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No. 4

The Only Truth

The search for truth is becoming more and more extensive, and the desire to know truth for the sake of knowing, is increasing with remarkable rapidity. Likewise, the number of new systems of belief are also increasing in proportion, because the supply is always equal to the demand.

But the demands of the human mind are not always properly placed; therefore, we find many minds who desire systems based on truth instead of the truth itself. This state of affairs causes rivalry among the various systems, and the question becomes, not how to find more truth, and live more perfectly the truth we know, but which system is correct, and which not.

Opposing systems can not all be correct; but since the advocates of each system believe their own to be correct, they finally come to the conclusion that their own is the only true system. This conclusion is perfectly natural, because if you believe your belief to be correct, all other beliefs that do not agree with your own must be incorrect, from your point of view; you therefore feel perfectly justified in declaring your own belief to be the only truth.

The average mind looks at things only from his own point of view; he has not sufficiently enlarged his consciousness to feel how it feels to be on the other side; therefore, has nothing but his own limited experience upon which to base judgment. For this reason he can not be blamed for what he thinks about his own ideas; but we do not care to accept his conclusion until we have compared it with others, and found it superior.

It will be readily seen, through a little study into the nature of mind, that the tendency of the average person to think that he has the only truth, comes from the worship of systems, instead of the one truth that is back of all systems. When you know that all systems are but varying interpretations of the one absolute truth, you will never say that you have the only truth, because you will know that all minds, even the most ignorant, know some of the truth. If they did not, they could not live.

The very fact that a person continues to live, and continues to secure certain results in providing for life, proves that he has possession of a portion of the truth. If a person had no truth, everything that he had would be false as its foundation. That is a fact that deserves the most thorough attention.

Another fact equally important is that no person can secure results in any field of action unless he applies the truth in that field. Mere falseness can not even walk across the floor. To walk at all you must apply correctly certain laws; and to apply any law correctly you must have a correct conception of that law, conscious or unconscious; and to have a correct conception of anything is to know truth.

The true use of things can alone produce results; and the true use of anything is the application of a certain phase of the truth that lies at the foundation of that thing. Our conception of that truth may be subconscious only, but it exists in our minds; we possess it, and when we apply it, we have results.

There are a great many things that we do not objectively understand; but the fact that we do them at all proves that certain parts of our minds know the underlying laws, and can, at least to a degree, apply those laws.

Therefore, everything that lives is in contact with truth somewhere; if it was not, it would produce a mis-step at every step, and nothing can live for another second that produces nothing but mistakes.

The average person deplors the fact that he makes so many mistakes; but when we stop to think how many things we do that are not mistakes, we conclude that things are not so bad, after all.

We have gotten into the habit of taking special notice of our mistakes, just as the press of the world records only the exceptional actions (mostly evil) as news; while the good and noble deeds are passed by.

Normal actions in the social world do not constitute news; they are too numerous; and besides, they are normal, therefore, can be found in abundance in every nook and corner in the world. A man may act like a man sixty minutes out of the hour, but we pay no attention to the fact; however, should he act like something else for one minute, the fact would be wired all over the world. The good is sixty times as large as the evil; nevertheless, the latter alone is news; and it is news because it is exceptional.

Likewise, we may individually act according to the truth, as far as we see it, every hour of the day, and every minute of the hour; but we pay no attention to such an unbroken series of good acts. However, the very moment we make a mistake, attention is aroused at once; if we make many of them, we become very much concerned, because we know by experience, if not by insight, that when the abnormal acts outnumber the normal ones, the thread of life snaps.

Consequently, since a person brings physical existence to an end simply by causing the abnormal acts to be a trifle more numerous than the normal ones, what would happen if all his acts were mistakes?

It is plain to see that conscious existence could not even have a beginning

under such conditions; and organic life would not be possible for a second. A life where every act was a mistake, would be absolute chaos; and a state of absolute chaos is nothing.

Therefore, so long as a person lives at all, his normal acts must be more numerous than his mistakes; and a normal act is a right act.

A right act is the application of the truth in one or more of its phases, because nothing can be right unless it is based upon the truth. This is evident; though the problem that confronts the average person is how to make all his acts right, and establish the whole of his life upon the truth.

We know that the ills of personal existence come from mistakes; therefore, to prevent all mistakes is to prevent all ills; and to reduce abnormal actions to a minimum is to attain practically complete emancipation.

To accomplish this, some advocate this system, and some that; each believing that his system is the only one that works. If the other man's system produces results, it can not be through the truth, but through the aid of evil spirits, or something else.

But how can evil spirits do good, without using correctly certain laws in life? And how can they use those laws without knowing some of the truth about those laws?

To build a bridge, you require mathematics; without mathematics you can not build that bridge. Therefore, whoever can build bridges, and does build bridges, understands mathematics; and for any one to say that such and such a person builds bridges with the aid of an evil power that is trying to drive mathematicians out of their positions, is really too absurd to attract the attention of an ignoramus. Nevertheless, when we come to mental, metaphysical and spiritual fields, we make use of statements daily that are equally as absurd; and try even to prove that such statements are inspirations.

The whole universe is based upon absolute law; if it were not, space would contain nothing but chaos, nothing could exist.

Therefore, everything that is to be done, must be done according to law; we can not go outside of the law if we wish to construct bridges or engines; neither can we go outside of the law in the construction of knowledge or life.

We can not do a good deed without using the laws of life; we can not convey our ideas through language without using the laws of life; we can not do anything and produce the same results under the same conditions, without using the laws of life; and to use the laws of life is to use understandingly a certain phase of the truth.

Every person is producing certain results in his life, be those results great or small; therefore, everybody knows some of the truth; and no one can say that his system of belief is the only truth, without proving to the rest that he is almost blind.

Truth is just as universal as life, and is the very essence, or soul of life. Therefore, everything that lives, lives truth—as much of the truth as present consciousness can comprehend.

Every constructive action of mind opens the way to greater truth; but no mind can act constructively to any degree so long as a certain interpretation of truth is accepted as final.

When you accept anything as final, you bring your mind to a standstill in that sphere of action; and the fact that nearly the whole world has accepted certain spiritual ideas as final, is the reason why spirituality—real, living spirituality—is almost unknown today.

The same is true in various mental and intellectual realms. Therefore, no matter how remarkable a discovery you may make, if you accept that as final, you stop there; progress is suspended; growth retarded; and after the new discovery has become a system and lost its life, you are just as much in mental or spiritual death as before.

We must bear in mind that every discovery that we look upon as final, loses its soul; it dies, leaving us the shell only.

This is natural, because all life comes from within; and so soon as we formulate a number of truths into a fixed system, we begin to worship the system,

ignoring the life, the spirit, and the within. Again, the very moment we look upon a truth as final, we cease to rise in search of more; but it is only the rising mind that receives the life, the substance, the spirit of things. The very moment we cease to rise towards the soul of things, that very moment the soul of things will cease to descend upon us.

Truth is everywhere; and truth alone does things; therefore, everything that produces results in its own sphere of action, demonstrates truth; and whoever has results, has truth.

Every demonstration is the result of truth, be it the healing of disease by any method whatever, or the building of a beautiful mansion by any method whatever.

Every method that produces results, that emancipates, builds, constructs, beautifies or elevates, is based upon truth, and employs truth. Truth is everywhere; therefore, every method can touch truth, and be fixed in truth.

If every demonstration was not the result of truth, some demonstrations would be the result of untruth; which is impossible. The false can not take away pain at any time; the false can not invent and construct machinery that has almost everything but soul; the false can not develop a child into a **musical genius**; the false can not write a poem, nor cause a barren waste to produce a garden of highly developed roses; the false can not do anything.

The laws of the body are just as much in the hand of truth as are the laws of the soul. The man who builds a house employs the truth just as well as the man who builds character or unfolds cosmic consciousness.

All life is good; everything is sacred; and the truth is the foundation of the entire universe.

The only truth is the universal truth; and in this truth every soul lives and moves and has its being. This only truth is not encased in this religious system, nor in that, but is the spirit of every atom, every flower, every creature, every human entity in existence.

There is no special path to this truth, because every path leads to this truth. Everything that lives is moving into

more and more of this truth, because to live is to move forward, and to move forward is to enter a larger measure of the one only truth.

Every mind lives in the truth, and actually breathes the very life of truth; therefore, to find more truth, we must live more, and not search for truth in the formulated systems of men.

Your method for finding the truth you need, may be the only method that works for you at present; likewise, the methods that others employ may be the only ones they can use now. Therefore, for any one to say that his method is the only one that will work for anybody not only proves his utter ignorance of the laws of mind, but it also proves that his egotism is abnormal.

When a person's egotism becomes too large, he sees only his own magnified ideas, and his own "only method." Thus originates the "only way" idea, and the "only truth" system.

When anyone finds a new method that does the very thing that he has never succeeded in doing before, there is a tendency to become over-elated; this intoxicates the mind and magnifies the "new discovery" so that it appears much larger to him than it really is. The discoverer naturally concludes that it is the best of

its kind; must be the best, because the largest from his point of (magnified) view.

From the belief of "the best" to the belief of "the only," is but a tiny step, and the tendency that produced the former will also produce the latter.

Whenever a mind declares that his is the "best," he is on the way to the belief that his is the "only," and if he is not thoroughly balanced, he will soon enter the latter view. The reason why mind acts in this way is easily understood when we become familiar with psychological laws. But those who think they have the only truth, do not study mind, because the very moment they do, the "only truth" idea would vanish like darkness before a strong light.

When we all understand the mind, and learn why we think what we think, systems of belief will be discarded absolutely, and we shall all seek the truth itself directly. The result will be perpetual growth, into the truth; the truth that gives freedom to every part of the being of man, and that develops every part of the being of man for a higher and a truer use.

The life more abundant will follow, and from that life comes everything man may desire.

Waiting for Perfection

People with ideals usually have a strong tendency to postpone important actions until they are certain that things can be done right. But when is this certainty secured? Better ways are constantly being discovered; therefore, if we should wait for the best way, we would never do anything else but wait. This is what a great many idealists are doing; consequently, they remain at a standstill.

* * * *

The person who waits for perfection will die waiting, without being any nearer to his goal than he was at the beginning, because perfection does not come to him that waits, but to him that works, and to him only.

We grow in perfection by trying to do something better than it was ever done before; by expressing our ideals in thinking, acting and living, and by doing what we can do now.

There is a tendency among idealists to be too particular; to look upon almost everything as inferior, and not to be touched. The result is that they enclose themselves in a shell of their own, where they finally lose everything that was previously gained. It is well to be particular, but it will not do to go to such an extreme that nothing seems good but our own dreams. When this condition is reached, we cease to be idealists; and nearly all our thinking becomes the re-

flection of the imperfections about us that we try so strenuously to avoid.

* * * *

The person that waits to be perfect before he acts, will never act; and the person that is too particular to produce anything now, will continue to produce nothing. What is more serious still, the person that does not try to use his talents will completely retard all development of his talents. We may employ the best systems of development and culture, and we may study them faithfully, but if we do not try to do something practical and tangible with the powers we possess, our studies will do nothing else but cram the memory.

* * * *

It is the mental forces that are set free in the production of something practical that develops the mind; the same is true of the body and the soul. The power that is turned into constructive work is the power that builds in the being of man; and upon this principle should all systems of education, development and training be based. To memorize a fact is important, but it is only a small part of the process. To set a fact into action with the desire to do something—that is a thousand times more important. It is usually omitted, however, in old school systems of study, and not a few of the modern idealists are falling into the same habit. They believe that to know the truth intellectually, should be sufficient, and to memorize principles and laws will transform personal life. But we do not really know a truth until that truth has been evolved into *Living*; and principles are of no value until they are put to work in producing something.

* * * *

How much time to spend in preparation is usually a problem with the average person; but the fact is that work, and preparation for work should begin at the same time, and should continue together for all time.

Begin to work away from inferior conditions the very moment that you begin to study the laws of higher attainment; and begin to practice on your work the very moment you begin to study the science and art of that work.

There are people who have studied metaphysics for years, without having made a single attempt to remove sickness, adversity or trouble; and there are people who have thoroughly memorized all the best systems of mental and spiritual development, but have not tried, as yet, to improve a single faculty. Their excuse is, they don't know enough; they want to know all about it before they start. But it will require eternity to know all about any subject; consequently, if we are to wait for that, we never shall make a start; and until we do make a start, there will be no improvement.

It is not study that develops, but practical application. Study is necessary, just as the swallowing of food is necessary; but if digestion and assimilation do not take place, the system will gain nothing.

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The only way to move forward is to move forward. True, we want to know something about where we are going, and the lay of the land; but it is the moving forward that counts.

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There are many who fear to start, because they might make mistakes; they might go in the wrong direction. But so long as you are moving forward, you are moving in the right direction; and you are moving forward if your entire being is inspired with the desire to press on.

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There may be a few mistakes; but "he who makes no mistakes, makes nothing;" and besides, mistakes will be few so long as the eye is single upon the larger life in view. The only real mistakes made are made when we permit ourselves to drift. Move forward; press on; give your whole life to the attainment of greater things, and keep your eyes open; you will make no mistakes of any consequence. There is enough light and knowledge about you at every step of the way to properly guide you upon the way; and if your eyes are open and kept single—that is, concentrated upon the way—the ascending path of life—you will clearly see this light, and be properly directed accordingly.

There are a great many modern idealists who remain single because they claim the ideal has not been met; and yet there are scores of available companions all about them that are just as good as they are, and if treated right, would make ideal husbands and wives. But such people remain single, and usually dissatisfied, because there is no one that is just so. Still, if the "just so" personage was found, he most likely would prove to be a monstrosity. At any rate, though he might appear to be ideal, we should not find him so through actual living experiences, because he would not satisfy our natures in any respect. What may correspond with our imaginary ideals does not always satisfy our physical and mental needs in real life. That is a fact that should be remembered well.

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An ideal life is a life where the welfare of the entire being of man is promoted; and where the best of all good things, physically, mentally and spiritually, are brought out in abundance into actual, tangible living. An ideal life is never one-sided, narrow, nor fashioned after some artificial mental picture. It is living the whole of life as nature intended that life should be lived here and now. It is a life that is all joy; an existence that is sweet in every sense of the term.

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The woman who pines away her life waiting for some ideal, just like the picture she has in mind, could in nearly every instance find her own among her present acquaintances, if she was not so blinded by the dazzling mental picture. She could find the very happiness that her being craves, and the very motherhood she so often dreams of; and could, by properly directing her high thoughts, give several extraordinary minds to the world. She could if she would; every woman could if she would. But those who will not until they find the "perfect one" will pass away with their dreams unrealized, and the "perfect one" as far away as ever.

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It is often asked, "Will not our dreams sometime come true?" The answer is

yes and no. A dream will not come true until we make it come true; and we can not make it come true unless we go ahead and do something now.

We work up to the higher by making the best possible use of that which is at hand today. We realize greater things by making stepping stones of the lesser; and by using the lesser to bring out our larger powers and capabilities. A dream of the ideal is an indication that the greater things are within our reach; but we must reach out to get them. We must do something with that which we already possess.

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A great many young men in this age of strenuous competition declare that they do not care to provide a home until they can have it just the way they want it; and quite a few of the girls have the same puffed-up ideas. The result is that neither get what they want. But all could have gotten the ideal home after awhile, if they had been willing to start with small things, adding faith, love and work thereto. It is therefore simple to understand how an over-wrought conception of the ideal may prevent us from realizing the ideal; and that to wait for the perfect is to keep on waiting, getting nothing.

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True, there are times when it is wisdom to wait; but while we are waiting, we should make practical and tangible use of everything at hand, in order that we may improve both ourselves and our conditions to the greatest degree possible. There are many things about us that may have an inferior appearance, but that actually contain remarkable possibilities, and if given a fair chance, would out-strip all the imaginary ideals we have ever dreamed of.

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There is many a person who would become a rare jewel if taken away from present adverse conditions and given the right environment and development. Such persons will most likely rise far above the rest some day, because what is within must sooner or later have its way out; but if we should give such persons

a fair chance now, we could secure the companionship, the association or the service of some one far superior to every ideal we have pictured. There is many an opportunity hidden among ordinary conditions that would transform the life of the individual who would condescend to accept it; but such opportunities are too often overlooked by the idealist. He is looking for ideal opportunities; and he keeps on looking.

