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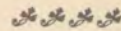
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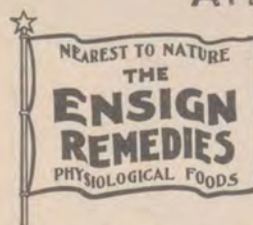
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Do you know that this is because your arteries are becoming hardened? Any good physician or physiological Chemist will tell you that this is true. "A man is as old as his arteries." That is the opinion common to all scientists, for it is easily demonstrated. 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, Varicose 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.



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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.

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Vol. VII.

OCTOBER, 1907.

No. 8

The Master Mind

The master mind is the mind that thinks what it wants to think regardless of what circumstances, environments or associations may suggest.

* * * *

The mind that masters itself creates its own ideas, thoughts and desires through the original use of its own imaging faculty; the mind that does not master itself forms its thoughts and desires after the likeness of impressions received through the senses, and is therefore controlled by the conditions from which those impressions come, because as we think so we act and live.

* * * *

The average mind desires what the world desires, without any definite thought as to its own highest welfare or greatest need; the reason being that a strong tendency to do likewise is always produced in the mind when desires are formed in the likeness of impressions that are suggested by external conditions. It is, therefore, evident that the person who permits himself to be affected by suggestions will invariably form artificial desires, and to follow such desires is to be misled in every instance.

* * * *

The master mind desires only that which is conducive to real life, here and now, and in the selection of its desires is never influenced in the least by the desires of the world.

* * * *

Desire is one of the greatest powers in human life; it is therefore highly important that every desire be normal, created for the welfare of the individual himself; but no desire is normal that is formed through the influence of suggestions. Such desires are always abnormal, and cause the individual to be mis-

placed. A very large number of people are misplaced; they do not occupy those places wherein they may be their best and accomplish the most. They are working at a disadvantage, and are living a life that is far inferior to what they are intended to live. The cause is abnormal desires. They have imitated the desires of others without consulting their own present need; they have formed the desires to do what others are doing, by permitting their minds to be influenced by suggestions and impressions from the world, forgetting what their present state of development makes them capable of doing now. By imitating the lives, habits, actions and desires of others they are led into a life not their own; that is, they are misplaced.

* * * *

The master mind is never misplaced because he does not live to do what others are doing, but what he, himself wants to do now; and he wants to do only that which is conducive to real life—a life worth while—a life that steadily works up to the very highest goal in view.

* * * *

The average mind requires a change of environments before he can change his thought; he has to go somewhere, or bring into his presence something that will suggest a new line of thinking and feeling. The master mind, however, can change his thought whenever he so desires; a change of scene is not necessary, because the master mind is not controlled from without. A change of scene will not produce a change of thought in the master mind unless he so elects; the master mind changes his thoughts, or desires by imaging upon the exact likeness of the new idea.

thoughts and the new desires that have been selected.

* * * *

The secret of the master mind is found wholly in the intelligent use of the imagining faculty. Man is as he thinks, and his thoughts are patterned after the predominating mental images, whether these images are impressions suggested from without, or impressions formed by the Ego acting from within. When man permits his thoughts and desires to be formed in the likeness of impressions received from without he will be more or less controlled by environments; he will be in the hands of fate; but when he transforms every impression received from without into an original idea, and incorporates that idea into a new mental image, he uses environment as a servant, thereby placing fate in his own hands.

* * * *

Every object that is seen will produce an impression upon the mind according to the degree of susceptibility; this impression will contain the nature of the object of which it is a representation; the nature of this object will be reproduced in the mind, and what has entered the mind will be expressed, more or less throughout the entire system. Therefore the mind that is susceptible to suggestions will reproduce in his own mind and system conditions that are similar in nature to almost everything that he may see, hear or feel. He will consequently be a reflection of the world in which he lives; he will think, speak and act as that world may suggest; he will float with the stream of that world wherever that stream may flow; he will not be an original character, but an automaton.

* * * *

Every person that permits himself to be affected by suggestions is more or less of an automaton, and is accordingly, more or less in the hands of fate. To place fate in his own hands he must intelligently use suggestions instead of blindly following the desires and thoughts that his surroundings may suggest.

* * * *

We are all surrounded constantly by suggestions of all kinds, because every-

thing has the power to suggest something to the mind that is susceptible, and we are all, more or less susceptible, but there is a vast difference between permitting oneself to be susceptible to suggestion and training oneself to intelligently use the impressions that suggestions may convey. The average writer on suggestion not only ignores this difference, but encourages susceptibility to suggestion by impressing the reader with the remark that "suggestion does control the world."

* * * *

If it is true that suggestion controls the world, more or less, we want to learn how to so use suggestion that its control of the human mind will decrease steadily; and this we can accomplish, not by teaching people how to use suggestion for influencing other minds, but in using the impressions conveyed by suggestions in the reconstruction of their own minds. Suggestion is a part of life, because everything has the power to suggest, and all minds are open to impressions; nothing, therefore can be said against suggestion; suggestion is a factor in our midst; it is a necessary factor; the problem is to train ourselves to make intelligent use of the impressions received, instead of blindly following the desires produced by these impressions, as the majority do.

* * * *

Never permit the objects discerned by the senses to reproduce themselves in your mind; form your own ideas about what you see, hear or feel; and try to make these ideas superior to what was suggested by the objects discerned. When you see evil do not form ideas that are in the likeness of that evil; do not think of the evil as bad, but try to understand the forces that are back of the evil—forces that are good in themselves, though misdirected in their present state. By trying to understand the nature of the power that is back of evil or adversity you will not form bad ideas, and therefore will feel no bad effects from experiences that may seem undesirable. At the same time you will think your own thought about the experience, thereby developing the power of the master mind.

Surround yourself, as far as possible with those things that suggest the superior, but do not permit such suggestions to determine your thought about the superior; the superior impressions that are suggested by superior environment should be used in forming still more superior thought. If you wish to be a master mind, your thought must always be higher than the thought your environment may suggest, no matter how ideal that environment may be.

* * * *

Every impression that enters the mind through the senses should be worked out, and should be made to serve the mind in its fullest capacity. In this way the original impression will not reproduce itself in the mind, but will become instrumental in giving the mind a number of new and superior ideas. To work out an impression, try to see through its whole nature; look at it from every conceivable point of view, and try to discern its causes, tendencies, possibilities and probable effects.

* * * *

Use your imaging faculty in determining what you want to think or do, what you are to desire, and what your tendencies are to be. Know what you want, then image those things upon the mind constantly. This will develop the power to think what you want to think, and he who can think what he wants to think can be what he wants to be. The principal reason why the average person does not realize his ideals is because he has not learned to think what he wants to think; he is too much affected by the suggestions that are all about him; he imitates the world too much, following desires that are not his own; he is thereby misled and misplaced.

* * * *

Whenever you permit yourself to think what persons, things, conditions or circumstances may suggest, you are not thinking what you, yourself, want to think; you are not following your own desire, but borrowed desires; you will therefore drift into strange thinking—thinking that is entirely different from what you may have planned. To obey the call of every suggestion, and permit

your mind to be "carried away" by this, that and the other, will develop the tendency to drift; your mind will wander, concentration will be almost absent, and you will become wholly incapable of really thinking what you want to think. One line of constructive thinking will be scarcely begun when another line will be suggested, and you will leave the unfinished task to begin something else, which in turn will be left incomplete. Nothing will therefore be accomplished.

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To become a master mind, think what you want to think, no matter what your surroundings may suggest; and continue to think what you want to think until that particular structure is completed.

Desire what you want to desire and impress that desire so deeply upon consciousness that it cannot possibly be disturbed by the foreign desires that environment may suggest, and continue to express that desire until you get what you want.

When you know you are in the right desire, do not permit anything to influence your mind to change. Take such suggestions and convert them into the desire that you have already decided upon, thereby giving that desire additional life and power.

* * * *

Never close your mind to impressions from without; try to gain valuable impressions from every source; but do not follow these impressions; use them in building up your own system of original thought. Think what you want to think and so use every impression you receive that you gain greater power to think what you want to think; this will develop the master mind.

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.

Half Truths and Whole Truths

II.

Experience has demonstrated that when we look for trouble we usually find it, and that when we look for health, peace, harmony and abundance, we almost invariably gain possession of those things; at least to a degree. This fact has led a large number to believe that we meet only what we look for; but this conclusion is not the whole truth.

We meet a number of things in daily life that we never looked for, many things that we even never thought of; we come in contact with conditions that do not belong to us, that have no legitimate place in our world. Therefore to state that we meet only what we look for is to speak the untruth; but more than that; to live in the belief that you meet only what you look for is to condemn yourself for many times as many wrongs as you are responsible for, and to condemn oneself for any wrong is to impress that wrong upon the subconscious.

What is impressed upon the subconscious will bear fruit after its kind; therefore, whenever you condemn yourself for any wrong, you sow a seed in your mind that will, ere long, produce more wrongs of the same kind. This is a fact of extraordinary importance, and explains why it seems so hard for the average person, that wants to be right, to live up to the doctrines he may profess.

If we wish to emancipate ourselves from sickness, trouble, discord, want and misfortune, we must not sow any more seeds of that sort; and to condemn ourselves for any wrong is to sow seeds that will produce another harvest of those wrongs.

We are living in a world where all things are not perfect; things in general are in a state of becoming, and many parts are incomplete; but those things are not incomplete because we may be looking for incompleteness; they are incomplete because the world is not finished.

So long as we are moving about in the world we will meet the imperfect wheth-

er we are looking for it or not, but these imperfections will not do us any harm if we meet them in the proper way. Green apples will not give you any pain so long as they are not taken into the system; neither will incomplete circumstances nor conditions disturb you if you do not take these conditions into your mind. What things are to do to us will depend upon what we, in the first place, proceed to do with things.

When you go on a journey, and find an immense rock in the way, you do not ask yourself what wrong you have done in the past that you should meet this obstacle. The rock came there through causes that are entirely distinct from your individual existence, and you found the rock because you went that way; but why did you go that way?

So long as you have errands here and there and everywhere, you will find obstacles in the way, but instead of becoming discouraged about the obstacles, you should learn to surmount them.

However, it may be asked, if you never look for obstacles, and never expect to meet them, could we not go on our errands without meeting any obstacles whatever, because is it not true that there is a smooth path to every place, and that he who seeks the smooth path shall always find it?

There is a smooth path to every place in the domains of life, but this path is not ready made; each individual must make it for himself to fit his own requirements.

We have the power to make every path smooth as we go on; we can remove all obstacles, and change all misfortunes, sorrows and adversities into the very good that we desire.

The average person is ever looking for smooth paths that are all ready, made by someone else; but such paths do not exist. You cannot use the path of another; and though it may be smooth to him, it might prove the most difficult way that you could possibly undertake.

The reason why so many fail to realize

their ideals is because they are looking for ready-made blessings, expecting to find them because they are constantly looking for them; but the only things that we can use are the things we ourselves create while we have greater things in mind.

It is true, however, that what we are constantly looking for, that we will create in our own systems, and as like attracts like, what we create in the within we shall attract from the without.

When you are constantly looking for trouble you will be thinking trouble; your mind will be troubled and confused; you will consequently make many mistakes, and mistakes always lead to real tangible troubles in the physical world.

It is therefore simple to understand how a person that is looking for trouble will invariably meet trouble; but we all meet troubles that we never looked for, that we never thought of, that we never created, proving conclusively that it is not true that we meet *only* what we look for.

If we wish to be free from trouble we should never look for trouble, never think about trouble, never expect trouble, and never create trouble; and when we meet troubles that others have created we should refuse to be troubled. You do not have to eat green apples; neither do you have to take troubles into your mind.

Be in poise, be in harmony, be strong, be your own master, and resolve to think only peace, regardless of what your surrounding conditions may be. This any one can do just as easily as he can move the muscles of his hands or feet.

When you meet troubles or misfortunes, do not condemn yourself, whether you are to blame or no; troubles and misfortunes come from mistakes, and *the more you condemn yourself the more mistakes you will make.*

When in the midst of wrong, forgive yourself and forgive everybody; let the wrong go; drop it completely from your mind; rise out of it, and resolve to re-create everything for the better.

You will soon be free, and in addition, you will turn all misdirected energies to good account. All things in your life will work together for good when you *desire* the good *and the good only.*

Every time you forgive yourself you decrease your tendency to do wrong; and if the forgiveness of yourself is followed by a positive ascension of mind into the higher and the better, the tendency to do wrong will be changed completely, and a strong tendency to do the right will appear instead.

When all the tendencies of life have a tendency to do the right and build the greater, you will naturally do the right; you will be good not because you try to be good, but because you *are* good; and this is the goal we all have in view.

By forgiving yourself for everything and surmounting everything you steadily develop the power that can surmount, transform or overcome anything; and ere long, the meeting of trouble will be nothing but pleasure to you, because you can change it instantaneously into something good.

Though we shall meet many things that we never look for, and encounter many wrongs for which we are not responsible, still we are equal to every occasion if we continue to be our best; and what is more, the things we meet in life constitute the raw material from which we may build a larger life and a greater destiny.

Whatever you meet, be it pleasing or otherwise, remember it is raw material; you can take that material and turn it to most excellent use in the creating of a strong personality, a more brilliant mind, and a more beautiful soul.

Man is an alchemist in his own domain; he can change the basest metals into the finest gold; he can transform every element in his own life, and make it what he may wish it to be.

We shall meet many things that we do not look for, but we can make good use of everything; therefore, "count it all joy."

* * * *

The fact that each individual has the power to recreate his own world, has led many to believe that the individual is the creator of everything that appears in his world, and it is stated as a law that "we find in life exactly what we put into it."

This, however, is simply a half-truth, because no person lives to himself; each individual finds in his life many things

that others have placed there, both before and after birth, though the individual is at liberty to use all these things as he may desire.

