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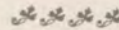
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## CONTENTS.

Half Truths and Whole Truths, III.....	12
The Constructive Use of Emotion .....	14
Development of Character, II.....	18
The Conjugal Faculties.....	22
The Science of Business Success, III.....	25
Stir Up Your Dormant Brain Cells.....	28
The Power of Personal Appearance .....	31
The Scientific Training of Children, II.....	34
Thoughts Worth While .....	38
Replies to Questions .....	43
Book Reviews.....	51

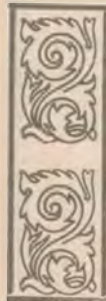
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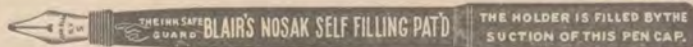
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Vol. VII.

NOVEMBER, 1907.

No. 9

The beauty of self-control lies in the fact that it works both ways. It not only implies the power to hold any force or faculty in a state of inaction during periods when action is not desired, but also the power to bring any force or faculty into action, and continue that action as long as requirements may demand.

\* \* \* \*

The mind that has attained self-control can do what it wants to when it wants to, and as long as it wants to; but what it doesn't want to do, it doesn't have to do, because it can begin doing or stop doing what it wants to and when it wants to.

\* \* \* \*

In the mind that has attained self-control nothing is dead or dormant; all is alive, ready for action when action is desired; but so long as the action of any force or faculty is not required, that force or faculty will calmly obey and be still. The master-mind, however, does not rule by force or command; such a mind does what it wants to do because it is what it wants to be.

\* \* \* \*

Have no contempt for the beliefs of those that you think are in the wrong. The attitude of contempt is detrimental to the mind, therefore, we cannot afford to have contempt for anything.

\* \* \* \*

If we wish to retain the friendship or affections of a person we must not be jealous. Jealousy is a repelling force, therefore has a strong tendency to push away the very person we would hold near and dear. Jealousy not only produces mental discord, but creates a men-

tal atmosphere that is decidedly antagonistic; and no person who lives in such an atmosphere can long retain his friends. The mind cannot attract and repel at the same time. While the personality is filled with the acid of jealousy and envy, it cannot be winsome and wholesome and sweet.

\* \* \* \*

Make yourself greater than you are and you will get what you want; you will accomplish your purpose; you will reach your goal. If you have failed to realize your ideals there is but one cause—you are too small. But it is comforting to know that you may become as great as you may wish to be.

\* \* \* \*

Develop the greater and you outgrow the lesser; all bondage, all trouble, all sickness, all adversity, all failure—in brief, everything that is undesirable will pass out of your life as you pass into the realization of the greater life that is latent within you. This is simple; the darkness must decrease as the power of light is increased.

\* \* \* \*

Wide awake minds are becoming numerous, and they are all in search of that secret something which shall enable them to know what they now do not know, but what they now so earnestly desire to know. And, as usual, they have searched the skies for the secret, while it has been lying at their feet all the time.

\* \* \* \*

The secret is this: *If we would know the greater we must develop greater mental capacity.* It is useless for the small mind to try to comprehend the

mysteries of life, yet this is the very thing most of us are trying to do, and the result is, we theorize much, but know little.

\* \* \* \*

If we do not know what we now desire to know, our minds are too small; there is where the fault lies; therefore, instead of overworking our little minds in yearning for wisdom, for knowledge, for truth, we should proceed to enlarge and develop our minds. When the mind is made larger it will know more; but it cannot know more so long as it continues to be small.

\* \* \* \*

We do not have to search for truth; we do not have to yearn for wisdom; more and more truth will come of itself to the growing mind, and it is just as natural for wisdom to fill the mind, no matter how large that mind may be, as it is for the sunlight to fill a mansion of glass, no matter how immense that mansion may be.

\* \* \* \*

Everything that we desire to know is here, ready to be known; but so long as we neglect to develop the power to know what is here to be known, we shall continue to remain in ignorance. It is there-

fore all a matter of mental capacity, understanding, comprehension, insight, discernment. The path to wisdom is not some secret, mysterious something that a chosen few alone can find; the great path is simply the path of the growing mind. The growing mind knows everything that it wants to know now, because its capacity to know develops just as fast as its desire to know.

\* \* \* \*

Every mind may become a growing mind, and there are many ways and methods; but the simplest way is to use in practical everyday life the few things that we have found to be true. This is also the best way, because the power we express in life is the power that develops permanently and thoroughly. *To use what we know, is to develop the power to know more; that is the secret.* Waste no time in yearning for wisdom, or for what you do not now know. You know something now; use that something, no matter how insignificant it may be; this practical use will enable the mind to know more; then use the "more;" this will give the mind power to know still more; then use the "still more," and so on until you know everything you desire to know.

## Half Truths and Whole Truths

### III.

Recent investigations along metaphysical and psychological lines have demonstrated conclusively that thought exercises an extraordinary power in the life of man; and since this power is found to act, not only in every part of the mind, but in every atom of the body as well, many have come to believe that everything in man, good or otherwise, comes from thought, and that man is as he thinks, and only as he thinks.

It is the truth that "As a man thinketh in his heart so is he," but that abstract thought is the only cause of thinking is not the whole truth. A large number of metapsychicians, however, have taken this idea as the whole truth, and have consequently, not only been misled in their pursuit of the whole truth, but have

failed to apply the power of thought in such a way as to accomplish what can be accomplished through systematic and scientific thinking.

It is the power of mind and thought that determines what every part of the body is to do; it is conscious thought that causes the voluntary motions in the body, and subconscious thought that causes the involuntary. Before you can move a muscle you must exercise the power of the conscious mind, and before your food can be digested, the subconscious mind must give action to the functions of digestion.

It is the subconscious mind that controls the circulation, digestion, assimilation, the process of physical reconstruction, all functional activities, and all

those actions in the body or the mind that are not originated by the will. The subconscious also controls the mental tendencies, habits, characteristics, the actions of character and the scope, capacity and present power of all the faculties and talents.

The subconscious mind does its work automatically and acts according to directions received from the conscious mind; it is therefore possible for the conscious mind to gradually change the actions of the subconscious, or to bring the subconscious back to normal action when it is not performing its functions properly. This fact proves that man is absolute master over his entire personality, though he must follow the laws of life to exercise that mastership.

When the conscious mind worries, the subconscious mind is thrown out of harmony, and consequently fails to perform its functions properly. That part of the subconscious that controls the function of digestion will not work right, and indigestion follows. That part that controls the re-construction of the body will create abnormal-looking cells, and the body begins to look old and ugly. The other functions are similarly affected, not only by worry, but by every other adverse action of the conscious mind.

The subconscious mind also affects the chemical actions, the vital actions, the nerve actions and all the various forces of the personality, though the subconscious never modifies its regular actions until impressed to do so by the conscious mind.

We may, therefore, state as a general law, that the personal man is what his subconscious mind makes him to be, but the subconscious mind does only what the conscious mind directs it to do; and since the conscious mind is controlled by the understanding and the will, each individual can determine what he wants his subconscious mind to do, thus proving the mastership of man.

The statement "As a man thinketh in his heart so is he," might be transposed to read "The personal man is the result of what the subconscious man is, thinks and does," because the subconscious is the "heart" of the mind, the vital center of the entire mental world.

Since the personal man is what his subconscious mind makes him to be, and since the subconscious does only what it is directed to do by the conscious mind, the great question before us is how to use the conscious mind in such a way that the subconscious will be directed to do what we want to have done.

However, before we proceed further we must remember that after the subconscious has begun to do a certain thing it will continue to do that thing until the conscious mind directs otherwise. After you have made the subconscious perform a certain function, it will continue to perform that function, not only in yourself, but in your children, and children's children, for generations and generations, or until it is stopped by the actions of the conscious mind.

What is impressed upon the subconscious in one generation will be inherited by the next; though each individual can remove undesirable hereditary conditions by changing the actions of his own subconscious mind.

Through gradual development, ages ago, the subconscious mind was trained to make the digestive organs digest whenever anything entered the system; it was trained to cause the eyes to wink every few seconds, so as to keep the eye-ball moist; it was trained to cause the saliva to flow whenever anything of an eatable nature entered the mouth; it was trained to cause the gastric juice to flow when the food entered the stomach; it was trained to manufacture a certain amount of these juices in the system every day; it was trained to remove the old cells in every part of the body every few months, and cause new cells to be formed in their places; in brief, it was trained to cause everything to be done in the body that is being done in the body, and it will continue to do these things of itself; the subconscious will not have to be told to do these things now; it was told a long time ago; it does not require a second command, but it can be directed to do these things better, and it can be trained to do things both in body and mind that have never been done before.

The subconscious can be trained to do anything; therefore, there is no limit to the possibilities that are latent in the being of man.

In the average person the subconscious fails to control the physical functions as perfectly as we would wish; and it does not in any person bring the system up to an ideal state of being and action. The reason is, it has not been directed along these more perfect lines; the conscious mind in the average person leaves the subconscious be the way it is, or as it has been from one generation to another.

The average man, therefore, is the way the race has been thinking, because he thinks the same way; he can, however, improve upon every person that has gone before, if he will train his subconscious mind to do its work better than that work has ever been done in the past.

That this is possible we know through the fact that the subconscious will do whatever the conscious mind may direct it to do.

In the average person the subconscious has been trained to create an older body every year, but it can just as easily be trained to create every year a younger looking body, a stronger body, a more vigorous body and a more beautiful body.

The subconscious has also been trained to keep the faculties in a limited state, and to cause these faculties to gradually lose their power and brilliancy after a certain period of life has been reached; but the subconscious, if properly trained, can just as easily cause all the faculties to become stronger and more brilliant every year, no matter how long the person may live.

The subconscious can also be trained to do things in mind or body that no one has done before; we realize, therefore, that man not only is now what he thinks now, but that he may become now whatever he may train his subconscious to think and do now.

The problem, however, is to properly train the subconscious, or, in other words, to make the thought of the heart be what we wish it to be. And it is in our attempt to regulate the thought of the heart—the subconscious—that a number of half-truths have arisen in modern metaphysics.

In the first place, we have believed that it is thought in general that moulds the personality of man; and have tried to change our thought on the surface with-

out any regard to the fact that no thought can affect the system until it becomes subconscious.

In the second place we have tried to change thought by acting directly upon our own minds without any regard to the environments in which we might be placed at the time.

In the third place we have tried to master mind and thought by simply using will-force, paying no attention to the laws through which the will must act in order to demonstrate and exercise mastership.

Concerning the first mistake nothing further need be stated here; the preceding pages have made the fact clear that the thought of the heart is the mental action of the subconscious mind, and that no change can be brought about in the mind or body of man until the proper changed action has been caused to act in the subconscious.

Though it is not our purpose to deal with methods in these articles, (methods may be found in abundance elsewhere in this magazine) still we shall state here that every thought that has deep feeling will become subconscious.

Another fact of great importance is that the personal man is not the result simply of what he thinks, but of that thought that is placed in action; and by action, in this connection, we mean all action in the human system, whether that action be mental, chemical, vital, functional or muscular. Also, that no thought will produce action of any kind unless it is made a subconscious thought.

Every thought that is to effect the system must be created with the tendency to produce action, and must be impressed upon the subconscious mind.

To produce a change in any part of mind or body, the conscious mind must first create the thought that has the power to produce the necessary change; second, the conscious mind must will to apply that thought in actual, tangible action; and third, that thought must be impressed upon the subconscious; or rather, the subconscious must be directed to carry that thought into positive action.

Why the majority of metaphysicians have so often failed to demonstrate long-sought for changes in their personalities, after they have fully changed their



thought is therefore evident. They have followed a half truth and have done their work for naught.

A most detrimental group of half truths has come from the belief that we can change our thought by simply willing to change our minds; also that we can change our thought without changing our thinking.

We must remember that thought and thought forces as well as mental images and ideas come from thinking; therefore, we must change our thinking before we can change our thought.

To think is to think about something; to try to understand that about which we may be thinking. In other words, to think is to form mental conceptions of those things of which we may be conscious.

To change our thinking, it is therefore necessary to change our conception of those things with which we come in daily contact; that is, we must not only change our ideas about ourselves, and about certain abstract principles, but we must change our ideas about everything in our environments. We must try to get a higher view point in our relation to all things, thereby gaining a better conception and a truer understanding of all things.

Many metaphysicians define environment as a mere reflection of the mind of the individual; therefore, according to their philosophy, environment will change when the individual changes himself. But it is easy to prove that this is a half truth, and a belief that is most misleading.

To change himself, man must change his thought; to change his thought he must change his thinking, and to change his thinking he must change his conception of everything with which he may come in contact. But if he thinks that his environment is simply a reflection of his own thought, his conception of his environment is zero—nothing; and a mental conception that is nothing is ignorance. He therefore knows nothing about the nature of his environment; and the man that does not understand his environment will accept the conclusions of his senses, which are always imperfect.

If a man's environment is the reflec-

tion of his own mind, environment does not exist as a separate thing; it is therefore impossible to think about environment, according to such philosophy, because you can form mental conceptions only of those things that have individual existence. This proves conclusively that the man that thinks of his environment as a reflection of his own mind knows nothing about environment.

However, whatever we see or hear or feel will impress the mind; such impression will cause the mind to form conceptions about those external things from which the impressions come; from those conceptions will come ideas and thoughts, many of which will affect the personality in one or many places; therefore, the man who does not try to understand the real nature of the things that exist about him will absorb those views that are indicated by the senses.

Such a person will not control himself by his own ideas, but will be controlled by ideas that are suggested by his environment.

To say that the universe is nothing, that tangible things are mere illusions and that the visible is unreal, will have the same effect. The man that has such views will be controlled, both by environment and by persons that he accepts as authority.

To change your own life and think what you want to think you must form a definite mental conception about everything with which you may come in contact, and this conception must be as high as your mind can possibly reach.

You change your thought, not by willing to change your mind, but by changing your mind about things—all things. You use your will, not by forcing the mind to change, but in elevating the mind to a higher point of view.