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An ideal life is not made to order; it is something that we ourselves have the privilege of making; and we shall not find it difficult when we proceed to make tangible use of the best of everything that is at hand. Everything that we meet in life contains something that can add to the welfare, the worth and the beauty of life. But we can not bring out these hidden possibilities unless we are willing to take things as we find them, and bring them up to a superior state through complete and constructive use. Therefore, the idealist who is looking beyond the clouds for the perfect, while unlimited possibilities are at his feet, waiting for development, will gain absolutely nothing from present existence; and will improve neither himself nor his conditions.

Perfection is the result of trying to do things better and better; therefore, in whatever field we seek improvement, we should begin at once to do things; no matter how small the beginning, nor how insignificant the first results, it is just such action that produces the progress we desire, and takes us to the goal in view.

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The day of small things is, when correctly viewed, the day of large things; because the seed of an extraordinary product cannot be otherwise but great. Causes always are small in size, but immense in capacity; and it is doing-power, not size, that counts.

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The true idealist will dream on, dreaming fairer and fairer dreams eternally; but he will do something else also. He will do now what he can do now, whether his work comes up to his ideal or not. He will not wait to become perfect through mere study or meditation, or by sitting at the feet of the masters. He will work himself into perfection by doing things today as nearly like the ideal as the power of today will permit.

The X-Ray of Superior Intelligence.

There are many things the human mind can do, all of them great and remarkable when viewed from the pinnacle of real life; but one of the greatest and the most wonderful is the mind's power to see through things; to cause the rays of its insight and discernment to pass through the problems of life, as the X-Ray passes through the opaque and tangible substances.

This power is latent in every mind, and is active, to a considerable degree in many minds; though on account of its extreme value its development should be promoted in every possible manner.

With this power highly developed, all mistakes could be avoided; the right thing could be done at the right time, and every opportunity could be taken

advantage of when the psychological moment was at hand.

But in addition, that finer perception of life could be gained, through which consciousness expands into larger and larger fields, until mind goes beyond all limitations, and lives in the spirit of the Supreme.

Every person is surrounded with possibilities that never can be measured; possibilities, which, if employed only to a limited degree, would make life many times as beautiful as it now is. But the average person does not see these many extraordinary ways of adding to the sweetness and worth of existence; he cannot see through the circumstances of his life, and take possession of the more substantial elements of growth, attain-

ment and realization; therefore, life with him continues to remain a very ordinary matter.

He is aware, however, that there are better things in store; that there is something just beyond his present conception that could completely change his life, if he could only lay hold upon it. But he is in the dark; he can not see how to proceed in gaining the greater riches that life must certainly contain. There is something before his vision—a cloud, a veil, or an obstacle of some kind that hides the path to the better things; but he can not see through it, therefore remains where he is, wondering why he has not the power to reach what he is absolutely certain can be reached.

From a million minds comes the one great lamentation, "If I could only have things cleared up." What might not all accomplish for themselves and for others if they could only see their way clear?

But as a rule they can not. Occasionally, glimpses of light appear, when the secret path to all good things seems to reveal itself; but before they are ready to take the path, a dark cloud has come in the way, and they have no idea what steps to take.

This is the experience of the average person; and there seems to be no hope of their ever passing from the lesser to the greater. When everything looks bright, and the way is clear for greater success, desirable changes, more happiness and a larger life, something happens to confuse everything again, and they are just as much at sea as ever.

But there is a way out of all sorts of conditions, and everybody can find this way; though they must learn to see it themselves.

To accomplish this, everybody must develop the power to see through things; to see through all things; in other words, every mind must learn to use the X-Ray of superior intelligence.

Every mind has its X-Ray; and there is no condition, no circumstance, no obstacle, no mystery through which this ray can not penetrate. To employ the X-Ray is to clear up everything; to see exactly where you are going, where you ought to go, and where not. To live constantly in the light of this superior

intelligence is to live in the cleared-up atmosphere perpetually, no matter where you may be.

That the minds who live in the lower atmosphere can not see clearly where they are going is natural; because in the first place, the lower atmospheres of life are usually dense, being surcharged with the confused thought of the world; and in the second place, those who live in those lower scales do not employ the superior rays of mental light.

The lower vibrations of physical light can not pass through objects that are opaque; neither can the lower rays of mental light pass through conditions and circumstances that are confused with discord and materiality.

But it has been demonstrated that the higher rays of physical light can pass through almost anything; likewise, can the higher rays of intelligence see through almost anything; and the one who has this superior intelligence need never be mistaken.

But when we speak of higher intelligence as being the power that sees through things, the average person begins to feel discouraged, because such an intelligence is not easily gained. At any rate, that is what people think; but the fact is that everything is easily gained when we know how, and it is not at all difficult to learn.

The difference between the lower and the higher mental light is found almost wholly in the attitude of mind. It is materiality on the one hand, and spirituality on the other.

By materiality we mean that attitude that looks down; that is absorbed in things; that dwells on the surface, and that lives for the body, not being conscious of anything else but the body.

By spirituality we mean that attitude of mind that gives an upward look to every thought, every desire, every motive, every feeling and every action of the entire being of man. But this upward look is not looking for the invisible, nor dreaming of the glories of another sphere of existence; it simply looks for the greater possibilities that exist everywhere, and for the beauty and truth that crowns the whole world.

The mind that is material is in the clouds of confusion, and employs the

lower rays of intelligence; that intelligence that can not see through anything; therefore, such a mind sees only the dark and inferior side of life, and is never in a cleared up mental atmosphere.

Sometimes, minds that have been up and seen the superiority and the brilliancy of the higher intelligence, fall down, temporarily, into materiality; and for the time being lose sight completely of the truth they previously gained. They frequently forget every principle and higher experience that once was so vivid; and the depressed mind concludes that all is sin, sorrow and human weakness after all.

It seems so to such a mind, because it can see only the results of its own mistakes, and the discord of the world that is down.

While in this submerged state, the mind can not see the splendors that are immediately above, and it can not feel the supreme joy that a higher realm has in store. Therefore, it comes to the conclusion that all is trouble and pain; it feels nothing else, knows nothing else; and has temporarily forgotten the light and the joy that it knew while in higher realms.

The wise man was in this lower mentality when he declared that all is vanity and vexation of spirit; and he spoke the truth about that lower world, that material state that is composed of the mistakes of man. But that world is not the only world; there are worlds where vanity does not exist, and where nothing vexes the spirit.

From a worldly point of view, things do not look very well; nor are they very well in the worldly world; they are altogether wrong; but when we learn to see through things, we change our minds. Then we discover other worlds, and other stories to the mansion in which we live.

The cellar is usually dark and damp, but how different further up; and yet, when the average person is in the cellar of his mind, he imagines it is the only place there is, and that there is neither light, comfort nor joy in the world.

But why should we enter the cellar of the mind; and why should we permit a dark, damp cellar to exist in our minds

at all? The whole of being should be illumined, and every atom should be filled with harmony, comfort, life and joy.

When the mind that was down, comes up again, it realizes how absurd it was to forget all truth, and all joy, simply because there were few clouds. Such a mind soon learns to interpret the down condition, and makes haste to prevent the descending attitude whenever it is discovered.

But the mind that has never been up has no idea of how to proceed to prevent this, that or the other; and until taught by others, will remain among the dense fogs of confused and worldly thought.

To proceed in rising above this condition, the first step to take is to make harmony, happiness and brightness of spirit the great objects in view. To simply think of these states will elevate the mind; and whenever the mind is elevated to the slightest degree, light comes; the higher rays begin to express themselves, and many things are cleared up.

It is a well known fact that our brightest ideas come while we are on the mountain top of intellectual activity; and that we can find the correct answer to any problem that may appear in personal life, if we only go up in mind as high as the occasion demands.

While the mind is up, the most abstract principles are comprehended with almost no mental effort, and the path to greater things is as clear as the mid-day sun.

To be able to go up in mind as high as one may wish is therefore a great accomplishment; and to bring superior intelligence into constant use is to live in the world of absolute light itself.

This intelligence does possess the X-Ray power of penetration; there is nothing that it cannot see through, and there is nothing hidden that it cannot bring to light.

We must remember, again, that it is necessary to attain an enormous amount of wisdom and knowledge to gain the power to see through things, because at every stage of mental development there exists the power to see through everything in that world.

Each person, in his present state, has the power to see through everything in that state; there is a superior intelligence

that belongs to that state, and is has the X-Ray power of penetration in that state.

Therefore, he can learn to see through everything where he is, without becoming a mental giant, or without acquiring the wisdom that belongs to higher states of mental development.

The idea is to live in the upper story of your world, whatever that may be; because by entering the upper story of your world you enter that state of your present intelligence that can see through everything in your present world.

To enter the upper story of mind, the whole of life should be consecrated to the most superior state of existence that we are conscious of. The power of an ascending mind is immense; and the whole of mind will ascend when the whole of life is consecrated to the highest states of superiority and worth.

Everything will be turned to greater use and better use; and thus be made conducive to a life of beauty, richness and joy.

To live a consecrated life is not to leave the world of things, but to turn the life of all things towards the higher, larger and better; thereby taking the world of things up to a superior state of existence.

As we enter more and more into this upper realm of thought, light and understanding, the penetrating power of superior intelligence should be employed in connection with every move we make. It is constant use and true use that develops; therefore, nothing should be done without first turning on the X-Ray of mind.

View every subject from the standpoint of the clearer perception before any decision is made; and seek to secure the very highest view-point possible every time. This will not only give the mind a better understanding of how to proceed, but the faculty of finer discernment will be constantly developed, and the growth in wisdom and intellectual brilliancy will be remarkable.

Nearly all the mis-steps that are taken in the average life are taken because mind does not penetrate beneath the surface of things and conditions and does not see the real nature of the factors at work. But the lower mental rays have not the penetrating power; therefore, if we would know how to live, think and act correctly, under all sorts of conditions, we must learn to employ the X-Ray of mind, and thus see through everything.

The True Optimism

The signs of the times indicate that an optimistic age is at hand; but whether it is to appear or not, will depend upon us. A prophecy simply reveals the existence of a possibility; but the possible is not made actual until we do something to make the prophecy come true.

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To infuse the entire race with the spirit of optimism is one of the possibilities that is now at hand; and nothing better could happen to the race than to make this possibility a real, tangible fact; but before this can be done, we must understand what it means to be optimistic.

The definitions of optimism are at present too numerous to mention; and the result is a confusion that retards seriously the coming of a better age. We cannot work together for the realization of any ideal until an agreement is formed concerning what we actually desire to accomplish. To have each individual work in his own way may look like freedom; but it is neither freedom nor good sense; it is simply the wholesale scattering of forces.

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We are not free until we are willing and competent to promote the world's welfare by working harmoniously with

the best that is in the world; and to this end, order, system, unity of purpose and uniformity of application are required. We must all find the best methods and all use, together, the best methods. The man who flocks by himself because "his methods" are not adopted, is an obstacle. If you have better methods, they will be adopted when the world awakens to the fact that your methods are better; and by your helping to push the world forward, in the meantime, even though you have to employ the crude methods of the world, the awakening will come so much the sooner. By going with the world, and proving your value and worth, the world will soon go with you. By making the best use of things as they are, things will become so much better that the demand for better methods must inevitably appear; and if your methods are the best to be secured, yours will be adopted. When we are ahead of the race, we must wait; we can afford to wait; but while we are waiting we should go in and push. The more we push the shorter will be the time of waiting.

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To the average mind optimism means to look on the bright side of things, and to hope for the best under all sorts of circumstances. But it is usually a sort of negative state of mind, and consequently of little value. To a limited number, optimism means to see only the good, and to refuse absolutely to recognize anything else. But this attitude, though seemingly very high and noble, finally blinds judgment so completely that the mind does not know what is good and what is not.

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Another group believes that the real optimist is the reformer who is eternally in search of evil that he may oppose it and destroy it. But to resist evil is to give your life to evil, and thus help it to grow; and to destroy evil by force is simply to drive the disease in at one place that it may break out elsewhere, later on. Therefore, such methods can not be of any value to the race; neither can that class of reformers be in the optimistic spirit.

The true optimist is the man who can see all sides; but who can also see the way out. He can see both the good and the evil wherever they may be; he can distinguish between the perfect and the imperfect, and he can feel weakness just as keenly as he feels strength. But he knows how to remove the evil; how to develop the imperfect, and how to fill every state of weakness with inexhaustible power. For this reason he is an optimist. He is always in a happy frame of mind, because he has learned to take life in his own hands, and thus secure greater and greater happiness from life. He knows that everything will come out all right because he knows how to bring it out all right. He does not have to whistle to keep up courage; he can see the way out and up, therefore has no occasion to become discouraged.

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That it is necessary to see all sides to be an optimist is evident, because no one can see the way out unless he sees all sides, and no one can be a real optimist unless he sees the way out. The mind that pretends to be happy while there are no prospects is simply posing for effect, either to drive away his own threatening "blues," or to produce a favorable impression upon those who may be instrumental in supplying the desired prospects. Or, possibly because he has been taught to believe that brightness attracts brightness; and that the happy frame of mind will eventually attract happy external conditions. This is true to an extent; but something more is needed to change life besides the habit of taking everything good-naturedly.

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No one should permit himself to be depressed at any time nor under any circumstances; but he should seek a more substantial reason for his cheerful attitude than the mere "trying to think" that the lane will turn. He should try to understand life, and know that the future is as bright as he wishes to make it, and that the present can be immediately changed for the better. When he knows this, his happiness, his cheer and his optimistic attitude has a real source. It is

not something that temporarily covers up the surface, but is something with real life, real soul, real spirit; something that wells up from the inexhaustible within. It therefore permeates the whole of being, and gives new life and added power to every fibre. This is the kind of mental sunshine that makes every faculty and function grow and develop; and this is the mental attitude that will overcome everything, as darkness is overcome by the light.

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There is a theory current in modern times, that we must wholly ignore the evil if we would attain the good; and at first sight the theory seems to be true; but under closer study we find that evil can not be removed until it is properly dealt with; and to be dealt with at all it must be recognized, and its actual condition understood. To give the proper temperature to a cold room, you must know how cold the room really is; but this you can not know by ignoring the cold altogether. If you were unconscious of the cold, you would also be unconscious of warmth, and would be incapable of enjoying physical comfort. Likewise, if you were unconscious of imperfect mental conditions, you would also be unable to enjoy mental comfort of any kind. Your mind would be a blank, and would even be unable to master up enough activity to declare that "evil is nothing." The fact is that such a mind would be nothing, therefore without existence, visible or invisible.

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The true optimist does not ignore evil; he never states that evil is nothing, or that all is good; but he does state that man can transform everything and cause it to become whatever he may desire. He knows that there are imperfect conditions in life, but he does not look upon those conditions as bad. To the true optimist, evil is not bad; it is simply a possibility or a power that has not received proper direction. To the optimist all power is fundamentally good, but he does not call it good while it is being misdirected. Instead of saying that all is good, he states that all that is real is good. The term "real" signifies that state of being where all things are in or-

der, in harmony, and absolutely true to their natures, their functions and the purposes for which they were created. There is therefore a difference between the true order of things and that condition where things are misplaced. We call the one good, the other evil; the one eternal, the other temporal; the one conducive to the welfare of man, the other a hindrance. But the true optimist knows how to change the hindrance into something that will add to life; and for this reason he is an optimist.

He has a secret, and this secret gives him perpetual joy.

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To state that no one can be a true optimist unless he sees the way out, may lead many to the conclusion that optimism is not for the many, but for those only who have the secret of life, and can master life. But this conclusion needs modification. There is enough knowledge in this age to enable anyone to see the way out; therefore, any one can become a true optimist if he so desires. But if optimism is the result of seeing all sides, and seeing the way out, what is the value of optimism itself? Since we can not be optimistic, by simply trying to be optimistic, but by producing the cause of optimism, why should we consider optimism at all? The answer is that we must understand the effect we desire to produce in order that we may create the necessary cause; and as to the value of optimism itself, it can not be measured. In the optimistic attitude of mind, all the tendencies of mind move towards the larger and the better, "To him that hath shall be given," because much gathers more; a center of attraction gains greater power of attraction the more it attracts and accumulates; and the rising mind gains more power the higher it rises, because the higher it rises, the more power it enters into.

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When the mind sees the way out of the inferior and the limited, and knows how to enter the superior and the inexhaustible, it already has something; it has gained the knowledge to go up, and

the more this knowledge is applied, the higher mind rises; and the higher mind rises, the greater will be its wisdom and its power. What is called the optimistic attitude is the first step up; and what is more, this attitude holds mind constantly in the rising position. And so long as mind is in a rising position, all the desires of mind and all the tendencies of mind will press upward and onward.