Every individual act will affect thousands of lives, for good or otherwise, depending upon the nature of the act; therefore, every individual must learn not only how to place the best in all the lives that he may affect, including his own, but also how to use these things that constantly flow into his life from other sources.

The person who believes that we find in life only what we put into it, will turn his whole attention to the art of placing the best in his own life, but will not give any attention to the art of using what comes from others. It is therefore evident that the person who follows this half-truth will find himself in a sea of problems that he cannot solve.

To give your best to life you must make the very best use of everything that you possess, but in the using of things, you constantly come in touch with the world in general, and will have to know how to dispose of these things (good or otherwise) that will invariably come into your life through this contact.

However, if you are unable to overcome the adversities that you meet in the world, and do not know how to make practical use of the good things you find, you will be at the mercy of your circumstances. You will gain nothing from the opportunities that may surround you, because you have not learned the art of taking advantage of opportunities; and as you do not know how to remove obstacles, you will be utterly helpless.

In such a condition you can do nothing, neither with the possibilities that exist within you, nor with those that exist all about you. You can give nothing of value to life; you will sow nothing in your own world; and will reap nothing in your own world; and what comes from others you cannot use; you do not know how.

The whole truth on this great subject is this: *We find in life what we put into life and what we take out of life.*

What we put into life is the result of what we do with our own individual powers, talents and possessions; what we

take out of life is the result of our individual use of that which comes from persons, things, circumstances and events.

Others may place sorrow in your life, but it will not be sorrow to you if you understand how to make all things work together for good.

The world may place rare opportunities in your very path, the world is constantly placing rare opportunities in everybody's path, but unless you know how to take advantage of those opportunities, they will be worthless to you.

Every day we find things in life that we never put into life; some good, some not; the good things we too often pass by not knowing their value, while those things that are not good, disturb us because we do not know how to turn misdirected energies to good account.

The universe is a rich gift to man; each individual is heir to all that the race has done, not because he has put an equal amount into the life of the race, but because he is a part of life—a necessary part.

Each individual being is necessary to the universe, therefore each individual has the privilege to take into his own life everything that he can use; but let no one be envious; there is more than enough to go around.

However, nothing is of value to you unless you can turn it to practical use; and what is more, you can not turn your life to practical use unless you can also turn to practical use those things that come to you from the lives of others; and as others are constantly giving to you, things that are good and things that are not, you must understand what to do with those "gifts."

If we do not use things, we will be used by things, and if we do not learn the art of using what comes from others we shall be so completely controlled by circumstances that we shall be unable to apply our own personal talents. This will prevent us from putting anything into life and also from taking anything out of life; life to us will therefore, under such circumstances, be practically empty.

(To be Continued.)



The Value of Soul-Unfoldment

There is an interior source for every thing that can be expressed through the being of man; this source is the soul; therefore, to increase the expression of any attribute, quality, talent, faculty or power, the unfoldment of the soul becomes absolutely necessary.

The soul is the cause; the personal life is the effect; to increase the power, the worth and the working-capacity of the effect, we must unfold a larger measure of the cause.

To go direct to the fountain-head for increase is the act of wisdom; but this, modern systems of training, development and attainment have almost wholly ignored. It is therefore, not surprising that those systems have failed to develop greater men and women.

There are a few, however, who unfold the soul unconsciously, to a slight degree, through their strong, deeply-felt desires for a larger measure of life, intelligence, power or love, and this is the cause of whatever improvement they may realize.

A thorough study of psychology proves conclusively that no real improvement is possible, neither in body, mind or character, without a certain amount of soul-unfoldment.

True, you can train a faculty to do more effective work without giving the soul any attention, but you cannot increase its size, its capacity and power, without drawing upon the soul for the increase.

All increase comes from the soul because there is no other source in the being of man but the soul; and since the soul is in touch with the universal—infinite, limitless life, there is no limit to what may be expressed from the soul.

The soul is not only the source of everything that can be expressed in the being of man, but it is a limitless source; this is not theory, but demonstrable fact; the possibilities that are latent in man are therefore unbounded, and by going to the true source for all increase man may become as great as he may desire to be.

To unfold the soul does not mean to awaken forces, senses and qualities that have never been heard of before; nor does it mean to gain an insight into some other sphere of existence, as many suppose; the first step in the soul unfoldment is to give a larger measure of quality and power to the faculties we already possess; one world at a time is the law of progress.

We must do justice to what we are doing now if we wish to prepare ourselves for greater things in the days to come; the senses and faculties that are now active must be developed to their highest state of perfection before it is possible to awaken those other senses that may exist in the great within.

To unfold the soul is to give quality power and superiority to everything that is now active in the being of man; and since power and quality can come only from the soul, those who would rise above the ordinary will find it absolutely necessary to unfold the soul.

To promote the progress of soul-unfoldment the first essential is to develop the consciousness of the soul, and the consciousness of those qualities and powers, the expression of which is desired. The second essential is to train the personality in general, and the objective mind in particular, to respond to the soul.

There are many methods for develop-

ing the consciousness of the soul, some very simple, others extremely complex, and as we shall study everything pertaining to the soul under this department, all methods of value shall be presented in order, as space permits, but in the beginning the principal essential is to give the soul a constant, conscious recognition.

The more one thinks about the soul the more soul-consciousness develops, because the mind goes deeper and deeper into the life of that about which we think; and when the mind enters into the life of the soul it becomes conscious of the soul, feels the soul, and begins to understand the soul.

Every lofty state of mind will increase the tendency of thought soulwards, and will make it easier to discern the finer qualities and the superior powers that exist in the soul; to constantly dwell in the upper story of mentality is therefore of the greatest value.

Every effort towards refinement in thought, speech or feeling, will make the personality more responsive to the soul, and become a better instrument through which the superior powers and qualities of the soul may be expressed.

Every trace of the gross, the crude or the materialistic should be eliminated completely from all the thought, speech and feeling; anything that savors of the ordinary is an obstacle to soul expression, and consequently prevents the development that we have in view.

The soul does not force itself into expression; the awakened soul does not compel a gross personality to become refined so that superior expression may take place; neither is the refinement of the person sufficient to call forth the larger expression of the soul.

There are many highly refined personalities wherein the soul is almost entirely asleep; and there are many gross personalities wherein the soul is awakened with immense power, but no expression of this power is possible until the personality is refined.

It is therefore evident that to bring more soul into expression, which means greater and higher quality, we must not only awaken within us a deeper *feeling* of the soul, but we must increase the ex-

pression from within and perfect the instrument through which that expression is to take place.

In training the objective mind the one central purpose should be to make that mind responsive to the soul, and to make it a perfect channel of transmission for the limitless possibilities that are latent in the great within.

The objective mind (the outer or conscious mind) has no material of its own, it simply turns to practical use what it may receive from the within; therefore, if one is to accomplish a great deal it is necessary to provide the objective mind with abundance of the best material; but before the objective mind can receive this added material it must be trained to respond to the power that brings forth the added material.

When the soul acts, the objective mind must be ready to receive that action, and must be in such an attitude that the power or quality expressed can be turned to practical use.

When the objective mind does not respond to the soul, all external action is mechanical, and all results from such actions are inferior.

That there is a great difference between the results of mechanical action and soul action is very evident among all the products of man.

Examine almost any musical composition and you will find certain parts that come from the soul, while other parts are simply the results of objective efforts to produce harmony. Those parts that come from the soul constitute real music—music with *soul*, while in the rest something is lacking.

Almost anyone can detect the parts that are without soul, simply mechanical harmony, though the appreciation of real music reaches a state of perfection only when soul consciousness is well developed.

Permit the soul to act while you sing or play, and there will be something in your music that everybody likes; and if this soul-action is extraordinary everybody will be charmed beyond expression.

On the other hand, play with the objective mind only, and the best composition, no matter how exact the execution, will prove tiresome.

In the majority of instances, the success or the failure of a musician will depend directly upon how much *soul* she can express in her music. It is therefore a subject of vast importance to the musician, but it is just as important elsewhere.

Popular music without soul will die in a few months, while popular music with soul will live as long as the soul of man is alive.

If you would give soul to your music let your objective mind respond to the soul while you are composing that music. Do the same while you play or sing, and you will give your music that something that touches the very heart of every living soul.

In literature we find the same principle to hold full sway; the more soul there is in a book, be it poetry, fiction, history, religion or philosophy, the longer it will live. Though we can find in any of the best books sentences that are purely mechanical. They were manufactured to fit in; they did not come from the world of truth and inspiration; they were produced when the writer was "down," while his objective mind was not in touch with the soul.

The Bible is the best example we have of literature with soul. The minds that wrote the various parts of the Bible responded perfectly to the Higher Wisdom, therefore, the Great Book will never die. The Bible will ever continue to inspire because it is an inspiration.

Those who do not understand the Bible, or who fail to be inspired by its

pages, read simply with the objective mind. Place yourself in touch with the soul when you read the Bible and you will discern the inner meaning of every statement; and you will find it the most interesting, the most fascinating and the most instructive work in the world.

If you see nothing in the Bible, you are reading it with the "mere-man mind;" adopt the soul-method and you will find it the richest mine you ever knew.

All real truth is the result of inspiration; and to be inspired is to respond to the illuminated wisdom of the soul. Those who have discovered real truth were in touch with the soul when they made their discovery; and the same is true of all other discoveries that reveal permanent factors in life.

The inventor discovers the principle of his invention while his mind is in touch with the higher something within; and the practical man of affairs gets his plans, his methods, his ways and means the same way.

This we all know to be true if we will stop and think for a moment; we must therefore admit that no man can afford to ignore the soul.

The soul is the source of everything that can be expressed through the being of man; for this reason if we would increase the measure of power or quality in any part of the person, we must increase the expression of the soul by unfolding the soul, and we must train the entire personality to respond perfectly to the soul. The result will be superiority in everything we may be or do.

The Development of Character

All the elements of life are good in themselves, and must necessarily produce good results while in action; that is, if the action is not a misdirection; but when any action is misdirected, evil follows; and this is the only cause of the ills of human existence.

Everything that is wrong in the world has been produced by the perversion and the misuse of the good; therefore to eliminate wrong man must learn to make

the proper use of those things that exist in his sphere of action.

The misuse of things comes either from ignorance or from the lack of character, or both.

The person that does not understand the elements and forces of the world in which he lives will make many mistakes; and he will make the wrong use of nearly everything unless he is guided by the instructions of those who understand;

the leadership of the greater minds is therefore necessary to the welfare of the race, but this leadership alone is not sufficient.

Guidance from greater minds will help to a limited degree, so long as the actions of the individual are simple; but when greater development is sought, with its complex actions, the individual himself must learn to master the laws of life; he can no longer depend upon others.

Therefore, though the leadership of greater minds is necessary to the welfare of the race, it is also necessary that that leadership be used, not for keeping the multitude in a state of simple-mindedness and dependence, but for promoting the advancement and the development of each individual until external guidance is needed no more.

The true purpose of the strong is to develop greater strength in the weak, and not to keep the weak in that state where they are at the mercy of the strong.

Our united purpose must be to develop more great men and women, and to do everything possible to lead the many from dependence to independence.

Every state of individual attainment is preceded by a child-hood period, but this period should not be unnecessarily prolonged; nor will it be when every strong mind will seek to develop strength in the weak and not use the weakness of the weak for his own profit.

Those who understand the laws of life may inform the ignorant what to do and what not to do, and may thereby prevent most of the mistakes that the ignorant would otherwise make; but this guidance will not prevent all the mistakes, as experience demonstrates, because it requires a certain amount of understanding to even properly apply the advice of another. Those who do not have the understanding will therefore misuse the elements of life at every turn, no matter how well they are guided by wiser persons; while those who do have this understanding will invariably begin to do things without consulting their so-called superiors. It is therefore evident that more understanding for everybody is the remedy as far as this side of the subject

is concerned, but there is also another side.

A great many people go wrong because they do not know any better; to them a better understanding of life is the path to emancipation; they will be made free when they know the truth; but the majority of those who go wrong do know better; then why do they go wrong?

The cause is a lack of character; when you fail to do what you want to do your character is weak; the same is true when you preach one thing and practice another.

When you fail to be as perfect, as good or as ideal as you wish to be, or fail to accomplish what you feel that you can accomplish, your character is at fault. It is the character that directs the actions of the mind; it is a lack of character or a weak character that produces misdirections; and when you fail to accomplish what you feel you can accomplish, something is being misdirected.

What you feel that you can do that you have the power to do; therefore, when you fail to do it, something is being misdirected.

To be influenced to do what you would not do if you were normal, means that the character is weak; and to be affected by surroundings, events, circumstances and conditions indicates the same deficiency.

A strong character is never influenced against his will; he is never disturbed by anything; never becomes upset, offended or depressed; no one can insult him because he does not stoop to such petty states of mind; it remains for weaklings and weaklings alone to do things of this sort.

All tendencies that are antagonistic, critical or resisting indicate deficiency of character.

The desire to criticize becomes less and less as character is developed. It is the mark of a fine character never to be critical, and to mention but rarely the faults of others.

The strong character does not resist evil but uses his strength in building the good. He knows that when the light is made strong the darkness will disappear of itself.

The strong character has no fear, never worries and never becomes discouraged.

If you are in the hands of worry your character needs development; the same is true if you have a tendency to submit to fate, give in to adversity, give up in the midst of difficulties or surrender to failure or wrong.

It may be stated, without any exceptions or modifications whatever, that the more temper the less character.

Anger is always a misdirection of energy; but it is the function of character to properly direct all energies, therefore, there can be no anger when the character is thoroughly developed.

The mind that changes easily, that is easily "carried away," and that does not retain a well balanced attitude on any subject, lacks character. The strong character changes gradually, orderly, and only as each step is thoroughly analyzed, and found to be a real step forward.

The more individuality, the more character; and the more one is oneself the stronger the character. Practice being yourself, your very best self and your very largest self, and character will develop remarkably.