Look at all things from a higher point of view, and all your thoughts will change without you trying to produce the change. Then if you give these changed thoughts action in practical application, and direct the subconscious to act with these new ideas and thoughts, you cause your entire personality to change. The change will invariably be a decided improvement.

*(To be Continued.)*

## The Constructive Use of Emotion

The movements of the mind, especially in what may be termed mental feeling, are termed emotion; and since every movement conveys energy, the nature of the movement will determine whether that energy is to be lost or constructively employed.

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Those movements of mind that express themselves in love, heartfelt joy and spiritual feeling have a beneficial effect, though that mental feeling that usually passes for spiritual feeling is not always wholesome. Too often it is mere emotionalism, and what passes for spirituality is frequently but a phrase of hysterics. The term spiritual feeling is calm, but extremely beautiful, and awakens, orderly and harmoniously, all the finer elements of human life. It is the true spiritual feeling that gives action and expression to personal quality, mental worth and individual superiority; in other words, it is this action of mentality that elevates thought, action, feeling, consciousness and desire above the plane of the ordinary. It is therefore a state of mental action that every person may cultivate with the greatest profit.

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What is spoken of as heart-felt joy, is that wholesome joy that comes directly from the heart, and that has depth, reality and true joyous feeling. The joy that runs into ecstasy is not wholesome, but indicates mental disease. Every feeling of joy that causes the mind to be carried away into excited or overwrought expressions is not joy, but mental intoxication. Such joy does not produce genuine happiness, and the reaction always disturbs the equilibrium of the mind. Depth of thought, clear thinking, intellectual brilliancy, good judgment, mental poise—all of these will diminish in the mind that indulges in ecstasy, emotionalism, or pleasures that produce intensity, excitability or overwrought emotional feeling.

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The feeling of love when it is love, is always wholesome, but passionate desire

is weakening when it is not permeated with genuine love. A deep strong feeling of love will turn all desires, whether mental or physical, into constructive channels; but we must be sure that it is genuine love, and not an artificial feeling produced temporarily by the misuse of the imagination.

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Every mental movement that is intense, forced, over-wrought or worked up to an abnormal pitch of excited enthusiasm leads to emotionalism, and emotionalism burns up energy. Nearly all kinds of nervous diseases can be traced directly to emotionalism, in one or more of its many forms; and as physical and mental weakness always follow the burning up of energy, a number of physical and mental ills come from the same cause. When emotionalism, fear, anger and worry are overcome, all kinds of insanity, and all kinds of nervous diseases will be things of the past; and the power, the capacity and the brilliancy of the mind will increase remarkably.

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Strong emotional feelings and intense enthusiasm will sometimes arouse a great deal of dormant mental power; so that people sometimes do extraordinary things while under the emotional spell, but the entire process, as well as the final consequence, is very similar to that produced by alcoholic stimulants, and certain drugs; the system seems to be charged with a great deal of extra power for a while, but when the reaction comes, the entire system becomes much weaker than it ever was before. The mind that permits itself to be aroused by intense emotional feeling will gradually lose its power of clear thought; the understanding will become so weakened that the principles of real truth can not be comprehended, and the judgment will follow the illusions of an over-excited imagination. The fact that religious feeling among millions of people is frequently nothing more than this state of overwrought emotionalism, makes this study extremely important.

Emotionalism compels the mind to follow mere feeling, and mere feeling, when not properly blended with clear understanding will be misdirected at every turn. Emotionalism also stupefies the finer perceptions by intoxicating the mind, and by burning up the finer mental energies; and since these finer perceptions are required to discern real truth, we understand readily why those people who have mistaken emotionalism for religion cannot comprehend the principles of pure, spiritual metaphysics. Having been trained toward materialistic literalism, instead of away from it, they are not to blame for their present state, however, and do not deserve any criticism. Nevertheless, the facts on this great subject should be given to every mind, without delay.

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There is something in man that is called religious feeling; it is present to a greater or lesser degree in everybody, and cannot be destroyed, because it is a part of life itself. When in action, and it is never inactive very long, it expresses itself in some power of emotion; when this emotion or delicate mental movement, is permitted to act without any definite purpose, it becomes emotionalism—mental energy running rampant, becoming more and more intense until it destroys itself. On the other hand, when this feeling is directed towards the highest and most perfect conceptions of truth, life and being that mind can possibly picture, all that is lofty, ideal and beautiful will be developed in the mind and soul of that individual. This is natural, because there is nothing that has greater developing power than deep, spiritual feeling. This is a fact that those who desire to develop remarkable ability, extraordinary talent and rare genius, will do well to remember.

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There is no mental faculty that is more readily affected by the emotions than the imagination; and since the imagination is such a very important faculty, no mental or physical action that in any way interferes with the constructive work of the imagination must be permitted. Emotionalism, however, invariably excites the imagination, and an

excited imagination will imagine all sorts of things that are not true. The mind will be filled with illusions; false beliefs, wrong thoughts, perverted mental states and misdirected mental energies will follow; the final results will be sickness or trouble or mistakes or failures, or all of these things.

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It is the truth that every thought has a power of its own, and that that power will produce its natural effect in some part of the system; if the thought is not good, the effect will naturally be undesirable, and conditions will be produced, in mind or body that we do not want. But whatever we imagine, that we think; therefore, when we excite the imagination to imagine all sorts of things that are untrue, unreal, or abnormal, we produce false thought action in mentality; we think the wrong, and wrong thoughts invariably disturb the system, usually to such an extent that weakness, sickness and trouble of some kind will follow. What we imagine we reproduce in ourselves, and an excited imagination simply cannot imagine what is good and wholesome.

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In every form of development, whether applied to the body, the mind or the soul, the imaging faculty is employed extensively; all growth is promoted by combining and re-combining the elements of life in higher and higher forms, and since it is the function of the imagination to produce the higher, the more complex and the more perfect combinations, development cannot take place unless the imagination works orderly, constructively and progressively. An excited imagination will produce false combinations; or may waste energy by attempting to combine mental elements, that will not combine. An orderly imagination may be likened to a skilled workman who converts his bricks into a beautiful mansion, while an excited imagination might be likened to someone who can do nothing more than pile the bricks into a heap. The fact that emotionalism always excites the imagination, proves, therefore, how impossible it is for emotional minds to develop the greatness that is latent within them.

Another fact that must be met with a superior knowledge, is that emotionalism will intensify every mental tendency that may be active at the time. If there is a tendency towards abnormal physical desires, emotionalism will intensify those desires, so that it would be almost impossible to resist temptations should such be met at the time. Emotional people are always weak, and are easily carried away, if not by the baser temptation, they will be by the "more respectable;" or what the world has schooled itself to think of as such, though they be no better than the ordinary kind. People who are weak in the presence of temptations, however, should not be condemned; they can not help it in their present state. Teach them how to overcome emotionalism, and they will become as strong as the best in our midst.

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To overcome emotionalism, intense mental feeling, anger, excitability and all overwrought or abnormal mental states, concentrate all mental feelings upon the soul, and think of the soul as being in

the life of limitless power and perfect peace. By training all mental feelings and emotions to move toward the deeper soul state of being within, these same feelings will become stronger, deeper, finer and more beautiful than they ever were before. Instead of producing coldness, indifference, or lack of feeling, this process will increase remarkably the power, the fineness, the life and the rapture of every phase of feeling, not only in the soul, but in mind and body as well. But the person who applies this process will not permit his feelings to run wild; he will cause all these feelings to accumulate themselves in his system, holding them in poise, and using their energies as he may desire in the building up of his whole life, and in adding to the joy and the rapture of living a full, strong life. The person that controls his feelings and concentrates all the energies of these feelings upon the soul will actually become a living flame of love, sympathy and fiery emotion; such a person will enjoy everything intensely but will waste nothing.

## The Development of Character

### II.

The first article in this series presented the two fundamental essentials to the development of character—to *know* the right and to *desire* the right; but the term right, as employed here, must not be confounded with that narrow conception of right which includes only a few of the moral laws; to be right, according to the view-point of completeness, is to be in harmony with the principles of life and the laws of the universe.

To know the right, it is therefore necessary, not simply to memorize rules that other minds have formulated, but to inwardly discern what life is for, and what mode of thought and action is most conducive to the realization of that which is *in* life. To desire the right, according to this view of the right, the mind must actually *feel* the very soul of right action,

and must be in such perfect touch with the universal movement of right action that all lesser and imperfect desires are completely swallowed up in the One Desire—the desire that desires all that is *in* life and all that is in perfect harmony with that which is in life.

It is the truth that when we come into perfect touch with the greater, we cease to desire the lesser; and the closer we come to the one real desire, the less we care for our mistaken desires. Therefore, to remove an undesirable desire, the course is not to resist that desire; but to cultivate a greater desire along the same line.

In this connection we must remember that the adoption of a greater desire does not compel us to sacrifice those things that we gained from the lesser desires. He who adopts the greater loses nothing,

but is on the way to the gaining of everything.

To know the right and to desire the right, according to complete significance of the right, we must interiorly discern the very right itself; we cannot depend upon another's definition of the right, but must know and feel the spirit of the right with our own personal faculties.

That faculty that knows and feels the right, and that naturally, desires the right, is *Character*; therefore, it is through the development of character that each individual will know for himself how to live, think and act in perfect harmony with the laws of the universe.

To the average person, character is not important as far as this life is concerned, and as most Theological systems have declared that it was repentance and not character that would insure human welfare in the world to come, the development of character has naturally been neglected. But when we realize that it is character that determines whether our actions, in daily life, are to go right or wrong, and that every mistake is due to a lack of character, we shall feel that the subject requires attention.

It is the character that directs everything that is done in the human system, or by the human system; character is the channel through which all expressions must pass; it is character that gives human life its tone and its color, and it is character that determines whether our talents and faculties are to do well or no.

The man who has a well-developed character is not simply good; "he is good for something," because he has the power to turn all his energies to good account.

A strong character not only turns all the elements and energies of life to good account, but has the power to hold the mind in the right attitude during the most trying moments of life, so that it will not make mistakes nor fall a victim to insidious temptations.

A strong character will keep all the faculties and forces of life moving in the right direction, no matter what obstacles we may meet in the way; we shall turn neither to the right nor to the left, but will continue to move directly towards

the goal we have in view; and will reach that goal without fail.

Thousands of people resolve every year to press on to high attainments and great achievements; they begin all right, but ere long, they are turned off the track; they are misled or switched off by counter-attractions; they have not the character to keep right on until they have accomplished what they originally set out to accomplish.

True, it is sometimes wisdom to change one's plans, but it is only a lack of character that will cause a person to change his plans whenever there is a change of circumstances. To change with every circumstance is to drift with the stream of circumstance, and he who drifts can only live the life of a log; he will be a victim of every external change that he may meet; he will control nothing, accomplish nothing.

We all can develop the power to control circumstances, or rather, to cause all circumstances to work with us and for us in the promotion of the purpose we have in view; and this power is character.

Never permit circumstances to change your plans, but give so much character to your plans that they will change circumstances; give so much character to the current of your work, that all things will be thrown into that current; and that which at first was but a tiny rivulet, will be swelled into a mighty, majestic stream.

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In the development of character we must deal with the four factors that determine character; these are, first, Hereditary Tendencies; second, The Shape of the Brain; third, Environments, Associations and Surroundings; and fourth, Individual Efforts, physical or metaphysical, that are original with the individual himself.

Hereditary tendencies, or traits of character that are born in us, are subconscious, but they can all be changed or removed by impressing upon the subconscious the opposite characteristics or tendencies. It matters not in the least what we may have inherited from our ancestors, if we want to change these things we can do so. The subconscious

will not only respond to any direction that we may make, but is fully capable of doing anything that we may desire to have done.

Examine the tendencies of your mind and character and fix clearly in consciousness which ones you wish to remove and which ones you wish to retain. Those that you wish to retain should be made stronger by daily directing the subconscious to give those tendencies more life, more power and more stability.

To remove those tendencies that you do not wish to retain forget them; do not resist them nor try to force them out of the mind; simply forget them and direct the subconscious to create and establish new tendencies that are directly opposite in nature to the ones that you desire to remove.

Build up those qualities that constitute real character and every weakness that you may have inherited from your ancestors will disappear. To build up those qualities, picture in your mind the highest conceptions of those qualities that you can possibly form, and then impress those conceptions and ideas upon the subconscious. Such impressions should be formed daily, especially before going to sleep.

By impressing the idea of *spotless virtue* upon the subconscious every day for a few months, your moral tendencies will become so strong that nothing in the world can tempt you to do what you know to be wrong. Not that the physical desires will disappear; we do not want any natural desire to disappear, but your control of these desires will be so complete that you can follow them or refuse to follow them just as you choose. And your desire to remain spotless from any wrong will become so strong that nothing can induce you to do what your finer nature does not wish to have done.

There are millions of people who are morally weak in spite of the fact that they do not wish to be. But if these people would employ this method, their weakness would soon disappear; because by impressing the idea of spotless virtue upon the subconscious, the subconscious will give back to the personality the power of virtue; and if this process is continued for some time, the power of

virtue in the person will become so strong, that it can overcome and annihilate instantaneously every temptation that may appear.

Those who doubt this should try it; they will secure results from the very beginning; they will not only become immune to all temptations and suggestions from the world of wrong, but they will add remarkably to the power of the personality and the brilliancy of the mind.

Impress upon the subconscious the idea of absolute justice, and your consciousness of justice will steadily develop until you can discriminate perfectly between the right and the wrong in every imaginable transaction; and your desire for justice will become so strong, that the belief that every man has his price will find an irresistible exception in you.

Whatever quality you wish to develop in your character you can increase its worth and its power steadily by applying this subconscious law; that it, what is impressed upon the subconscious will be *expressed* through the personality; and since the seed can bring forth ten, thirty, sixty and a hundred fold, so one tiny impression can bring forth a great and powerful expression.

Everything multiplies in the subconscious, whether it be good or otherwise; therefore, by taking advantage of this law, and giving to the subconscious only those ideas and desires that have quality and worth we place ourselves in the path of perpetual increase of everything good that the heart may desire.