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Since the true optimism is so extremely valuable, it is highly important that every mind gains the correct conception of this mental attitude; and eliminates all those beliefs on the subject that interfere both with judgment and the rising spirit. For this reason the nature of optimism itself should be studied, and studied from every point of view.

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The person that always hopes for the best may be called an optimist, but if he does nothing more than hope for the best, the best will never come. The person that thinks "everything is lovely" may be called an optimist, but lovely things seldom materialize in the lives of such persons; their treasures exist in a vivid imagination only. The person who

always looks on the bright side of things may be called an optimist, but if he does not see the way into real, tangible brightness, he will continue to live in conditions that are no better than those of the ordinary pessimist.

"By their fruits ye shall know them;" therefore, if your mind is not an ascending mind, you are not in the true optimistic spirit, because no mind can enter this spirit without beginning to move towards greater intelligence, wisdom and power. No matter how optimistic you may appear to be, if you can give no tangible evidence of physical, mental or spiritual progress, your mind is not being held in the rising position; and therefore is optimistic, in a sense, on the surface only. Such optimism is put on from without; it is not the result of that inner understanding that reveals the way out.

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Knowing the way out, the true optimist never deploras anything, nor finds fault with anybody. His secret does not consist of tearing down evil, but of building up good; and since he knows how to build up the good, his heart is always glad, his temper sweet, his mind full of sunshine, his soul radiant, and his spirit alive with that power that does things in joy.

The Truth About Heredity

All the old beliefs are based upon truth, because they are the results of man's effort to understand truth; but man has not always been successful in gaining the correct conception of that which he was trying to understand; therefore, many of the old beliefs are erroneous in every respect.

Among these we find the old beliefs about heredity; beliefs based upon truth, because there is such a thing as heredity; nevertheless, almost entirely wrong from beginning to end. These beliefs are therefore instrumental in holding the race back to a very great extent, for the simple reason that we can not rise above that which we think we must necessarily be like.

The fact is, there is nothing that retards progress so much as the old school belief about heredity; and there is nothing that would do more to emancipate the race than to know the truth about heredity.

The old view of heredity is based upon the idea that like produces like, and has consequently a fixed law as its foundation; but though it be true that like does produce like, it is also true that that which is produced can be changed.

No creation is permanent; only the eternal and the uncreated are changeless; and what is more, the very process of creation depends upon change—is change.

Therefore, though like produces like at a certain stage, the thing produced can be reproduced, and become like something else. A thing remains as it is only so long as it decides to remain as it is; when it chooses to change, it begins to change, and will change into the likeness of the predominant force in its present world.

Again, though like produces like, the thing produced not only becomes like one of the factors evolved in the creation, but like all of them—or like the combined action of them all.

The individual person is not simply the product of his immediate parent; he also inherits certain things from the race, and from nature, and from the Supreme.

When we deplore the inferiority of our ancestors, we forget the Infinite. And the truth is, we have received more from the Infinite than from all other sources combined. Therefore, no matter how detrimental our inheritance from man may be, it is insignificant in comparison with the great good that we have received, and constantly are receiving from the Supreme.

This, however, we have not understood; we have feared the sins of our fathers, and brought upon ourselves the very things we have feared; but we have not recognized the divinity that has been implanted within us, and have therefore permitted the mistakes of the race to determine our nature, our destiny and the conscious state of being.

Because our parents had certain diseases, we imagined that we would be liable to the same troubles; but we forgot that we had received enough health and wholeness from the Supreme to annihilate all the disease in the world.

But we may ask, "If this is true, why does not the health we receive from the Infinite counterbalance the disease we receive from man?" The fact is, it always does, barring a few exceptions. Nearly all of us have more hours of health than we have of disease; and in spite of the fact that we consciously accept the ills that the race is trying to give us, but almost wholly reject the health that is coming from within.

It is the privilege of man to choose what he will receive; therefore, so long

as he accepts disease from sick parents, and wholly ignores the perfect health that God has given, he must not complain if sickness comes often and in abundance.

But to ignore a tangible fact, or one that seems tangible, and recognize one that seems to have no evidence, may not be as simply done as said. Therefore, it comes easier to believe that we inherit things from man, than that we inherit anything from God.

However, the question is whether we actually do inherit anything from man, and if we do, what is it? Thought is so powerful that we can produce through our own thinking the very things that we believe we have inherited.

Thorough research along physiological and psychological lines proves conclusively that the only thing we inherit from man is tendencies. We do not inherit disease at all, because a diseased condition can not be transmitted from parent to child; but if a parent has a certain disease, the child may receive a tendency to that disease.

But tendencies have their root in the mind; therefore, any tendency can be removed if we change the mind; and any inheritance from the race may be wholly obliterated, simply by changing the mind.

We do not inherit characteristics, capabilities, nor inabilities; but simply the mental tendencies from which these things come. For this reason we have our choice as to which inheritance we shall accept, and which we shall reject.

We can be like our parents if we choose; we can be different if we choose. We inherit only mental tendencies; and we have the power to change every tendency we receive or possess, in any way that we like.

We do not have to look like our ancestors if we think the family appearance can be improved; and what runs in the family need not continue to run through us.

The reason why tendencies alone can be transmitted from parent to child is found in the fact that it is only causes that are transmitted. Effects are never transmitted, because an effect can exist only while the cause exists; and where

the cause is absent, the effect will be absent; but when the cause is transmitted, the effect may follow if the cause gains a foothold in the new field. This foothold, however, can be denied any cause by the mind of the person himself, because tendencies are perpetuated only through the mind's willingness to follow the tendency; and every cause is at first simply a tendency in mind.

After the cause has gained a foothold and has produced effects, the subconscious mind must be acted upon if the cause is to be removed; but this is something that any one can learn; therefore, it is in the power of man to change himself as he may desire.

Never say that you have inherited this condition or that; because conditions are not inherited; and besides, to impress upon your mind the idea that you have inherited thus or so is to create causes for these very things, and thus produce them in yourself.

Have no fear of the weak and inferior traits of your ancestors, and do not depend upon their ability and strength. Make your own strength, and develop your own ability.

The habit of depending upon blood has kept thousands of brilliant minds in obscurity. Though they were brilliant, they thought themselves incapable simply because there was no genius in the family.

But what is the difference whether there is genius or not? The fact is that there is genius in you, and that is sufficient.

Eliminate the idea completely that you can not become much because your parents were not much. Pay no attention to heredity at all, but build yourself as you wish to be.

Blood will tell among those who depend upon blood; but the right use of the great possibilities within one's own possession will do anything for man, regardless of blood or superior ancestry.

What you have received from the race you can turn to good account; but if you have received little or nothing, that does not matter, because you have received enough from God.

The unlimited possibilities that are within you are the gifts of the Infinite—

your inheritance from the Supreme—and you need ask for nothing more.

Whoever will make full use of this divine inheritance will reach every goal that he has in view; but that is something that no one can accomplish who depends upon the ability of his ancestors.

The belief that we have to be like the race, is against us, because it prevents progress. We can not improve so long as we pattern our thinking after those things that are no further along than we are ourselves. Nevertheless, the belief that we must be like the race, is being impressed and re-impressed so continually that it has become subconscious. We have directed the subconscious to keep us as small as the rest, and the subconscious never fails to do as directed.

Now we must begin to educate the subconscious to make us over in the likeness of that superior inheritance that has come from the Infinite; and again the subconscious will do as directed.

We must realize that what has come up from the past counts for only as much as we ourselves decide. We may permit race-thought to make us after its own likeness; and we may permit all the tendencies, good and otherwise, that we have received from ancestors, to work themselves out and produce tangible effects in us. We may decide to let the past determine our present, and we may decide to do nothing to make this present better. In other words, we may decide to float with the stream as logs, or as the millions are doing from the beginning to the end of physical existence.

On the other hand, we may decide to drop the past entirely; which we can do by completely changing the subconscious mind. Because the only reason why any race-thought, or any race-characteristics are expressed in you, is because you have a corresponding image in your own subconscious mind. Before anything can appear in your nature, it must have impressed itself upon your mind; therefore, when you remove all the old impressions from the subconscious mind, all the old beliefs, all the old ideas, all the old desires, all the old habits, all the old characteristics—all the old everything will disappear from your body, mind, personality and life.

To drop the past, the entire past, is therefore a possibility within everybody's reach.

But it may not be necessary for everyone to drop the entire past, though it will be necessary for some to do so. There are many minds who could let go of everything they have received from the past without losing anything of real worth. And to lay sentiment aside while this is being done will in such cases prove a boon, both to the individual and to the race.

Others, however, hold great treasures that the past has given; treasures that occupy a permanent place of exceptional service, and need not be changed; should not be changed; while still others have subconscious minds composed almost entirely of undeveloped ideas that the past has suggested.

The proper course to pursue under all these conditions is to remove every inheritance that has no present value and that contains no possibility for development. What is serving its purpose completely at present, may remain untouched at present; but that which can be improved or further developed should be taken in hand at once, and transformed.

This is readily accomplished by constantly impressing the subconscious mind with corresponding qualities that have superiority in every way that we can picture.

To eliminate the useless becomes an easy matter when we cease to depend upon heredity, and cease to fear heredity, and begin to make practical use of that

larger inheritance that fills the inexhaustible within.

From this brief analysis we conclude that the truth about heredity is two-fold. First, what we inherit from man amounts to but very little, and it can be modified and changed just as we may desire; and second, what we inherit from the Supreme constitutes the boundless possibilities of the great within; and that we can unfold, develop and apply as much of this inheritance as we desire.

This gives the idea of heredity a view that is not only beautiful in the highest sense of the term, but that makes a promise to man, so large that he could ask for nothing more.

When this view is adopted, each individual may completely eliminate the undesirable traits that the race has handed down, and highly develop in himself every quality, talent, power or attribute that his consciousness can find in the superior within; and each succeeding generation would go far in advance of the one that passed before.

This is perfectly natural, because under the new view we would steadily grow into the likeness of our divine inheritance, instead of continuing in the likeness of inferior human inheritance, with fears and false beliefs added.

It is therefore evident that if we wish to improve the race, one of the very first essentials is to spread broadcast the new view of heredity; and to make the new methods of advancement and development so clear and so practical that anyone can apply them with perfect results.

Various Thoughts

When anything happens that we feel ought not to have happened, we usually console ourselves with the idea that it might have been worse, not knowing that through such a mode of consolation we stamp the worst side upon mind.

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Every impression formed in mind produces thought after its kind; and as man thinks, so is he; and as man is, so are his acts. Therefore, to impress the mind

with the disagreeable is to cause disagreeable things to come to pass.

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When in the midst of misfortune, console yourself with the conviction that you have the power to prevent such things in the future; and resolve that it shall never happen again. To think that it might have been worse may relieve the mind temporarily, but it gives no assurance that the worse may not come; in

fact, it places mind in the very channel of thought that leads towards the worse. But to feel that you can not only prevent the worse, but that you can also prevent all lesser misfortunes—that is consolation worth while. Such a conviction gives mind something great and wonderful to work for, and turns all the tendencies and powers of mind upon the greater goal in view.

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When misfortunes come, know that the cause is some mistake; but know also that you can find the mistake, and that you can positively avoid it henceforth and forever. By searching for the cause of the mistake in the full faith that it can be found, it will be found; and the remedy will also be found if searched for in the same faith.

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To look for the cause of mistakes without thinking of the mistake itself, is of the highest importance, because we do not wish to impress the mind with the imperfect at any time. It is the law back of the experience that we wish to find, and it is the true use of that law that we desire to learn. But we can not find the law itself by turning attention upon mistakes; neither can we learn anything of value by analyzing these mistakes. When the mistake is made, blame yourself for it; then forgive yourself, drop the whole matter and forget it; but be resolved that it shall never happen again.

* * * *

Never submit, mentally, to adversity, believing that it has to be, and that you must patiently bear it. To submit to adversity is to invite adversity, and plenty of adverseness will accept your invitation. It is well to be patient under difficulties; but when you become so patient that you permit difficulties to have their own way, you turn over your own kingdom to the prince of darkness.

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The mind that habitually submits to everything that happens along, finally becomes so negative that all individuality is lost. Then it begins to float; and the floating mind always gets the worst of everything.

On the other hand, it is equally detrimental to resist adversity; and to use will force in trying to overcome misfortune is to work yourself more deeply into it. When you resolve that a certain something shall never happen again, do not exercise any will power in the resolution, but give up your entire being to that Supreme Power that *can* prevent such things, henceforth and forever; and as your faith is, so it shall be.

* * * *

There is something superior within us; something superior all about us; in brief, we live, and move and have our being in every phase of superiority; it is therefore nothing but folly to give up to inferiority and wrong even for a moment. To submit to misfortune and console ourselves with the belief that it might have been worse, and at the same time know that there is a power within us, a power all about us that can annihilate all the misfortunes in the universe—what shall we call such a way of thinking and doing? It is absolutely unworthy of man.

* * * *

When the superior life within is given free and full expression, every resolution that we make will be charged with a hidden power, so strong that it never can fail to do what we desire to have done. The power is there; it is for us to decide whether we will have it, or no.

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Someone has wisely stated, "Be kind, but don't meddle," and has therein given expression to a thousand pieces of good advice. We imagine that any one can be kind, because anyone can feel kindly; but there is considerable difference between the two.

* * * *

To be kind is a great art; an art which when universally acquired, would bring paradise to this planet; and it is simply learned by applying the two leading principles. Forget yourself in your kindness to others; and remember only the greatest welfare of those that receive your love. That is the secret.

* * * *

When we are kind to others because they have been kind to us, our better nature is not expressed; and when we give kindness in the proselyting spirit, we

usually meddle. We always meddle when we interfere for the person's "own good." The advice we give to keep others "on their guard" is the most ordinary kind of meddling, because it is based upon evil thoughts about our neighbor. If we wish to save our friends from this, that or the other, we should help them to become so strong that they can save themselves. That is the only salvation that holds out.

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We do not protect people from the pitfalls of life by giving exact information about all the shady places we know of, and then try to warn them by arousing their fear; because fear is weakening, and protects man from one thing by placing him helplessly in the hands of another.

* * * *

Preaching against evil may have caused a few people to fear and shun certain "leading sins," but it has filled the mind of the whole race with so many pictures of darkness that the majority are more or less in mental darkness. The result is that we have a materialism that nothing can shatter, until a change of thought is produced in the world.

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Those who are responsible for this condition meant to be kind; in fact, nearly everybody means to be kind most of the time; but good intentions are not sufficient. It is the *greatest* welfare we must have in mind when we express our kindness, and not a mere temporal state of good feeling. Kindness that interferes with the larger future attainment of any individual is not kindness; and yet, there is more of this kind than a million volumes could record. Many parents think they are kind to their children when they make life as easy for them as possible; but they see their mistake when these children take life so easy that nothing of worth is accomplished.

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Not that hardship is necessary to bring out the best there is in us; let perfect comfort and the best of environments and advantages be given to every child; but also give every child its own work to do. To do another person's work is not kindness; it simply keeps that person

down. Give everybody all the work that he can attend to; give him a fair chance to do his best and to bring out his best, and you have been truly kind.

* * * *

The only friends worth while are the ones that inspire us to greater things; not the ones that smooth our path, but the ones that make us so strong that we can make our own paths what we wish them to be. Such friends are really kind, because they seek our greatest welfare; that welfare that comes only through a great life.

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It is not kindness to personally direct any person; but it is kindness to awaken that finer understanding through which the person can see clearly to direct himself.

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Let kind acts be numerous; there are places for millions of them in every community; but let not such acts measure real kindness, because that has another mission. Real kindness does not aim at making man comfortable, but in making man great. Make man great, and he can make everything for himself; and to inspire such greatness is the highest kindness of all.

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The necessity for purity in every phase of living and thinking is becoming more and more evident; consequently, clear, practical knowledge on the subject is growing in demand. To speak learnedly on this great theme is never difficult, because it has a thousand parts, all of them interesting and even fascinating. But to point out a simple, easy method through which anyone can reach purity—that is the problem we seek to solve.

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The reason why this problem has not been solved is because our conception of purity has been wrong. We have been taught that purity is the absence of something; but it is not. Purity is the true expression of something.

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We have also been taught to believe that to abstain is to become pure; and that the more desires we could curb, the higher our purity. But again we have

been misled. To abstain from certain desires is to prevent certain forces from having expression; and when a force is denied natural expression, it will force itself into some unnatural expression. This produces perversion in the mind, and tearing-down in the body. The result is that the body becomes filled with a great deal of waste matter, or impurity; while the mind becomes confused and clouded, which is also impurity.