The more one is conscious of flaws and defects, the weaker the character; and the reason is because nearly everything is being misdirected when the character is weak.

The strong character is conscious only of the right because such a character is right, and is causing everything in its sphere of action to be right.

* * * *

Character is developed by training all the forces and elements of life to act only in those spheres for which they were created, and to express themselves in those actions only that promote the original purposes of the being of man.

Every part of the human system has a purpose of its own—a purpose that it was created to fulfill; when those elements that belong in each part express themselves in such a way that the purpose of that part is constantly promoted, all actions are right; and it is character that causes those actions to be right. Character is therefore indispensable, no mat-

ter what one's object in life may be.

Character is the proper direction of all things and the proper use of all things in the human system; and the proper use of anything is that use that promotes the purpose for which that particular thing was created.

To develop character it is therefore necessary to know what life is for, and also to know what actions promote the purpose of life and what actions retard that purpose.

When the secret of right action is discovered, and every part of man is steadily trained in the expression of right action, character will develop; but what character one may possess at any stage of one's development must be applied in its fullest capacity; it is only through right use and constant use that anything may be perpetuated or developed.

Character develops through a constant effort to cause every action in the human system to be a right action; that is, an action that promotes the purpose of that part of the system in which the action takes place.

This is natural, because since character is the power of right action, every effort to extend the scope of right action will increase the power of the character.

To have character is to have the power to promote what you know to be the purpose of life, and to be able to do the right when you know the right.

To have character is to know the right and to be so well established in the doing of the right that nothing in the world can turn you into the wrong.

The first essential is therefore to know the right; to be able to select the right; to have the understanding that can instinctively choose the proper course of action, and that knows how each force or element is to be directed that the original purpose of human life may be fulfilled.

The understanding of the laws of life will give this first essential in an intellectual sense, and this is necessary in the beginning, but when character develops, one inwardly knows what is right without stopping to reason about it. The development of character enables one to *feel* what is right, and what course to pursue regardless of exterior conditions or intellectual evidence.

The intellect discerns that the right is that which promotes growth and development; character *inwardly feels* that the right leads to greater things and to better things, and that the wrong leads invariably to the inferior and the lesser.

The presence of character produces a consciousness of growth throughout the system; and the stronger the character the more keenly one can feel that everything in his being is being re-constructed, refined, perfected and developed into something superior. This is but natural because when the character is strong everything in the system is expressed in right action, and the right action of anything causes a steady development of that particular thing.

To distinguish between the right and the wrong becomes simplicity itself when one knows the right promotes growth while wrong retards growth.

Eternal progress is the purpose of life; therefore to live the right life is to live the life that promotes progress, growth, development and advancement in everything that pertains to life. For this reason the action that promotes growth is in harmony with life itself, and must consequently be right; but the action that retards growth is at variance with life; therefore it is wrong; and wrong for that reason alone.

Everything that promotes human advancement is right; everything that interferes with human advancement is wrong; that is the basis of a system of ethics that is thoroughly complete and so simple to live that no one need err therein.

An intellectual understanding of the laws of life will enable any one to know what action promotes growth and what action retards growth; and for the benefit of those who may need guidance in this matter we shall publish (under this department) a complete system of ethics, explaining what actions in daily life, thought and speech are right and which ones are not.

However as character develops, one can feel the difference between right and wrong actions in his own system because the consciousness of right becomes so keen that anything that is not right is discerned at once. It is therefore evident

that the power to distinguish the right from the wrong, in every instance, as well as instantaneously, will come only through the development of character. No matter how brilliant one may be intellectually one can not truly know the right until one has a strong character. The external understanding of the right can be misled, but the *consciousness* of the right is never mistaken; and this consciousness develops only as character develops.

The second essential is to create a subconscious desire for the right—a desire so deep and so strong that nothing can tempt the mind to enter the wrong.

When this desire is developed one feels a natural preference for the right; to prefer the right under all circumstances becomes second nature, while every desire for the wrong will disappear completely.

When every atom in one's being begins to desire the right, the entire system will establish itself in the right attitude, and right action will become the normal action of every force, function and faculty. In addition, this same desire will produce mental tendencies that contain the power of right action.

It is a well known fact that all the forces and energies of the system and all the movements of mind follow the mental tendencies; therefore, when the mental tendencies are right actions everything that takes place in the system will produce right actions; and everything will be properly directed.

The desire for the right may be developed by constantly thinking about the right, with deep feeling. Every thought that has deep feeling will impress itself upon the subconscious, and when that thought is a thought about the right, the subconscious impression will convey the right to the subconscious.

Every impression that enters the subconscious will cause the subconscious to bring forth a harvest of that which the impression conveyed; therefore, when the right is constantly held in mind, with deep feeling, the right thought will soon become the strongest in the mind; and our desires are the results of our strongest thoughts.

You always desire that which is indicated in your strongest thought; you can therefore change your desires completely by thinking, with deep feeling, about that which you want to desire.

No desire should be destroyed; all desires should be transmuted into the desire for the right; and when you subconsciously desire the right, every action in your being will be a right action.

(To be Continued.)

Idealism vs. Materialism

There are two leading tendencies in the mind of man—the materialistic and the idealistic. The former leads towards the surface of things, the superficial side, the smaller, the ordinary, the inferior; the latter leads towards the soul of things, the depth of existence, the greater possibilities, the ideal, the beautiful, the worthy, the superior, the sublime.

* * * *

To follow the materialistic tendency is to go down to the narrowest valley of existence, where we can see and understand practically nothing. The results are mistakes and mis-steps at every turn, followed by the many ills of human life. It is a fact, to be well remembered, that all the wrongs and evils in the world come originally from the materialistic tendency, and this tendency comes from obeying implicitly the directions of the objective senses. To judge according to the evidences of the senses, to depend wholly upon the senses and to think only what appears true from the view-point of the senses—these are the causes of the materialistic tendency.

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The physical senses were made to serve the mind; it is not intended for the mind to blindly follow the senses, but to use the senses in conjunction with its many other faculties. The senses can not find the truth about anything, but they are absolutely necessary in the mind's search for truth. The senses reveal vast domains in many spheres of existence, but other faculties must use the senses before these domains can be understood, and the facts discovered applied. The senses convey impressions to the mind, but the senses do not reveal the whole meaning of those impressions; therefore, to accept those impressions for

what they appear to be from the limited view-point of the senses is to be misled; and here we have the cause of mistakes.

* * * *

To follow the idealistic tendency is to elevate mind, thought and consciousness to the very mountain-top of existence, where we can see everything clearly and understand all things perfectly. The more idealistic we become the fewer mistakes we make, that is, if our idealism is real and not simply imaginary. To dream of the ideal, or to simply believe in the ideal is one thing; to actually recreate your present physical and mental existence after the likeness of the ideal is quite another; and it is this that constitutes real idealism.

It has been the custom to define the materialist as one who believes only in the existence of physical matter and force, but this definition is wholly inadequate; it is even a self-contradiction in the majority of the cases to which it is applied. There are a great many people believing only in a physical universe who live far more beautiful lives than many of those who claim to believe in the reality of the invisible; the reason being that an ideal life must invariably follow those conceptions of the universe that are large, lofty and beautiful. It is not what we believe that counts, but our understanding of what we believe, and how fully we apply that which we understand.

* * * *

A materialist is one who lives on the surface of things, regardless of what he may believe about physical matter or invisible spirit. You may be thoroughly religious, believing in God, the soul, immortality, invisible spheres of existence,

and everything else that pertains to the spiritual side of life, but if you are living on the surface of things you are still a materialist; just as much so as the man who believes only in "dead matter." You do not become spiritual simply by believing certain things about invisible beings and future states of existence; you become spiritual by living *in the spirit*; and to live in the spirit is to so live that everything in your being is moving towards the absolute, the perfect, the limitless, the ideal, the sublime, the beautiful.

* * * *

The man who believes only in the existence of physical matter and force, but who is constantly trying to gain a larger and a higher understanding of this marvelous universe, has begun to live in the spirit, though he may not know it as yet; he is entering more and more deeply into the *soul* of things and will soon behold the Real Soul in all its radiant beauty; then he will have unbounded wisdom concerning all transcendent subjects and will be much higher in the scale of life than those who have always believed in things spiritual but who have never tried to live in the spirit.

The materialistic mind thinks only about the outside of things—the shell, and has no conception whatever of the gorgeous splendor and the marvelous beauty of the numberless worlds of the great within. Every rock contains a universe more beautiful than anything the materialistic eye has ever seen; the external beauty of the lily of the field is simply nothing when compared with that fairer raiment that so few have had the privilege to behold; and the soul of man—who can picture its divine loveliness?

* * * *

The idealist is daily gaining a larger conception of that greater beauty and that fairer life that is everywhere, within all things and about all things; and he is also gaining a larger understanding of the immensity of life itself. Life to him is not superficial existence, but an eternity of attainment into the wisdom, the power, the love and the joy that cannot be measured. It is the *living* of everything that is *in* life; and when we

stop to think of what this may mean, we come face to face with a universe of richer thought than we could ever imagine before.

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To permit the mind to follow the materialistic tendency is to make every part of the mind so shallow that the sphere of mental action will become but a thin crust; no faculty will have any depth, consequently will be practically worthless. However, when the mind follows the idealistic tendency all the mental actions will move towards the larger, the deeper, the higher and the greater; every faculty will be constantly enriched through the mind's contact with the limitless wealth of the great within, and will grow in power, usefulness, worth and superiority constantly. No one can therefore afford to be otherwise than an idealist providing his idealism is real.

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Those who understand the natures of mind and soul know that the source of all personal qualities exists in the within of subjective mentality; therefore, if we would increase the power and the worth of anything that we may possess in our physical, mental or spiritual natures, we must enter into a more perfect consciousness of the source of those things; in other words, if we would increase the supply we must go to the fountain of that supply; and this fount we all know to exist in the deeper or higher worlds of the inner life.

* * * *

The materialistic mind, by working towards the surface of things separates itself more and more from this inner source; therefore, becomes shallow, empty and worthless. The idealistic mind, by working towards the higher and the larger within unites itself more and more perfectly with the inner source and is consequently enriched with an ever-increasing abundance of all that is great and worthy and superior. To deepen the mind is to enlarge the mind; and this always follows the idealistic tendency.

* * * *

The surface of things contains but an insignificant part of the whole; the larger is found only in the within, in

the soul of things; that is, in the search of the ideal. True idealism, however, does not ignore the surface, but gives us more than the surface; while materialism not only lives solely on the surface, but makes that superficial life more and more shallow the longer it continues.

* * * *

The idealistic mind is a refining mind, and the refining mind eliminates the gross, the crude, the ordinary, and the common from every phase of personal existence, thereby making the human personality a finer instrument through which the greatness of the mind and the beauty of the soul may be expressed.

* * * *

To more fully promote this refining process, the idealistic tendency should be permeated with a strong, irresistible desire for the most refined state of existence that the mind can imagine. The result of such an effort is simply remarkable, because to desire finer, stronger, purer, higher and more perfect qualities and expressions is to secure them.

* * * *

The idealistic attitude of mind will naturally promote the creation of beau-

tiful thoughts; and beautiful thoughts build beautiful characters, beautiful minds, and even beautiful physical forms. The person that actually *lives* in the ideal becomes more beautiful every day, not only in mind but in physical appearance. Through real idealism we live more closely to the beauty of the soul; we absorb a great deal of this beauty and express it through beautiful thoughts. Every thought that we express becomes a part of ourselves, therefore, it is simple to understand why we become as the thoughts we think.

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Every desirable thing imaginable can be realized to a lesser or greater extent through the application of real idealism; and the principal reason is found in the fact that to enter ideal states of mind is to open the mind to new worlds and greater possibilities; the idealist is not only constantly on the verge of greater things but is constantly gaining possession of greater things; he has entered into the limitless world, and finds this world larger and richer and more beautiful the longer he lives; and life has no end.

When you think the truth you create thought that is true; and true thought, when entering the body, will establish true conditions.

* * * *

There is a way to perpetual health, perpetual harmony, perpetual joy, perpetual increase. If you do not believe this, read **THE GREAT PROBLEM SOLVED.**

* * * *

When the affections are thoroughly developed, both in the husband and in the wife, marriage can never be a failure. An article on how to develop the affections will appear in the next issue of *ETERNAL PROGRESS*.

* * * *

ETERNAL PROGRESS will be sent five months on trial for 25 cents in silver; or for \$1.60, we will send the magazine for five months to ten different people; only 16 cents each. Why not have all your friends

in the business world, or other friends accept this opportunity now? May we have the pleasure to receive ten trial subscribers from every present subscriber of *ETERNAL PROGRESS*? We take the liberty to request you all to do this; you will be repaid a thousand times over, and you will add immeasurably to the welfare of at least a million people. Truly, this is something worth while.

* * * *

Hold your peace and confusion can never bring harm to you.

* * * *

The man who likes what he is doing today will soon find something to do that he likes better.

* * * *

There are thousands of men and women who are single, not because they want to be, but because they failed to find what they wanted. These people will profit by reading the next number of *Eternal Progress*.



THE SCHOOL OF GENIUS



Building Talents With Mental Imagery

Within the mental field a continuous creative process is taking place; every action of mind is creative, or contains creative power, but in the average mind this power is used in the most helter-skelter fashion imaginable; why the average person improves but very little, or not at all, is therefore easily explained.

The fact that every action of the mind contains creative power, is a fact of extraordinary importance, because it proves conclusively that the building power of thought is practically limitless.

When this building power of thought is used exclusively for the development of ability, talent and genius, greatness becomes inevitable; and when we know that the building power of thought can be used for this purpose entirely, we know that anyone may become as great and as gifted as he may wish to be.

To the process of creation there are two essentials—the creative power and the pattern. The creative power of the mind is supplied in abundance from the subconscious side of mentality and the pattern is formed by the thinking of the conscious mind.