The second factor in the development of character is the *shape of the brain*; and that this is a powerful factor we realize fully when we discover that a born criminal can be transformed into a genuine saint, simply by changing the shape of his brain.

It is the truth that you can change the character and the mentality of a person almost in any way that you like by producing the necessary changes in the shape of his brain; and this is true because the shape of the brain determines which tendencies and desires are strong and which are not; also, what phases of mentality are highly active and which ones are dormant, or nearly so.

There are, however, many old-school psychologists who do not believe this; but that does not matter; it is the truth anyway, and those who will test the principles, instead of simply talking about them, will find that what we have just stated is the truth.

When the lower part of the back-brain is very large, and the upper half of the brain is very small, the person has practically no control over his physical desires; moral character will be absent and the mind will be powerless to resist the desires of the flesh when temptations are at hand.

When that part of the brain directly back of the ears is very large and the upper half of the brain is small, we have a strong tendency to the destruction of life; when a person with such a brain becomes angry, he has only one desire—to destroy; there is nothing in this mind to check that desire; that desire becomes a demon, so to speak, and he is obsessed and controlled by this demon of his own creation, to go and commit the dark deed. And the cause—nothing more than this—too many cells in one part of the brain, and too few cells in another part.

When that part of the brain that lies in the region of, and slightly above the ears, is very large, and the upper half of the brain is small, we have the unscrupulous, greedy, avaricious personage, who will do anything to further his own interest.

When the lower half of the brain is large, and the upper half small, there is a strong tendency towards the materialistic; there is no desire for the finer elements of life, and such people will live for the flesh alone. They may be law-abiding and honest to a degree, but their conception of the right is very crude, and their control of the personality is too insignificant to mention.

We find, however, all sorts of modifications in the shape of brains, and all sorts of shades of character in consequence; it might therefore seem difficult, at first to understand exactly how to proceed in changing character through the building of new brain-cells, but it can all be readily accomplished with a few simple laws.

The first is to develop the upper half of the brain so that it becomes a trifle larger and more active than the lower half of the brain.

It is the balanced mentality that produces the strongest character, and the mentality is always balanced when the upper half of the brain is a trifle larger than the lower half.

When the upper half is a great deal larger than the lower half, there is a good consciousness of character, but this character has no force, therefore is of very little value in the moulding of life and its destiny.

If the upper half of your brain is too small, concentrate for brain development upon that part; if the lower half is too small, concentrate there. (For methods in brain development see articles on development, in this and preceding issues).

At first this concentration will make the smaller part more active, which will produce a balanced mentality; later, even the shape of the brain will change, and the balanced state will be permanent.

*(To be Continued).*

One of the greatest essentials is to always be our best; but to be our best we must concentrate attention upon the best results, the highest goals, and the greatest possibilities that we can picture in mind.

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We must train ourselves to receive from all sources, but never depend upon any one source.

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All unnatural desires and all evil desires arise from curbed desires. Curb nothing but use everything. Those energies that can not be used legitimately in one way should be transmuted and used in some other way. The constructive use of all the forces of the system will cause all the desires to become pure and wholesome.

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New thoughts bring new life, and the new life is always better. If you are looking for new thoughts, read "The Great Problem Solved."

## Conjugal Faculties

In a recent issue of "ETERNAL PROGRESS" the statement was made that a real marriage, that is, a marriage based upon genuine affection, could not be a failure; and that the logic of such a statement is thoroughly sound, every thoughtful person must admit.

In the first place, when the affections between the man and the woman are strong, their relations will be most harmonious, and will be mutually beneficial, as well as enjoyable, to a very high degree.

The man who misuses his wife in any way does not love her; he may think he loves her; but his love is not normal affection, it is abnormal passion. The man who loves his wife will seek to promote her pleasure as well as his own, and the woman who loves her husband will so relate herself to him that all his wants—physical and mental, are supplied at home. She has the power to do this, and by exercising that power she will steadily develop in him the finer man.

When the woman fails to satisfy her husband, there is something wrong with her conjugal faculties; the same is true of the man when he fails to satisfy his wife. In either case, the proper development of the conjugal faculties would remedy the whole matter and restore peace, harmony and love in that household.

The average woman wants to be loved; that is, she craves affection from her husband; it is necessary to her life; when she fails to receive as much as her nature demands, the aching void begins to appear, which is invariably followed by dissatisfaction, discord, and too often inhuman treatment. At times, the aching void becomes so intense that it becomes unbearable, and seeks relief among other hearts; that is the first step to the divorce court, whether that step be actually taken, or simply formed in thought.

The man who wants to retain his wife as his own, in the best sense of that term, must learn to love her, and must develop that something in his nature that

will make him want to show her affection.

The average man, however, is not well developed in the faculty of affection; therefore, does not satisfy his wife as her nature demands. He may be an ideal man, and thoroughly good in every respect, and she may love him, but he fails to give her what she wants—affection; her happiness is therefore not complete; and when she is not happy she can not make him happy.

On the other hand a great many women are deficient in what is usually termed amativeness; they are therefore unable to satisfy their husbands with respect to that particular relation. This causes an endless amount of discord, all of which could be prevented by the woman promoting her development along this line. And why should she not? There is nothing unwomanly about being well-sexed; in fact, it is only well-sexed women who are thoroughly womanly and feminine in the true sense. Such women are always the most attractive, and when in possession of well-formed personalities, are charming, fascinating and truly beautiful.

When you meet an attractive woman, a womanly woman, a woman that is thoroughly feminine, you will find that the lower part of her back brain is well developed; which means that she is well-sexed. She is a complete woman and not a fraction.

Women who lack in amativeness should develop the lower part of the back brain; and men who lack in affection should develop the upper part of the back brain.

When the region of affection is well developed in both persons they will love each other, for the sake of love alone; and not for what they may expect to get from each other. It is this love that will hold the man and the woman together for life in that ideal relationship that adds immeasurably to the welfare of both. It is this love that makes the man love the one woman and the woman love the one man, the basis of true marriage



When the region of amateness is well developed in both persons, the creative energies and the pro-creative energies will be equally strong in both, and the marital relations will be mutually enjoyable, healthful and wholesome. The normal demands, both of the masculine nature and the feminine nature will be supplied with complete satisfaction, and chemical harmony between the energies of the man and the woman will invariably follow. This phase of harmony is one of the secrets of a happy marriage, though there are only a few who have given any thought to the subject.

Another fact of great importance is that no woman can express her motherhood to the fullest and truest extent unless she is well developed in the region of creative energy, that is, the lower part of the back brain. The husband, to be a good father, must be well developed in the same region.

It is the right of every child to be well born; it is also the right of every child to be born great; but no child can be born great or be born well unless both parents are strongly developed in the region of creative energy. This is a fact that can be easily proven because evidence in abundance can be found in every community, and from a scientific standpoint it is apparent at the very first thought.

When the man develops the power to give his wife all the affection that her nature demands, and when the woman develops power to give her husband what his amative nature demands, the most perfect harmony will be enjoyed in every phase of their marital relations. Through this harmony, unity of life and purpose will be promoted, and the two minds will live and work as one; the greatest good must inevitably follow.

In this connection it is well to remember that the gross abnormal passions that so many men possess will be refined and become normal when the region of affection is developed. Also, when the woman develops both of her conjugal faculties, her love nature will not only become stronger, but that nature will cover a larger range; she will consequently become more of a woman, and will give personal expression to all of

her charms, instead of to a few as is too often the case.

The majority of the women who stay single do so because the lower conjugal faculty is not well developed; and the majority of the men who stay single do so because the upper conjugal faculty is undeveloped.

The woman that lacks in creative energy is not attractive, no matter how beautiful she may be in person, mind or character; her personality lacks something, and every normal man can feel this lack instinctively whenever he is in her presence.

Such a woman will not make a good wife nor a good mother, though she may be an admirable companion and friend. Not being well-sexed she cannot hold the love of the opposite sex, therefore usually fails to marry; particularly so, if she wants more than a mere man. A man that is more than a mere man feels that he deserves a woman that is well developed in all her womanly qualities; therefore, the woman who is deficient in any phase of her feminine nature must develop herself before she can expect a husband worth having.

The man who lacks in the faculty of affection is not attractive to the normal woman. She wants to be loved, and she can, while in the presence of a man, easily feel whether his love is true affection or abnormal passion. If it is the latter she "turns him down," and does right.

The majority of the men, however, who lack in affection do not care to marry; at any rate, they do not care enough to make up their minds to do so; the same is true of a great many women who are deficient in their amative nature; the power that should prompt action in this respect is too weak. But the woman who lacks in her amative, or creative nature, is not a complete woman, and the man who lacks in his affections is not a complete man. Both, however, may become complete by developing their conjugal faculties, and since we have practical methods for promoting this development, the day of the single life, the unnatural life, the unfinished life may be brought to a close.

fairly well; the rest of his power is scattered and wasted through aimless thinking, purposeless imagination and the dividing and the sub-dividing of attention.

Your present work is the motor-car that is to carry you forward. If you turn your power into the motor, you will move forward rapidly, but if the greater part of your power is scattered, the progress will be slow. But it is the mind that directs, or mis-directs, the power that is being generated in the human system; therefore, whether or no, all the power is to be well directed depends upon the use of the mind.

To concentrate the whole of attention upon the purpose that is being promoted becomes an easy matter through steady practice; though it will become easier still if the most interesting view-point of this purpose is gained at the outset. We naturally concentrate all our power upon that in which we are deeply interested, and we can find an interesting view-point of everything if we look for it. While we are looking for this interesting view-point, the mind will unconsciously and subconsciously become interested in the subject; we shall thereby proceed to concentrate without trying, and that is the best concentration of all.

To mentally dwell upon the idea of success, to keep the greatest imaginable success constantly in view, and to picture oneself on the path of perpetual increase—these are matters of great importance.

To constantly think of perpetual increase will promote perpetual increase in your own ability and power, providing you are using thoroughly what ability and power you now possess. This is a great law, a law that merits the living attention of every aspiring mind. Through this law unlimited success is placed within easy reach of every person that really wants it, because the perpetual increase of ability and power will, if applied, produce a perpetual increase in attainment, achievement and tangible possessions.

To mentally dwell upon the idea of success and upon the life of success will produce the life and the power and the understanding of success in the mind itself. Such a mind will know success,

what is conducive to success, and will have the power to push its ideas into successful action.

To mentally dwell upon success will also train the mind to use its own faculties successfully; and it will train those faculties to formulate successful plans, methods, and such systems of application as make for success.

To know what to do with present opportunities is one of the great essentials to success, and the mind that constantly dwells in the very life and thought of success will develop that finer judgment that knows the successful side of everything. Such a mind can discern what is practical and what is not in every circumstance or possibility that may be considered, because being filled with the very spirit of success it knows what has success in it, and what has not.

The mind that can discover successful plans, and that knows how to apply them will positively succeed, no matter what the circumstances may be; and to constantly think success, work for success and press on towards greater and greater success will open the mind to new fields of success, new laws of success, new methods for promoting success and new systems for enlarging the range of one's success. Success—greater and greater success, must therefore follow *with a certainty*.

The mind should see only the successful side of everything; the bright side, the rich side, the growing side, the side of new opportunities and great possibilities. This attitude of mind will keep all the faculties in the best working condition; the entire mind will be kept at the high water mark of ability, capacity and efficiency; confidence in oneself, in one's associates, and in one's work will be complete; faith, that great essential to success, will be high and strong, and a most excellent impression will be produced upon all minds with which we may come in contact.

The mind that lives in the upper story, so to speak, not only displays all its faculties and talents to the best advantage, but uses all its forces to the best advantage. Such a mind not only "makes good" now, but impresses everybody with the fact that he can do more just

as soon as the opportunity is supplied; and the desired opportunity will not be long withheld from such a person.

To complain, at any time or under any circumstance, is a misuse of mind; it causes the mind to fall down to its worst. To permit the mind to think of failure or impending trouble is to go down mentally into conditions of failure and trouble; this will cause the mind to become troubled, disturbed and confused; and such a mind will make any number of mistakes, do nearly everything wrong, and be its worst in every sense of the term. To permit hard-luck thought of any description, or to listen to talk of that sort, will produce the same results; the mind will be taken down and for the time being will become weak and incompetent.

Resolve to create your own good luck; know that you can, because it is true that you can; then turn down every thought, word or suggestion to the contrary.

To complain is to impress other minds with the belief that you are incompetent; that you are a failure, that there is something wrong with you; they will, consequently, have nothing to do with you, and instead of securing the best places in the commercial world, you will have to go down and accept something that is cheap.

The habit of complaining and taking the dark view the very first thing will also impress your own mind with failure and the belief that you are incompetent; soon you will begin to think that you do not amount to much, and when such thought begins you will soon be counted among the failures.

If you wish to do greater and greater things you must *think* that you can; because when you think that you can you develop the power that can; and soon you will be actually able to do the very things that you thought you could do. It is therefore safe "to hitch your wagon to a star."

To train your mind to work in perfect harmony with the elements and forces of success, associate only with people who are successful, or people who want success, who talk only success and

who are personifications of the very atmosphere of success.

Every mental state should be a working power towards greater things, and should be animated with the life that has within it the possibilities of greater things; no mental state should therefore be permitted that contemplates the lesser, that drifts towards the lesser or that has the tendency to be satisfied to work only for the lesser.

All thinking should be animated with the spirit of attainment and achievement, and every thought should *strongly feel* the desire to work with all its life and power for the very highest success you may have in view. Stand for the highest worth; aim to realize greater and greater worth, and daily impress upon every part of your mind the highest conception of quality and worth that you can possibly picture. This will develop superiority in every phase of mentality, and superior mental power, superior talents and superior ability will inevitably follow.

The mind that develops greater worth will gain the ability to produce things that have greater worth; such a mind will be worth more in the commercial world, his labor and his brains will command a higher price, and his products will be in great demand. By increasing his own mental and personal worth he increases the worth and the value of his work, because what man is, is the cause; his work is the effect.

The cheap mind cannot expect to produce high-priced products, neither can extraordinary achievements proceed from ordinary talents.