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To abstain from anything that is natural means to give certain forces in the system nothing to do; and when the forces of the system are given nothing to do, they will do mischief.

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No force in the system should be held in check; if it can not be used in the ordinary way just now, turn it into a different channel, and use it some other way. To illustrate: take the normal creative desire; that desire is produced by certain forces in the system. To simply curb the desire is to give these forces nothing to do, and the result is as previously indicated. Therefore, when the desire to create can not be expressed legitimately in the usual way, the forces back of that desire should be transmuted, and turned into the mind where they

may create thought, greater ability and even genius.

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There is no purity in throwing forces back on the system, to act as a drug, disturbing everything and frequently destroying healthy tissue in order to find something to do. We must remember that a force is a force, and must be given something to do. If you do not direct your forces into orderly construction or expression, they will be mis-directed; and a number of physical and mental ills have come in this way.

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There is no purity in curbing your desires, constantly resisting the natural powers of mind, and thus confusing intellect, judgment, feeling and even conscience. A disorderly mind is an impure mind; and to curb desires always produces disorder in mind.

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Never gratify your desires unless by so doing you can produce an orderly, legitimate and constructive expression. When you can not do this in the way the desire wishes to go, transmute the force that is back of the desire, and turn it into a channel where some good, constructive work can take place now. This will promote the true expression of everything in the being of man; and that is purity.

The Subconscious Factor in Love

There are two kinds of love; the love that comes from natural attraction, and the love that is simply the result of impressions produced upon the subconscious. The former is true, and always brings happiness; the latter is not true, and is the cause of a very large share of the pain and the trouble in the world.

To avoid the love that is not true, we must understand how the subconscious mind is impressed, and how those impressions react upon the feelings and desires of the person.

Every act, or thought, or word that suggests or conveys the idea of love will produce the feeling of love in the person upon whose subconscious mind this idea

is impressed. Therefore, it is possible by a series of suggestions, to produce an artificial state of love in anyone who accepts and responds to these suggestions. This love may become so intense that it is recognized as true attraction by everybody, and is frequently lauded as the very essence of everything that is beautiful, lofty and divine.

If there were only a few that respond to such suggestions, the matter could be passed by as other exceptional occurrences due to personal weakness or abnormal conditions; but since nearly every one responds more or less to suggestions, the matter demands most thorough attention.

The fact that a man can create an artificial love in the hearts of the majority of the women that live in the same mental world as he, and is most liable to marry on such a love, even when all the elements of natural attraction are absent; and the fact that a woman, if she wants to, can create an artificial love in the heart of every other man she meets, makes the subject one of extraordinary importance.

But in dealing with this subject we do not pretend to give any advice in regard to the science of love-making, as some advanced (?) thinkers prefer to style their views on the subject; but only to state a few facts in connection with the subconscious side of love—facts that no person can be ignorant of without seriously interfering with the welfare, both of his own life, and the lives of the thousands that pass his way.

Among certain scientists the wonders of the subconscious mind have been known for a long time, but it is only during recent years that general information on the subject has been given, and received with interest. Therefore, we can not expect to find many who understand even the simplest laws connected with its seeming mysterious actions.

However, this knowledge is now at hand, and those who accept it will gain more than tongue can tell; especially in the worlds of attainment and love.

To attain much and accomplish a great deal in life is one of the leading desires among those who have awakened; and the proper use of the subconscious will prove invaluable in promoting this purpose; but of still greater importance is the finding of true love, because without love—an abundance of real love—life is simply a fraction, and a very small one at that.

To find real love is not difficult when the artificial love is avoided; but the misuse of the subconscious is causing so much artificial love that thousands are daily drawn aside from the channels of natural attraction.

Natural attraction, or true love, needs no artificial help, but is always interfered with when the artificial element is introduced; and since the subconscious mind is the field where everything is produced,

normal or abnormal, it is absolutely necessary to understand its laws if we would avoid the false, and promote thoroughly the development of the true.

We do not wish to criticise modern courtship; but we do wish to state that in the majority of cases ordinary courtship interferes with natural attraction, and therefore, to that extent is an enemy to true love.

It is not necessary to think twice to realize that ordinary courtship is nine-tenths suggestion; and when we know that every suggestion that is consciously accepted will impress itself upon the subconscious; and that every idea of love impressed upon the subconscious will produce the feeling of love in the person, we understand why courtship that contains the element of suggestion will in every instance produce more or less artificial love.

But artificial love does not last; it leads to unhappiness in every instance; and it leads to divorce among those who do not dread public opinion. And what is more, a marriage based upon artificial love is not a true marriage.

It has been said that "faint heart never won fair lady;" and the reason is that the faint heart, or rather, the modest youth, does not employ strenuous suggestions to impress the mind of the one he loves. He usually depends upon natural attraction; but does not always succeed, because too many of the "fair ones" would rather be pursued.

Not even the best of us have entirely outgrown the desire to be fought over; and the spirit of gain and possession is still one of the reigning powers in the kingdom of love. However, the sooner all foreign rulers are removed from this kingdom, the better.

The courtship of pursuit, the courtship that enters competition to win, too often becomes simply a series of suggestions that impress more or less the subconscious mind of the woman; and the suitor that accidentally produces the strongest impression upon her mind, is accepted, though he may not by any means be the best; neither may any real love, or natural attraction exist between them.

She accepts him because she *feels* that

she loves him the best; but why does she feel that way? Was that feeling produced gradually and artificially by suggestive wooing and other means; or was natural attraction set into free action after closer acquaintance? Sometimes, fortunately, it is the latter; but too often it is the former.

We sometimes "learn to love" those that "think" they would like to have us; but true love is never learned. If you marry after you have learned to love your admirer, your marriage will be based upon an artificial love; it is a foundation of sand; there is nothing stable about it, and a serious mistake has been made.

Too often our feelings, either of love or repulsion, are produced wholly by reactions from the subconscious; and they may not be normal at all, but the result of foreign impressions that we have willingly or unconsciously received.

Let a man give a woman a great deal of attention, gifts, tender expressions and the like, and if she is at all responsive these things will produce favorable impressions upon her mind; and her subconscious mind will begin to express more and more of the feeling that she loves him.

Gradually she grows to love him, or rather, her subconscious mind continues to be impressed with the idea that she loves him, until finally she feels that she does. She feels this way, not because there is any natural attraction, but because the subconscious has been impressed with the idea of love, and is responding with a temporary feeling of love.

This temporary feeling of love, however, can at any time during a period of adverse experiences and counteracting impressions, change to a feeling of disgust, hatred and even extreme repulsion; a matter that frequently transpires between couples that married on artificial love.

But thousands marry every year in this house built upon the sand; and that it is often washed away is not strange.

However, if everything moves smoothly after marriage; that is, if both are patient, forgiving, and of good character, this artificial love may continue to live, and give a moderate degree of satisfac-

tion for a time. In fact, so long as it is nurtured with more love-suggestions, and not disturbed by some powerful counter attraction, it will live, and may pass as genuine. But should either party meet another—a strong natural attraction—the artificial flame will be quenched in a moment.

Then trouble begins; or possibly she decides to suffer alone in silence, as thousands of mis-mated women do; and he may find balm for his wound in questionable places, as too many under such conditions do.

In this connection, the fact may be mentioned that a great many troubles in marriage are caused by every-day meanness on one or both sides. This may occur even when the couple are fairly well-mated, and held together by natural attraction. To be happy in marriage, it is not only necessary to have true love and natural attraction as the tie, but both persons concerned must have character.

By character we do not simply mean moral purity; there are other essentials equally as important.

A person that is predisposed to anger, jealousy, selfishness, meanness, fussiness, and the like, has a very poor character, if any at all.

To state it briefly, if a couple wishes to make marriage as ideal, as beautiful and as enjoyable as it can be made, their love must be the love of natural attraction, and both must live what in these days is called the New Life.

Returning to the subconscious factor in love, we find that a charming girl may so fascinate a man that he believes he loves her; and should the circumstances lend a hand, he may continue to believe this, and impress his subconscious so deeply with this belief that he soon forms the subconscious cause of a very "bad case."

When the reactions come, the effects of all his dreams and longings, he will be overwhelmed by what he thinks is the most genuine love in existence; and he imagines he can not possibly live without the one he so ardently adores. But would he not feel foolish should he discover that he is simply in love with an artificial subconscious impression?

However, he thinks he has the genuine, and resolves to rest neither night nor day until she is won. By strenuous wooing he may so impress her mind that she also gets a "bad case."

They marry, but their adoration for each other does not last; much to the financial gain of the legal profession.

Frequently a third party may be responsible for a marriage based solely upon subconscious reactions; therefore, those who are in the habit of bringing the marriagable together, should keep hands off after the introductions have been made.

When this third party's suggestions affect only one of the two in the planned match, we have someone hopelessly in love with someone that is totally indifferent; the cause being that the one in love was subconsciously impressed, while the other did not respond to the suggestions. The disappointed victim is therefore subjected to pain and grief that too often affects the mind.

Coquettish girls with impressive personalities may start a series of "thoughts on love" in a man's mind that may finally take full possession of his feelings, his reason and his judgment; and he may be led so deeply and so madly into a love for the girl that when she declares she never had love in mind at all, his condition is pitiful indeed; and if he is not strong, something more serious will follow.

When we understand these psychological laws, we shall not be so free with our "tender glances" and our soft words. We will give them only to those who belong to us, those who have become our own because true love has willed it so.

When we all adopt this course, much mental pain will be avoided, and thousands will be saved from the asylum.

More people lose their minds from disappointments in love than from any other source; and all disappointments in love are caused by falsely impressing the subconscious mind.

Should you love someone and your love prove not to be true, suggestions affecting the subconscious would be the cause; and should you lose your lover when the love was true, the cause would be artificial love produced in his mind

by some one else. In either case, therefore, artificial love would be the cause of the disappointment; but all artificial love can be avoided by understanding the subconscious, and by excluding impressions that you know will produce artificial love.

Remember, if you do not love a person without being ardently wooed, there is no natural attraction between you two; and to force a match by submitting to a courtship of pursuit is to enter into a false marriage; and no man-made law in creation can make it legal.

If you love someone, you do not have to be courted; you do not have to be persuaded to accept the offer; nor will you demand all sorts of gifts, trinkets, and whatnot to keep your heart warm. Neither will your heart grow cold because he does not acquire riches the first year he engages in business.

There are a great many people who do not permit natural love to have its way, because if they did, they would love someone not in their "social sphere;" and custom would not permit.

But if you love someone that is not in your "social sphere," that is, "financial sphere," it proves that you are not in the sphere where you belong. Let the finest force in the world—true love—take you out; and if you live properly, love will take you to a still higher sphere, than you ever knew before.

Be your best at all times, and follow the power of true love, and you will advance every day, and in every way.

That true love is interfered with by suggestion is demonstrated every day, and is the result of the law that every suggestion from without, or from one's own imagination, will impress itself upon the subconscious mind if we are in the attitude of deep feeling at the time; and every thought of love tends to produce this deeper feeling.

Therefore, suggestions made in connection with love-making will in nearly every instance impress the subconscious to a degree. For this reason, suggestions of every sort should be eliminated from courtship, and no person should under any condition try to impress the idea of love upon the opposite sex.

People who are ignorant of these subjects are not aware of whether they are subconsciously impressed or not; but when we become familiar with the subconscious side of mind and thought, we will know what impresses the subconscious artificially, and what impressions are conducive to the higher development

of the natural and the true.

The subject, however, is immense—too large for a single short article; but enough has been said to give the wide-awake mind the key to the great mansion; the home of the love that is lasting and true.

The Broad Mind

It is becoming a virtue to be broad-minded; but there are times when virtue becomes so virtuous that it ceases to contain any virtue. Likewise, it is possible for mind to become so broad that it no longer contains any breadth.

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To be progressive in thought is another admirable trait in the eyes of the modern world; but there are not a few of our advanced thinkers who advance so rapidly that their own minds are left behind. They become so absorbed in the act of moving forward that no attention is given to the power that alone can produce advancement. Consequently, their remarkable progress is in the imagination only.

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Not all is thought that comes from mind; and the mere fact that we are thinking does not prove that we are creating thought. Much of the average mind's product is but heaps of intellectual debris, gathered in one place today and in another tomorrow. Too much of our modern thinking is simply a moving of useless mental material through the various states of consciousness.

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Thought is the product of design, purpose and the working out of principles; and contains the power to serve certain definite objects in view. No product of mind is thought, unless it is the result of designed thinking, and is created for a certain special purpose. A pile of brick is not a house; but a house may be built from those bricks if they are arranged according to special design, and for a definite purpose.

The broad mind should embrace much; but should not attempt to hold more than can be applied practically, thoroughly and according to the purpose of one's life. The object is not to see how much we can hold, but how much we can use; not how much ground we can cover, but how much we can cultivate scientifically.

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The mind that becomes broad enough to accept everything, will also accept the illusions, the vagaries and the foundationless theories that are so numerous everywhere. There are a number of people today who do this very thing, and call themselves liberal, advanced, charitable, and broadly progressive. The fact is, their minds are a hopeless mixture, and they accomplish nothing, and what is more serious, they confuse the beginners in the genuine advanced thought, and put to shame the real truths of all true progressive movements.

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There is a progress that is progressive; there is advancement that actually does advance, and we have much of it today; but there are many movements and many people claiming to be broad who are broad only in the sense of keeping the mental doors wide open to everything that may desire to come in. And the fact that such reckless broad-mindedness exists today to an enormous extent makes the subject serious, not only for the individual, but for the entire race.

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The mind that is broad in the true sense of the term does not try to em-

brace everything, but tries to penetrate everything. Its object is not to take in and hold; but to enter into, and understand.

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To be broad-minded is not to be ready to believe anything, but to be ready to examine everything. A broad mind never takes things on authority, but is eternally in search of the one authority—truth—that is back of and within all things. To be able to see the true side of every belief, every system, every idea, every experience—that is genuine broad-mindedness.

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What we accept becomes a part of ourselves; therefore, to take in everything is one of the most serious mistakes that any one can make. The fact is, we can not exercise too much care in selecting our ideas; though we go to the other extreme when we become so particular that we are not satisfied with anything. There is a happy middle-ground that every one can establish by training the mind to penetrate everything for the purpose of understanding the principle that underlies all things.

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It has been well stated that we gradually grow into the likeness of that which we like; and it is true that we nearly always gain special admiration for that which we constantly defend, whether we have fully accepted the same as true, or not. The mind that is willing to accept almost anything for the sake of being broad, will be ready to defend almost anything to justify his position. Therefore, to defend all the theories that pass as advanced is to reproduce our minds in the likeness of all those theories; and since those theories contradict each other at almost every turn, the result will be a mind, divided against itself.

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A confused mind is the greatest obstacle to real progress; and the attempt to take in every new idea as true, because it is new, will confuse mind most sadly. And what is more, such a practice will so derange judgment, that after a while the mind will not be able to intelligently discriminate between the right and the wrong in any sphere of life.

In this connection, it is well to remember ninety-nine percent of the new ideas that are sprung on the world are illusions; and the reason why so many of these ideas are accepted as true is because real broad-mindedness is an art yet to be acquired by people in general. The average mind is ready to take in and hold, if it happens to produce an impression favorable to his present condition of life; but there are few who are training their minds to penetrate everything for the purpose of understanding everything.

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The attitude of tolerance is usually considered an exceptional virtue; but again we are liable to be misled, because there are two kinds of tolerance. The one holds a passive charity for everything, without trying to find out the truth about anything; while the other enters into friendly relations with all things in order that the good and the true that may exist in those things can be found.

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The spirit of criticism never finds truth; but the spirit of friendly research always does. The penetrating mind must be kind, gentle and sympathetic; if it is not, the very elements that are to be examined will be scattered and misplaced. Besides, it is the substance of things that contains the truth; but to enter into this substance, mind must be in sympathetic touch with the life and the soul of that which it seeks to understand.

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The passive tolerance either is indifference or will soon become so; and mental indifference leads to mental stagnation; which in turn makes mind so negative that it is completely controlled by every condition or environment with which it may come in contact.

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True tolerance refrains from criticism at all times; but that is only one side of its nature; the other side enters into the closest mental contact with all things, and penetrates to the very depths of the principles upon which these things are based. In this way, mind readily discovers which ideas and beliefs are true.

expressions of principles, and which ones are mere perversions. But the tolerant mind does not condemn the per-

versions; it forgets them entirely by giving added life and attention to the true expressions.