When the conscious mind thinks, it thinks about something, and when the thinking is prolonged that something becomes a mental picture; every mental picture becomes a pattern and the creative energies will use that pattern in their continuous creative process. Thoughts, mental states and conditions will be created in the exact likeness of that pattern and these creations will become parts of the general mentality, or special faculties as the case may be.

When the pattern has worth, the thoughts and states created in the likeness of that pattern will have worth, and something worthy will be added to the

mind; but if the pattern is inferior the mind will be filled more or less, with inferiority; inferior results must necessarily follow.

To provide the creative forces of the mind with desirable patterns will therefore become the principal purpose when we decide to improve the quality of the mind, or its various talents and faculties.

Instead of thinking at random, thereby giving the creative energies all sorts of meaningless patterns, we should train ourselves to think with the definite purpose of forming superior patterns, and such patterns only. When this is done every action of the mind will employ the building power of thought in the development of the greater, the better, the worthier and the superior.

It is therefore possible to turn every power in the mind to good account; and to create only those thoughts and mental states that will prove valuable additions to the mind. It all depends upon the pattern, or what is also termed the mental image.

Mental imagery should be made a fine art; and must be, if we desire to make proper use of the powers that are latent within.

Mental imagery is not something new to be learned; we are all engaged in mental imagery every hour; whenever we think about anything we image certain things upon the mind, but we do not image intelligently as rule; we form too many images that prove themselves to be most inferior patterns, and consequently compel our mental energies to create "rubbish," when they might as well be creating ability, talent and genius.

We must not forget that the average person uses up the greater part of his creative forces in producing "trash," and

that those forces could just as easily produce genius. We must not forget this, because the use that we make of this great fact will determine whether we are to remain in the world of "next to nothing" or arise to the heights of greatness.

Whenever you think, you use energy; and how you think will determine whether that energy is to produce something of worth or something that will have to be thrown away.

The mental energy that is used in aimless thinking or inferior thinking can be employed in the development of ability; not by making some special use of that energy but by placing an image of great ability before the mind while thinking is taking place. And that same energy can be made to build some special talent during the usual process of thinking, simply by thinking about that talent as it would naturally appear in a highly developed state.

To build talents with mental imagery the principle is to image upon the mind the greatness of the talent that is to be developed; and to constantly think about the greatness of the talent will produce the necessary image. When the necessary image is formed the creative energies will, of themselves, proceed to build up the talent and make it just like the image.

A number of minds try to develop themselves, but they hardly ever think about the real greatness of the goal which they desire to reach; but this goal must be deeply impressed upon the mind; not in some vague fashion, nor occasionally, but definitely and constantly.

Aim high, and continue to aim high; regardless of circumstances or events.

So long as you aim high the creative energies of mind will build the higher and the superior in your own mentality; but when you begin to aim low these same energies will build the ordinary, the inferior and the worthless; and remember, the creative energies of your mind make you what you are.

When you permit those energies to build the inferior, you become inferior all the way through; but when you cause those energies to build the superior you become superior in the truest and largest sense of the term.

However, to aim high does not simply mean to have ambition, or to wish for greater attainments; the high goal in view must be kept constantly before the mental vision. You must actually live for the realization of your purpose, and the more deeply you feel the real greatness of your aim the more deeply will the image of greatness be impressed upon the mind.

It is the deep impressions, the impressions that touch the subconscious, that count; therefore, the imaging process should always be accompanied with depth of feeling and strong desire.

It is not necessary that the mental image should become a picture visible to the imagination; but it is necessary that you feel the life, the power, the quality and the greatness that that image represents.

Mental imagery is not mere superficial mind picturing, nor the casual use of the imagination; it is the use of the imagination and the imaging faculty in the construction of definite metaphysical patterns, and the placing of those patterns so high in mind that consciousness simply must see them every single moment.

In mental imagery you image the greatness of the talent that you have marked for greatness, and continue to see the greatness of that talent until the greatness has been realized in actual, tangible expression. In other words you keep your creative energies at work building the greatness of that talent until that talent has become great; and you do not permit those energies to waste their time for a moment.

To keep the creative energies at work building the greatness of a talent, you must think about the greatness of that talent; and this thinking should be accompanied with deep feeling and a very strong desire—an invincible desire for the realization of the goal in view.

When you image upon mind the greatness of the talent you wish to develop, concentrate attention upon those parts of the brain through which talent finds expression. This will make the brain a finer instrument; a matter of great importance, because a great mind cannot do justice to itself with a crude brain. (See Metaphysical Brain Chart).

Never permit yourself to feel that your talent is inferior; and never become discouraged over temporary failure. Whatever comes or no, continue to hold the image of greatness before your mind, because so long as the image of greatness is held before mind, the creative energies will continue to build greatness; and so long as you continue to build greatness, it is only a matter of a short time when your dreams will positively come true.

To assist the mind in forming the most perfect images possible it is well to picture in the imagination, scenes where the greatness of the desired talent is displayed.

You may develop great eloquence by living, in the imagination, in scenes where remarkable eloquence is displayed; because this will cause the elements of eloquence to be so deeply impressed upon mind that the mental picture of eloquence will become the predominant image in mind; and the creative energies will build or develop what the predominant image represents. This is a fixed law, and it is a law that has no exceptions.

If you desire to become a great actor (and this is a most noble ambition, be-

cause the power of the stage, for good, is immense) live habitually in dramatic scenes, created in your own imagination, where the greatest of genius is displayed.

And by changing the picture slightly you may impress with equal power the elements of music, vocal or instrumental.

The artist should live in scenes of indescribable beauty, and should picture in mind every imaginable quality of gorgeousness and splendor, and should give *soul* to his every feeling, thought and aspiration.

The practical business man can remarkably increase his business ability by not only imaging the greatness of that form of ability but also by living in his imagination, with great enterprises and great, successful men.

The law is the same in every field of activity—the creative energies of your mind will develop in you those very qualities, talents and powers that you constantly image upon your mind; and the more science and art you employ in the application of this law the greater the results will be.

Mentally live with great ability, remarkable talent and rare genius, and your own energies will develop these very things in you.

Inventive Genius

There are few worlds that hold richer possibilities than the world of invention, and there are few things that are more easily developed than inventive genius.

Everything can be improved; even the most perfect products of the industrial world have defects, and the man whose genius can remove those defects will be most richly rewarded.

In the world of new and original inventions, there are no limitations whatever; the field is simply inexhaustible because there is no end to the realm of ideas; and an invention is simply a new combination of ideas, that can be turned to practical use.

Another reason why the world of invention is so immense, is because inventive genius is not confined to a single

field of action; it is, to the contrary, employed in nearly every field of action. A certain grade of inventive genius is absolutely necessary to the writer; another grade is indispensable to the musical composer; still other grades are required by the artist, the artisan and the mechanic; while no business man will succeed to any extent unless he has the power of invention developed to a high degree.

The secret of inventive genius is the power to create new ideas and produce new combinations of ideas, using both old ideas and new ideas as the case may require.

The power to combine ideas for practical use is the most important phase in the development of inventive genius at

the present time; there are innumerable ideas afloat in the world today that have not been turned to any account; even a few of these, if properly combined and practically applied, would revolutionize the industrial world; it is therefore a waste of time to search for new ideas, just now, while the world is waiting for a genius to tell us how to use the ideas we already possess.

To proceed with the improvement of any invention a definite plan may be employed, but new inventions, new and original combinations come usually of themselves while inventive genius is being developed; or they may come when the inventive genius one may already possess is aroused to an extraordinary degree by some powerful suggestion, or experience, that bears directly upon the necessary phases of mind.

The first essential in the improvement of an invention is to gain a clear understanding of the principle upon which that invention is based, and the purpose which it is intended to fulfill. If the old invention does not fulfill that purpose with satisfaction, find the reason why. If your objective mind can not give you the real reason, consult the subconscious; the subconscious mind can work out the most difficult problems in mathematics while you sleep, then why should it not be able to discover the real cause of imperfections in the invention you desire to improve?

The fact is that the subconscious can find out almost anything; that is, when properly directed; and since we all can learn to direct the subconscious in any way desired, it is not the height of wisdom to ever use the term "impossible."

When you have found the cause of the imperfections of any invention, the proper combinations required to remove those imperfections can be easily made by applying the faculties of imagination and construction, though in this, as well as in all other efforts, the subconscious should be brought into the fullest use possible.

In its last analysis, every improvement is the result of a better mental conception of the workings of the thing improved; therefore, before undertaking to make the purposed improvement, the

object under consideration should be analyzed from every possible view point. There is nothing that will produce so many new combinations of ideas as the practice of looking at an object from every imaginable point of view; and this is especially true when one looks at things with an interest that is thoroughly alive.

The average person looks at things from a single point of view only, therefore his conception is one-sided; his ideas are isolated, and the ideas required to produce the new combinations or inventions desired, can not be found; those very ideas, however, may be gained by simply taking another point of view.

When you have examined something from every view-point, you have gained all the ideas of that something that your present mental capacity can comprehend; by combining these ideas you have a combination that must necessarily be an improvement upon the original something examined; and by turning this new combination to practical use you have an actual improvement.

The simple practice of looking at all things from every imaginable view point will alone develop the power of invention to a remarkable degree; and when this practice is combined with a practical system of development for those particular faculties that are employed in the act of invention the attainment of real inventive genius is absolutely certain.

The principal faculties to develop are "Imagination" "Construction and "Intuition;" the latter may also be termed insight, discovery or discernment. Concentrate upon these faculties twice every day, giving about ten minutes to each faculty, and while concentrating upon a given faculty, exercise that faculty in the work which it is being developed to perform. (To localize faculties, see Metaphysical Brain Chart).

To illustrate, when you concentrate upon that part of the brain through which the imaging faculty is expressed, use the imagination to the fullest extent, and use it in picturing the various parts of the invention you desire to perfect. This invention may be a book, a musical composition, a machine, an architectural structure, or a group of plans and

methods for the promotion of some commercial enterprise.

While you are concentrating upon that part of the brain that is used by the said faculty, put that faculty to work; you will thereby develop both the brain and the mind, which is absolutely necessary. To develop the faculty alone is not sufficient; you might just as well expect a great musician to do justice to himself on some crude primitive instrument as expect a highly developed faculty to express talent through a crude sluggish brain.

To develop the brain alone is not sufficient, because the brain is used by the mental faculty; therefore, when the faculty is undeveloped there will be nothing to make use of the highly-developed brain. For this reason the faculty should be exercised whenever attention is concentrated upon that part of the brain that is used by the faculty.

While exercising the imaging faculty during concentration, the imagination should be used with some definite purpose in view; never permit the imagination to work, at random, but give it something special to work out in a complete mental picture; and remember that the imagination is one of the greatest faculties in the mind; no matter how practical or matter of fact your work may be you will find it profitable to develop your imagination to the very highest degree.

It is the imagination that plans the greater enterprise and that supplies the necessary methods for successfully promoting that enterprise. Nothing great was ever done that was not first worked out in the imagination; and no improvement was ever made that was not first conceived and pictured in the imaging faculty.

It is the power of the imagination that lifts the products of man above the crude and the ordinary, and that gives real worth to that which has worth. Everything that man has made was born in the imagination; and man has made some things that are truly marvelous, notwithstanding the fact that the imagination has never been systematically cultivated; what may we not then expect when this remarkable faculty is

thoroughly cultivated and highly developed?

When concentrating upon the faculty of construction, use that faculty in carrying on a definite building process, directing attention principally upon those ideas that you wish to combine, with a view of procuring a new invention, or a new system for practical application in your work.

During concentration on this faculty all the ideas, plans and systems imaginable, in connection with the subject under consideration, should be arranged and re-arranged in every conceivable way, until the best arrangement or construction has been secured. This exercise, if practiced during the proper concentration on the brain, will develop rapidly and thoroughly the faculty that produces new combinations of ideas, and that turns those combinations to practical use; that is, that invents something that the world wants now.

While concentrating upon that part of the brain marked "Intuition" exercise the faculty of insight and discovery by trying to *see through* everything; turn attention upon the hidden parts of those phases of life and work in which you are directly interested, and try to discern the nature of those parts; you may not discover anything at the time, but the exercise will develop the faculty of insight, and if you continue your development that faculty *will* discover something—something that may prove of exceptional value.

In addition to the faculties mentioned above, "Interior Understanding" should also receive considerable attention, especially if you desire to employ your power of invention in the fields of art, music or literature. If you wish to devote your genius to mechanics or architecture, develop the mechanical brain in addition; but if you wish to apply yourself principally in the commercial world, develop "Business Ability" in addition to the faculties mentioned above.

Another essential in the development of inventive genius is the fullest preservation and the proper direction of creative energy. Invention is a creative process in all its phases, and con-

sequently, requires more creative energy than almost any other use of the mind; it is therefore highly important that the faculties of invention be well supplied with this energy.

To this end, the development of poise is indispensable, so that all waste is prevented; and at least fifty hours of sleep should be taken every week, in order that the subconscious may keep the system well charged with the various creative forces. Try to average from seven to eight hours of sleep in every twenty-four; should entertainments, concerts,

etc. (these are indispensable) cut your sleep short one night, retire earlier the next night and make it up.

Learn to transmute all those energies in the system that are not required for the normal functions, and turn all of that energy into the faculties of invention. The more of this energy you can give to these faculties, the greater will be the creative power of your inventive genius, and the greater will be the inventions that will spring from your brain.

When things are not to your liking, do not force changes; change yourself by improving yourself where you are. But should changes come that do not seem desirable, have no regrets; these are but open doors to something better; that is, if you constantly desire the better. Therefore, make yourself equal to the new occasion, and look upon it as an opportunity to have your dreams come true.

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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.

* * * *

What is persistently disliked we image in our minds; and what we image in our minds we reproduce in ourself.