He who would do the greater must first become greater; and he can become greater by giving his best ability to his present work and by using his present work through which to express all the worth, all the quality, all the capacity and all the power that he may now possess. In other words, by training his whole mind to apply itself thoroughly to whatever he may undertake to do, he will develop the whole mind; this will produce the greater mind and the greater mind will soon have the privilege to do the greater things.

Another essential to turn the whole of mind and the best there is in mind into

the efforts of today, is to thoroughly love what you are doing today. This is not sentiment, but an exact scientific principle.

The man who works simply for the wages that he is to get, will always get small wages, because such a man cannot improve. Likewise, the man who remains satisfied with a small business, just enough to give him a living, will always continue in a small business, and his living will be cheap.

Such people do not turn all the powers of their minds into their work, they simply use enough mind to keep things a-going; the rest of their powers are wasted.

When you accept a position, or enter into a business, love it; love it with all the heart and soul that you can arouse; and you will find this an easy matter when you know that your present work is the path to everything your heart may desire.

When you deeply love your work you will naturally concentrate your whole mind upon your work; you will use all your power in your work; this means better work, and a more rapid development of your own ability and talent.

It is the truth that he who loves what he is doing today will be given something better to do tomorrow. He who gives his whole heart and his whole mind to little things will soon have the capacity to take charge of great things; and also the opportunity.

To state it briefly, by concentrating all your mental and personal powers upon your present purpose you will accomplish that purpose, because no one can fail who applies his *whole mind* to his work; and to use the whole mind is to develop the whole mind; this means a greater mind; to be followed invariably by still greater success.

(To be Continued).

## Stir Up Your Dormant Brain Cells

The more active brain cells, the more mental energy; the more mental energy, the greater the power, the ability and the working capacity of mind.

Every active brain cell generates mental energy; to keep all the cells in action is to accumulate energy; and as much accumulates more, the practice of stirring up all the brain cells every day, will ere long give the mind extraordinary power and capacity.

In the average brain only one half of the cells are active, and of those that are active only a few are thoroughly alive; that ability could be doubled, and even trebled in the average mind through a practical system of brain development is therefore evident.

When a majority of the brain cells are dormant the mind is dull, stupid and even lazy. When the cells in the back part, or in the lower part of the brain are dormant, or partly so, physical laziness follows almost invariably; to remove any form of laziness, therefore, we must

stir up the dormant brain cells in those parts that are affected.

The fact that a person is lazy or stupid does not indicate that there is nothing in him; he may have remarkable ability along certain lines, but not enough mental energy to push that ability into action; and a lack of mental energy is always due to inaction among the majority of the brain cells.

A person that is lazy, or inclined to be lazy, can never do his best; he will accomplish only a fraction of what he has the latent capacity to accomplish, and will gain absolutely nothing as far as comfort, happiness and contentment are concerned.

The lazy person is never healthy, because there are too many dead cells in his system; nor can he possibly enjoy life to any degree of satisfaction because his mind is partly in a stupor. His contentment, if he has any, will be the contentment of partial insensibility, and not that which comes from having entered

into harmony with the life that is alive.

There is no comfort in being lazy; the man that "takes it easy" does not get one third as much satisfaction from his life and his work as the one who turns *all* his energies into his work, and makes himself the very personification of industry, enterprise and achievement.

The happiest man is the one who works with all his power and lives with all his life, but who works and lives in poise. He is also the healthiest man because a live personality is always clean, wholesome and full of vitality.

When the entire personality is not thoroughly alive, waste matter will accumulate in various parts, clogging the blood vessels, obstructing the nerve forces, and interfering with the normal functions of the system. Waste matter will also cause the tissues to ossify, to harden, to wrinkle up and look old. This is one reason why the man who retires from business and tries to do nothing becomes old very fast.

A man does not have to remain in the business world all his life, however, in order to retain his youth, but he *must* keep his entire system alive and active; and to do this, the first essential is to exercise daily the cells of the brain and the cells of the various nerve centers.

The belief that no one can afford to give time or attention to any other part of the mind than that which is employed directly in his vocation is a mistake, because when the whole of the mind is kept alive and every brain cell is continued in action the amount of mental energy upon which any faculty may draw will increase to a very great extent.

True, those faculties that we use directly in our leading occupations should be developed to a greater degree than the rest of the mind; but the whole of the mind and the whole of the brain should be put to work generating energy.

The more mental energy any faculty may have at its command, the greater its capacity for work, and the more thoroughly will its work be done. Every cell in the brain should therefore be employed in the generating of energy, so that the faculties we do employ may have unlimited power upon which to draw.

The fact that an increase of mental energy will increase the ability and the working capacity of the mind, and the fact that strong minds, competent minds and able minds are in great demand everywhere, makes this subject extremely important.

Another fact that must not be overlooked is that the brain is the instrument of the mind, and must therefore be placed in the best possible working condition before the mind can do justice to itself.

If every other string in a piano was out of tune, no musician, not even the very best, could produce music through that instrument. But it is just as impossible for the mind to carry on real thinking with a brain wherein every other cell is dormant. The fact that so few minds are able to think clearly is due almost entirely to the presence of so many inactive brain cells. Every dormant brain cell is an obstacle to mental action; the energies of thought cannot pass through such cells, but have to pass around; this interferes with the natural action of thinking, and clear, consecutive, constructive thinking becomes quite impossible.

To think clearly, consciousness must be permitted to see clearly through every part of the mind; to this end the **entire** brain must be transparent, but every dormant brain cell is like a daub of paint on a window pane.

The fact that the mind may be very active, does not prove that all the brain cells are alive, because the activity may be confined almost entirely to certain limited portions of the brain; and the fact that most active brains tire easily proves that the majority of the cells are not doing anything.

When all the brain cells are alive, and generating energy, there will be so much energy in the brain that the mind will never feel tired; that is, if it works in a reasonable degree of poise; and the entire brain will become so transparent that the mind can see through any thought, idea or principle that may be taken up for consideration.

The belief that every part of brain and mind will be kept in action through an attempt to exercise all the mental faculties at frequent intervals, is not

true; first, because no one has the time; to give five minutes to thought in the field of every faculty would require from six to eight hours; something that only a few could do every day, and those few happen to have neither the ambition nor the ability to carry out such an extensive regime.

Second, to exercise thought in the field of a certain faculty does not necessarily bring into action all the brain cells in that particular part of the brain where the said faculty functions. Ordinary thinking about faculties, talents, qualities, attributes or definite subjects, seldom brings into play other cells than those already in action. Nor does the direct use of a faculty arouse all the cells in the field of action of that faculty; the ordinary use of any part of mind simply draws upon the energy that is already being generated, without doing anything in a direct way to arouse those cells that are dormant. To stir up the dormant brain cells it will therefore be necessary to employ a different process, a special process, a process that acts upon every cell and has the power to arouse that cell into the fullest possible action.

The process that we shall outline for this work need not require more than ten minutes of time each day, though it would be well to give the matter two or three times as much attention, and even that would be possible for everyone, no matter how busy he might be.

It has been demonstrated conclusively that you can awaken any cell in the system by concentrating attention upon that cell, providing your mind is acting in a state of deep, but highly refined, feeling at the time.

To awaken a cell, however, it is not necessary to concentrate upon that one cell individually; just as good results may be received by concentrating upon a considerable group of cells; and this is especially true when attention works expansively while concentrating.

Divide the brain into eight or ten parts, or groups of cells, and concentrate for one, two or three minutes upon each group. Take this exercise every day, and give it all the interest and enthusiasm that you can possibly create. In a few weeks every cell in your brain will

be at work generating energy, and you will discover that the power and the working capacity of your mind has almost doubled. But that is only the beginning; keep this exercise up for months, and make real constructive use of the added power; this will convince you that there can be no doubt but that man can become whatever he may desire to be.

While concentrating upon each group of brain cells, try to mentally picture all the cells in that group that you can imagine existing there. This will cause attention to penetrate the entire group through and through, and thus act upon each cell with the full force of the whole attention.

The fact that there are millions of cells in the brain need not disturb the imagination in its effort to mentally see them all; the imaging faculty is fully equal to the task; if not at first, it will become so after a little cultivation.

While concentrating upon the brain cells there should be a strong, deeply-felt desire to arouse every cell, but this desire should invariably act in perfect poise, and should never permit the slightest trace of forced action. To establish a full life, a wholesome life, a strong life, a highly active life and a smooth, calm, harmonious life in every brain cell should be the purpose; and during the process of concentration the mind should be thoroughly determined to carry out this purpose.

In many minds certain parts of the brain are very active while other parts are not; these should give most of their attention and concentration to the inactive parts for a while, or until a balanced, thoroughly alive, mental action is established in every part of the brain.

The process of concentration should begin at the lower part of the back brain, and should move forward, gradually, ending at the upper part of the front brain. During this concentration all the finer creative energies of the system should be gently drawn, through deep feeling and strong desire, towards the brain; and after the exercise is over, let your mental states move towards the feet. This will produce equilibrium of vital energy in mind and body.

The result of this exercise, if taken daily, will be to eliminate all laziness, all sluggishness, all stupidity, all dullness; the mental power will increase remarkably, thinking will become clear, the

brain will become such a perfect instrument that the mind can always do justice to itself, no matter how highly it is developed.

## The Power of Personal Appearance

Among the many things that determine what places in life the man and the woman are to occupy, the power of personal appearance is one of the greatest—frequently, *the* greatest.

Though it is ability that counts in the long run, providing that ability is applied to the best advantage, still there is a great deal of ability that is so completely hidden behind an undesirable personal appearance that it is never recognized nor given its legitimate opportunity. Exceptional ability is usually an exception to this rule, but there are thousands and thousands of brilliant minds, and any number of minds not quite so brilliant that are handicapped constantly and most seriously on account of an undesirable personal appearance.

We all know this to be the truth; the subject is therefore worthy of the most thorough attention. No one can afford to permit anything to stand in his way. The best use of the best that we possess is the purpose, and everything necessary to fulfill this purpose should be supplied.

The term personal appearance does not refer simply to one's dress nor one's manners; though these are important, and should at least be orderly, still it is the appearance and the expression of the face that really determines results.

The face of the man should be strong; the face of the woman should be beautiful.

In the business world, the man with the strong face will invariably be given the preference; he will be selected for the most responsible positions if he is working for others, and if he is working for himself he will be far more successful than his weak-faced neighbor, because the public is irresistibly attracted to the man who produces the best and the strongest impression.

No matter how able you may be, if you do not produce a good impression upon the world, your remarkable ability will not serve you very well; on the other hand, when you do produce a good impression, all of your ability will be in demand, and will be called forth to the very best advantage, not only to yourself, but to everybody concerned. And since there is nothing that can produce a better impression than a strong face, every man will find it most profitable to develop such an expression in his face.

The man with the strong face will forge to the front in his world, and the woman with the beautiful face will forge to the front in her world. These are facts; it is therefore of the highest importance, to those who wish to press on to greater things, to understand how strong faces and beautiful faces are developed.

Every man should have, and may have a strong face; every woman should have, and may have a beautiful face. The methods have been found; we only have to understand them and apply them.

To improve the form and the expression of the face will require considerable time and attention in many cases; that is, where the essentials are still in the undeveloped state; these essentials, however *can* be brought forth, and every person can develop in his face, the form and the expression that he may desire.

There are a number of men and women, however, whose faces are so near to the strong or the beautiful state of expression that they would only have to be "touched up" a little to make them exactly what they ought to be. It is for these in particular, that this article is written, because they can in a very short time demonstrate conclusively that our methods will work. And what these

who need but a slight development can accomplish in a short time, those who need more development, can with the same methods, accomplish in a little longer time.

We meet hundreds of women every day whose faces have an ordinary appearance, at first sight; but most of these faces at a closer examination will be found to contain all the essentials to beauty of form and beauty of expression; and though these essentials are so near to the surface as to almost be in evidence, still they are not harmonized, and these faces, which with a few slight changes, might become charminely beautiful, continue to remain ordinary in appearance.

These women fail to produce the favorable impressions that they might produce, and consequently, are relegated to the rear of the onward procession. The places they deserve in woman's world they do not secure because they do not appear as they are, and the world judges according to appearance. This being true, we must take the world as we find it; we must not hide what light we may possess, nor permit an undeveloped or perverse personal appearance to so mince things that our superior qualities produce inferior impressions.

We meet hundreds of men every day whose faces are weak in general appearance; we are not favorably impressed at all, and conclude that these men are just men, no more; but when we look closely at these faces, we find remarkable possibilities of strength and power—possibilities so near the surface that a few slight changes in the expression would make these faces exceptionally strong.

Many of these men are able, but they may not have the opportunity to fully apply their abilities in the positions they now occupy; and on account of their weak faces they do not produce the desired impressions when they seek those opportunities elsewhere. They consequently continue in small, poorly-paid positions, when they really have the ability to do far better.

We are all personally acquainted with hundreds of men in this very condition, and if we would investigate we should find thousands more. In the meantime,

from every part of the commercial world comes the call for competent men—men who can do things; men who can do the greater things, and do them better than they have ever been done before.

If you are competent, do not hide your ability behind a weak face; give your power expression, so that the world can see what is in you at first sight; the world is too busy to take men on trial, and we must be prepared to meet the world the way we find it.

The man that can prove, in the least time, that he is able to make good, will be given the preference in every case; when there are larger places to fill, he will be selected though there be thousands of applicants, all as able as he, though not prepared to prove at sight what is in them.

The world is constantly looking for good men, if you know that you are one of these, bring your power and ability into facial expression; in other words, let your light shine; the highest place is always given to the brightest light.

There are thousands of men that would be promoted within a month if they would begin today to transform their weak negative faces into strong, positive faces; and there are thousands of women who would, in a short time win the very positions and the very affections that they so earnestly desire, if they would learn to bring to the surface the charm and the beauty that they actually possess.

These are facts—great facts—facts with which we are all familiar; how the man may develop the strong face, and how the woman may develop the beautiful face, will therefore be knowledge of priceless value.

We do know that men with strong faces, and women with beautiful faces do forge to the front; and we all desire to forge to the front; what is more, it is not only our privilege to do so, but to be just and true to ourselves, we must do so.