What We All Want

Everybody is living for something, and is eternally trying to realize more and more of that something; but it is seldom perfectly clear what that something actually is.

Some expect to attain the heart's desire through the physical body, with its exterior functions and senses; others have selected the mind as the only path to the goal in view; while a limited number have resigned everything in the external that the soul may satisfy the longings of life.

Those who live for the body are criticized by those who live for the soul; and those who live principally for the mind, look with more or less pity upon the other two.

All three, however, are living and working for the same thing. They all want life, and the good things that life can give; but their methods differ.

Those that live for the soul only, think themselves more holy than those who live for the body; and yet they are just as anxious for soul pleasure as the latter are for physical pleasure.

Therefore, if the one be wrong, the other must be wrong also; and likewise, if the one be holy, the other must be the same; for in the last analysis, pleasure is pleasure.

Pleasure satisfies sense; but it can not be any better, nor any worse to satisfy physical senses than spiritual senses. True, there is a difference, but in degree only; and in this respect the one who lives for the soul is the gainer, because the spiritual senses, when satisfied, give far more pleasure than the physical ones.

The different kinds of pleasure are produced by the same phase of consciousness acting upon various parts of the same scale of life; therefore, all who seek pleasure in its various forms, are seeking the one and the same thing. We

are all seeking pleasure; whether we expect to get it in this world or in some other world; we all desire pleasure, and we can not deny it. Nor is it wrong to have such desires; but it is wrong to place limitations upon life by confusing the effects of pleasure with the causes.

It is also wrong to mislead the lives of others by declaring that the pleasures that come through certain channels are unholy, while those that come through the ones out of reach are alone worthy of attention.

But if we should work only for the pleasures that are beyond us, and never permit ourselves to enjoy what is at hand, we should never enjoy anything, and to work for greater glories would be folly. Nevertheless, this is the philosophy that nine-tenths of the people in the world are being taught to follow. It is not strange, therefore, that they are confused and do not know what they want, nor how to proceed to secure what they think they want.

If it is right to seek the greater, it can not be wrong to seek the lesser, so long as the person has not the capacity to comprehend and appreciate the greater.

We find no fault with the child because it enjoys only that which is childish; neither should we find fault with those minds that have not yet learned to enjoy the pleasures of the soul.

The person who lives for the body usually does so because he does not know what else to live for. If he could understand a larger purpose in living, he would certainly accept it, because we are created to seek both quantity and quality in everything.

The human mind has a natural tendency to desire the largest and the best, and it is only when we are in abnormal conditions that we remain satisfied with less than what we may now secure.

The person that lives for the body, wants life, the same as everybody else; and the physical form is the only channel to life that he has discovered. He therefore ought not to be found fault with for making the best use of the only instrument of life in his conscious possession. Though the question is, if he is actually making the best use of what he does possess; but the same question may also be asked about those who live for the mind or the soul.

The greatest problem in life is how to make the best use of everything that we have at hand now; and all the lesser problems are either parts of this greater one, or directly connected.

When we learn to make the best use of everything we now possess, we shall have found the secret of complete emancipation, and the path to perpetual attainment.

All the ills in life come because we have not done our best; and the only way to climb to the greater heights is to go to the top of the mountain before us now. From the top of every mountain in life there is a path that leads to the top of a still higher mountain; though there are too many who perpetually dream of the heights of the greater, but do nothing to reach the heights of the lesser.

These are not doing their best, no matter what they may be living for. They want life, but they do not wish to work up to life. They want a perfect heaven in that great day, but they do nothing to create heaven where they may be living in this lesser day.

The future is the result of the present; therefore, there is no future heaven in sight for those who do not try to make life a heaven now.

This is a fact that is being realized more and more in this age; and in consequence, a great many methods for producing a present ideal life have been evolved. But these methods do not all work for everybody; what works for one does not work for another, and this fact leads many to believe that all are wrong. They do not know, however, that all methods come from the same principle, and that no methods can produce perma-

nent results unless the underlying principle is understood and applied.

Some minds find the principle through one method; other minds find the same principle through a different method. Therefore, all methods are good and necessary so long as they are employed only as methods; but when the method is looked upon as the secret, and the principle ignored, overlooked or forgotten, results are no longer produced.

Principles are promoted through good methods; but when the principle is ignored, the methods have nothing to promote; therefore, accomplish nothing.

Sometimes methods, minus the principle, may appear to accomplish something; but they are simply taking the person around a circle by suggestion; removing one condition by taking consciousness into another that will soon prove to be just as limited and detrimental.

Every method suggests something; and every suggestion moves mind, changes thought, and thus temporarily relieves mind. But to move mind is one thing; to elevate mind is quite another. The latter can be produced only by the understanding of principles, and by using methods solely for the promotion of those principles.

The living of life in its various phases, illustrates the same law. People want life, and use means to secure what they want; but too often they fall into the habit of seeking the means only, ignoring the real life that comes through the means.

People seek wealth fundamentally, because wealth can procure some of the good things of life; and they seek the good things of life because back of the good things is life itself—which is the very thing we all really want, whether we know it or not.

But too often mind becomes so delighted with the good things that life is forgotten; and later on is blinded by the glitter of wealth, and thus fails to see the good things and their place in existence. From this time on the mind seeks the wealth only; then it is that money becomes the root of all evil. It is loved for what it is, instead of what it can produce; and as it is of no value

in itself, the mind that loves wealth for what it is only, turns attention upon the means instead of upon that which the means should produce.

The result is that the means are not employed, but hoarded; and mind becomes absorbed in lifeless things, thus losing consciousness of life itself.

Everything that can satisfy existence comes from life; therefore, when we lose consciousness of life, we fail to receive that which can satisfy, and unhappiness in its most disagreeable forms follow.

To be happy, seek life with heart and soul; use all available means to secure more life, but do not for one moment love life less than the means to life.

To use the physical senses as means to more life is perfectly legitimate; and there is nothing wrong in permitting the senses to enjoy the life that is expressed in their world; but when the physical senses are employed to gratify themselves for the sake of gratification, and not for the purpose of expressing more life, we come to the method without the principle; and the pleasure that appears for a season, ends in hollow mockery.

To use the mind or the soul to satisfy the longings of life, ends the same way, when the mental power or spiritual attainment are looked upon as ends in themselves.

We must remember that all things are means to be used in the realization of more life, because it is life we all want. Life alone can satisfy, fulfill and perfect life; therefore, life alone is the goal. All other things are to be consciously and *intentionally* used as means for reaching that goal.

The mind that seeks spiritual states of consciousness simply because it is good to be there, will ere long seek those states of consciousness simply to satisfy his senses; and the end will be spiritual poverty with every high enjoyment taken away.

It is the ascension into life, and the expression of life that gives joy; but when we begin to seek the states of joy themselves, we no longer seek the life that produces those states. Therefore, those states will be produced no more, and we will be left empty-handed.

Millions today are in great spiritual hunger, because they have worshipped the forms and the letter that are supposed to represent spiritual life, and have ignored the spiritual life itself.

They have depended upon the means, but have not sought the bread of life through the means. They have followed the belief, but have not sought the living faith and the absolute truth that constitute the soul of belief.

Millions today are mentally confused, because they have accepted methods, systems and formulated knowledge, but have not sought the principles that lie beneath.

True, methods and systems are necessary; they are even indispensable, in all stages of development; but they are simply means through which the mind gains a larger and a larger consciousness of the real.

No one can become confused so long as he employs all methods to more fully understand principles, because in such an attitude his attention is concentrated upon principles, and will be held in poise, harmony, and security by principle.

To realize perfect peace of mind, and to attain constant enlargement of mind, direct attention always upon the principles that underlie all systems and forms of knowledge; and seek to understand those principles, ignoring the fact that the systems do not always perfectly represent the systems.

Systems are made by man, and are aids, subject to constant change; and they should be changed as the needs of the growing mind may require. But principles are uncreated, unchangeable and eternal; therefore, the mind that rests upon principles is always safe and secure. His house is built upon the rock, and can never be disturbed.

The spiritual hunger that is almost universal in this age can be entirely removed by using everything in life as means through which the life of the spirit can be realized; because just as soon as we begin to look beyond the form and the letter and the belief, and desire the living spirit itself, our hearts and souls will begin to receive those very things that we so long have yearned for.

Whenever we place ourselves in touch with the inner life, the inner life awakens within us, and will express itself according to our desire and need; but it is not possible to realize the inner life so long as our minds are mixed up in forms, doctrines, beliefs, symbols and other empty shells.

We must remember that life is the cause of everything that is necessary to the welfare and advancement of human existence, and that, fundamentally, it is life that we all want.

The more life we want, the truer we are to the truth upon which all life is based; and since all things that come from life are good, we are entitled to all the good things that life can give, whether they come through the use of the body, the mind or the soul.

But to secure all that life can give, we must first secure life itself; and to se-

cure life we must have life directly, constantly, and with the will to be.

Therefore, all means through which life may be secured should be fully employed; physical means, physical functions and physical senses included. The idea that real life can come only through mind and soul is not true. Real life can come through everything, and will come through everything that is *intentionally* employed as a means to life.

But when we seek only the means, ignoring life, we are not seeking life. When we are not seeking life we are not receiving life, but merely existing; and when we no longer receive life, we no longer receive anything else worth having.

To seek the life more abundant through all things, is therefore the path to all that heart can wish for.

The Great Problem Solved

The problems that confront the world today are far too numerous to mention; but the solutions offered are many times as numerous; and they are as varied as they are numerous. The result is that the average person does not know what to do, either for himself or for society; therefore, he does nothing.

He floats with the stream, and not only perpetuates, but intensifies those very conditions that the "lights" of the world are trying to remove. Their work is for this reason mostly in vain, because no method for solving the problems of life will serve any purpose until the individual applies it in his own life.

There is nothing gained in trying to lift up the masses unless each individual in the mass is taught how to lift up himself; and the effort of the few in trying to change the exterior conditions of the many, is love's labor lost.

Each individual must not only assist in changing his own conditions, but must take the leading part in bringing about that change.

True, he needs the help of others to a degree; to a great degree if he has no

training in the mastery of life; but to a slight degree only, if he has such training. However, the help he is to receive must be secondary to that which he is doing himself.

The very moment we try to help a person who depends more upon the efforts of his helpers than he does upon his own efforts, we are throwing our time and energies away; and nearly all the charity work, philanthropic work, and reform work done at the present time is of this kind. It relieves for the time being, and is absolutely necessary as an aid to practical training in self help; but alone it is utterly worthless as far as any permanent improvement is concerned.

Why should we spend millions every year in taking people out of one pain and placing them directly into another? Nevertheless, that is what we are doing in nearly all our present efforts to elevate the masses.

These millions should be gradually turned into another channel, and employed in a system, the object of which should be to teach each individual to

emancipate himself. This system could be carried out on a larger and a larger scale, as its purpose and meaning became better understood; and in proportion to the increase of its work, the demands for charity and philanthropy would decrease.

But to reach the individuals with this very wisdom of wisdoms will, to many minds, seem more difficult than any other "plan of salvation" that could be mentioned. However, it is no more difficult to teach an individual to help himself than to teach him how to read; and any one in these days can learn to read.

The real problem is to find a simple principle upon which to base such instruction; a principle that could reach every case; that all could understand, and that all could begin to apply in their present state of development.

Too many secrets to the new life are so abstract that only the highly educated can comprehend them; while the majority of the systems that could be helpful are so narrow that they appeal only to a limited number. They consequently fail to serve as a foundation for a world-wide movement that can and will emancipate the race.

Those who are given to clear thinking know that every problem has a solution, and that the human mind is capable of finding that solution. Therefore, the problem of problems can also be solved; and this problem is nothing more nor less than that of finding a method to emancipation and higher attainment that every individual can use where he now stands.

Every person, whether he be highly educated, or not educated at all, will agree that the following principle solves the problem under consideration:

Be in Harmony with Everything, and Make the Best of Yourself.

That is a principle that any one can apply now, no matter what his mentality or environment may be; and whoever continues the application of this principle will reach the goal that he has in view.

When everybody is in harmony with everything, and when all are making the best of themselves, all the leading problems that now confront the world

will disappear. Race problems, social problems, labor problems, financial problems, personal problems, domestic problems, national problems—all of these, and all of their kind will vanish of themselves.

The new problems that will come up during the progress of the race, each individual, or group of individuals can solve just as readily as the apt pupil masters his daily lessons in mathematics.

But will the world in general take up this principle, and begin its immediate application?

That, however, is not the question; the question is, can all minds begin to use this method where they stand now, and secure results from the very beginning?

We all must admit that they can; therefore, through the principle presented, the great problem is solved.

That all could be induced to apply it at once, is not expected; but if those people who have the welfare of the race at heart, would base all their efforts upon this principle, and form practical movements, through which this principle could be presented directly to a constantly increasing number of individuals, more and more individuals would take it up voluntarily, and with enthusiasm, and it would not be long before the entire lump was leavened.

No matter where a person may stand today, he can begin today to place himself in better harmony with everything, and he can begin now to make a better use of the powers and qualities he may possess; and that he will help himself, advance himself, emancipate himself, and improve everything in his life by so doing, everybody knows.

All those who understand human nature to a degree, also know that there are thousands in every walk of life who would readily take up the application of this principle if it was properly brought before their attention.

Therefore, there is room for a movement—a world movement—with this great object in view; and the time is ripe for the immediate inauguration of such a movement.

How this method is to be applied will depend upon the individual, because each

one can use his own plan or system; it is only necessary that the two great essentials be constantly held in view—to be in harmony with everything, and to make the best of oneself.

Whatever you meet, meet that something in the spirit of harmony; and whatever you do, resolve to out-do all your previous efforts. Whether you are appreciated or not must not concern you now. Your object is to be your best in every way; and after a little experience you will find that this is the secret to advancement, both in your work and in your life.

How to make the best of yourself will be a question; but it depends upon how much of yourself you can understand now. By applying the methods in self-development that you can master at present, you will soon be able to carry on your effort in this direction on a much larger scale.

The better use you make of yourself, the more thoroughly will your mental development be promoted; and this will

enable you to apply greater and more extensive methods as you advance.

"To him that hath shall be given," and "much gathers more." Everybody has something to begin with; be it a few talents, character, physical strength, or simply life. Let him make the best use of what he now has, or is, and he will begin at once to advance.

That it is necessary to be in harmony with everything and everybody is apparent to any mind at the very first thought; but the further we advance in the understanding of life, the more perfectly will we understand why harmony is necessary to the goal in view; and the more we shall gain from meeting everything in harmony.

However, both sides of the principle are at first so simple that any one can understand them and apply them; but as any mind advances, both sides become more complex, and more extensive to supply the greater demands. Therefore, this principle will reach every case now, and will carry every individual onward as far as he may wish to go.

Nature declares, "Make yourself worthy of more, and I will give you more." The average person declares, "If the world will pay me better, I will do better work." He therefore conflicts with nature, and brings inevitable failure upon himself.

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There are a few women in the world whom no one could very easily get along with; but the average woman, if treated half right, will double the happiness of any man. What she would do if she was *always* treated properly, any one can guess correctly the first time.

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No constructive process of thinking can work properly unless it has the privilege of working through right mental states.

All thinking should have a purpose; every process of thinking should be placed in action with a definite goal in view. It should work for something, and towards something.

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Never exercise mind for a moment without first directing attention upon some definite object that you wish to realize through that action of mind. This is very important; but no matter how definite a purpose our thinking may have in view, if the process of thinking is not permitted to work through right mental states, the results will not be secured.

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Enlighten your associates if they so desire; but do not criticize those who may choose to live in darkness.

Health for Everybody

SPECIAL NOTICE.—This department is permanent, and will appear regularly every month in **ETERNAL PROGRESS**. Its purpose is to present the newest and the best information on the "attainment of health, and the preservation of health." Thorough attention will be given to all Principles, Laws and Methods that are directly or indirectly involved in the subject of Health; but special attention will be given to the **Metaphysical System of Healing**. General instruction in abundance will be given every month; and as much **Personal Instruction** as required. Any subscriber to **ETERNAL**

PROGRESS whose subscription is paid up for the present year, may secure through this department any information desired concerning the cure of himself, or that of his patients.

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THE ILLS OF MIND.

The various ills of the mental and nervous systems have two causes; the one producing abnormal conditions by depleting the energies of mind; the other producing the same conditions by unduly intensifying those energies.