* * * *

To have a broad mind does not mean to believe everything, but to have the power to see the right, the true and the good everywhere; to be able to separate the wheat from the chaff in every department of life. The broad mind is awake to the best and the most beautiful in every sphere of human experience, but he is also aware of the inferior, and positively, though forgivingly, rejects it.

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

* * * *

Give less time trying to change the opinions of others, and more time trying to perfect your own life.

What we enjoy becomes a part of ourselves; therefore, we should seek enjoyments solely from the true, the good and the beautiful.

* * * *

The whine, the sting and the sigh—these three must never appear in a single thought nor a single word.

* * * *

Never think about the weakness of the flesh; keep the eye single upon the strength of the spirit.

* * * *

READ THE GREAT PROBLEM SOLVED.

* * * *

Do you wish to know why things go wrong, why you get sick, why you have misfortunes, even though you may be doing your very best? Would you like to know the bottom cause of the whole matter, and know with a certainty what you can do to change your own life as you wish it to be? It is your privilege to have things the way you want them; nature intends that every person should be thoroughly satisfied; and there is a way to bring this about. READ THE GREAT PROBLEM SOLVED, to be published in *Eternal Progress* very soon.

* * * *

The mind is the guiding power of the entire personal life; it is therefore clear that while the mind is in an attitude where "nothing is right," nearly everything will be done wrong; "if one thing isn't wrong 'twill be another."



THE PRACTICAL WORLD.



The Science of Business Success

II.

There are a number of people at the present time who believe that the door of opportunity is closed to the majority, and that advancement is possible to the lucky few alone; but in this they are wholly mistaken; the lucky few have made their own luck, and the many can do the same.

To be numbered among the favored ones, however, one must be competent; one must be able to make good; though this requirement need not be an obstacle to anyone; advancement is possible to all; anyone can improve himself when he knows how, and all can learn.

The fact that the demand for competent men and women is very great everywhere, and the fact that anyone may become competent, places the future success of every person in his own hands; he has no one to blame but himself if he fails, and he can, through his own individual efforts, attain the greatest success that is possible to man.

It is only a matter of understanding the principles upon which success is based and applying the laws through which practical results may be secured in one's chosen field of action; and since we are just as familiar with the principles that produce success, as we are with the principles of mathematics, there is nothing that can prevent success but the failure to apply those principles.

When the principles that produce success are systematically applied; that is, when the use of our faculties and powers is reduced to a science, the application of that science will produce success *with a certainty* in every individual case. The same causes produce the same effects, no matter who the person may be that operates those causes; we therefore

conclude that every person that applies the science of success will positively succeed; and every person can learn to apply this science now.

* * * *

The basis of the science is three-fold; there are three secrets to success, and the first of these is work.

Work does things; and every stone in the temple of success is a deed well done. It is therefore evident that the more one works the greater the success will be providing the work is work; and we must not forget that there is work and work; the difference between the two is very great.

To work does not mean to use up energy; to work does not mean to tear down men while they are building up things; the work of the man should build the man as well as those things that the man is building.

Too much of the work done has not produced results; it has simply used up energy; this loss of energy has made man weak, and has perpetuated the belief that work is "hard on the system." But it is not work that causes the physical body to wear out; the worn-out condition is caused by the using up of energy; and between work and the using up of energy there is a great difference; there is nothing whatever in common between the two.

Have no fear of hard work; it will not do you any harm; real work does not produce temporary weakness and weariness; on the other hand it permanently increases the strength of the entire system.

Real work generates energy just as rapidly as it consumes energy, providing

the materials from which energy is generated are supplied in abundance, and this is made possible through wholesome food, pure air and eight hours of sleep out of every twenty-four.

It is mere waste of energy, non-constructive work, and strained and strenuous actions, worry and wrong thinking that cause the mind and body to wear out; but these can all be avoided; therefore, all manner of wear and tear can be completely eliminated from the human system.

The body is permeated with the mind; every physical action is preceded by a corresponding mental action; it is therefore evident that to work properly, the mind must be in the proper attitude; the mind must hold itself in a certain position if all the actions of the personality are to continue in that same position.

To illustrate, the various faculties and forces of the person will not act in a state of harmony unless the mind *holds itself* in harmony during the actions of those faculties and forces. Likewise, no action of the personality can be wholly constructive unless the mind is in a constructive attitude at the time of that action.

To state it briefly, the actions of the personality are governed by the attitudes of the mind; and since work is a series of actions, real work becomes possible only when the mind is held exclusively in those attitudes that are directly conducive to real work.

This is a fact of extraordinary importance, and can easily be demonstrated to be absolutely true; though any one who is familiar with modern metaphysics will see at once that it is true; detailed elucidation is therefore superfluous.

To succeed is to move forward, and back of every forward movement there is work—an abundance of work; hard work is necessary at frequent intervals if success is to be attained, but the work ought not to be hard in the sense that it is wearisome and burdensome; and what is more, every bit of work should count.

What is usually termed hard work is a thorough application of our energies, but such work will not be hard on the system so long as the mind is in perfect

harmony with itself and with its surroundings; we may therefore enter hard work with pleasure, knowing that the more we work the more we shall accomplish.

To make everything that we do count, the mind should continue in a constructive attitude; that is, all work should be entered into with the *feeling* that the work will not only produce things but will also produce greater power and capacity in the one that works.

Look upon your work as a continuous cause of physical and mental development, and you will not only build up greater and greater success, but it will also build up your own system. Enter your work in this attitude, and it will not only make your business a success, but it will make you a success. It will produce a fine man as well as a fine income.

* * * *

Ability gives worth to things; and real success means the perpetual increase of worth, not only in the man's product, but in the man himself.

The greater the worth of a product the greater the price that may be secured. The world wants good things and is willing to pay well to get them; but it is only the mind with ability that can produce good things.

Work alone will do things; though the value of those things will depend upon how much ability was applied in the work. It is not a number of ordinary things that constitutes success; success is the power to produce the extraordinary, both in quality and in quantity. Success comes only through the practical application of a large mind that is also a superior mind.

However, those who do not have such a mind need not think that success is not for them; ability can be developed even to an extraordinary degree, though the first essential is to use thoroughly what ability one may already possess.

To work successfully work must be constructive to the highest possible degree, but it requires ability to so direct one's efforts that every action will do something worth while. The man who lacks ability misdirects the majority of his actions; these produce nothing;

while those actions that may be properly directed fail to produce quality; no action can produce something of real value unless there is ability in that action; and since success comes only through the production of good things, ability becomes indispensable to him who would succeed.

To develop your business ability; make the fullest use of what ability you now possess, and devote as much time as convenient to the further development of that ability.

Use your talents now, whether you receive a high salary at present or no; if you are to wait to use your best talents until you receive a high salary, you will never receive the high salary, and your talents will continue to lie dormant.

By making the fullest use of the ability you now possess, you not only develop your ability by bringing out the best that is in you, but you prove to those who know you that you are able to fill a larger place; and since competent men and women are in great demand, you will be promoted without fail.

Demonstrate by your work (not by your talk) that you are competent, and you will have more opportunities for advancement than you can use.

If you are in business for yourself the same laws hold, without any exceptions whatever. The world wants good things; produce them, and let the world know what you can produce; your establishment will soon be working overtime.

The world goes where they receive the best service; supply that service by making the fullest and best use of your ability; business in abundance will positively come your way.

The development of business ability is a subject that should receive most thorough attention, and since scientific methods through which this particular ability may be developed, have been discovered, every moment's attention to the subject will count.

Those who are not competent, and have heretofore been unsuccessful, need not be discouraged in the least; it is just as easy to develop rare business ability as it is to develop the muscles in your arm. A most excellent article on

the subject appeared in the January (1907) issue of *Eternal Progress*, which may be read with the greatest of profit, **but more information** on the direct development of this important faculty will be given in the near future.

We speak of business ability as a most important faculty in the promotion of human welfare in our present sphere of existence. Business success is not the whole of this life, but it is the foundation of a physical existence that is worth while; and while we are in physical existence we should make that existence as agreeable as possible. Moreover it is wrong to fail, especially, so when we know how to succeed; and we do know how to succeed; therefore every person to do justice to himself, must apply this knowledge to his best ability and fullest capacity.

In addition to the full use of your present ability, the mind should be kept in that attitude that is most conducive to the growth of mind while present ability is being exercised. It is the truth that the proper application of ability will develop that ability, *during working hours*, just as the proper use of a muscle will increase the size and power of that muscle.

To exercise your ability in the proper mental attitude, look upon your present work as a *means to advancement*; constantly *think* of your work in this way, and impress this thought so deeply upon your mind that *wherever you think of your work you think of advancement*.

Through this attitude you will relate yourself to your work in such a way that everything you do will be used directly in promoting your own permanent success; and what is just as important, when you think of your present work as a means to advancement you animate your work with the spirit of advancement; this will not only push your work but it will cause you to do far better work. And better work means advancement for you every time.

* * * *

Faith works up to greater things; and since real success means higher attainments and greater achievements, faith becomes absolutely necessary to a truly successful life. It is the truth that no

one ever pressed on to greater things without, at least, some faith; and it is **also** the truth that the greatest men have had the largest faith.

Faith, as used here, is not a belief about something; it is a mental attitude—the reaching-out-attitude. Faith is that something in man that is constantly breaking bounds, that is ever on the verge of greater possibilities, and that knows interiorly how to use those possibilities now.

To be successful to a great degree you must be far-sighted, or what many may term "long-headed;" that is, you must have the insight that knows how to do the right thing at the right time; but what is that insight but faith?

When you have faith in the greater your mind will constantly enter into the life and power of the greater; and will consequently gain possession of the greater; it is therefore simple to understand that the mind that works in the attitude of faith must unfailingly work up to greater things.

Faith will increase the clearness of thought and the brilliancy of the mind

because faith takes consciousness into the upper story of the mind, where superior intelligence *does* exist.

Faith awakens the higher and the mightier forces that are latent within us, and expands consciousness in every direction; the mind is thereby enlarged, mental capacity is increased, and the essentials to greater ability supplied.

Faith brings out the best that one may possess now; the man who has faith in himself will be his best at all times, he will do his best no matter what his occupation may be; and he who does his best in his present work, will invariably be promoted to a work that is better.

The man who has faith in his work will secure the best results from that work, he will consequently pave the way for a greater enterprise; and by having faith in everything and in everybody, he will mentally dwell with the best there is in life. This is extremely important, because it is the mind that constantly concentrates upon the better and the greater that will constantly work up to the better and the greater.

(To be Continued.)

Practical Metaphysics

The scientific use of the elements and forces of mentality has been termed practical metaphysics in contradistinction of old school metaphysics which simply philosophizes without making any direct effort to apply its theories in every day living; practical metaphysics is therefore not only far in advance of older schools of thought, but is fast demonstrating itself to be the long sought solution for the problem of real living.

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The truthfulness of this statement becomes evident when we understand that nothing is of value until it is used, and that no use has value unless it is scientific. To use anything scientifically is to use that particular thing with a definite purpose, and secure the results desired. To use the elements and forces of mind scientifically is to turn each force of mind to the use for which it is naturally adapted, and to make the application so exact that all those elements and forces

produce the very results which they have the power to produce. And since this is the function of practical metaphysics we can readily understand its extraordinary value.

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To be able to use scientifically all the elements and forces of mind means that any results desired in practical every day living may be secured, because all human actions are preceded by thought. The way the elements and forces of mind are used will determine the use of every muscle, function, faculty and talent; therefore, the scientific use of the former will positively produce the results desired through the actions of the latter.

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In other words, when you are able to think what you want to think you can become what you want to become, and accomplish what you want to accomplish. Control causes and you control effects also; produce the necessary cause

and you will secure the desired effect; what we become and what we accomplish are effects of what we do with the elements and forces within us; and since practical metaphysics deals with the scientific use of those elements and forces, we understand again why its importance is unexcelled by any other system of thought.

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To those who examine the subject closely it becomes evident that the understanding and the practical application of metaphysics will enable any one to think the thoughts that he wants to think, to create the desires that he wants to create, to produce those causes in himself that he wants to produce, and make all things in his life become as he wishes them to become. These principles should therefore receive the most thorough consideration everywhere.

* * * *

The first principle is to create only those mental states that are wholesome; be healthy-minded, and do not permit anything, neither persons, circumstances nor events to effect your mind in any other way than the most wholesome way. The elements and forces of mentality must continue in perfect mental health; if they do not, the entire system will be more or less disturbed. It is a fact, easily demonstrated, that sickness, trouble and financial failure comes directly, in a number of instances, from a lack of mental health. It is also a fact, equally important, that the man who can not keep his mind in health has not learned how to use the elements and forces of his mind; he has therefore mastered, not even the first principles of self-control. If you wish to take your life into your own hands and live a life worth while, if you wish to emancipate yourself from the lesser and attain the greater, the very first step is to realize perfect mental health.

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This is not only the first step but it is the easiest step; of all changes that you may desire to make in yourself, that of producing mental health is the easiest by far; and what is more, so long as you do not possess mental health, every effort that you may make to improve yourself

or your character will produce but insignificant results.

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There are many reasons why we do not accomplish as much as we might, even though we work faithfully and well, but the fact that we have neglected the cultivation of mental health is one of the most important. The realization of mental health would alone change, for the better, the life of anyone, and would in most instances produce a change that was nearly a transformation. The various systems of metaphysical healing that are so flourishing today do little more than improve the mental health; they do not as yet touch the other principles of practical metaphysics, but through the promotion of mental health they have given peace, comfort and happiness to hundreds of thousands that could find no relief in other systems. This by simply applying the a, b, c's of practical metaphysics; we may, therefore, look forward to great and even marvelous things, when this subject is applied in its higher branches.