To develop the strong face, eliminate all negative states of mind, such as fear, worry, depression, discouragement, lack of self-confidence, lack of push, instability, indifference, inertness and negativity in general. Remove these by giving a strong facial expression to



poise, determination, positiveness and soul.

No forceful expression, however, must be permitted; the proper expression is that expression that *feels* great power and that holds in poise all of that power.

When you concentrate a strong, poised expression upon every part of your face, *think* what you are in ability, capacity and power; that is, place the stamp of your real worth upon every thought you think while this concentration is going on. There are few things that will give more strength and quality to the expression of the face than to feel the power of real, genuine worth in every cell of the face, and to hold that power in strong poise while it is felt.

It is also of supreme importance to give a positive expression to your face at all times, and to give all the quality and worth that you can to that expression. This will not only stamp your face with strength and ability, but it will tend to draw forth more ability from the subconscious mind, and thus develop actual, tangible ability at the same time.

Train your mind to express its very best in every part of your face; express yourself consciously and feelingly in your face, so that one can see *you* by looking at your face; because if the world can see you, and what is in you, in this ready manner, you will positively be given the place you deserve.

To permit the mind to express its real worth through the personal appearance of the face, all wrong mental states must be avoided completely, because all such states misdirect mental expression, thereby producing a false impression.

The most detrimental of these states are fear, anger and worry, and the various members of their families. Fear always weakens the face, while anger and worry give the face an ugly appearance. The same is true of all ugly mental states. Think ugly thoughts and the beauty of your face will disappear, if you have any.

The beautiful face is produced by harmony of mind, sweetness of thought, love, tenderness, mental sunshine, joy, kindness, and the *inward feeling* of the soul of the beautiful.

Feel the beautiful, and express that feeling in your face, and your ordinary appearance will disappear; in its place will come the loveliness of that charm that is irresistibly beautiful.

Do not try to improve the beauty of your complexion by putting something on the surface; keep your system clean, your mind wholesome, and express in your face the loveliness that you feel in the soul; your complexion will soon become far more beautiful than any artificial product you ever saw. And what is far more important, the expression of your face will not be that of a painted wax-figure, but the living expression of a fascinating mind and the irresistible beauty of soul.

To change mental states and mental expressions from the wrong to the right, from the weak to the strong, and from the ugly to the beautiful, will soon remove everything that is cheap, ordinary, gross, common or undeveloped in your face. Your face will no longer be a cheap edition, but will become an Edition De Luxe, so to speak, and sufficiently attractive to win the admiration of the most idealistic mind.

That the expression of the face may be remarkably improved through the cultivation of the proper mental states will be clear to every one; and those who realize the importance of improving the appearance of the face, will proceed at once with the application of these methods; but that the form of the face can be changed, or even modified, will be doubted by many. Doubts, however, on this subject, are not in order. The form of the face *can* be modified and improved.

Recent investigations in physiological psychology, has demonstrated conclusively that any part of the body can be developed through the law of subjective concentration; that is, concentrate the mind upon any part of the body while the mind is in the subjective state (deep feeling) and that part of the body will develop; and next to the brain and the nerve centers, this law produces the best results in the face. The reason being that it is easier to concentrate properly upon the face than upon any other part of the body, because we are almost con-

stantly concentrating upon the face, or through the face.

Concentrate subjectively upon any part of the body, and the creative or vital energies will accumulate at that point; this accumulation of energy will increase the circulation at the same place, which means more nourishment at that place.

To supply any group of cells with more vital energy and more nourishment will cause those cells to multiply and develop, which will cause that part of the body to fill out. We consequently have a change in the form and if that part of the body needs filling out, the change will be a decided improvement.

By applying this principle, intelligently, to the development of the face, the form of the face can be modified sufficiently to produce perfection of form. Then animate that face with a strong expression or a beautiful expression and you have the face that you want; a face that is worth having; a face that will cause you to be singled out and selected for the best places that the world can give.

Where to concentrate for the development of those parts of the face that are not in conformity with the perfect form may be a problem to many, but it can easily be solved by a study of the shape of those faces that are well formed, and by forming a mental pattern for our own development that is based upon the principles that we have discovered in those faces that are well formed. This

will soon give us an idea as to what parts in our own faces need development, and if we apply the process of concentration accordingly we shall have most flattering results.

Having for some time realized the great value of this subject, not only from the idealistic view point, but also from the practical, and knowing that all those who read this article will agree that the subject is extremely important, we are contemplating the establishment of a department in "ETERNAL PROGRESS" that will analyze photographs and faces, both of subscribers and well-known characters in history; the object being to point out the exact places in the various faces where development is required; also what mental states would be required to give the strong expression or the beautiful expression to the various types. That such a department would present an abundance of practical information of extreme value, is evident, and if the right interest is manifested in such an innovation, we shall make space for it very soon.

The methods presented above, however, will readily be understood by many, if not by the majority, and realizing that the man with the strong face and the woman with the beautiful face will forge to the front whatever the circumstances may be, and since it is our privilege to press on to greater things, we will use every power through which that lofty purpose may be promoted.

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## The Scientific Training of Children

### II.

There is no mental faculty that is more important than that of imagination; without an exceptional imagination, high attainments and great achievements are not possible; this being true, and the fact that the average child has an exceptional imagination, how to so train the young mind that the original imaginative powers will not only be retained, but constructively developed, becomes one of the leading problems.

The function of the imagination is to take the various impressions that enter mind either through the physical senses, the finer perceptions, or original thought, and combine those impressions into new ideas, new mental concepts, new mental states, new thoughts, or new lines of mental action.

The new ideas thus formed will enable the mind to make a new and better application of the things in its present

possession; the new concepts will enlarge and develop the mind; the new mental states will change and improve the entire mentality, and will produce many similar changes in the personality; the new thoughts will bring the new life which will develop in the subconscious the new man—the superior man; and the new mental actions will lead mind into new realms which will result in new discoveries.

The function of the imagination is therefore extremely important, but it is a function that few employ properly; the reason being they have not been trained from childhood how to imagine the wholesome, the constructive, the true, the greater and the ideal.

The average adult has very little imagination; it was "educated" out of him while he was young; he has, therefore, little or no originality, and is unable to rise above the level of the ordinary. He can, however, regain his imagination by the proper mental development.

All great men and women of modern times are great because their imaginative faculties were too strong to be "downed" by modern systems of education; though it would be interesting to know to what heights these same men and women would have risen if their early education had been formed for the purpose of developing the imagination instead of destroying it. However, we can imagine what the children of today will become if they are properly trained in this respect.

We must not infer, however, that the imagination is the only faculty necessary to greatness; it is only one among many that are required, but among those faculties it occupies such an important place that no one can ever attain real greatness who has not an exceptional imagination.

To train the child in the proper development of this faculty, nothing should be encouraged in the world of mental pictures that is not thoroughly wholesome.

The child should never be taught to imagine horrors, or anything that will excite fear. No evil personage of any description should ever be men-

tioned to the young mind; neither should terrors of the dark be suggested under any circumstance.

One of the greatest obstacles to the highest welfare and the greatest advancement of the race, is the tendency to fear; every method through which it may be eliminated should therefore be employed, and the proper training of the young imagination is one of the best of these, because fear depends entirely upon the imagination for its existence.

When the mind pictures the monstrous or the evil, the imaging faculty itself is misused; while thinking in general is given all sorts of false and disagreeable patterns.

To use a faculty in dealing with the unwholesome is to cause that faculty to deteriorate; for this reason, those children that are constantly scared and threatened with invisible demons to keep them good, grow up with a diseased imagination; and they are anything but good. No person can be good who is "kept straight" through fear. The man who is really good is good, not because he fears punishment, but because he is good.

To be good because you *want* to be, is quite different from being good because you *have* to be. The former has character, the latter is a puppet; and those men or women in authority who keep their subjects in the puppet stage are the worst obstacles to the welfare of the race that can be found.

The greatest thing that you can do for a man is to teach him to become a man—a man that can stand upon his own feet, not having to depend upon any mortal mind in existence, having found the being of his own mind to be *in* the wisdom and the power of the Supreme Mind.

Any system of thought that gives one mortal man the authority to dictate to another mortal man what he shall do and what he shall not do, tends directly to keep the devotees of that system in the puppet stage; and to keep any man in that stage is a sin, not only against that individual, but against the whole race.

If you wish to train a person to be good because he wants to be good, his mind must be made clean and wholesome; but no mind can be clean that is

constantly living in the fear of imaginary demons and monsters of the dark. To imagine the evil is to impress the evil upon the mind; and a mind that is filled with all sorts of evil impressions cannot be good; muddy water is not pure water, even though it does, at times, flow peacefully in its own channel.

The impressions that are formed in the mind lead to thoughts, and thoughts lead to tendencies; therefore, the more evil the mind imagines the stronger the tendency to do evil, and the harder it will be for that person to remain in the path of the right.

Train the mind to constantly imagine the good, the true, the right and the wholesome, and the tendency, as well as the desire, to do the right will become stronger and stronger; in time, so strong that nothing can tempt you to do wrong.

It is, therefore, evident that to teach the young mind to imagine evil personages, invisible demons, etc., and to fear punishment from these demons will not only cause the imaging faculty to weaken and deteriorate, thus practically compelling that child to remain an ordinary creature all through life, but it will also increase, in the mind of that child, the tendency and the desire to go wrong, which will make him a constant victim of temptations.

This being true, we readily understand why the average person, finds it so easy to go down, and why the majority find it so difficult to accomplish anything worth while. But all of this can be changed, however, by training the imagination to picture the good, the right, the true and the wholesome.

The imagination should never be permitted to personify evil in any shape or form; but the personification of the good, the true, the great and the worthy is earnestly to be desired.

At the present time, many advanced (?) thinkers contend that no child should be permitted to imagine the existence of that kindly personage usually called Santa Claus, but there is another side to the question. It can not be proven that any child has ever been harmed by giving this good man a place in its imagination, but it can be proven that it is highly beneficial for the young

mind to mentally picture the personifications of goodness, geniality, kindness and generosity.

That the child is deceived when taught to believe in Santa Claus is not true, because he *does* exist as a personification of generosity; and the same is true of kind fairies, etc; in a certain sense they do exist, just the same as the characters of a novel do exist. Though they do not have flesh and bones, they are real in their world; and we must remember that flesh and bones are not the only things that we are living for.

It is the truth that there is truth in fiction; in fact, all fiction is truth in a certain sense, and it is just as important to be true in one sense as in another.

The problem is to select fiction that tends to arouse and enlarge the imagination along constructive lines. Though the basis of all fiction is truth, still in most fiction its truth is not presented in such a way that the imagination does tend towards the new and the greater.

To permit the child to imagine the existence of invisible personifications, will, providing those personifications are good, tend to develop the same good qualities in the child; and what is very important, it will produce a tendency to search the unknown, which will invariably result in discoveries.

The progressive mind, the inventive mind, the original mind, the growing mind, the mind that improves things, the mind that does better things and greater things—all such minds have a strong tendency to search the larger realms of life—to know what is not known, to find what has not been found.

Every invention, every discovery and every improvement has been the result of a strong development of this tendency; it should therefore be encouraged in the imagination of every young mind.

To teach the child to imagine the superior and the ideal is of extreme importance, because that form of imagination will invariably cause the child to "hitch his wagon to a star," and the earlier a child is taught to aim high, the better.

The child mind should be supplied with an abundance of fiction that tends to arouse, animate, expand and develop

the imagination; and this method will be found to be the simplest, the most direct, and the most satisfactory of all methods.

To find an abundance of such fiction may be a problem, because fairy tales and stories for children have not, as a rule, been written with this object in view. There is considerable fiction to be had, however, that will serve this purpose fairly well, and an increased demand will produce the necessary supply.

Those who know opportunities when they see them will here discover a new, and a very rich field for the writer of fiction. To write stories for children that are not only fascinating and interesting, but that contain the power to appeal to the young imagination in such a way that that imagination will become more vivid than ever, and begin to express, orderly and constructively, all the possibilities of greatness that may be latent in the mind—what work in the world of fiction could be of greater value at the present time?

In the average young mind there is a strong tendency to imagine the unreal, or to form mental pictures and combinations that may very appropriately be termed "mental rubbish;" but to tell the child not to think of such things, or to ridicule the matter, is a mistake. The imagination that is laughed out of court is very liable to stay out; and when the imagination is gone, the principal secret of greatness is also gone.

Never ridicule the first efforts of the young imagination, but try to lead the mind of the child away from the unreal and the absurd by calling his attention to the marvelousness of the real and the beauty of the ideal. The child will soon see the difference without being told, and will unconsciously select the wonderful fields of reality.

In this connection we must remember that the imagination *must* be exercised if it is to live and grow; therefore, while we are leading the young mind away from the absurd we must give it something better and something *more wonderful* upon which to apply the imaging faculty. While we are trying to lead the young imagination into the more

wonderful our own imagination will be developed at the same time; it will, consequently, be time and effort most profitably applied.

To distinguish between the real and the unreal may be another problem, because in the field of imagination what at first appears to be the most unreal, later proves itself to be the most real and the most practical. This problem can not be solved, therefore, by judging the matter from the view point of mere superficial appearance; it is the tendency that will determine what we wish to know in this respect, because it is not what the mind may imagine that concerns us, it is the results that will follow what the mind imagines.

Every exercise of the imagination that tends to make the imagination more vivid is constructive, and deals with a certain phase of the real, even though the description of the mental pictures formed may indicate the contrary. Likewise, every exercise of the imagination that expands and enlarges the mind, and that tends to increase the desire to attain the greater and even what may seem the impossible, is constructive, and deals with the real.

In other words, it is not what we imagine, but how that imagination affects the mind. The imagination that draws the mind into the true, the great, the beautiful, the ideal, the wonderful, the marvelous, is the kind of imagination to encourage in the child, because the effect will not only be wholesome and elevating to every faculty in the young mind, but will inspire all the forces of that mind to work for greatness.

In this way the exceptional imagination possessed by the average child will be made even more remarkable, and all the elements of the imaging faculty will become creative. This means greatness without fail, because the creative mind always becomes a great mind.

