know how to meet the problems of Life in the New Way, read this book. This book describes life—the living of a life that overcomes every condition and circumstance with which it comes in contact. More interesting than the best of fiction.

Bound in Cloth, Price \$1.00.



Send all orders to

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

TWO BEAUTIFUL BOOKS

Beautiful Within and Without. An Ornament to Every Library.

An Inspiration to Every Soul.

"Where Dwells The Soul Serene,"

—AND—

"The Ministry Of Beauty."

By Stanton Davis Kirkham.

Charming Beyond Description. Opens the Soul to the Sweetness of Existence and the Joys that Shall Never pass Away.

Elegantly Bound in Krash-Ko-No buckram. Gilt top. Price, \$1.50 per Volume. Postage 12 Cents Extra. The Two Books sent, Postage Paid, for \$2.95, if ordered from

C. D. LARSON, - - Fourth National Bank Building, - - Cincinnati, O.

AUG 22 1907

"POISE AND POWER"

A NEW BOOK

By C. D. LARSON.

This book has been written to supply what is unquestionably one of the greatest demands of the age

✿ The Demand For More Power ✿

Nearly everybody is in search of more power, because he knows that more power is required if he is to attain and achieve what he has in mind.

✿ To Prevent Failure ✿

More power is demanded, because it is a well known fact that the larger share of failures come through a lack of capacity, which means a lack of power. Science is demonstrating daily that fully one-half of the ordinary diseases come from a lack of vital energy in the system.

✿ Perfect Health ✿

Can be made perpetual, if the system is constantly kept brim-full of energy. This is not theory, but the verdict of a sound, conservative science; and personal experience will demonstrate the statement to be absolutely true. You never get sick so long as your system is full of vital energy.

✿ The Secret ✿

Is to keep the system full of energy at all times. But how is this done? We all know that an enormous amount of energy is being generated in the human system every hour; but it is

✿ A Startling Fact ✿

That nearly nine-tenths of this energy is wasted and lost in the average person. What might we not become and what might we not accomplish if all this energy could be saved and employed constructively?

✿ The Cause ✿

Of this terrific loss is a lack of Poise. Attain perfect Poise, and all loss of energy will be prevented—absolutely prevented.

✿ Read "Poise and Power" ✿

And you will learn how to attain Poise; also how to use the great increase of power that will come through Poise. The instructions are so clear that all can understand them; and since the book will be wanted at once by everybody, we have had it published at a popular price.

BOUND IN CLOTH, 50 CENTS

Send all orders to

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



Half Price

Small Payments

Goods on approval
Money after Examination

Only a few sets - less than ten of some

For years I have been selling my books at wholesale. I operate my own bindery, one of the largest in the country. Beginning NOW, I shall deal directly with the PUBLIC. On account of the failure of three large publishing houses, and my bindery arrangements with others, I can offer the following bargains at the most UNHEARD-OF prices. No money until you satisfy yourself that you are getting the greatest book BARGAIN ever offered.

It is a condition of all accepted orders, that I deliver prepaid, for further examination, books numbers of which are marked in the coupon, at special clearance prices. It is understood that no payment need be made for thirty days.

FREE! A \$3.00 De Luxe set of Eugene Field's Works sent free of cost with each sale.