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There are many ways, some direct and some indirect, through which mental health may be cultivated, though it is always wisdom to select the shortest and the smoothest path, wherever we may desire to go. It is not necessary to believe what we cannot understand to attain mental health; nor is it necessary to school ourselves to believe what flatly contradicts reason; and we might add that the attainment of mental health does not depend upon our full acceptance of this or that particular system of thought. mental health comes when we begin to create only those mental states that are thoroughly wholesome.

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In the cultivation of wholesome states of mind, the first essential is to produce harmony of action in the mind itself; this means that all strained actions, all forced actions, all agitated actions and all strenuous actions must be completely eliminated from the workings of the mind; but there is not one person in a thousand that does this. The average person seems unable to read, study, think or use the mind in any way what-

ever, without producing a certain degree of mental friction. This action not only places all the elements and forces of mind at variance with each other but also reacts upon the entire nervous system, causing nearly all the ills to which the nerves are addicted. Every action of mind should *move smoothly*, and when we realize that smooth mental actions always produce the greatest results, our desires for such actions will so predominate that the subconscious will not permit any other mental action than the smooth action.

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The wholesome mind is entirely free from every trace of anger, hatred, worry, fear, depression and disappointment. The wholesome mind is never critical nor antagonistic; is never offended and has no ill-feelings whatever. Bitterness, regret and sullenness are completely barred, while selfishness is never thought of. The wholesome mind *is* wholesome, and is therefore free from every disagreeable mental state. To keep the mind in a wholesome state may seem difficult, at first, but when we know the simple secret, it is easier to be wholesome than otherwise.

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The secret is two-fold; every mental action must be a smooth action and an upward moving action. The smooth action produces harmony in the mind itself while the upward moving action causes the mind to constantly work away from the lesser, the inferior, the wrong or the imperfect. The mind is constantly coming in contact with the imperfect, and is consequently receiving impressions from the imperfect nearly every moment; these impressions will produce unwholesome states if not eliminated; and the only way to eliminate imperfect thought is to constantly work up toward perfect thought. The rising mind is a free mind, and the free mind is always wholesome.

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To cause every mental action to move upwards, attention should always be concentrated upon the ideal side of everything and everybody. Form the most perfect ideas that you can about everything of which you may think, and continue to concentrate attention upon those ideas. You will thereby establish the

upward tendency of mind, and the entire mind will become a rising mind. The rising mind not only continues in perfect mental health, but also develops itself constantly through its upward moving actions, because all such actions are naturally constructive.

The wholesome mind, therefore, invariably becomes a growing mind; perpetual health and perpetual increase will go hand in hand.

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It has been discovered that every system of idealism can produce health in mind or body when applied with such an object in view; and the reason is that every attempt to understand and practice the ideal tends to produce the upward moving action in mind; this rising action of mind will produce a beneficial change of thought, which will in turn change for the better, every condition in the system.

However, when the rising action is invariably accompanied with the smooth action, results will be much greater, and will be secured in far less time.

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In this connection it is well to remember that it does not make any particular difference what any system of idealism may profess to believe about the great principles of existence; so long as that system aims at the understanding and the practical application of the ideal, the rising actions of mind will be produced, and most beneficial results will follow. Two systems may disagree on nearly every point of doctrine, in fact, be directly opposed to each other in belief, still if both of these systems aim to study and practice the ideal, they will produce similar beneficial results among their respective adherents.

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We must remember that it is not what we now believe about this, that or the other, that counts; it is our efforts to improve our beliefs, thoughts and ideas that count. In other words it is the rising mind that emancipates itself and develops itself; it is not the mind that claims to have the true doctrine that promotes health, growth, advancement and real life, but the mind that is constantly rising while trying to gain the understanding of truer and truer doctrines.

The mind that imagines itself to be secure in the final truth is the only mind that is not secure; first, because no truth is final; there is always a higher truth; and second, because the mind that settles down in its present belief will not develop; such a mind will soon be left behind, and there is certainly no security in being a loser.

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The very foundation of practical metaphysics is this, that every action of the

mind must be a rising action; and that a system of thought, call it what you may, is beneficial only so far as it tends to produce this rising action in the minds of its adherents. No system of thought can give us the truth, but any system that aims at idealism can cause the mind to rise into a greater and greater understanding of truth; and its power to do this depends, not upon doctrines, but upon practical methods.



Physical Perfection

To make the physical body as beautiful in appearance as our most ideal conception of that real beauty which we feel the human form can attain, to make the essence, the substance and the life of the body as wholesome as the purest and most refined thought that we can possibly picture, to make every physical function perform its work so thoroughly and so completely that results are exactly what our largest and truest and best desires might wish for—in brief, to make the body be what we wish it to be and do what we wish it to do—that is physical perfection.

A very high ideal, indeed, but it is an ideal that can be realized; physical perfection is possible, and there are two reasons why we are fully justified in making such a strong and far-reaching statement. First, the fact that we have an ideal proves that we have the power to realize that ideal; and second, we have discovered simple, practical, scientific methods through which physical perfection may be realized.

That we have the power to realize our ideals and that we do not have any particular ideal until we have been given the

power to work up to it, is a fact that can be easily demonstrated; though as we have but recently presented our conclusions on this subject we shall not repeat now; however, it is a great fact, and cannot fail to give the idealist both consolation and faith in abundance.

We all have our ideal body in mind—a physical form that is far more beautiful and far more perfect than even the most beautiful personality we have ever seen; and we all have a strong desire to make our own bodies as perfect as this ideal; this proves that the human mind has discovered the ideal body, and, according to the facts presented above, has the power to perfect the present body until it becomes as perfect as the ideal body.

The power to perfect the present body will necessarily imply the power to change, not only the shape of the body, but also the entire physical expression.

The possibility of changing the latter, at least to a degree, everybody will admit, because daily experience proves it; that the shape of the body can be changed, however, many may refuse to believe; but we must remember that all things are possible when we know how, and we

are rapidly entering an age wherein we may learn almost anything.

Though we have observed the fact that all changes come directly from certain interior, metaphysical causes, still but little effort has been made to control those causes in such a way that any physical expression desired may be secured; but this is being developed into a fine art, and ere long we shall know how to create only such emotions, feelings, thoughts, interior states and subconscious forces as have the power to express the beautiful in the human personality.

Through the application of this art all mental actions that interfere with the beautifying process of the physical form will be avoided absolutely, and consequently every thought and emotion will add to the beauty of personal expression.

In the average person, all sorts of emotions are permitted; some having a tendency to increase the beauty of the body, while others have the very opposite effect; no effort is made to control this matter; each mental state is determined by impressions received from environments, and since environments are not ideal, as a rule, the majority express more disagreeable emotions than otherwise, thereby causing physical expression to become less beautiful the longer they live.

When we learn to create only those mental states that add to the harmony and beauty of expression, physical expression will become more beautiful and more perfect every year, no matter how long we may remain in this sphere of existence.

The change of the shape of the body is a process, partly physical, with which the majority are not familiar; and yet everybody is making constant use of the principles and laws involved. Therefore, to make the physical form more perfect, all that is necessary is to make definite and constructive use of principles and laws that we are already using, though too often in the most helter-skelter manner.

The shape of the body can be changed by certain actions of the mind, because wherever attention is concentrated there the strongest mental action takes place; where the strongest mental action takes

place there the vital energies accumulate; where the vital energies accumulate, there the circulation will increase; and the increase of the circulation in any part of the body will increase the development of cells in that part, providing the increased circulation is continued, uninterruptedly for several months.

It is therefore evident that by concentrating attention upon any part of the body, that part will develop; and by regulating the concentration the development may be made just as large or as small as desired.

The same mode of concentration that is employed in the development of the cell-structures in the various parts of the brain may be employed in the development of those parts of the body that are deficient, thus producing the exact shape desired in the physical form.

A simple system of physical gymnastics may be employed, with profit, in connection with concentration for cell-development, though results may be secured without the gymnastics; it will require a little more time, however.

The moderate exercise of the muscle that is to be developed may continue during the concentration, or the exercise may be taken at short intervals during the concentration; so long as the concentration is thorough, results will be secured as rapidly as one might desire, even though the exercise or gymnastics be very moderate.

The purpose is to get the circulation to increase in that part of the body where development is desired, and to make that increase continuous. The development desired will invariably follow.

Another method for perfecting the shape of the body is to impress the mind so deeply with the form of the ideal body, that that ideal form becomes a predominant picture in mentality.

The body is constantly being renewed, but continues to renew itself in the same shape so long as the reconstructive energies have no other pattern besides the usual physical shape; but when a different pattern is given to these energies, they will proceed to reconstruct the body in the likeness of the new pattern.

This is a great fact, though it has not been kept predominant in mind for a suf-

ficent length of time by those who have tried the method.

It requires ten or twelve months to reconstruct the body, therefore, the new pattern of the physical shape must predominate in mind at least a year; and even then the change will be but slight unless the new pattern is made to animate every thought, feeling and desire.

To apply this method thoroughly, the mental picture of the ideal form must be made a living power in every part of the system, and the creative energies must be full and strong every hour during the year. No energy must be wasted; health must be good, all the physical functions normal, the nervous system in poise, and the mind entirely free from every detrimental attitude or state. Instead of worry, anxiety, discord, depression and fear, there must be established permanently the states of harmony, faith, peace, joy, brightness, positiveness, wholesome mindedness and poise.

The subconscious mind controls, not only the reconstructive energies, but also the formation of the patterns that these energies employ in their work; therefore, the new pattern must be impressed upon the subconscious, and all those mental states that prevent the creative energies from being wasted must be made subconscious states.

We must remember, that the present shape of any person's body is the exact likeness of those ideas of form that are impressed upon his subconscious mind; those impressions may have entered his subconscious before birth; they usually do; and they may have been modified, more or less, later by various habits in modes of thought; but these impressions can be entirely changed in a year's time by anyone who knows how.

So long as those old impressions continue, the new body that is made every year by the constant work of the reconstructive energies, will be just like the preceding body; because these energies always construct the new body in the perfect likeness of the subconscious patterns that predominate now. It is therefore evident that by steadily changing these patterns now, the results of the reconstructive energies will steadily change and the shape of the body will improve.

To change the subconscious pattern of shape, impress the ideal form upon the subconscious several times every day, and always at night before going to sleep. To impress the subconscious, *hold* the picture of the ideal body clearly in mind; *think* of the finer mind that permeates your entire being; then *desire* with a deep, strong feeling to impress that picture upon the subconscious, and you will. Repeat every hour if you can, giving at least ten minutes to the matter each time.

The ideal form that you desire to impress upon the subconscious should be as perfect as you can possibly make it; it should not only be extremely beautiful, but should also be the very picture of health, vigor, strength and life.

We cannot aim too high; we can not make our ideals too perfect; all things are possible; all ideals can be realized, and the higher the ideals we form now, the more we shall realize, attain and accomplish through our present efforts.

Since the reconstructive energies will form the new body in the exact likeness of the subconscious pattern, and do so without fail, the shape of the body will positively begin to improve just as soon as we have begun to actually impress the new pattern on the subconscious; but if this process is accompanied with the first method presented—concentrating upon those parts of the body where special development is desired, a year's time will perfect the shape of the physical form to a most remarkable degree.

In connection with these two methods, expression must be given the fullest attention, because every mental state will prove beneficial or detrimental to the beautifying process, depending upon what its real nature may be.

The most perfect physical shape fails to be beautiful until a beautiful expression from mind and soul begins to animate the form; while an imperfectly formed body may become charmingly beautiful simply through giving a full expression to the real loveliness from within; the *expression* of the beautiful must therefore be given first place, though, the perfecting of the form must not be neglected, because the more perfect the form the greater will be the charms of a beautiful expression.

Every mental state that is beautiful will add to the beauty of expression, and especially so if there is feeling and *soul* in these states.

If you desire to become more beautiful, and everybody should have this desire because it is right to be all that we can be, you can not afford to feel ugly, to feel hateful, to feel offended, to feel depressed, to feel disappointed, to feel worried, to feel disgusted, to feel tired, to feel excited, to feel shocked, to feel nervous, or to feel sad. Neither can you afford to permit yourself to be controlled by any of the more desirable emotions; be thoroughly emotional along the lines of joy, kindness, love, life, enthusiasm and deep soul-feeling, but hold the power of these emotions in poise, and give expression to that power in the most beautiful thoughts, actions and emotions that you can possibly create.

Materialistic states of mind must be avoided because such states give grossness to the physical expression as well as to the life and substance of the body. Every mental state should be refined; every desire should aim at the ideal, and every mental state should live for the beautiful, but all these things should be animated with life, strength and vigor in abundance.

It must be remembered that we are

not talking about that pseudo-idealism that makes the eye-balls roll up and the cheeks turn pale; the idealism that we advocate is the one that refines the face, gives sparkling life to the eyes, color to the cheeks, and a *living soul* to the entire body.

To *think* of every action of mind and body as being a perfecting and beautifying process will aid remarkably in training all the forces of the system to work together in actually building a beautiful body. This thought should be the inspiration of all our work and we shall, while using our forces in work, *use* those same forces in perfecting our physical form.

The stream that turns the mill-wheel can also change the shape and form of the rocks that it meets on its way; likewise, the forces that we employ in our physical or mental labors, can as they pass through the physical system, mould or reconstruct that system in almost any way that we may desire; and when we *desire* those forces to perfect the body they will do so, because all the forces within us invariably obey our strongest desires, providing those desires are established in the subconscious mind.

Everything in the personality of man can make the personality beautiful, and will when properly directed.

How to Stay Young

We have demonstrated conclusively that it is possible to retain the bloom and vigor of youth, at least for a time; there are a number of people living today that can pass for thirty or less, though they have been on this planet for sixty years and more; and there is a very large number that look and feel younger today than they did ten or fifteen years ago, when they began to practice the new way of living.

This fact, taken in connection with the statement of science, that the entire physical body is made over new every ten or twelve months, has led many to the conclusion that we could live forever, or at least for ages, upon this physical

earth; but such reasoning is a mistake.