(To be continued).

It has been said that "suggestion rules the world," and it is true; but man should rule suggestion. Thousands depend upon suggestion to produce peace of mind and health of body, but there is a better way. Read "Eternal Progress" for December.

## Thoughts Worth While

There are many serious things in life that demand our attention, but so long as we remain in a serious state of mind we are wholly incompetent to do justice to serious matters.

\* \* \* \*

It is only the strong mind that can master difficulties, and dispose of serious subjects, but when a person begins to feel serious, he becomes depressed, and the depressed mind is the weakest mind of all.

\* \* \* \*

When you are in trouble, do not permit your mind to be troubled, or you will lose your power and go under. The mind that can remain poised, calm and cheerful in the midst of trouble, will soon put all trouble to flight.

\* \* \* \*

Never do anything to lose your strength at those very moments when you need all your strength.

\* \* \* \*

When people get sick, lose their minds or otherwise break down, we usually excuse them with the statement, "They had so much trouble;" but no person is compelled to go down under trouble. The person that permits trouble to spoil his life, in this enlightened age, is simply negligent, or mentally indolent.

\* \* \* \*

At the present time, anyone can procure, for the price of a single meal, enough information to enable him to rise above all trouble, and to actually master his own destiny; and such information can be secured from various sources in such simple form that the most undeveloped mind can apply it with success.

\* \* \* \*

It is just as easy to refuse to be troubled by trouble as it is to refuse unwholesome food; that is, if we have not sold our mental liberty to some institution or fixed system.

\* \* \* \*

Had we permitted other people to do our walking, our own limbs would be lifeless; but we have permitted others

to do our thinking, therefore, we have not enough mental power to say "No" to any form of worry, trouble or anxiety.

\* \* \* \*

Strengthen your own mind by doing your own thinking, regardless of what others may have thought before, and you will soon be so mentally strong that nothing can disturb you; you will not be worried by worry nor troubled by trouble, but will remain cheerful, calm and serene under all sorts of circumstances. You will thereby save your power, and consequently be able to overcome all adversity almost without effort.

\* \* \* \*

Worries and troubles are dispelled by the strong, serene mind like darkness is dispelled by the light.

\* \* \* \*

Some one desires to know if a person who does not believe in old depressing customs should wear mourning to keep peace in the family; and our answer is this: "If you have the new light, and practice what you know, the mere matter of wearing black will not do you any harm; but should you refuse, the talk of the neighbors would do (the neighbors) a great deal of harm.

\* \* \* \*

This same idea can be applied in a thousand other places in life; therefore, before we inaugurate radical changes, we should consider what the effects of such actions will have upon our weaker friends. What we have the strength to bear we should bear if confusion is prevented thereby. It is no hardship, however, for the strong soul to "bear things;" such a soul turns all things to good account, and gains much power by the experience.

\* \* \* \*

Man is the product of his environment so long as he doesn't know any better; but he can know better and ought to know better.

\* \* \* \*

So long as man depends upon a change of environment to produce a change in himself, he is depending upon things;

he is putting his own betterment off on something else, and that is how automations and puppets are made.

\* \* \* \*

He who depends upon things is in bondage to things; he is not free in any sense of the term; he has no real mastery over himself, and is therefore not competent to develop under a better environment should he have the privilege to enter such an environment.

\* \* \* \*

To try to improve the race by seeking first to improve environment is to perpetuate the puppet state of the human mind; and so long as the majority of minds are in that state, the very best environments that might be provided would last but for a season; after that everything would go down to the common level of the majority, and inferior conditions would again prevail.

\* \* \* \*

Great nations have fallen because no systematic effort was made to promote the development of real greatness in all their citizens; and great nations will continue to fall from the same cause. Any nation, or any social order can be pushed to the front by great leaders, and given temporary strength, supremacy and even ideal conditions; but such orders are not normal; they do not spring from the masses; therefore, give way, after a season, to the order that is the direct effect of the masses. For this reason, to promote progress in the world, systematic efforts must be made to teach all individuals to improve themselves, to develop real greatness in themselves; and as this improvement continues, everything in the world, will improve accordingly.

\* \* \* \*

Man is the great cause; to change any effect we must deal with man, the cause, and not with the results of man's efforts. The secret of all human betterment resolves itself to the one great purpose—develop real greatness in man himself. All other desirable changes must positively follow.

\* \* \* \*

Man must learn to master himself before he can master those laws and powers through which he may change his own life and his own destiny; this is funda-

mental, because man is the great cause of everything that transpires in his own world.

\* \* \* \*

What it means to attain mastery over oneself, therefore, becomes a subject of extraordinary value and interest. That mastership consists in being able to wield some mystical power over one's own body and over physical things as well as mystical forces, is the belief of many; but in this they are wholly mistaken. The mastery of self will never be attained through meddling with mystical forces, because such efforts lead mind away from the field of practical results, and it is tangible demonstrations that constitute mastery.

\* \* \* \*

The man who can live and work in the midst of modern industrial life, and never lose his temper, never lose his poise, never become disturbed, never be otherwise but kind, gentle, serene and full of faith, who continues in a sweet disposition under all sorts of circumstances, who believes that all things are working out right and acts accordingly, who never takes advantage of anyone but rejoices in everybody's progress and welfare, who is always cheerful, always full of life, love and enthusiasm—the man who can do this, is a master to a very high degree.

\* \* \* \*

The man who is healthful, vigorous, strong, and full of desire, but who can remain virtuous under all sorts of conditions, is far on the path to mastership, because he has learned to direct and redirect the forces of his own system, and is gaining the power to actually re-create himself, an attainment that comes invariably from growth in the master state.

\* \* \* \*

The real purpose of mastership is to be able to re-create one's entire being according to higher and higher states of realization; in other words, to be able to so live that perpetual development along all lines is promoted, naturally and thoroughly.

\* \* \* \*

The first mark of a master is to be able to promote his own perpetual self-

improvement; the second is to be able to be calm, joyous and serene under all sorts of circumstances.

\* \* \* \*

He is on the path to mastership who would rather live for an ideal than for mere gain; or who refuses to sacrifice his high purpose in life for the sake of opportunities to accumulate wealth; but he who can transform his ideal life into a life that is bountifully supplied with all good things, is still farther on the path.

\* \* \* \*

The man who can think his own thought, and is not tempted by the mental ease that is offered to those who adopt a fixed system, is far on the path to the mastery of self. The same is true of him who can keep his body in health, his mind in peace and his soul in happiness at all times and under all circumstances.

\* \* \* \*

It is practical results in every day living that determines how great a degree of mastery one has gained; therefore, he is the greatest master who can be himself and fulfill his purpose no matter what external conditions may be.

\* \* \* \*

To say that you love everybody, and then think that you have the only truth, is to contradict yourself. When you love people you respect their views; and more, you admit that there is truth in their views. When you love a person you give that person credit for being something more than a victim of illusions. To love a person you must recognize worth in that person, you must admit that he is competent, at least to a degree, to understand real truth.

\* \* \* \*

To say that you love everybody, and at the same time declare that your religion is the only true religion is to indulge in the luxury of sounding brass. Such love is mere talk. The true love, the love that actually does love everybody, recognizes in everybody the power to know, at least some of the truth; such a love knows that no one is wholly mistaken, but that everybody touches the Infinite at certain places and at certain times, thereby receiving a portion of the real light.

When you love people you believe that their motive is good, that they mean to do the best they know, that they try to do the best they know, and have reasonable reasons for what they think, do or say. You do not criticize, because you feel that you would do the same in exactly the same position. You believe these things because you know; love does know because it lives so near to the heart of man that the real truth is found.

\* \* \* \*

When I love people I do not think of myself as superior. I may be greater in some respects than they; they may be greater in some respects than I; and all told, they may be just as great in their sphere as I am in mine. Likewise, they may see just as much real truth from their points of view as I do from mine, though our beliefs may differ in many respects.

\* \* \* \*

When I love people I love them for what they are, and I do not find fault for what they have failed to express. I am willing to let them live their own lives in their own way, and I believe that their own way is best for them. I do not try to help them by persuading them to change their views; I try to help them by living a superior life myself.

\* \* \* \*

That love that loves everybody lives so near to man that it knows the very secrets of life; and it knows that no person could be wholly wrong and live. The fact that a person lives proves that he is partly in the right, that he is conscious of some of the truth and that he is in harmony with certain principles of real existence. Every conscious being that exists, exists in the truth, and by virtue of its consciousness of the truth; therefore, to attain the greater life, our present consciousness of truth must be developed, though this is not possible if we think that our present views are wholly wrong. We can not develop something which we look upon to be a mistake; nor can we develop ourselves by accepting ready-made beliefs from others. Development comes only by enlarging upon that which we already possess; and to promote the enlargement of



any phase of mind, consciousness or life, the individual must use his own mental conceptions of truth as stepping stones; to develop oneself by trying to absorb the mental conceptions of another brings nothing but wasted time and failure. This, however, is the very thing those try to do who follow faithfully the views of some other mind. They may not know it, but they are moving in a circle; it may be a comfortable circle while it lasts, but it leads nowhere.

\* \* \* \*

Another fact must not be forgotten. What we see in others we develop in ourselves; therefore, if you think that others are wholly in the wrong, you create wrong conditions in yourself; one of these days you will reap what you have been sowing; then you will pray for a love that is real love.

\* \* \* \*

The world is full of problems, and the supply of remedies is more than equal to the demand; but those who dispense panaceas for the ills of the race, do not always remember that it is man himself that needs the physician and not those conditions in life that are simply effects of the abnormal nature of man. In other words, we must doctor the cause and not the effect.

\* \* \* \*

Adverse environments and social ills may be partly removed by such remedies as social reformers usually suggest, and temporary relief secured; but since all adverse environments come from the adverseness of man, and since all social ills are direct results of the misdirected energies of man himself, it is simple to understand that permanent relief from such ills will come only through the healing of the whole man. Not that temporary remedies should be neglected; everything that can give relief to man, even but for a moment, should be employed; though while we are trying to counteract the effect, we must not forget the cause.

\* \* \* \*

Everybody admits that the steady advancement of man would gradually emancipate man, but too many are of the opinion that man can not advance unless

he is placed in more favorable environments; but who is to produce the more favorable environments, if not man-himself?

And if man can change his environments he is master over his environment; this being the case he may advance, in any way that he may desire, regardless of what his present environments may be. It has been thoroughly demonstrated that the man who wants to improve himself, can do so in any kind of environment, and that when he does improve himself, his environment invariably changes for the better.

\* \* \* \*

It is too clear for any one to mistake that the man who makes the best use of all his faculties and powers, does find, not only emancipation from the ills and adversities of human life, but enters into better and better conditions constantly. This being true, those who have the welfare of the race at heart, will become far more useful by teaching man, not how to vote for this or that man-made law, but how to live every known God-made law. All the laws of life, whether physical or metaphysical, will, when practically applied, produce greatness in man; and as man develops greatness he will know what systems of government and what social orders to place in operation now. Instead of spending a lifetime convincing an ignorant man that this is right and that is wrong, teach that man how to develop that understanding through which he may know right from wrong for himself.

Likewise, instead of trying to persuade the masses that this or that social order or form of government is most conducive to their welfare, do something to improve the intelligence of the masses, and they will know for themselves how to promote their welfare and preserve their rights.

\* \* \* \*

One single century devoted to the development of greatness in all minds would do more to eliminate injustice, social ills, crimes, poverty, and all other wrongs than one hundred centuries of legislation. We are told, however, that we are trying to educate everybody; true,

we are trying, but the central object of the modern systems of education is to teach the mind how to remember what has been said and done before; it does not aim to develop individuality, originality nor greatness in anyone. The reason why is found in the fact that great things and not great men has been our object in view. But by neglecting the latter we have failed to produce the former. "Produce great persons; the rest follows."

\* \* \* \*

One of the problems of life at the present time is what to believe; all sorts of creeds and systems are changing, and the great truths that the ages have produced are being viewed through the light of new and ever-changing interpretations. Upon what then shall we pin our faith? What shall we believe, what shall we stand for, work for and live for?

The answer is this: Have faith in what you know; establish your thought and life upon the few facts that you now know to be facts (by their fruits you shall know them), and practice what you know. The practical application of facts and the living of truth, no matter how insignificant that truth may be, will develop the mental capacity to know more truth; and the application of the larger measure of truth will produce a larger life, with greater attainments and achievements, and also a larger mind, which will in turn comprehend a still larger measure of truth. Therefore by turning to the practical use whatever you now know to be true, you enter the path to the perpetual increase of everything good that life can give.

\* \* \* \*

It is not wisdom to criticise the beliefs of others; take what ideas you want and give others the freedom to do the same. Make the best possible use of the ideas that you have chosen, and you will inspire others to make the best use of the ideas that they have chosen. By making the best use of the ideas that we entertain today, we develop the power to understand and apply greater ideas; therefore, by encouraging everybody not to change their ideas, but to make the best use of their present ideas, we promote advancement in all places and among all minds. We shall thus advance together;

we shall grow out of our differences, mistakes and imperfections, and shall grow into everything that is true, worthy and superior.

\* \* \* \*

The man who devotes his life trying to change the views of others, does nothing but produce confusion; and from discord comes mistakes, unhappiness, poverty and disease. The man who devotes his life to the *living* of what he knows today becomes a light to everybody; his every act is an inspiration, revealing to everybody the perfect way to the real life we all have in view.

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Do not criticise beliefs or depend upon systems of beliefs; but try to find the real truth that is back of every belief. Look through the incompleteness of man's conception of truth, and try to see the truth itself. You will thereby discern that every system of belief is founded upon the truth, being the result of man's effort to comprehend the truth; and though the belief is incomplete, the truth that is back of the belief is complete. By looking through and beyond the belief, you will find the completeness of the real truth itself; and will also respect every creed, every doctrine and every system in existence. You will see that they are all necessary to some minds. Let the minds that need them have them; but you are bound for greater heights, and by successfully scaling the greater heights you will inspire thousands of others to do the same.

When you do not get what you want, change your mind and want something else. You are master over your desires and can change them as you like.