When mental life is weakened to a point where there is not enough power to carry on normal thinking, the mind is, to a degree, lost; consciousness becomes so dull that no experience is correctly interpreted, and the conceptions that are formed are mostly illusions.

It takes energy to know, just the same as it takes energy to walk. When the body loses too much energy, it becomes too weak to walk; and when the mind loses too much energy, it becomes too weak to think.

But inability to walk is not always produced by lack of energy; nor is inability to think clearly always produced by mental weakness.

The mind may be full of power, but if that power is abnormally intensified, harmonious and consecutive mental actions are interfered with, and clear thinking becomes impossible. Such a mind will think a great deal, and be constantly in a work-up mental condition, but the thinking will be disconnected, and even wild, with hallucinations of every description as the result.

A close study of the ills of mind proves clearly that when over-worked conditions and worked-up conditions are avoided, the mind will never become abnormal, unbalanced nor disturbed.

Over-worked conditions, however, do not come solely from too much mental exertion, but also from worry, depression, grief, fear, anxiety, and the like. These states of mind deplete the mental forces by using up energy in destructive thinking, while ordinary mental work consumes energy in performing what may be useful. Occasionally, a person may work the mind so hard that too much energy is consumed, and we have mental troubles coming directly from over-work; but by far the greater number of such conditions come from worry and anxiety.

An hour's worry will use up more mental force than ten hours of steady brain work; and the same is true of fear, grief, depression, and the like.

It is usually the worry that goes with the work that makes a person feel exhausted after the work; and there are few who do not worry about something while at work.

The person that studies, imagines that hard study is wearing and tearing; but he is mistaken. Study will use up mental energy; but not enough even after ten hours of continuous study, to produce mental weariness. It is the anx-

iety that is nearly always combined with the study that wears and tears.

A study is taken up for a purpose, and the student is usually anxious to fulfill that purpose. Frequently, there is fear lest failure should come; or depression on account of mistakes already made. All of these use up mental energy; many times as much as the study itself; and when there are too many weakening factors at work, the mind goes under.

To bring such a mind back to its normal state, life, power and energy must be restored. But as the patient in this condition can do practically nothing in the way of self-help, a strong spiritual mind will be required to renew the lost power.

Perfect harmony must surround the patient at all times, because every element of discord is weakening to mind. Those who are in attendance, or who live in the same house, should continue in perfect harmony, and should never be uneasy, restless or worried about the patient's conditions. This is extremely important, because thoughts emanate in vibratory currents from all minds, and we all do give harmony or discord to every person with whom we may come in contact.

True, we who know, are too strong to be affected by the confused thought vibrations of the race in general, but we should not give anything else but harmony and living thought to the weak.

Place any person with a weakened mind in a thought atmosphere that is strong, alive and harmonious, and that mind will regain its normal power in a reasonably short time.

To prevent the mind from becoming weak, we should establish faith in the place of worry, fear and anxiety. The mind that dwells, thinks and works in faith will always be strong. That is a great truth we will do well to remember; and it is a power for consolation and protection that has no equal.

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Worked-up conditions of mind come principally from anger, excitement, intense action of mind or body, and from nervous rush; though any forceful mental action, or any strained action will

produce the same condition. In this condition the mind is strung up, so to speak, and throws its energies out of their normal spheres. They are therefore lost; but on their way to oblivion they produce all sorts of illusions.

Dwelling too much on one isolated subject, or forcing the mind in one direction too long will produce a condition somewhat similar, and will destroy mental equilibrium almost entirely. In this condition one part of mind will be overworked; while the other parts will become dormant, or nearly so.

Those parts of the mind that are nearly dormant will not be capable of any connected thought; while that part that is overwhelmed with intense energy will be in hopeless confusion, and unable to form anything else but irrational thought.

To avoid these conditions it will therefore be necessary to engage in mental variety at all times. Study all kinds of subjects that have worth, and exercise all the functions of body, mind and soul.

Fanaticism and prolonged enthusiasm must be avoided completely, and no part of mind should be permitted to run in a groove. As soon as a tendency to isolated action is discovered in any part of mind, a new experience should be sought at once; and when we find ourselves completely absorbed in certain places, persons or things, we should immediately look for the superior qualities in other things.

To prevent worked-up conditions of mind, poise is indispensable; and those who already have this tendency should proceed to acquire poise. In a few months normal action of mind and body will be completely restored, and a great deal of energy added to both.

Those conditions of mind that are usually styled "being down," can be entirely avoided through the cultivation of a sunny disposition. The fact that cheerfulness adds a great deal of power to the mind is important; but the fact that a well developed cheerful attitude may be made so strong that no experience can possibly make us depressed or discouraged, is equally important; especially when we know that all depressing conditions take the mind down nearer

and nearer to the point where clear thinking becomes impossible.

To cure the average person that is mentally afflicted, we must first learn whether that mind is taken down or strung up. If the former condition is the trouble, more life and energy must be supplied to the entire nervous system; but if the latter condition prevails, the energy already in the system must be quieted and re-directed.

To quiet such minds, everything about them must be peaceful and harmonious, and they should receive daily treatment from a strong spiritual mind that is always well-balanced and serene.

To re-direct the energies of the mind, try to interest the person in wholesome, quieting subjects that are the very opposites to the ones that have usurped the mind. Gradually, different parts of the brain will begin to resume normal action, and a balanced state restored.

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PERSONAL INSTRUCTIONS.

Will you tell me how to overcome chronic bronchitis?—J. H. M., Pa.

There are three essentials. First, breathe more deeply and according to system; second, increase the circulation through the chest; third, realize in mind and consciousness the perfection of those parts of the body as they are in the true state of being.

Train yourself to breathe with the entire chest; fill the lungs completely every time you inhale, and breathe with ease, regularity and life. Never use forceful efforts in breathing, and never pound the chest, as a good many do. All the physical exercise the lungs require can be secured through full breathing.

To feel that you are inhaling life, power and spiritual forces as well as oxygen while you breathe, is highly important, because when you consciously recognize those finer forces in your life, your system becomes charged with powers that are not only strengthening to a high degree, but have also a great deal of healing virtue.

To increase the circulation in the chest, concentrate upon the finer elements and forces that permeate the phy-

sical cells, and gently desire the circulation to flow through the entire chest with increased life and purifying power. Never think of the physical cells, or the physical side of the circulation, but concentrate always upon the finer life forces that carry the circulation wherever you may desire it to flow.

It is a fact that almost any part of the body could be restored to health simply by increasing the circulation and the life-force in that part; but the finer spiritual consciousness must be cultivated so that mind may enter into touch with the controlling life-force.

To picture every part of your throat and chest as perfectly well and whole in every respect, realize that the real of everything is perfect and whole, and concentrate upon the divine substance that fills all physical substance.

The divine substance can not be sick or in discord; it is always perfect; and whenever we become conscious of this substance, we enter into its perfect wholeness. In return, we express whatever we enter into; consequently, by realizing the great truth that we are filled through and through with a pure spiritual substance, we bring forth into the body the health, the purity and the wholeness of that substance.

It is the Word becoming flesh; it is the light removing darkness; and it is the perfect health from within coming forth, and so completely filling every atom in the entire system, that there is not room for anything else but health.

* * * *

How shall the following cases be treated? Total blindness, skin disease, a large sized tumor between bowels and uterus, deafness in left ear?—K., Iowa.

If there is something covering the eye, that obstacle must be dissolved with the consciousness of truth. In truth there are no obstacles, no false growths, and no darkness. Realize this in connection with the physical eye, and consciously dissolve the substance of the eye in the spirit of divine substance. While you are doing this, know that the spirit always removes the false, and restores the true, and that no imperfection can remain in the purifying powers of the spirit.

In the application of this method, we must enter the spirit; we must *feel* the consuming fires of the spirit, and feel that all impurity is being consumed in this fire. There will be no unpleasant experience, however; just a consciousness of a new and a perfect life being born in us.

If there is nothing that obstructs the vision on the surface of the eye, the optic nerve is dormant. Concentrate upon the entire region immediately back of the eye, and concentrate in the consciousness of the finer life forces. This will give new life to the optic nerve, and when full, normal activity is restored, the light vibrations will be permitted to pass to the brain, and you can see perfectly once more.

In the treatment of the eyes, no matter what the trouble may be, it is of the highest value to develop a clear spiritual vision at the time, because so soon as we can clearly see the perfection of spiritual being with the inner eye, we can see perfectly the form of manifested being with the physical eye.

Skin diseases are cured by directing the circulation to the surface of the entire body, and by filling the system with a strong, spiritual life-force.

Tumors of all kinds can be dissolved by concentrating upon the finer forces that permeate that part of the system where the growth is found. Never think of the physical tumor itself, but arouse more and more the deeper life and power that is in and about that growth, and know that when the perfect life is aroused, the perversion of life will be removed. When those life forces are no longer perverted, the false growths will disappear.

A cure for deafness was given in the May issue.

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I have been troubled with constipation for twenty-five years. How can I remove it?—S. M. L., Chicago.

This condition comes nearly always from a lack of energy in the abdominal region, or in the system in general; and lack of energy is usually due to some form of nervousness, or deficiency in poise. Therefore, first attain poise, and the deep, interior, serene attitude.

The second essential is to increase the circulation throughout the abdominal region, and to give all your energy to the digestive functions during meal time, and for an hour after. The average persons fails to do this, therefore, digestion is not supplied with all the life and energy required.

Never think of anything serious while at meals, and never engage in conversation that is exciting, nor discuss heavy subjects at the time. Be bright, cheerful, and relaxed in mind and body.

To increase the circulation in the abdominal region, concentrate upon the finer life forces in that region, and gently desire the circulation to become strong, full and deeply alive in all those parts. Feel deeply the presence of the finer vibrations throughout this region, and know that in the real life that fills you, all functions work perfectly.

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I am troubled with inflammation in the bladder, insomnia, and pain in the back. Is it necessary to deny the existence of matter to cure disease?—M. A. K., Pa.

The fact that millions of people have been cured without denying the existence of matter proves that such a method is not necessary; besides, matter does exist. The mistake is to live in the belief that matter is the only real substance in the universe. What we call matter is simply that one particular manifestation of universal substance that appears in the scale of physical vibration. But the scale of vibration has many parts, and the substances that manifest through the various grades of vibration differ from each other. Some are visible to physical sight only; others are visible to intellect only; while still others can be perceived only through the subconscious and soul senses.

Matter is only one grade of substance among millions of grades; and we have the power within us to perceive and understand all kinds of substances. It is therefore evident that we as yet understand but a small speck of the universe, and that we are just beginning to live.

To remove inflammations from any part of the system, first remove all inflamed states of mind. Anger, hatred, irritability, and similar states must be removed entirely. Such states produce thoughts, and mental vibrations that irritates the elements of the body; therefore, no inflammation can be permanently cured until these states are taken away.

Overcome all nervousness, and develop a state of perfect peace throughout the system. Concentrate upon the region of the bladder in the attitude of deep, peaceful serenity. Feel the perfect calm in that part of the system, and rest constantly in that calm. This state of perfect peace will cause all irritability to disappear, and nature will be given an opportunity to heal and restore the physical organ.

To cure insomnia, concentrate gently upon the brain center after you have retired, and draw all the mental forces towards that center. This will harmonize all the mental forces, and produce a soothing effect upon consciousness. Continue this process for a few minutes, while the entire system is relaxed, and you will soon fall into the most restful sleep you ever had.

* * * *

Please tell me how to treat enlarged prostate gland, and weakened sex organs. Should I concentrate on the sick part, or should I withdraw all attention?
—J. L., Brooklyn.

Any enlargement in the body may be dissolved by the methods already given; though we should never concentrate upon the physical part but upon the perfect counterpart that permeates the physical. To strengthen any part of the body, learn to transmute energy, and when in the finer consciousness of the transmuted energy, concentrate upon the parts that need more power. Life and energy will at once begin to accumulate in those parts. Transmutation has been discussed in recent issues of ETERNAL PROGRESS, and a practical method is given in "Poise and Power." Learn this art, and concentrate twice a day for twenty minutes where you desire the energy to accumulate.

When you can transmute the various energies of the system into finer vibrations, you can, through concentration, cause those energies to flow into any part of the body or brain, and thus supply those parts with added power that are being actively employed now.

* * * *

Will you please advise me how I may cure myself of the habit of smoking?
G. M. H., Chicago.

Every habit has its root in the subconscious; therefore, no habit can be permanently removed until the necessary change is made in the subconscious mind. To proceed with this change, the first essential is to place mind in the attitude of deep mental feeling, because no thought or idea will impress itself upon the subconscious unless mental depth is felt at the time.

The second essential is to impress the subconscious with a positive statement as to what you wish to accomplish. Never tell the subconscious what not to do; but what you wish to have done. A negative command is never acted upon directly, and is usually not acted upon at all; therefore, when we impress the subconscious with what we do not wish to have done, we either get a confused response, or no results whatever.

To remove the habit of smoking, do not impress upon the subconscious that you do not want to smoke, or that you are not going to do so any more. No impression intended for the subconscious should contain the word "not." This is a fact that should be well remembered.

Forget all about smoking, because so long as you think about smoking, you will impress the subconscious more or less with the idea of smoking, and this will simply add life to your habit.

Impress the subconscious with the fact that you desire the pure, the wholesome, and those things that appeal to the spiritual senses. Hold attention fixed upon those superior desires until the entire system begins to crave refinement, and the refined only.

Impress upon the subconscious that you are absolutely free from every habit, and impress upon the subconscious that ideal picture of yourself where you

are absolutely free; when you can master all your desires, and change them as you like. Then impress this idea very deeply, that you are master over all your desires; that you can, at any time, change them as you like. Be firm in this statement, because you are inherently master over everything in your being; therefore, it is only speaking the truth to affirm that it is so.

Practice the art of transmutation so that whenever you feel certain desires, you can turn the energies back of those desires into any other channel that you may choose; and when the life or energy of a desire is taken elsewhere, the desire itself disappears.

Every night before you go to sleep, impress the subconscious according to these methods, and do the same two or three times a day, devoting ten or fifteen minutes to each exercise. During the first week, cut your allowance of tobacco in two, and impress upon the subconscious that you need no more that week. When the desire for more threatens to appear, impress most forcibly upon the subconscious that you have enough; then transmute the energy back of that desire into some other part of mind or consciousness; or turn your attention upon some desire that you wish to cultivate.

When the subconscious is impressed, do not use the will in a domineering sense, but in the deeper feeling of invincible power. Turn this power upon the within, the subconscious, whenever the will is exercised, and most excellent results will follow.

The second week cut your allowance in two once more, and impress upon the subconscious the fact that that is enough. The subconscious will respond by giving the system the feeling that it has had enough.

The third week cut your allowance again in two, and instruct the subconscious with the fact that you have enough. The fourth week, stop smoking altogether, and impress upon the subconscious the deep conviction that you feel free, wholesome, pure, strong and well in every respect; and that wholesome food and pure water are sufficient to supply the system with everything

that the physical functions may require.

When desires for tobacco come up, impress the subconscious deeply with the fact that you have enough. "My system is abundantly supplied;" and after this statement is made, deeply and a number of times, turn attention to some desire that you wish to cultivate, or some talent that you wish to develop, and draw all the forces of the system in that direction. In a moment all unwelcome desires will have disappeared.

* * * *

Kindly give me a cure for stomach trouble, and for a poor circulation.—
A. V., Texas.

First, concentrate upon the stomach for ten minutes, three or four times a day, especially just before meal time. Concentrate upon the finer life-forces that permeate your digestive organs, and try gently to draw more life and a fuller circulation to the stomach.

Second, before you go to sleep every night, impress upon your subconscious mind the fact that you can digest perfectly any wholesome food you may take into the system. This impression may be made upon the subconscious side of the stomach, because the subconscious mind is back of and within every organ in the body, and every cell in the brain.

Third, mentally digest every thought that enters your mind. Analyze it; take it into its various parts, and try to see the principles and laws that underlie every process in life.

The law is, when you can perfectly digest every thought that enters your mind, you can digest every food element that enters the physical body; and when you can mentally assimilate the truth that is within every experience in life, you can physically assimilate all the food you take into the system.

* * * *

I have a friend who has for many years indulged in the liquor habit. Could I, without asking his permission, proceed to impress his subconscious mind, and thus remove his desire for liquor?—
Mrs. ———, Denver.

It is generally best, before giving treatments, to receive the patient's conscious co-operation; but there are ex-

ceptions here as elsewhere. A person who has been addicted to the liquor habit for many years has lost control of his real judgment to a great degree, and is therefore hardly responsible. He would have to be treated as a child; and we would be justified in doing that which we considered best, so long as our purpose was to set him free, and make him master over himself.