The question is not how long we may retain our youth; we are not living for the future; the question is whether youth can be retained at all; whether we can stop the aging process now; if we are able to stay young in the present, we shall certainly be able to do what we think best in the future, be that a longer life of youth or a departure to other realms.

That the body is entirely made over new every year is a scientific fact; the body, therefore, does not grow old; and quite a number who have heard of this fact are laying plans to live two or three centuries, or even twice that long; but

it is a mistake to impress the mind in this way.

According to sacred history, people have lived upon earth for centuries; that we should be able to do the same today is certainly not an unreasonable thought; and when we learn that there are trees living today that have flourished for over four thousand years, we may be pardoned for asking, What is the matter with man?

However, the question is not how long we may be able to live upon earth; the question is how to live now as life ought to be lived now. A person that lives his life properly will live a long time upon earth, and he will retain his youth as long as he lives.

To state that you expect to live for three centuries is to make plans for a future time, the requirements of which you now do not understand. You do not now know what you may wish to be or where you may wish to go three hundred years from now; therefore, to impress the subconscious with plans for that future time is to place obstacles in your way when that time comes.

The subconscious does not forget; what we sow in the subconscious that we shall reap, and the harvest will come at the time set when the impression was made.

To impress upon the subconscious the idea that you expect to die a hundred years from now, or two or three centuries hence, is to impress the subconscious with the thought of death, a thought that you can not afford to create at all.

We must not sow the seeds of death, neither for the present nor for the future; to secure the life more abundant, we must think of life and life alone.

To state that you expect to live so and so long is to impress upon the subconscious the thought of a temporal life; you will consequently live in the temporal, and will not touch the real life at all. To live in the thought of the temporal is to live on the surface, in the world of effects; and as such a life is in the hands of circumstances, it can neither master itself nor perpetuate itself.

To state that you expect to prolong your youth for a few years, because you

do not think it possible to retain youth so very long, is to place yourself in the hands of your own self-created limitations, and impress the subconscious with the inevitableness of old age.

If you continue to live in the belief that you will get old and decrepit before long, though you hope to stay it off for a while, you will not stay it off very long. To believe in old age is to give strength to the aging process every day, no matter how much you may try to resist it.

To believe in something that is abnormal, and then try, by all sorts of temporal or artificial means, to prevent it, is nothing but folly; yet that is what the majority do, not only with respect to the aging process, but in nearly all other things as well.

The average person creates the false every day, and is making special effort every day to prevent those false creations from coming forth into his life; thereby wasting time and energy at the last as well as the first.

The physical body is renewed every year; therefore, the aging process is not natural; it is abnormal; and no sensible person will continue to give his life and his thought to help along an abnormal process.

To believe that old age is inevitable, that it must come, is to impress the aging process upon the subconscious, and the subconscious will respond by filling the body with old-age conditions. This will make the body look old and feel old, in spite of the fact that there is not a single cell in the body that is more than ten or eleven months.

These are not theories, but stubborn facts; facts that every honest thinker must meet now, and honestly deal with now.

If I am making my body old and weak by violating certain laws, physical or metaphysical, or both, I am committing a great wrong, not only against myself, but against the race. I am taking my own life; and I am, through the force of example, leading thousands of others to do the same.

But, the critic may ask, Shall we continue to live here forever? We all must die some time; what does it matter whether it be soon or late?

It matters a great deal, because we are here to live, and not to destroy life by violating the laws of life.

How long we are to remain here has absolutely nothing to do with the matter under consideration; that is not important, but it is important that we live properly while we do live; and the person that is making his body look old, sickly, weary and decayed, when every cell in that body was made new and fresh and wholesome a few months ago, is not living properly; he is not true to himself; neither is he true to the race, because he is helping to perpetuate a great wrong—a wrong that prevents nearly everybody from living this life as this life was intended to be lived.

The aging process in man is not normal; it is the product of false ideas about life, and is being perpetuated by these same ideas; therefore, these ideas should be removed from every mind at once.

This can be accomplished by staying young today; retain your youth in the great eternal now, by living properly now. Do not think about how long you are to live, but do think about *how* you are to live; and give all of that thought to the present moment.

Live and think in harmony with the fact that perpetual renewal is taking place in your entire system. Impress this fact upon the subconscious every day, thereby removing wrong ideas on the subject.

Every day, impress upon the subconscious the fact that you are young today; and know that you are; it is no theory; you *are* young today; therefore, permeate your system, through and through, with the very spirit of that great truth.

You are not growing old now; live in that conviction; what is to happen in the future does not matter; if the present is good, the future can only be better. Do not think about what may happen in the future; know that you are young now; and that you can retain your youth now; surely that is sufficient.

You know that by living properly today you will stay young today; and tomorrow never comes; but you also know that all true living and thinking is constructive; therefore, proper living will not only preserve the bloom and vigor of youth in the great eternal now, but it will improve everything in your entire personality.

Physical appearance may be improved; the strength and health of the body may be increased; the mind may be made more brilliant; the character may be perfected to the highest degree; and every talent and faculty may be developed into states that are truly extraordinary.

The possibilities that are latent in man are not only marvelous, but limitless; but to develop and enjoy these great riches that are within us, we must stay young; and we all can.

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.

* * * *

People complain on account of sickness, failure and trouble; frequently blaming some power outside of themselves for their miserable lot; but there is one thing they have overlooked, and that is the power within their own minds. What has this power been doing all these years? Has this power been working harmoniously and constructively, or has it been on the rampage? We shall find

that the misdirected actions of this power is the cause of our trouble; and that the power of the mind is always misdirected when we meet life in the wrong mental attitudes.

* * * *

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

* * * *

Tell your friends about THE GREAT PROBLEM SOLVED. Will be published in *Eternal Progress* very soon. For this reason alone, *Eternal Progress* should be placed in a million homes at once.



The Scientific Training of Children

It is the truth, and a most important truth, that a genius does exist in the subconscious of every mind; every child is born with that interior something, which when developed, will produce remarkable ability, extraordinary talent and rare genius; it is therefore of the highest importance that the young mind be so trained that all of its latent power and capacity be developed, because everybody should be given the opportunity to become as much as possible and accomplish as much as possible.

In the past we believed that if any child was not born with remarkable ability, no system of training could give him remarkable ability; we believed that there was "nothing in him" because we did not see any signs of talent on the surface; we therefore concluded that he would have to live his life as an ordinary creature; but now we know that *every child* is born with something in him, whether it shows on the surface or not; and we also know that that something *can* be brought to the surface by the proper system of training.

This being the truth, no child should be neglected simply because it does not manifest exceptional brightness in the beginning; there is just as much talent and genius in the dull child as in the bright child; the only difference being that in the latter the genius has become active, while in the former it is, as yet, inactive; but it *can* be made active, to its fullest capacity, and with all its power.

In the scientific training of children, the first principle to be recognized and applied, is that remarkable ability, extraordinary talent and rare genius *does exist* in the deeper mentality of *every child*; and that whatever may exist in the

deeper mentality *can* be developed and brought out into tangible expression and practical use; it is only a matter of knowing how.

The belief that child-training should be deferred until the ages of six, eight or ten is not consistent with the natural law of development; it is simply a belief that has originated from the fact that the modern system of training is too often detrimental to the best mental welfare of the child; and it could not very well be otherwise, because the modern system simply crams the surface of the mind, thus overworking and stupefying what intellect there may be in action on the surface; it does not try to bring out the greater capacity that is latent in the deeper mentality of the mind, not knowing that that greater capacity has existence.

The proper development of the child can not begin too soon; when the development is proper, every day will add to the strength and the power of the child's nature—physical and metaphysical.

What can be done now should be done now; if it is not done now it will have to be done later. No time should be lost, and no energy wasted; everything should be made to count, because what is not for a person is against him.

Every child has the latent capacity to become extraordinary; the child that remains ordinary, remains ordinary because it is neglected; it is not being taught how to bring out the power, the talent and the greatness that exists within; but if we wish to promote the welfare of the individual as well as the race, *and we all do*, we cannot afford to neglect a single child.

After having recognized the principle that every child is born with the capacity

for greatness, the next step is to so train the child that everything he may do will tend to bring out the ability, the talent and the genius that *does exist* within him. In other words he should be trained to so live that all things in his life will work together for the promotion of this one great purpose—the bringing out into practical use of every spark of greatness that he may possibly possess. And every child does possess the capacity for extraordinary greatness; it is one of the many things that we all inherit from our Supreme Source; this, modern psychology has demonstrated conclusively; therefore, we should act accordingly, thus making it possible for every person to be *all* that he can be.

To train the child to develop and bring forth the best that exists within him, we must first train him to make true use of those elements, forces and faculties that are already active in his life; this will not only turn all active forces to good account now, but will also make the outer mind a more perfect channel through which the genius from within may be expressed when we proceed to develop that genius.

The average child generates an enormous amount of energy, and not being taught how to use this energy, burns it up recklessly, mischievously, barbarously, and too often abusively, to both self and others. He is constantly scolded and frequently punished for doing what he simply must do; the energy is there, and he is positively unable to rest until he has disposed of it in some way; so long as he is not taught how to use it orderly and constructively, he will follow primitive tendencies and use it disorderly and destructively.

No child was ever punished justly; so long as parents do not teach the child how to properly dispose of surplus energy, the child can not be blamed for using that energy recklessly, which usually means destructively; and all mischief among children can be traced to one cause—super-abundance of energy, but no knowledge of how to use it. Therefore, what the mischievous child needs, is not a switch, but a little practical instruction.

The rod never conveyed any knowl-

edge, and never will; and no one can expect to avoid the wrong until he knows the right. Punishment may suppress evil tendencies, but it does not produce the better tendencies; and what is very important, no form of suppression ever produced a permanent good. The good, the true and the worthy comes not from suppression, but from proper direction.

The surplus energy of the child should never be suppressed; suppressed energy is wasted energy; power is too valuable to be thrown away; we can not have too much power when we know how to apply it in the building of a great life; and this is what every child should be taught just as soon as he can understand simple words.

The child should not be permitted to waste its surplus energy in wild conduct and harum-skarum living, simply because a false conception of human nature has taught us to believe that "boys must be boys." Boys do not have to be "boys;" they do not have to be mischievous in order to prove there is something in them; we do not have to be savages in boyhood in order to amount to something in manhood.

Such a view of life is simply the result of ignorance, and because we have been ignorant so long, it has become a habit to believe such absurdities; however, these beliefs must be stamped out if we wish to train our children to become all that they have the power to become; though we are not to go to the opposite extreme and believe, as some pedopious, undeveloped minds believe, that the child must remain in the "seen but not heard" attitude in order to be good.

It is not inactivity and lifeless peacefulness that produces goodness, but an extraordinary amount of life and action turned to good account.

The child that is *alive* will necessarily be noisy; the same is true of the mechanics who are building a sky-scraper; but noisy children will not disturb us when we know that the making of noise is a necessary part of the making of things—some things.

The father who compels his children to sit still whenever he is around is making his presence a most serious obstacle to the future welfare of those

children, because to suppress energy is not only to waste energy, but continued suppression will, after a while, decrease the amount of energy generated; and the less energy you generate in your system the less you can accomplish.

To train the child to make profitable use of surplus energy, there are several methods that may be employed with complete satisfaction.

The first of these is to find the natural talents of the child, and give him work to do, at frequent intervals, that will bring those talents into play. This will develop those talents and at the same time turn the mind away, more and more, from the tendency to wildness and mischievousness.

There are parents, however, who do not care to have their children develop those talents that appear in childhood, unless those talents are "respectable" to the highest degree; but this is a mistake; to secure the best results, every child should be developed along the lines of natural aptitude, and should not be forced to be something different simply to please the "tony notions" of parents who are very much in need of development themselves.

We must remember that a genius is a genius no matter what his occupation may be. However, there are times when it is advisable to develop the child mind along lines that are entirely different from the talents that are indicated in the beginning, and methods for doing his will be given in the course of this study.

The belief that children should never work, but only play, is a mistake; a certain amount of work is necessary to the best results in the development of the child, because all energy that is applied to work is turned into constructive channels, and produces the tendency of construction in the system. The stronger this tendency is in any person the more rapidly will the various faculties and talents develop, providing development is desired; and those tendencies that are established in childhood are always the strongest; therefore, to train the young mind to do something constructive—to work, is highly important.

This is especially true when the child

is given work he likes; though in this connection we must remember that when the child is compelled to do too much of that which he likes, the work becomes drudgery, and has a detrimental effect.

The child should choose his work and the amount of time each day to be given to such work, and will do this wisely if well instructed, as well as trusted, by the parent.

Have faith in your children; live constantly in the faith that they can and will apply your instructions properly, and they will seldom, if ever, fail.

That young minds despise work is not the truth; there is scarcely a boy who does not long to do something useful, providing he is not driven; while the average lady of four would be more than delighted to help mother in many ways, if she were only permitted, and she ought to be permitted, even if all her work had to be done over; though if she were gradually instructed, and made to feel that her efforts were truly appreciated, she would soon become a most valuable assistant; and at the same time she would develop the constructive tendency in her mind.

The idea of giving children some useful work to do at frequent intervals is first, to turn more and more energy into the process of construction; and second, to cultivate the art of doing things. It is practical results that count, and when the art of doing things is developed early in life, it will come easy, later on, to turn all things to practical use. The importance of this becomes very evident when we note how many bright minds accomplish little more than nothing because they don't have the knack of making themselves practical.

However, the idea of putting children to work at anything or everything, simply because we think we need their help, will not produce any good results, but will in the majority of instances, prove detrimental to the child.

Give the young mind work for which there is a natural aptitude; help him to select that work and direct him in turning his best talents into his efforts; he will thereby, not only promote his development along natural lines, but a great deal of energy that was previously

wasted, will be turned to good account.