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The belief that you can not be happy and be good is an illusion; the fact is that the person that is happy is good, and the person that is not good cannot be happy.

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You may not agree with everything that appears in this magazine, there are so many points of view; but one thing is certain—"Eternal Progress" has stirred up millions of dormant brain cells; and after all, it is not opinions, but results that count.

## Replies to Questions

My brother-in-law is an Engineer in a factory. One day a bolt dropped from its place in the engine, and in some way was lost. My brother-in-law hunted for the lost bolt for several days, and so did the superintendent of the factory, but all to no avail. The matter became serious and demanded immediate attention. The next night my brother-in-law, who is a "sleep walker," arose, went down to the factory, found the bolt, put it in its place, returned home and went to bed, without awakening. The next morning he was greatly surprised to see the bolt in its place. The superintendent said he did not do it. The matter was all explained by my brother-in-law's wife, who saw her husband do the work. The question is, why could the subconscious mind do when the objective mind was asleep, that which it could not or did not do while the objective mind was awake?—Z. T. L., III.

In the average person the objective mind is not sufficiently responsive to the subconscious to permit the latter to fully express itself when occasions demand; that is, there is too much will force and too much reliance upon the physical senses in the average objective mind to give the subconscious the recognition and the freedom of expression that is necessary to results under such circumstances.

When the objective mind is asleep, however, the subconscious can act with more freedom, at least in some minds; though it is not natural for the subconscious to take full control of the body at any time.

It is the function of the objective mind to control the actions of the body, while it is the function of the subconscious to supply the objective with the mental material with which to work. When the desire to do a certain thing becomes very strong, and the subconscious is deeply impressed with this desire, the subconscious *will* carry out that desire, even though it has to place the entire objective personality under control. This is done frequently when the objective is

awake, and occasionally when it is asleep.

When a person does a thing against his will, it is the subconscious that controls the person; and the cause is that the subconscious has been deeply impressed, sometime in the past, to do that very thing. Or, it may be the result of a series of impressions, that is, a habit.

To do things against your will, means that the objective and the subconscious are not working in harmony; it means that the subconscious is not properly impressed by the objective, and that the objective does not properly respond to the subconscious.

Sleep-walking is produced by a tendency of the subconscious to control the objective instead of acting upon the objective; and this tendency may be aroused almost at any time during sleep if one falls asleep with an intense desire to do a certain thing without directing the subconscious as to when it is to be done.

This tendency can easily be removed by educating the subconscious along orderly and scientific lines. (For further information on this subject see ETERNAL PROGRESS from January to June 1907 inclusive).

When the subconscious is properly impressed, and the objective is trained to respond to the subconscious whenever assistance is desired from the great within, the subconscious can do what we want to have done and when we want it done.

If you have lost anything, impress the subconscious with a deep, strong desire to find it; then become passive in the objective and expect the superior mind within to lead you to where the lost article may be. In a few moments you will either *desire* to look in a certain place and half-unconsciously go there, or an idea will flash through your mind giving you the exact location.

To "look through" everything in the old fashioned excited manner when anything is lost is both a waste of time and a waste of nerve force. The subconscious *knows* where it is because the in-

telligence and the insight of the subconscious is a thousand times greater, and more, than that of the objective. All psychologists admit this to be true; then why not turn some of this immense intelligence into practical use?

When you are looking for information of any kind, depend upon the subconscious to find it, and in ways that are sometimes strange, you will be directed to the right book, the right person, or to whatever may be necessary to give you what you want. One thing is certain, you will get it without fail, and in a remarkably short time.

The subconscious can be practically applied in hundreds of ways; in fact no limit has been found to its power and possibilities; it is a new mental world that we have just begun to explore, and it is the development of this world that will make man whatsoever he may desire to be.

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*I should like to know the difference between the subconscious and the super-conscious mind.*—M. E. D. New York.

Sub means beneath, super means above; but in consciousness there is no high nor low; it is either outer or inner; the surface, and that which lies beneath the surface, or the outer and that which lies back of the outer.

In consciousness, therefore, sub and super refer to the same thing; that is, the mental world that is back of or within the every-day wide awake mind; but the term "subconsciousness" is preferable because it describes more exactly the true nature of the great within.

The term "subjective" also refers to the same thing—that immense mentality that exists within all objective phases of mind.

To illustrate, we will say that the surface of a ball is the objective side of the ball, while the whole interior of the ball is the subjective or subconscious. At any point on the surface of the ball, the subjective would be beneath that point; the term "sub" would therefore be the proper term. And since all the mental forces move in circles, and all the circles move in spirals, and all the spirals arrange themselves in spheres, we under-

stand readily why the term "subconsciousness" is the proper term to describe any part of the mentality that is within the mental circles or within the mental spheres.

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*Will you please explain what you mean by the "finer forces" "finer consciousness," "outer mind," "inner mind" and the superior side of yourself?*—J. S. C., W. Va.

There is a finer body that permeates the physical body like water permeates a sponge; this finer body is also physical in a sense, only it is composed of elements in more rapid vibrations. This finer body is the dynamo, so to speak, of the human personality, and generates the electrical forces, the magnetic forces, the vital forces, the nerve forces and the creative forces of the human system.

The subconscious mind acts directly upon this finer body; in fact, the subconscious mind exists in this finer body, as well as in the finer brain that permeates the physical brain. Therefore, to impress the subconscious, we must concentrate upon this finer body or the finer brain.

When we concentrate upon the finer body we arouse more forces, and these forces are called the "finer forces" because they produce a finer sensation when first felt. Later on when they express themselves in the physical organs, they gradually change into regular vital forces, or creative energies.

To produce a change in the physical body we must first produce that change in the finer body; and to produce a change in the physical brain we must first produce that change in the finer brain. But to produce the desired change in the finer body or finer brain we must generate finer forces; the new conditions can be produced only by new creative energies; and it is only these finer creative energies that can build the new in body or brain. For this reason, no person will succeed in developing the brain through the process of concentration unless he concentrates upon the finer forces in the finer brain.

The same is true in regard to the development of the body; though it is a

demonstrated fact, that whenever you concentrate upon the finer brain, the corresponding part of the physical brain *will* develop; and when you concentrate upon any part of the finer body the corresponding part of the physical body will develop.

To *feel* the finer forces, the finer-brain, the finer body or finer vibrations—vibrations that are finer than those of ordinary physical forces is to be in finer consciousness.

The outer mind is the objective mind, the mind that uses reason and the physical senses; the mind that you use directly when awake. The inner mind is the subconscious; and the superior side of yourself is the soul-side, that is, the real self—that self that is eternal, complete, perfect and at one with the Absolute.

\* \* \* \*

*Do you believe in evil influence? Can strangers, relatives, or would be, or supposed to be friends do you harm by wishing you bad luck?*

The world is full of detrimental suggestions, but those suggestions are detrimental only to those who are not masters of their own thoughts and desires. A saloon is an evil influence to people who cannot resist the temptation, but to the mind that is stronger than strong drink, the saloon is no influence at all.

The same is true of all kinds of suggestions; they have no effect whatever upon the mind that thinks his own thought, creates his own desires and lives his own life.

As to invisible evil influences, they exist only in the imagination of those who believe in them. Cease to believe in such things and you will not be disturbed any more.

No person can do you any harm by wishing you bad luck; the person who tries to harm you with his thought, harms himself only.

Thought transference is a fact, but extensive experiments have proven conclusively that to get into the law of thought transference your mind must be right, and the mind that is right cannot think ill of anyone.

In the last analysis, nothing can harm

you but yourself. When you fear evil influences you create evil influences in your own mind, and it is these evil products of your own mind that does the harm.

Think only constructive and wholesome thoughts, and fear nothing; have faith in the limitless power of the good and in that faith work; all evil will disappear, and henceforth, all things in your life and in your environment will work together for good.

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*What is meant by the curve movements? What is meant by the zigzag movements? Will you tell me how to overcome timidity, and how to acquire a positive mental state?—M. C., Tenn.*

When you are in a state of perfect harmony, the forces of the system produce curve movements; that is, the vibrations move in curves; but when you are nervous, angered or excited, these vibrations are thrown into zig-zag movements, movements with sharp and sudden turns.

Whenever a force is thrown into zig-zag movements it is wasted, while the curve movements cause energy and power to accumulate in the system, producing a strong, magnetic personality.

To overcome timidity renew your subconscious mind; impress the subconscious daily with the feeling of poise, positiveness and power. Forget your personal self and live in full consciousness of your greater self. Realize that there is greatness within you and live completely in that realization.

\* \* \* \*

*When I impress the subconscious at night, with the things I most desire, I do not sleep well, but dream of other things.—A. B. C., New York.*

The reason is, you have more anxiety than faith. All impressions that are given to the subconscious should be made in the deep feeling of poise. No other impression will produce results.

Know that the subconscious can do, and will do, whatever it is directed to do; be just as certain about the fact that every impression given to the subcon-

scious will produce results as you are about the fact that a good seed sown in good soil *will* grow. When you have made the subconscious impression, know that the seed has been sown and that it will produce results after its kind. Go to sleep in this assurance and you will have the most refreshing sleep you ever knew. You always sleep better when you give the subconscious something definite to do, and fall asleep in the quiet assurance that what you wish to have done will be done.

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*What is the reason that I loose all desire to carry out my plans after I have perfected those plans and positively decided to carry them out?*

You should develop those parts of the brain that are marked "Creative Energy" and "Individuality." (See ETERNAL PROGRESS for January '07 and September '07 or "Metaphysical Brain Chart").

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*Should a child be taught to be less talkative and less active to conserve its energy?*—L. E. S., Ohio.

No, it is not action that wastes energy but nervous and excited action. Teach the child poise by having him hold all his energies quietly in his system for a few minutes every day, and his energy will accumulate in the system no matter how active he may be. (For special instruction on this subject, see ETERNAL PROGRESS for October '07).

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*On page 45 of the May '07 issue of ETERNAL PROGRESS you speak of holding in mind the vibrations of the Do-tone, the Me-tone and the Sol-tone. Do you refer to the natural scale, and if so, is it necessary to use a piano or tuning fork to get the exact pitch.*—E. N. P., St. Louis.

To secure the best results in the use of musical vibrations for the development of brain or mind, the middle "C" on the piano should be taken as the pivot, so to speak. Use "E" and "G" from the same octave. The same is true when all the seven tones are used, as described in the September '07 issue.

*Is it possible for spirit to express itself except through or by the way of matter?*  
—L. B. C., Los Angeles.

Not that we know of; and we notice that those who claim that matter does not exist, also use matter, through which to express themselves. Their arguments purporting to prove that matter does not exist are written in books composed of matter, and those books may not be had unless you render an equivalent in matter. These same people eat matter and put matter on their bodies of matter and love matter just as much as those who think that matter *does* exist.

If matter is but an illusion, the books that try to prove that matter is an illusion are also illusions; and the eyes that read those books are illusions; consequently the ideas gained from such sources must be illusions.

The subject, however, does not deserve serious attention; the fact is that matter *does* exist, and that mind, soul and spirit *must* have matter though which to express themselves. But there are many grades of matter; and the higher we go in the scale of vibration the finer the grades become. There are grades of matter that are infinitely finer than the finest and purest etherial essence we ever conceived of; and still finer grades beyond. We shall know them all because eternal progress lies before us.

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*Am deeply interested in your article in May ETERNAL PROGRESS in reference to concentrating upon tone and color. Would like to know if it is best to take up more than one tone or color at a time, or upon the same day.*—J. B. M., New York.

You can go through all the tones, and all the colors at every single sitting of twenty or thirty minutes, giving a few movements to each; but you will have the best results by giving at least five minutes to each tone and likewise to each color vibration. The best plan for the busy man is to take up any single vibration whenever he has five minutes to spare, and aim to give five minutes to each of them every day.

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

*Is there any distinction between the subconscious and the "still small voice within?"—N. L. P., New York.*

The subconscious mind produces the "still small voice," but only when the subconscious is impressed to give the pure truth. The subconscious is like a garden of rich soil, it can produce the rose or the weed, whichever you want.

Impress the subconscious with desires for the ordinary, and the ordinary, the common and the gross will be expressed in the personality. But impress the subconscious with the desire for pure wisdom and the real truth, and it will respond with the truth, appearing in the form of the "still small voice."

When the voice from within is very gentle and very still, you may know that what comes is real truth, and no mere imagination.

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*How is a person to know definitely when he is in the subconscious state which state you say is essential to development?—S. B. K., Chicago.*

It is not the subconscious state but subjective consciousness into which we must enter in order to promote development. This consciousness is the same as finer consciousness, described elsewhere in this issue: You are in this consciousness when you *feel* the finer vibrations. When you are there you will know it.

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*Can you give any further light on how to concentrate negatively?*

Ordinary concentration is positive, and develops, builds up, makes larger and greater; negative concentration produces decrease. To concentrate negatively upon any part of the body will make that part smaller; this mode of concentration is therefore necessary in many cases to the proper development of the body.

To concentrate negatively is to cause the mind to draw energy away from that place from which attention is directed; and with a little practice one will find it just as easy to cause energy to come as to go.

When you can concentrate subjectively you gain control of the creative en-

ergies, and you can cause them to accumulate in any place by *desiring* that accumulation, or you can cause them to completely depart from any place by *desiring to draw* them away.

Negative attention is just the reverse to positive attention; when you have the one you can get the other. In fact we all concentrate negatively, more or less, every day, but we have not taken control of the process; we, therefore, get all sorts of results that we do not want.

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*Where conception has taken place accidentally, and no preparations has been made by the parents in regard to producing a superior child, can an intelligent mother bring forth a superior offspring? Can talents be given to the child that the parents do not possess?—S. B. K., Chicago.*

The mother can begin at any time during the prenatal period, the sooner the better, and mould the subconscious of the child as she may wish. In fact, every mother is doing this any way, therefore, by doing this intelligently she will certainly have a superior child.

Any talent or quality that the mother may desire the child to possess she may give to the child by *feeling* the life of that quality in herself, and by deeply desiring the child to feel the same.