When someone has fallen in the street and seriously hurt himself, we do not ask for the privilege to help; we go and do so anyway. We know he wants it, and will be most grateful for our service.

Likewise, when a person has fallen mentally, or morally, we can proceed to help without securing permission, because if that person was in normal consciousness, he would want us to do so.

The subconscious mind of another can be impressed almost as readily as we impress our own, providing he is receptive; and the majority are more or less receptive.

Proceed according to the instructions given on the subconscious during the last few issues; and instead of speaking to your own, speak to his subconscious mind. In a short time the inner mind will begin to change, and the outer man will soon become a new creature.

* * * *

Have you a remedy for sore and inflamed eyes?—Mrs. M. K., Mo.

Such eyes contain impure elements, and physical impurities always disappear when the system is spiritualized.

Arouse the spiritual forces all through your eyes by concentrating upon the spiritual substance and the spiritual life that permeates the physical. Cause this spiritualized process to pass through the eyes many times every day, and feel that these pure spiritual forces are moving gently through every atom, in and about the physical eyes. Also feel that this movement removes all impurity and leaves the physical counterpart perfectly clean and wholesome through and through.

The results will depend upon the getting into those finer elements of life that are spotless, perfect and absolutely above

all disease. To get into this pure, wholesome, spiritual state, faith will be found extremely valuable.

* * * *

For years I have been troubled with eczema. How may I get rid of it?—M. H. A., New York.

All kinds of skin diseases will disappear when the circulation is increased all over the surface of the body, providing the penetrating life of pure spiritual force is made the soul of all such efforts.

Feel the spiritual life all through your system, and direct this life to the surface of the body many times a day. Desire the circulation to follow this finer life, and it will. Realize that all disease must vanish before the spiritualizing process.

In all skin diseases, every form of nervousness must be overcome, and this is accomplished by attaining poise.

* * * *

You say it is good to send the blood to the surface of the skin. But I should like to know how, because I am so easily affected by drafts, etc.—S.

First, become quiet. Feel the presence of peace all through the body. Do not move a muscle. Breathe deeply and gently, and as you do so, send your thoughts towards the feet every time you exhale. As soon as you can feel the thought vibrations moving towards the feet, desire those vibrations to expand towards the surface of the entire body. Practice this for a few moments, and you will discover that when you are in a serene, well-poised state, your thought vibrations are felt in any part of the body where you may, with deep, quiet feeling, direct your attention.

You will also discover that all the forces of the system go where those thought vibrations go, and that the circulation follows the forces of the system. Here then is the secret.

After you have practiced these things for a while, you will find that you can send thought vibrations to any part of the body at any time, and actually feel those gentle, but penetrating vibrations going to that place. The circulation will always become stronger in the same place; but when you directly desire to

have the circulation increased in those places, it will become still stronger.

By practice, a tendency will be formed in the system that will keep the circulation full and strong at the surface of the body all the time; and the same condition can be established in any organ of the body, or in any part of the brain. This means more nourishment and more life in those parts, and consequently, greater power and capacity.

In controlling the circulation, we should never use the will upon the physical blood, nor upon any part of the physical body. The will should act upon the finer thought vibrations, and upon the finer life forces that permeate the body. When you concentrate upon any part of the body, never think of the flesh, but of the finer elements and forces that fill every cell throughout the system.

* * * *

Can you give me a remedy for prolapsus of the uterus?—J. C., New York.

Every muscle in the body is held in place by a certain amount of energy; but when that energy is weakened, a strain on that muscle may stretch it beyond its normal strength. Muscles may also shorten by being held in unnatural positions for a considerable length of time.

Lack of energy is your trouble; therefore, the muscles that hold the uterus in place must be given more life and energy. In fact, they must be made over new.

Picture those muscles as they are in their true position. If necessary get a physiology or a manikin that will show exactly how those muscles are while in a true position. Picture this true position upon your mind very clearly, and hold it before your attention a great deal of the time. This will give the creative energies of the system a perfect pattern, so that the new muscles in that part of the body will be correct and in true position.

Concentrate upon the region that surrounds the uterus, and gently awaken the finer creative energies. Draw more circulation to those parts, and have perfect faith in the restoring power of the

boundless life within you.

Give yourself treatments three or four times a day, and during those treatments concentrate upon the region of the uterus; picture everything in proper position, and increase the energies and the circulation throughout that part of the body.

In addition, cultivate the calm, well-poised attitude, so that all your energy will be saved to build up the system.

* * * *

Can paralysis be cured, and by what method?—A. A., Cal.

Paralysis is usually caused by some partial obstruction along one of the nerves; or it may be in the back brain. To find this place would help remarkably to promote a cure, though a cure can be secured without.

The only method through which the place of obstruction can be found is the finer sense of feeling; and when the place is found, dissolve the obstruction by concentrating the finer forces upon that place several times a day. The more spiritual and penetrating thought is at the time, the sooner will results be secured.

If the place of obstruction is not clearly discerned, increase the circulation and the finer forces all through the back brain, and all through that part of the body where the paralysis appears.

Faith, of course, is indispensable, because faith awakens all the finer, stronger and higher powers in the system, and gives a person strength that he never had before. Nothing should be attempted without faith, because it adds to results in every effort we may make.

* * * *

My husband has been sick for five years. He has hemorrhages from the stomach, and the head. Has had nervous prostration; is now some better. Gas accumulates in the stomach; has catarrh in head, and coughs a good deal. Is very thin and weak, but hopeful.—L. A. R., Colorado.

In this case no one part of the body is able to help any other part. Physical nature can not do much; therefore, the

spiritual life should be depended upon absolutely. Let this man place himself completely in the healing power of the spirit, and have unbounded faith. This will steadily and possibly in a very short time, make him a new creature. This is what he needs. He must be made over new, all the way through; and this the spirit can do in a few short weeks, if he has faith.

* * * *

Can I cure poverty? If so, how?—
E. L. H., Ind.

Poverty comes either from a lack of ability, or from the misdirected use of ability; and since "Eternal Progress" is giving so much valuable instruction on the development of ability, as well as the practical application of all our faculties and talents, no reader of this magazine should fail to improve his financial conditions before very long. It is our privilege to have abundance of all good things, and we all have the power to produce abundance.

* * * *

*How can a man be cured by metaphysical healing who is in an asylum, and has been there for five years?—*E. K., New York.

If he is receptive to spiritual thought, you can heal him absently, regardless of his present surroundings, or the other methods of treatment that he may receive. But if he is not receptive to these vibrations, personal attention by a strong spiritual physician would be required.

Everybody wants to make somebody else happy. We have a very easy plan. Buy a bundle of the July issues of "Eternal Progress" and give them to your friends. The July issue will be a special edition, and will tell everybody in a nut-shell just how to live the New Life. Everybody who reads the July issue will find an easy way to happiness, to health, to harmony, to success, to higher attainments, greater achievements and everything good that life can give.

You can do a great deal of good to

Under such circumstances the only course to pursue would be to try for several months and do what you can for him. If there is no change, he is not receptive, and your time belongs with those that you can help.

The majority of those who are insane could be cured by combining metaphysical healing with harmonious physical surroundings.

* * * *

*We are told that we must work our own salvation, and that we must suffer for every broken law; we are also told that we can heal those same broken laws instantaneously when we know how, and do not have to suffer. Please explain seeming contradiction.—*G. G., North Carolina.

Every broken law will bring suffering of some kind, sooner or later, unless the undesirable cause is removed before it produces any effect; and this we can do in every instance. But why should we violate laws, and waste time in trying to prevent the result?

In the first place, this takes away time and energy that could be employed in a better way, because even though the healing be instantaneous, or nearly so, a great deal of energy is consumed in the process. It is paying back at once with a big check, instead of the installment plan. In the second place, every time we permit ourselves to violate a law, we place ourselves to a degree, out of harmony with the process of growth, and thus again retard our progress.

scores of families by sending for a large bundle of the July issue. See advertisement on another page for special prices.

When you can't get what you want, take what you can get and call it good. It will prove far better than you thought; it may even prove better than what you previously wanted.

* * * *

It is just as easy to please as to displease; and it is both healthier and more profitable.

The School of Genius

SPECIAL NOTICE.—The School of Genius is a permanent department in **ETERNAL PROGRESS**, and will be devoted to the study of the principles, laws, and methods through which all the faculties, talents and powers in man may be developed to the highest possible degree. General instructions on all these subjects will appear every month; and the results of extensive experiments in the psychology of genius, now going on, will be published regularly. A special feature will be the personal direction of subscribers in the application of these principles in their own individual cases. Any subscriber whose subscription is paid up for the year is entitled to the privilege of personal direction through this department, and may at any time write for information as he may require in the development of the talents he has decided upon. Subscribers

who have not secured the results expected, or who do not know what faculties they should develop in order to succeed in their line of work, or who have not gained the facts needed in their own cases through the reading of **ETERNAL PROGRESS**, or who have any puzzling questions whatever upon the subject of development, should write to this department, and the exact information they are in search of will be published in an early issue. This privilege will enable everybody to use correctly the system of development taught in **ETERNAL PROGRESS**; and whoever uses this system correctly, will positively have results, and remarkable results.

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VIBRATIONS AND MENTAL IMAGERY.

In the May issue color vibrations and tone vibrations were briefly considered, and a few practical methods were presented, through which *real vibrations*—that something that is back of all things, and the cause of all things—could be reached. Those who read that article will realize at once what an immense world lies back of tone and color; but before we continue our explorations in those great worlds, another phase of vibration will be considered; because it is necessary to familiarize ourselves, in the beginning, with all the channels through which the law of vibration finds expression.

It was stated in the same article that though the channels of vibration are very numerous, there are only three fundamental channels; viz, Form, Tone and Color; and that all the vibrations in existence will be found in one or the other of these three.

To analyze that phase of the law that produces Form, will therefore be the next essential.

It has been discovered that geometrical figures, when imaged upon mind, regularly every day for a reasonable length of time, will develop intellect, reason, analysis, discrimination, and the power to understand basic principles.

It has also been discovered that every object, symbol or picture imaged upon mind affect the quality, the power and the capacity of the mind, and the various faculties and talents.

How great the effect is to be depends upon how deeply the nature of the mental image is felt, and how long it continues as a predominating picture; and what faculties are to be affected depends upon the form of the image.

From this fact it is evident that every faculty is directly related to a certain mental form, and that that form or image is directly related to a certain rate of vibration; because every form is a distinct expression, and every expression is the result of a certain rate of vibration.

To develop any faculty it is necessary to increase the volume of the vibration that is back of that faculty; and it is evident that this can be done when the real vibration back of the faculty is

acted upon by consciousness while mind is conscious of an extra supply of creative energy.

But to reach the real vibration that is back of the faculty, we must cause mind to follow those lines of expression through which the real vibration comes forth into the faculty; and those lines of expression always combine into a distinct form. Therefore, every faculty is the result of an abstract or mental form; and it is the reconstruction of this mental form on a larger scale that produces the larger faculty.

The aggregation of all the mental forms produces the physical form; therefore, by changing certain mental forms we can modify the shape of the body, and improve physical appearance.

That the temperament of the person changes with the change of thought, and that a change in temperament produces a change in the personal appearance, are well-known facts; but the average person has not carried out this law as extensively as necessary to produce a clear-cut, decided demonstration. However, the application of the law, whether to a slight degree or to a very great degree, proves that external form and shape are the effects of internal forms of thought.

People who continue to live in the same mental groove, never change their appearance, unless it is to look a little older every year; and this change comes because they *think* they are growing older every year.

People who change their lines of thought, invariably change in physical appearance, either for good, or otherwise. When a person becomes absorbed in a narrow, mystical groove of thought, the physical body does not look so well, because the form of such thought is incomplete.

When a person becomes absorbed in a narrow, materialistic groove, the form of thought is in the undeveloped state, and the body looks crude, ordinary, and undeveloped as a consequence.

The more perfect the form of the thought, the more in keeping are all the parts of the body, unless certain physical laws are violated to modify the natural results.

But perfect mental forms do not always produce a beautiful body; the reason being that there may be so many of one kind of mental forms, and so few of the others.

The person who has only one strong talent is never handsome; and the above explains why.

One-sided minds, however, are not necessary to great results along special lines, as so many suppose. The genius who has one strong point, and is weak in every other respect, would become a greater genius if he made the other parts of his mentality almost as strong as his leading talent.

People seem to think, however, that to develop the weaker parts of mind would take life and power away from the leading talent; they do not know that the average person wastes, through a lack of poise, enough energy to make all his talents as strong as the strongest one.

When all this power is saved and employed in the development of the whole mind, the leading talent will be backed up with a powerful mind, and can consequently accomplish far more than ever before.

We therefore conclude that we have nothing to lose and everything to gain by ceasing to be one-sided.

To give every mental form the opportunity to stamp itself, in its most perfect and most developed state, upon the faculty and that part of the body to which it corresponds, should be the object; but to promote this object we must know the mental form of every mental faculty and every physical structure; and we must also know how to reconstruct that form on a larger and more perfect scale.

The latter is accomplished by gaining conscious control of the vibration that is back of and the cause of every mental form, and by changing that vibration according to the demands of the effect we desire to produce.

As previously stated, geometrical figures correspond with the faculties of reason, analysis, discrimination and pure intelligence in general, though the effect of geometrical images upon mind is modified in accordance with what dimension predominates in the figure.

In the May issue it was stated that length corresponds with the physical, width with the metaphysical, and height with the spiritual; and in accordance with those facts it is evident that what part of man's being is to be effected by his mental forms depends upon which of the three dimensions is the most conspicuous to consciousness.

A figure where length predominates will arouse that part of intellect that can analyze objective, or physical things; and will intensify the growth of the body itself.

The physical body in its last tangible analysis, is composed of fibres; and in all fibres the dimension of length is the most conspicuous. Therefore, all mental images where the dimension of length predominates, will directly promote the health, the vitality, the stability as well as the orderly reconstruction of the body.

A figure where width predominates will broaden the mind and arouse that part of intellect that can analyze thought and mental life in general. A more thorough understanding of metaphysics would inevitably follow the daily practice of imaging upon mind such geometrical figures that made the dimension of width the most conspicuous.

A figure where height predominates will elevate consciousness and increase the power of that part of intellect that can understand principles. Such mental images will produce a higher form of intellect; an intellect that can analyze the spiritual with the same accuracy that the more objective form of intellect can analyze elements, forces and things.

That an image or picture held in mind should have the power to arouse, stimulate and increase the power of these various forms of intellect may seem impossible, but when we understand how mental forms are related to the law of vibration—the power back of everything in the tangible universe—we shall discover the reason why these strange things are true; we shall also discover one of the greatest secrets in the world.

A geometrical figure where the circular predominates will, if imaged upon mind daily for some time, develop the power of comprehension; and a figure where the spherical predominates will

develop in mind the power to see all things from all points of view.

The reason for this is found in the fact that every mental picture or image is the unfoldment of an idea, and therefore expresses the nature of the idea.

A figure that is spherical is the unfoldment of an idea that contains the possibility of all points of view. If it did not, it could not unfold in every direction.

A figure that is circular is the unfoldment of an idea that contains the power to go around, to comprehend; therefore, when such ideas are unfolded in mind, the mind gains the power to go around things, because the nature and power of mind are the results of the ideas that have been and are being unfolded in mind.

Other geometrical figures exercise a moulding power in mind for the same reason; they establish tendencies; and the creative powers—the powers that build faculties, talents, characteristics, qualities, etc.—follow the predominating tendencies.

This is the law, and to take the fullest advantage of this law, so that we can get back of the entire formative process, is our object.

To illustrate; when we picture in mind a circular figure, or a perfect circle, we should not simply hold that image before mental vision, but should try to realize the idea—the circular idea—that is the center and source of the circular figure. This we accomplish by turning attention to follow the circle of the circular figure, first at the circumference, then around a smaller circle, and a smaller circle within, until attention is actually in the innermost circular idea. When this is accomplished the mind does not view the mental picture of the circular figure, but *realizes* the idea of comprehension.

To bring about that realization every day through a mental exercise of a few minutes will remarkably develop the power of comprehension; but we are not to stop simply with the development of that mental faculty.

When the idea of comprehension is realized, attention should be taken through that idea into the vibration that is at the foundation of the idea. In

other words, enter so perfectly into the feeling of the idea of comprehension, that you actually feel the vibrations that lie at the foundation. Then direct all the energies of mind through transmutation and concentration, upon that vibration; and the vibration that produces comprehension will be increased in power many times.