The modern tendency to combine industrial training with intellectual training, in the public schools, is a move in the right direction; though it will not fulfill its purpose completely unless each child is given practical training along lines for which it is naturally fitted. We must adopt the educational system to the individual needs of the child, and not compel the child to become simply a cog in the machinery of the system.

Another method through which the child may properly dispose of a great deal of surplus energy, is to engage in play that requires just as much thought as action. This will reduce the action, somewhat; there will be less noise and more order; the interest will be deeper, the pleasure much greater, and considerable energy will be drawn into the mind, thus increasing the capacity and the power of mentality.

However, we are not to feed the mind with extra energy at the expense of the body; we cannot afford it because a strong mind requires a strong, vigorous body; but all that energy that is not required in the body of the average child, and there is a great deal, should be turned into the mind. It should not be wasted; and one method for turning it into the mind is to encourage children to engage in play where considerable thought is required.

Such play always gives the greatest pleasure; it will therefore be an easy matter to get children to make it a part of their lives.

In this connection we should remember that the child simply must play, and that pleasure is just as necessary to the growing minds as sunshine is to the flowers of the field. This is true of all minds, whether they are under ten or over ninety, or anywhere between; no mind can develop unless it receives an abundance of enjoyment.

All young people should have "a good time," and they should continue young as long as they live; but they should not be taught to believe that reckless living between the ages of twelve and twenty constitutes real pleasure; we are too well aware of the fact that the "good time" that the average young person takes lasts

only until twenty or twenty-two, when it is followed by some chronic disease that lasts all through life.

We do not have to violate natural laws in order to enjoy ourselves; but this the majority of young people do, as we all know; but such is not pleasure; it is mental intoxication; and the result—the girls lose the bloom of youth and the boys lose their brilliancy, their vigor and their ambition, while the majority of both sexes lose more or less of their health.

However, we can not blame the young people; they have surplus energy that they simply must dispose of, and they have not been taught how to use that energy in such a way that pleasure for life may be secured in connection with a constant development of greater ability and talent and genius.

It is therefore highly important that the child be early trained to seek pleasures that give mental enjoyment as well as physical. A happy blending of both, enjoyed in perfect harmony with the laws of life, will procure the best results. Such a mode of enjoyment will be all gain and no loss.

After the child has passed the sixth or seventh year it should be taught to conserve its energies within its own system, by concentrating upon the various nerve centers, and during the time of concentration, gently desiring the energies of the system to accumulate in those nerve centers, including the different parts of the brain.

It is just as important to teach this to the child as to teach him the alphabet, and he will learn the one as readily as the other.

The child that is taught to practice the conscious, conservation and transmutation of energy will increase the capacity and power of his own mind and body to a remarkable degree, and will also develop a strong, fine personality, a matter of extreme value in the worlds of attainment and achievement.

This practice will also save the child from the misuse of that phase of creative energy that is expressed through the sex-function; and there is nothing more important than this. The misuse of this energy has spoiled the brilliancy of

thousands of young minds, both boys and girls; and it is a fact that if we all had been taught in childhood how to control these vital energies of the system, we should have more than one thousand times as many great men and women in the world as we have today.

Every child should be taught, as early as possible, the practice of poise, so that all nervous actions, inharmonious actions and wasteful actions may be entirely avoided.

The average child generates an enormous amount of energy; enough to develop greatness in any one when properly

employed; to know how to train the child to use this energy in building up his mind, his body and his personality to the highest degree, and at the same time enjoy the days of childhood just as much as the happiest child that ever lived, becomes, therefore, a matter that is second to nothing in value and importance.

In this connection, the methods given above, will produce most gratifying results; though we are not through with this great subject of energy.

The next article will deal with "What to do with the exceptional imagination that is possessed by the average child."

Building the Superior Man

The possibilities that are latent in the soul of man are both limitless and numberless; therefore, by learning to draw upon the abundance of the great within any individual can build in himself the superior man.

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The first essential is to recognize the fact that every effort to build for greater things must act directly upon the soul, because the soul is the only source of that which is expressed, or that may be expressed, in the human personality.

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In trying to build the superior man, two methods have been employed; the first has been based upon the belief that man is imperfect in every part of his being, and that advancement may be promoted only by improving upon the imperfect. The other method—the new method, is based upon the conviction that man is in reality perfect, and that advancement is promoted, not by trying to improve man himself, but by trying to bring forth into personal expression more and more of the perfection that already exists in man.

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The first method is a failure; and the reason why the race has improved so slowly is because this method has been used almost exclusively. A few in all ages have, consciously or unconsciously, used the second method, and it is through the efforts of these that the advancement

we have made has been brought about. That the first method must necessarily be a failure is clearly understood when we realize that nothing can be evolved unless it is first involved; and that it is impossible for man to bring forth the more perfect unless the more perfect already exists within him.

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You can not produce light by acting upon darkness; neither can you produce perfection by trying to improve upon imperfection. You can not develop quality, worth or superiority in your being unless these things already exist potentially in your being. Development means the bringing out of that which is already within; but if there is nothing in the within, no development will take place, no matter how faithfully you may apply yourself.

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Those who employ the first method do not recognize the greater possibilities within, therefore, they do not try to bring forth what is already within; they simply try to improve the imperfect by acting upon the imperfect; but you might as well try to fill a pain without pouring anything into it. The imperfect lacks something, and that something must be supplied from some other source before the imperfect will change and improve.

That something that is lacking may be found in the great within, because the within contains everything that man may

require to produce perfection in any part of his being; the possibilities of the within are limitless and numberless; of this there is evidence in abundance, therefore, by adopting the second method for building the superior man, man may become whatever he may wish to become.

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If you wish to improve yourself, realize that the source of perfection exists already within you; and by becoming more deeply conscious of this perfection it will be expressed, because whatever we become conscious of in the within, that we shall express through the personality. If you wish to improve any faculty or talent, realize that the foundation of that faculty is perfect as well as limitless, and that you can make that faculty as remarkable as you may wish by unfolding the perfection and the limitless power that is back of, or beneath that faculty. To try to patch up an imperfect faculty with some exterior artificial method, as modern systems of education do, is nothing but a waste of time, and we simply have to look at the results of those systems to find an abundance of evidence to substantiate this statement. But when we proceed to enlarge the actual capacity of a faculty by drawing upon the interior and limitless source of that faculty, we secure something with which to work; and by employing a scientific system of objective training in addition to the perpetual enlargement of the faculty from within, we build up, not only a powerful faculty, but we learn to apply all of its power and talent in practical use.

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The same methods will hold in the building of any part of man, or the whole of man; and it is a method, through which we secure, not only satisfactory results, but a perpetual increase of results. However, before we can employ this method, we must recognize the fact that the real man within is already perfect and limitless; and that the subconscious root of every faculty or talent is also perfect and limitless. Our object must not be to perfect ourselves, but to bring forth into expression an ever increasing abundance of the perfection and the power that is already latent within

us. We must live, think and act with this purpose uppermost in mind; in fact, everything we do must be done with the desire to bring forth more of the wonderful that is within. Thus we build the superior man.

* * * *

Those who have gone beneath the surface of mere existence, and have familiarized themselves with real life, know that the personal man is as he thinks; therefore, to perfect the personal man, thought must be made more perfect; but thought is created in the likeness of our conception of ourselves; for this reason, so long as we think that we are imperfect, through and through, our thought will be imperfect, and the personal man, (mind, body and character) will continue to be imperfect, since thought is the cause of every state or condition that appears in the personality. However, when man discovers that he, himself, in the real, in the soul-state of existence, is perfect, he will think of himself as perfect; his thoughts will therefore be perfect and his personality, being the effect of this thought, will also be perfect.

* * * *

As man grows in the understanding of his own interior perfection, his thought of himself will be higher and higher, better and better, more and more perfect; his mind and body and character will consequently improve in proportion; and since there is no limit to the latent possibilities of perfection, man can, by attaining a larger and a deeper conscious realization of perfection, develop himself perpetually, because whatever we become conscious of, that we shall express through the life of the personality.

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The art of building the superior man is therefore based upon the discovery that the real, interior man is perfect, and that the possibilities of this perfection are both limitless and numberless. To unfold these possibilities, man must become more and more conscious of the perfection that exists within him; and this consciousness may be attained by thinking constantly, with deep feeling, of this perfection; and by actually *living* for the one purpose of unfolding more and more of this perfection.

Book Reviews

PIONEERS OF PROGRESS. By T. A. Bland. Cloth, 254 pages, \$1.25 post-paid. T. A. Bland & Co., Hoyne Ave., Chicago.

The author of this book has selected a list of thirty-two people who he thinks have done the most to promote the progress of the past century—the most wonderful century of history. He enters the lives of these people, being personally acquainted with them all, and describes in the most interesting manner how they worked for the advancement of the race.

If you desire to develop greatness you will find it most profitable to study the lives and deeds of men and women who were truly great; and just such an opportunity is given to those who read "Pioneers of Progress."

BREATHS OF THE GREAT LOVE'S SONG.

A volume of poems, to which is added a selection of Original Celtic Melodies, Sacred Chants, etc., (words and music). By James Macbeth. Cloth, gold stamped, 188 pages, price 2.6. The Theosophical Publishing Society, 161 New Bond Street, W. London, England.

It is always a pleasure to say good things about that which is good, and this book is truly good. It is a volume of poems that have *soul*; we need say no more.

IDEAL MOTHERHOOD. By Minnie S. Davis. Cloth, 30 cents, postage, 5 cents. T. Y. Crowell & Co., New York City.

If you want to be a real philanthropist send for a score of these books, and give them to the girls you know who will be mothers in the coming days.

Those who are interested in the possible outcome of all the creeds, will enjoy M. J. Barwell's booklet on "Science, the Mind, Revelation and the Heart of God." Price, 25 cents. Jacobs & Holmes, 167 Adams Street, Chicago.

THE LAW OF FINANCIAL SUCCESS is an excellent booklet, by E. E. Beals,

formerly manager of The Science Press.

Over a hundred pages of sound, practical instruction, that will not only help any one out of poverty, but will also reveal the nature of "The Law," through which success may be secured. May be had for only ten cents, from The Fiduciary Press, 912 Tacoma Building, Chicago.

A new event has been chronicled in the history of the application of science to the needs of mankind. A school has been started with the avowed purpose of teaching the application of the scientific knowledge of food and body chemistry to the curing of abnormal physical conditions, and the development of more perfect human beings.

The United States Government has for years supported an expensive Bureau of Chemistry, which has made extensive chemical analysis of food materials, and elaborate theoretical studies of the subject of human nutrition. But the government scientists seem to be afraid of antagonising the established order of things by applying themselves to the direct relief of suffering and the physical upbuilding of the human race.

With government bureaus among the finest in the world, it has remained for a man of the people, to launch a movement that all progressive scientists deemed to be one of the paramount needs of our time, i. e., teaching the public how to eat and how to live in accordance with the known physiological laws of nutrition and growth.

When the knowledge of food chemistry has become as popular as the knowledge of arithmetic or geography and man learns to give as intelligent care to himself as a modern farmer does to his domestic animals we may expect to see ushered in upon the world's stage a race of men with powers of mind and body as superior to the type of humanity now common, as the well-bred Kentucky saddler is superior to the wild pony of Abyssinia.

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.

* * * *

It is a fact that the average person has ten times as much mental capacity as he is using now. The majority of his brain cells are not at work. He is therefore accomplishing but a fraction of what he might accomplish. Those who desire to "stir up" their dormant brain cells, may learn how by reading the next number of ETERNAL PROGRESS.

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COMING SOON—THE GREAT PROBLEM SOLVED.

* * * *

When we stop to think about life, and everything that pertains to life, we almost invariably stop and ask, "What is it all about anyway?" It is the great riddle—the problem of all problems, and all great minds have tried to solve it. The world, however, is still waiting for the solution. Everybody will therefore be interested in the latest effort to solve the problem, and will heartily welcome a series of articles on "The Great Problem Solved," to be published shortly in ETERNAL PROGRESS. We claim we have the solution; we claim that we can prove it; and we claim that every person who reads this great series will agree with us perfectly.

* * * *

It is a fact that nearly everybody is troubled more or less with laziness. If you wish to know the cause, and how to remove it, read *Eternal Progress* next month.

* * * *

Happiness adds life, power and worth to all your talents and accomplishments; therefore it is most important that every moment should be full of joy.

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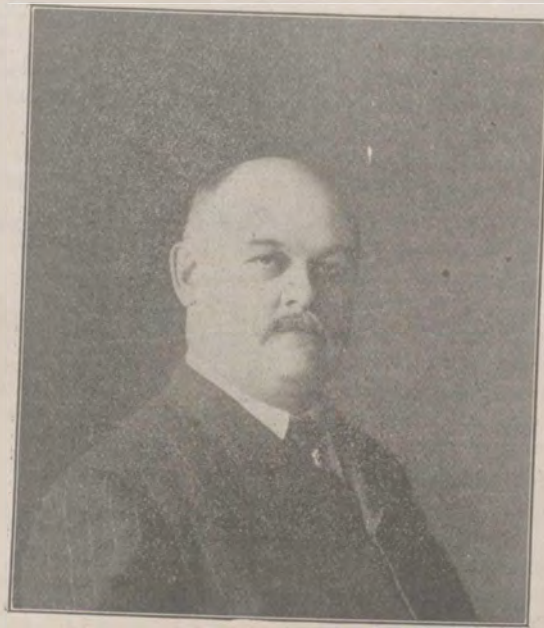
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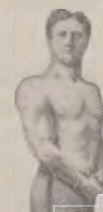
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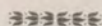
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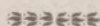
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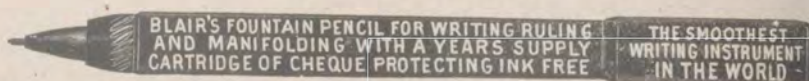
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