What the mother deeply impresses upon her own subconscious mind during the prenatal period, that will also be impressed upon the subconscious mind of the unborn child; and will become a part of the nature of that child.

In this way the mother can give the child a well-formed body, a brilliant mind, a sweet disposition and any talent she may desire to give.

What the mother tries to do with heart and soul during the prenatal period, the child will be able to do naturally. If the mother takes a deep interest in music during the prenatal period, and actually lives in the very soul of music, trying her best to learn music, the child will be a natural born musician.

By applying this principle to the highest degree of perfection any child may be born a genius or a prodigy, along any line desired. What the mother tries

to develop in herself during the prenatal period, that will be naturally developed in the child; that is the secret.

The reason why so few mothers have taken possession of this law, and thoroughly applied it, is because those who have taught the principles of prenatal culture have said nothing about the subconscious; and it is the subconscious through which all of these efforts must be applied.

The mother that can impress her own subconscious mind so as to receive a reasonable number of tangible results can give to her unborn child any quality, power, talent, character or mentality that she likes. Her child will be born great, and every child has the right to be born great.

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*Can the subconscious be impressed with more than one idea during any one evening, or before going to sleep? In sounding the various tones, according to instructions in the May number, should these tones be sounded aloud?—J. McK., Conn.*

The subconscious is limitless; it can hold any number of ideas, and can work out any number of ideas; you may therefore produce as many subconscious impressions as you like before entering the sleep state, providing the impressions are actually made.

It sometimes takes an hour to produce a single impression upon the subconscious; but when you know how, it will take only a minute or two; though the same impression should be repeated every day until results are secured.

As soon as you feel that the mental impression sinks into the very depth of the real soul life, the seed has been sown; you may proceed with another, and as many more as time will permit.

It is possible to produce a score of real subconscious impressions in a single evening, but it is best to give justice to only four or five.

Eternity is long; we shall have time to accomplish everything; to do well what we do now should therefore be the predominant purpose.

To gain the consciousness of the vibrations that are back of the various

tones, those tones should be sounded in mind, and never audibly.

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*I am without a purpose in life. I do not know what I want to do; what can I do to develop an inclination that will carry me on to some definite goal?—H. S. B., New York City.*

If you have no special talent and have no ambition to succeed along any particular line, the way out is to enlarge a certain part of your brain. What that part is to be you must decide, and you must stand by your decision; though this will not be difficult after you have begun to develop that part of the brain because all the tendencies and desires will gradually move more and more in that direction.

A new talent can be developed, with strong ambitions to succeed through that talent, and the secret is to enlarge, strengthen and refine the necessary part of the brain.

If a certain part of the brain is well developed the faculties that express themselves through that part will be strong, and the mind will naturally desire to succeed through the use of those faculties. Through brain-development we may, therefore, change all our desires and ambitions and produce faculties that were never active in our minds before.

Nothing is impossible when we know how, and we can all learn.

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*You state that while impressing the subconscious for future results we should fix an exact time. But what are we to do when no fixed time can be set? When trying to remove a disease must I fix a time for that disease to disappear?—E. W., Mass.*

When you desire to secure special assistance from the subconscious at some future time, it is necessary to be exact as to time to secure the very best results; but if the subconscious impression does not deal with time, no time may be thought of, except the great eternal now.

You desire health now; you desire peace now; you desire power and wisdom now; you desire greater worth and



superiority now; and by developing these things now, you will be able to secure great results from any future circumstance.

When impressing the subconscious for any line of development or improvement think of the present only; desire the subconscious to do those things now, and the subconscious will begin the good work at once. Sometimes the results may begin to appear at once, at other times they come only through the working out of various processes in the system.

Another fact to remember is that when we are unable to fix the time for certain future results that we desire, we may desire the subconscious to produce those results at the right time and place; the subconscious is fully competent to do so, and will do so if you so direct.

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*There s a young man who calls upon me when he feels like it, a man whom I love very much. What can I do through the power of alchemy to make him call upon me regularly, and show his affection for me? He is an admirer of girls. Can I do anything whereby I may have his full attention?—B. L. E., Detroit.*

The majority who read this will wonder why such a ridiculous question was not thrown in the waste-basket; but wait, there is a reason why.

This girl is not the only girl who would use mysterious powers if she could get what she wanted by such methods; neither are the masculine members of the race wholly free from the same detrimental thought and desire.

The average person uses more or less force in trying to gain his ends, therefore, when finer and stronger forces are discovered, it is but natural that many should try to use these in the same way; but it is the way of darkness, sorrow and defeat.

You may gain in some ways by using forceful methods, but you lose many times as much in other ways. You may gain immense wealth by domineering over your fellow men, compelling them to do as you desire, but in the act you lose your own soul.

You may gain a life-companion

through other methods than true love, but you lose your own happiness, and what is life without happiness?

There is power in man; thought is invincible when properly employed; and mind is master. These things we have discovered; but how are these discoveries to be employed?

In the old way of thinking we depend almost entirely upon force; what we dislike we resist with force; what we desire we try to capture by force; the result is that sorrow and troubles are present in nearly every home in the world.

But these ills can be dispersed in a night; and will vanish completely when the new way is adopted.

The new way is to depend entirely upon natural attraction. You will attract only that which is like yourself, therefore, instead of wasting energy upon trying to compel persons or things to come our way, we should use our powers in making ourselves superior.

By making ourselves thoroughly good we shall not attract evil; we shall therefore have no evils to resist. By making ourselves more competent we shall not have to scheme for better positions, often resorting to the basest methods to secure the place of another; by becoming more competent we shall be wanted higher up, because the demand for greater ability is very great in every department of the world's industry.

Develop yourself into the finest woman in the world and the best man in the world will want you. Develop yourself into the greatest man in the world and the best woman in the world will come to take your name.

Use alchemy on yourself, dear girl, and the young men will come in droves. Try it; you will find it to work more perfectly than all the charms in the world combined.

When you are trying to make other people do this or that you are tampering with the laws of freedom; you are even making mental slaves of people you claim to love. And how full the world is of this very thing; fathers ruling their children with a domineering force that is barbaric; brothers and sisters forcing each other this way or that way as if they were all tyrants in turn; the lover

begging, pleading and persuading with his sweetheart until he has compelled her to make up her mind in his favor; or he may use a "nice" method; he may provide the richest gifts and completely submerge her will in his ardent and devoted attentions—attentions that are too often so artificial that they fail to live any longer than into the second week of the honey-moon.

When we enter the business world we find the law of compelling force to be almost universal; and nearly everybody who enters the business world thinks he has to use the same method. The result is that ninety-nine fail where the one succeeds; and the one who does succeed in business through this method fails in everything else.

Our Michigan girl had the courage (without signing her name) to express a desire that is entirely too strong in the great majority—the desire to make things come our way by the use of force. But it is the way to sorrow and distress of every description, and the history of the race supplies unlimited evidence.

There is a better way; improve yourself; never try to influence anyone by word or thought or deed, but do try constantly to make yourself superior. The rest will follow.

Let the man develop his ability and his power to do things worth while; let the woman develop everything that is beautiful and sweet in her nature, and unfold in herself that marvelous love that alone can inspire the world.

In this connection we must remember that it is not physical charms alone that will give the woman the noblest object of her affection; beauty of character, mind and soul are sought far more earnestly by the men who are worthy of a woman's real love.

To give greater beauty to the physical form is possible, but it is a gradual process, requiring considerable time; the mind, the character and the soul, however, can be developed into rare beauty in a remarkably short time; and when a woman has soul—a strong, beautiful, tender soul, every fibre in her being thrills with a love that is invincible—a love that wins everything without trying to win anything.

Such a love is worth more than all the powers of alchemy multiplied a million times.

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*Can you tell why it is that the things we oppose come to us, and the things or conditions we greatly desire are withheld, or at least, do not come until they are valueless, or nearly so?—Mrs. G. B. H., Michigan.*

What we oppose we resist; what we resist we fear, either consciously or unconsciously; and what we fear comes upon us. The reason is that we always make ourselves negative to that which we fear.

Oppose nothing, resist nothing and all your burdens will disappear.

Resist not evil, but keep the eye single upon the good; that is the whole secret.

The things we greatly desire are not always withheld; but when they are withheld there is a reason. The reason may be that we are living in such confusion and are so full of mixed desires that our own can not come. Or the reason may be that there is something better in store.

When your ruling desire is that the best alone may come, you will attract only that which is best for you, in spite of the fact that your senses may frequently desire other things.

Another reason is that we simply desire, but have no faith; and prayers without faith are sounding brass.

The fact that we frequently are offered things after we cease to care for them proves that when we did care for them we were making a mistake.

Remember, you will never get tired of that which is your own.

Understand art, and impress that understanding upon the subconscious. Feel art, and impress that feeling upon the subconscious. Live in the ideal world of art and impress that life upon the subconscious. In addition, impress all the qualities of the various faculties that are employed in art.

But most important of all, impress upon the subconscious a strong, invincible, living *desire* for the full expression of the genius that already exists within.

Do not desire to become an artist. The subconscious does not act upon impressions that involve the future. Know that you already are a genius, and impress the subconscious accordingly.

*With all your explanation I have not discovered the subconscious. I must be very dense, but have decided to ask for a simple explanation.*—Mrs. L. L. H., Philadelphia.

So long as you think you are dense, the subconscious will not easily be found. In fact, you can gain practically no conception of the subconscious until your faith in yourself is on the verge of the boundless.

The subconscious fills your entire being, but is much finer than the physical,

or outer man. Every cell in your body is filled with this subconscious life, and is governed by the subconscious life. Therefore, if we wish to change anything in the system, we must produce the change in the subconscious. The outer change will follow.

You cannot find the subconscious by searching with the sense or the outer mind. The subconscious is revealed to you more and more, as you grow in faith and higher consciousness.

Do not look for the subconscious, but direct your thoughts and impressions upon the finer interior man that fills every part of the outer man, and remember that every thought you think in *deep feeling* will enter the subconscious, and will produce fruit after its kind.

## Book Reviews

THIS MYSTICAL LIFE OF OURS, By Ralph Waldo Trine, author of "In Tune With the Infinite." 196 pages, 12 mo., cloth, gilt top, \$1.00. Postage 10 cents extra. Thomas Y. Crowell & Co., New York City. Orders may be sent to ETERNAL PROGRESS.

What Mr. Trine writes everybody wants to read; words of praise are therefore superfluous and recommendations are not required. Some of the chapters of this book are,—“The Supreme Fact of Human Life,” “The Creative Power of Thought,” “The Drawing Power of Mind,” “Creating One’s Own Atmosphere,” “The Law of Prosperity,” “Actualizing One’s Ideals,” “Thoughts Are Forces,” “How We Attract Success or Failure,” “The Secret and The Power of Love,” “The Secret of the Highest Power,” “How Mind Builds Body,” “Soul Radiance,” “The Nature of Real Riches,” “A Method of Attainment” and over a score of others.

THE STORY OF LOVIE, or Establishing Ideals in the title of a serial story

just begun in WEE WISDOM, a metaphysical magazine for young folks. The author, who is the well-known Myrtle Fillmore, explains that the purpose of this story is to illustrate how the every-day problems of life can be worked out, and ideals realized, by describing the life and actions of characters who do accomplish these very things.

It is that sort of fiction that we have mentioned several times in “ETERNAL PROGRESS” as being *the coming fiction*; and we have also stated that those who can write good fiction of this sort, not only have a rich harvest in store for themselves, but they will aid the world immeasurably.

That Mrs. Fillmore will write a good story of the right sort, we know, because she has the ability, and this is not her first attempt.

If you have young people in the house send for September Wee Wisdom, Price 5 cents; or better send 50 cents for a whole year. Address the Unity Tract Society, 913 Tracy Ave., Kansas City, Missouri.

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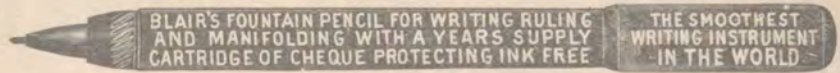
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Almost everywhere we find suffering and struggle, but what is it all about? Is it right or wrong, and if wrong, can we remove it? We have removed some wrongs, then why not all? It seems reasonable to think that we can, but how? Who can tell us, and who can give us the meaning of it all? Who can tell us why things are as they are, and who can give us the secret through which these things can be changed? If we are not in the hands of things, things must be in our hands, and there must be a way to change everything. There must be a bottom cause that we can reach and control; there must be a way to find harmony with the power that is back of it all, and there must be a way to fulfill the purpose that lies underneath it all. Or, are we incapable of understanding this sea of mystery in which we seem to live and move and have our being? If we are incapable, then why? We do understand some things, then why not more? If more, how much more? And how shall we use now what we understand now? We are living in a great eternal now, and we are doing something with the present moment; but are we doing that which is right and good? And how are we to know what is right and good? Can we so live that everything will be good? Is the universe prepared to give us such a life now? If so, how shall we find it? Is it our privilege to have things the way we want them? If not, why do we want what we can't get? But if we have what we want, why have we not received it? Who is to blame? If it is all our own fault, how can we remove that fault, and how shall we proceed? Who can give us the answer? Who can tell us the how?

These, and scores of other questions, appear to the mind who thinks about the great problem; and as every mind must think more or less about these things, everybody will be interested to learn that *Eternal Progress* has a new solution for this great problem—a new answer for the great eternal question. It is absolutely new, having never been published before, and is entirely different from any previous attempt to solve the riddle. It is not theoretical, but thoroughly practical. It presents a new view of life—a view that will strongly appeal to every mind that thinks. It presents a new and direct method for eliminating the ills of life—a method that goes to the bottom cause, therefore, can never fail when applied. It presents a new and direct method for securing from life whatever we may want from life, and explains, not only the why's and the wherefore's of things, but what to do with things. It clearly explains why things go wrong, and presents the shortest way out. Its conclusions are based entirely upon the understanding of the bottom cause, which we claim to have found; and we also claim that you can prove for yourself that what we have found IS the bottom cause. At any rate, you will want to read "THE GREAT PROBLEM SOLVED," and we are pleased to announce that it will be published in *Eternal Progress* very soon.