| De Luxe Editions | Order by Number | Note the Prices | Reg. Sub. Price | Special Clear. Prices | No. |
|---|------------------------------|-----------------|-----------------|-----------------------|-----|
| WORKS OF EUGENE FIELD..... | 4 Vols., Ribbed Cloth..... | | \$3.00 | Free | |
| ORIENTAL TALES AND ARABIAN NIGHTS. Privately printed in London [very rare], only a few sets complete. | 15 Vols., Cloth..... | | \$150.00 | \$44.25 | 1 |
| | 15 Vols., 1/4 Pers. Mor..... | | 225.00 | 75.00 | 2 |
| LAURENCE STERNE..... | 6 Vols., Cloth..... | | \$22.50 | \$9.75 | 3 |
| | 6 Vols., 1/4 Pers. Mor..... | | 27.00 | 12.50 | 4 |
| FIELDING..... | 6 Vols., Cloth..... | | \$22.50 | \$9.75 | 5 |
| | 6 Vols., 1/4 Pers. Mor..... | | 27.50 | 12.50 | 6 |
| DEFOE..... | 8 Vols., Cloth..... | | \$30.00 | \$12.50 | 7 |
| | 8 Vols., 1/4 Pers. Mor..... | | 36.00 | 15.75 | 8 |
| BALZAC..... | 18 Vols., 1/4 Pers. Mor..... | | \$72.00 | \$35.00 | 9 |
| COOPER..... | 12 Vols., 1/4 Pers. Mor..... | | \$48.00 | \$22.50 | 10 |
| KINGSLEY..... | 7 Vols., 1/4 Pers. Mor..... | | \$37.50 | \$15.75 | 11 |
| THACKERAY..... | 10 Vols., 1/4 Pers. Mor..... | | \$40.00 | \$19.50 | 12 |
| ELIOT..... | 8 Vols., 1/4 Pers. Mor..... | | \$30.00 | \$15.75 | 13 |
| CHARLES READE..... | 13 Vols., 1/2 Pers. Mor..... | | \$65.00 | \$24.50 | 14 |
| EMERSON..... | 6 Vols., 1/4 Pers. Mor..... | | \$27.00 | \$12.50 | 15 |
| GIBBON'S ROMES..... | 6 Vols., 1/4 Pers. Mor..... | | \$33.00 | \$14.50 | 16 |
| PLUTARCH'S LIVES..... | 5 Vols., 1/4 Pers. Mor..... | | \$22.50 | \$11.50 | 17 |
| DICKENS..... | 20 Vols., Cloth..... | | \$51.00 | \$29.50 | 18 |
| | 20 Vols., 1/4 Pers. Mor..... | | 50.00 | 37.50 | 19 |
| SHAKESPEARE..... | 20 Vols., Shot Silk..... | | \$60.00 | \$27.50 | 20 |
| | 20 Vols., 1/4 Pers. Mor..... | | 85.00 | 34.50 | 21 |
| SCOTT..... | 24 Vols., Cloth..... | | \$75.00 | \$29.50 | 22 |
| | 24 Vols., 1/4 Pers. Mor..... | | 110.00 | 37.50 | 23 |
| STEVENSON..... | 10 Vols., 1/4 Pers. Mor..... | | \$39.00 | \$19.50 | 24 |
| | 10 Vols., Buckram..... | | 30.00 | 15.00 | 25 |
| PEPYS DIARY..... | 4 Vols., 1/4 Pers. Mor..... | | \$27.00 | \$11.50 | 26 |
| SMOLLETT..... | 6 Vols., 1/4 Pers. Mor..... | | \$27.00 | \$12.50 | 27 |
| | 6 Vols., Cloth..... | | 22.50 | 9.75 | 28 |
| TOLSTOI..... | 12 Vols., Cloth..... | | \$30.00 | \$15.00 | 29 |
| PRESCOTT..... | 12 Vols., Cloth..... | | \$30.00 | \$15.00 | 30 |
| CARLYLE..... | 10 Vols., Cloth..... | | \$25.00 | \$15.00 | 31 |
| DUMAS..... | 10 Vols., Cloth..... | | \$25.00 | \$15.00 | 32 |
| PAUL DE KOCK. Extra fine De Luxe, limited to 1000 sets, awarded Gold medal. | 25 Vols., Buckram..... | | \$100.00 | \$50.00 | 33 |
| | 25 Vols., 1/4 Extra Mor..... | | 250.00 | 125.00 | 34 |
| EUGENE SUE. High class De Luxe, limited to 1000 sets, 52 full page etchings. | 14 Vols., Buckram..... | | \$42.00 | \$19.75 | 34 |
| | 14 Vols., 1/4 Mor..... | | 84.00 | \$25.00 | 34 |

On orders amounting to less than \$25.00 from points west of the Mississippi river, ten per cent. additional will be charged to cover extra transportation.

I agree to pay for these books, if satisfactory, \$1 cash in 30 days, and \$2 monthly thereafter, on each set retained, until the special clearance price is paid in full, when the title shall pass to me. If the books do not prove entirely satisfactory, I will notify you within ten days of receipt of books, in which case they may be returned at the expense of CLINTON T. BRAINARD.

Send for my Catalog of Bargains



When writing me address Clinton T. Brainard, 425 5th Ave., N. Y. and in form me of numbers of sets wanted in accordance with conditions stated above and give name and date of this magazine along with

Signature.....
Occupation.....
Business Address.....
City and State.....
Residence Address.....
Deliver Books at.....
In order to get full discounts mention the name and date of this magazine.



"The Hidden Secret."

By C. D. LARSON,



One of the Most Remarkable Books
That Has Appeared In Centuries.



First, Because it Deals With that Something in Man that Transcends Every Form of Limitation, that Opens the Mind to the Limitless Powers of the Soul and Makes

All Things Possible.

Second, Because it Reveals the True Nature of this Something and Gives Perfect Methods for its Fullest Use in the Practical Life of Man, so that The Secret of Secrets

Is Hidden No More.

All Awakened Souls Know that there is A Hidden Secret in Man—Something that Unlocks Every Door that Exists in the Universe; Something that Removes the Veil of Mystery, and Reveals to Mind that Wonderful World, That Limitless World; That Divinely Beautiful World that Exists in the Great Within; Something that Gives the Prophet His Wisdom and His Power, and Gives the Sons of Glory their Rare and Wonderful Genius: Something that Emancipates the Person and Unfolds the

Unbounded Greatness

Of the Soul. Something that Causes all the Ills of Human Life to Vanish; Something that Eliminates Poverty, Rightens Every Wrong, Straightens Every Crooked Path, and Satisfies Every Wish of the Human Heart. It Is

The Hidden Path

To that Inner World From Which All Things Proceed—A Royal Path to Unbounded Power, Immeasurable Wisdom and Limitless Love; the Hidden Secret to Every Desire and Need of Man.

What Is It?

Read that Remarkable Book, "THE HIDDEN SECRET," and the Secret Will be Hidden from You No More. You Will Find this Book the Open Door to Your Dearest Wish, Your Greatest Ambition and Your Highest Aspiration. No Matter What Your Position in Life May be To-day, There is a Path that Will Lead You to the Highest Goal Your Mind may have in View. This Path may be Hidden from You now, but You can Find it, and Find it by Reading "THE HIDDEN SECRET."

This Book is ready for Immediate Delivery.
BOUND IN CLOTH, PRICE 50 CENTS.

Postage Free to any part of the World. Send your orders to

C. D. LARSON,

Fourth National Bank Building,

CINCINNATI, O.