The result is that the power of comprehension will become so strong, and the faculty of comprehension so well developed that you can comprehend almost anything.

If you are dull of comprehension, try this exercise for ten minutes every day, and in three months you will find improvements that will astonish yourself.

When picturing any image upon mind, we should not simply try to hold that picture before the mental vision; but should try to get into the realization of the idea that is at the center of the picture. When this is accomplished, we should try to feel the vibrations that produce the idea.

Mere mental picturing produces decided effects upon mind, body, character, faculties, talents, etc., but to increase the effect of a desirable mental picture, we must increase the power of the vibration that produces the picture. This, however, modern metaphysics has not attempted to do; the reason being that no method was known through which we could gain control of the power back of thought.

But by tracing the channels of Form, Tone and Color back to the real vibrations from which they proceed, we enter into the presence of that power; and what we desire at the time, that power will fulfill.

In this connection it is well to remember that in the ordinary mind all the tendencies are formed by the pictures that are constantly being impressed upon mind, because mind moves along the lines of these figures, and thereby forms tendencies; also, that every object that is seen by physical or mental sight produces an image upon mind, unless we consciously reject the impression.

We therefore see clearly why the mind becomes like its environments, or its imaginations, in the average person.

However, our object is not to permit every picture that appears, to become a formative power in mind, but to reconstruct out minds in the likeness of those superior images and ideals that we, through our own conscious efforts, choose to place before mental vision; and also, to use those images as paths over which we may pass to the power—vibration—that is back of them all.

Another fact of great importance, closely related to the subject under consideration, is that every abstract quality has a corresponding concrete form; and that that quality when expressed, appears through its corresponding form.

To bridge the gulf that seems to exist between the interior formless quality and its external form of expression has been attempted by nearly everybody, and in nearly every imaginable manner; but no results are secured until the mind is made to consciously touch the life of the inner quality. This is readily accomplished by picturing the form of that quality upon mind, and then using that form as a bridge over which to cross the seeming gulf.

The gulf does not exist in reality; it is only the inability of consciousness to grasp, or reach the inner quality that produces the seeming void. But when the form of the quality is pictured in mind, and mind tries to follow the lines of that form to the center or idea within the form, the inner state desired is reached; and consciousness comes in contact with, and receives the quality it wished to realize and express.

That this method will improve the quality of mind, or any part of mentality, is well demonstrated among students of symbolism. It is a well-known fact that an earnest study of symbolism with a view to understanding the inner meaning of the symbol, not only improves the quality of the mind, but improves remarkably the general condition of the intellect. The reason for this is found in the fact that the person who tries to understand the inner meaning of a symbol, actually enters into the inner idea to a degree, and thus gains possession of the superior qualities of the inner mental depths.

But students of symbolism have not gained as much from their studies as

they might; the reason being that they did not try to find the power back of the idea, and consequently did not increase the volume and capacity of that power by causing all the energies of mind to accumulate in that particular channel of expression. This, however, they could have done by taking the mental process employed in their symbolical studies, and carrying it on just one or two degrees further into the depths of real mental life.

To understand how to employ symbolism in this way is extremely important, because nearly everything we come in contact with is more or less connected with symbolical phases of some kind; and what is more, every external form or object is the symbol of some internal idea.

By tracing the external form back to its corresponding idea, and then realizing or feeling the vibration that is back of the idea, the power back of all things is reached, and can be controlled and directed as we may desire.

To find the idea that a symbol represents, we simply have to look for the predominating quality in the object or form. To illustrate, we will examine a spherical object that is pure white. The white color represents completeness and purity, because in the white color all other colors are blended harmoniously; and purity always means completeness, order, and the proper expression of all the essentials to perfection in the sphere of action under consideration.

The idea back of the white color is therefore completeness, and by realizing the power back of the consciousness of this idea, and at the same time directing all the energies of the system into that state, we increase the power that is working for completeness in us; and consequently can perfect any part of the system into which we may direct the greater power.

As previously stated, the idea back of a spherical object contains the power to see things from all points of view; therefore, the predominating quality in a white spherical form would be completeness in every direction.

To picture this symbol upon mind for a few moments every day, with a

view to gaining consciousness of the power back of the predominating quality, will prove to be an exercise of extraordinary value.

Make the image in mind a pure white globe, and try to draw the forces of mind from every part of the surface of the globe towards the center of the globe, holding the predominating quality—completeness in every way—constantly before attention.

When attention gains the center of the globe, it should reverse its position so that instead of looking towards the center from every part of the surface, it stands at the center, and looks out towards every part of the surface. When this is accomplished, the mind actually feels completeness in every way, and realizes the idea of perfection in all things.

When this idea is realized, attention should pass through the idea into the power back of the idea, and enter the presence of the power that can produce completeness in every direction. While in the presence of this power, all the energies of the system should be drawn into the vibration of this power, and the power to perfect all things in the human system will be increased remarkably.

The power to see the perfect side of all things will also be developed; and there are few things that are more important.

When the average person looks at ordinary physical light, he does not stop to think how that light represents *Light* in every sense of the term; therefore, does not use the light he sees to gain a consciousness of the greater light within. This, however, should be done; and those who employ light in this way will steadily grow in superior wisdom.

Turn attention upon the inner meaning of light, and try to realize or *feel* the power that is back of all light. When this realization is gained draw all the creative energies of the system into the vibration that is felt. The result will be a decided increase of the power of wisdom and light in you.

Since everything we see, represents an internal idea, in fact, is the expression of an internal idea, symbolism is an ex-

act science; and when applied to its very foundation, is a science of the greatest value.

In this fullest application, all that is necessary is to picture the symbol upon the mind, find the predominant quality or central idea, cause the mental forces to follow the lines of the form of the symbol into the realization of the central idea, and then draw all the powers of mind into the *feeling* of the vibrations that are at the foundation of the idea. The result is that the idea or quality represented by the symbol will develop in you.

From the above brief description, symbolism and mental imagery gain new meanings, and prove themselves to contain unbounded possibilities. But to make the subject perfectly plain, and thoroughly practical, a number of illustrated articles will appear shortly.

* * * *

EXPRESSION.

From the potential to the actual, the channel is expression. Since the potential is unlimited, the constant enlargement of expression will produce perpetual increase in the actual.

The art of making real the ideal is found in expression; therefore, he who can express everything that is revealed in the within will realize everything that he desires in the without.

To become much and achieve much, the law is expression, because all attainment is the coming forth of more and more of the boundless within, and all achievement is the effect of ever-advancing man as cause.

Everything that appears, is an expression of that which is; even life itself is an endless expression.

To live, is to express life; to think, is to express thought; and to love is to express one's own soul.

It is therefore evident that the art of expression is the mother of all arts, and that he who can express anything may become anything, achieve anything, and obtain anything.

To cultivate the art of expression, the whole of man must receive attention, because since expression is man himself

coming forth, expression can be perpetually enlarged only through the constant unfoldment of everything that there is in the entire being of man.

The reason why expression is so limited in the average person is because the whole man has not been granted the privilege of expression.

As a rule, a considerable portion of human nature is suppressed, while the greater part remains entirely dormant.

When the average person finds himself incapable of giving a certain expression an orderly and legitimate channel, he resorts to the only alternative at his command—suppression. He does not know that there are many channels for each expression, and that if the usual one be not available, there are always others to take its place.

To know these others, and to know how to transmute the force of expression whenever required, so that the other channels may be employed, are indispensable accomplishments if a full expression of the whole man is sought.

The reason why the greater part of man is dormant is because the consciousness of the average mind is never trained to function beyond a certain limited field. The excuse usually given is lack of time; given in ignorance of the fact that the larger the expression of the whole man, the more powerful the expression of those leading faculties that we employ in daily life.

The person who gives his expression to one faculty only will never succeed in making that faculty very large, because each individual faculty can reach its highest state of efficiency only when the full expression of the whole man is turned into the channel of that faculty.

When only a small part of the whole man is alive, the life and power that can be given to any particular faculty is limited; the results will likewise be limited. But when the whole of man is alive with expression and that whole expression is turned into the faculties that we daily employ, then we shall have results that are worth while.

It is well to specialize to a degree; but to specialize so much that you live only for your specialty is to make your own world smaller and smaller, until

finally there is nothing left in your life but mechanical routine.

To develop your whole being every day, and to concentrate the full expression of your whole being upon your special work, that is the secret of great success, and the true path to the larger and more beautiful life.

* * * *

To cultivate a full expression, every factor that is involved in expression should receive thorough and scientific attention. One of the most important of these is the brain; important not only because it is one of the essential factors, but because the brain has been so sadly neglected.

Generally speaking, the entire brain is employed by the law of expression; but there is a special part of the brain that governs direct personal expression, or what might be called expression proper. This part of the brain extends from the brain center to the region of the eyes. (See *Eternal Progress*, Jan. '07, page 9. Also *Metaphysical Brain Chart* Figs. I. & VIII.)

To promote expression, this part of the brain should receive special attention. While concentrating upon this part of the brain the desire for a full and perfect expression should be very deep and very strong.

The region between the eyes, sometimes called the faculty of form, governs the expression of the personality, and is also employed in the expression and the perception of form.

To develop a strong personality, concentrate upon that part of the brain that extends from the brain-center to the region between the eyes; while you concentrate, *feel* the fullness of life and power permeating your entire being.

If your personality be weak, vacillating or negative, you can make yourself strong, firm and positive by concentrating daily upon the region of "form."

There are few things that are more valuable in daily life than a strong personality in full expression. Everybody can develop such a personality by applying the methods given in this article.

To promote the expression of the ideal, the refined, the more beautiful and

the higher things in general, concentrate upon the region of the eyebrows. While concentrating upon that part of the brain, hold the ideal and the beautiful in mind. Also try to enter a more refined state of thought and picture in imagination all that is high, worthy and superior.

To promote the expression of harmony, and to develop the happy faculty of expressing yourself in such a way that you are always in a true, harmonious relationship with everybody and everything concentrate upon the region to the side of the eyes.

Music and mathematics both employ this part of the brain as channels of expression, because both are based upon the law of harmonious relationship.

Develop this part of the brain and you will find it easy to place yourself in harmony with everything and everybody under all sorts of circumstances.

People who are undeveloped in this part of the brain are always out of place wherever they go, and they usually rub the wrong way. They cannot adapt themselves harmoniously to their surroundings because they lack the requisite mode of expression.

While concentrating upon that part of the brain that lies to the side of the eyes, hold mind in a state of perfect harmony, and picture yourself as being harmoniously related to everything in existence.

That part of the brain that extends from the brain-center to the region directly below the eyes is employed for the expression of words, language, formulated ideas, tangible knowledge, and objective actions.

The orator, the writer, the teacher, the actor and the linguist should concentrate faithfully upon this region.

The development of this part of the brain will also give more perfect expression to every movement of the body. The inner life, or the soul of things finds expression through the eye itself. For this reason the eye has been called the window of the soul.

By looking at the eye of a person you can always tell whether he is giving the largest expression to the intellectual, the

mystical, the metaphysical or the spiritual, or what combinations of these are involved in the expression of his inner life.

To promote a full expression of the great within, all the phases of the inner life should be given constant attention.

Train yourself to think of the inner life whenever you look at anything, and every glance of the eye will help to unfold the great within.

This practice will also give more life and strength to the physical eyes, and will keep your physical vision perfect as long as you remain on this planet.

* * * *

Though the brain is employed as an instrument for expression, it is really the mind that is being expressed, and the mind gives expression to that which has been unfolded from the limitless realms of the inner life.

Consequently, the mind should be made as large and as strong as possible, and should be awakened in every phase of consciousness.

To enter into conscious touch with all planes of life and *feel* the oneness of universal life, is highly valuable in this connection; likewise, depth of feeling throughout one's own being, when blended with a deep interior harmony.

It is the allness of the great within that we desire to bring forth into expression. By entering a state of deep harmony and deep feeling we consciously act upon the great within, and thus awaken its powers invincible.

A strong, impersonal love is another great essential.

In fact, all love tends to promote expression, because to love is to express the soul; but when this love becomes so large that it transcends the person and thus includes all persons, the entire soul becomes a power in every expression. The result will be that the law of expression will be given the limitless upon which to draw.

To be thoroughly alive through and through, and to think *living thoughts* with every fibre in one's being is another essential, and one that demands a great deal of attention, because the average

person employs only about one tenth of his brain during the process of thinking.

It is therefore evident that expression will be promoted remarkably when we learn to think with every atom in the whole personality.

The reason why the mind is so limited and always gets tired after a little exertion is because we use only a small part of the brain, and don't ever use that properly.

To simply think is not sufficient. Thinking must be right and scientific, and every thought must be created in the likeness of absolute truth.

To consciously live in the realization of the absolute, as we discern it in all the elements, forces and entities in existence, promotes expression to a remarkable degree. The reason is found in the fact that when we realize the principle, or basis of things, we gain conscious possession of the very life and cause of all expression.

A continuous soul-unfoldment is indispensable; and this unfoldment should embrace the spirit of real soul-joy.

Another essential is the consciousness of full action in mind and thought. An empty feeling in any part of consciousness should never be permitted. You should feel at all times that your entire being is full with a strong, serene, invincible life.

Every thought and every action should *desire* expression, and should have the fullest possible expression as their fundamental purpose. This is extremely important, because when every action acts that expression may be promoted, and when every thought is created especially for expression, every action and every thought will be an expression. Then if the whole man is alive with thought and action, the whole man will appear in expression; and that is what constitutes the full expression.

Every expression should be given all the quality and worth that consciousness can feel. This will make every expression a channel through which superiority may be attained.

Therefore while we think we should always keep our minds in the attitudes of worth, because this will make every expression more worthy.

Through the desire to make every thought, every feeling, and every action a strong, direct expression, the tendency to complete expression will be formed and gradually, the art of expression will become a subconscious, self-acting process, subject to constant improvement, of course, from our conscious growth and development.

One of the greatest essentials in the promotion of expression is to express oneself in one's work; and to express in one's work the very best of which consciousness can be gained in the deeper and higher study of one's true being.

However, the most important of all is to express the superior self in the living of life.

Replies to Questions

Give us a clear, plain article on just how to awaken a dormant subconscious mind.—C. B. H., Ill.

The subconscious mind is not dormant in anybody; though its field of action in the average person is too small. The power of mind, ability, genius—all depend upon how much of the subconscious is alive and in action. Therefore, to attain great ability along any line, more—much more of the great within must be awakened.

In the development of the subconscious, the law is that whatever you impress upon the subconscious will be received, developed and re-expressed; and the expression will be much larger than the original impression. How much larger will depend upon how strong your desire was at the time of impression, and how large your conscious grasp was of the thing desired.

The seed sown in the subconscious will bring forth thirty, sixty or a hundred fold, though which it is to be depends upon your attitude of mind while the seed is being sown.

To awaken more of the subconscious, more power should be impressed upon the subconscious, and the subconscious should be impressed in more places. The entire mental field should be brought under cultivation, and be cultivated as thoroughly as possible.

To impress the subconscious in more places, apply the methods given in the last five issues of "Eternal Progress," and apply them to everything you do, or expect to do. To increase the power of the subconscious and make the great

within more alive, take the following exercise once or twice every day.

Place yourself in a comfortable position and breath deeply and quietly for about three minutes, holding the entire system in perfect poise. Then turn attention upon the subconscious mind, realizing that this mind fills and permeates every part of your entire being. Hold attention upon the subconscious for several minutes, continuing deep, quiet and poised breathing; and desire with deep soul-feeling to impress upon the subconscious all energy and power of the system. That is, try to cause all the energy of your system to flow into the subconscious. While you are doing this, try to grasp, consciously, the largest volume of power possible, realizing that unlimited power exists within you.

Continue the exercise for about ten or fifteen minutes, and if you succeed, you will feel much stronger than you ever did, both in mind and body. But by perseverance you will succeed, usually after three or four attempts. Many have results at the very first exercise.

The idea is to take the power you now have in your system and impress that power upon the subconscious; just as the agriculturist takes the seed he now has and plants it in the field. The seed will reproduce itself ten times, twenty times, and sometimes even eighty or a hundred.

Likewise, the power that you impress upon the subconscious will reproduce itself in the subconscious field and return to you several times as much power as you had before. Part of this power

will be returned in a few minutes; some of it instantaneously; the rest later on, as all products do not ripen in the same period.

However, by taking this exercise daily, you will constantly be impressing the subconscious with more power, and this power will constantly be reproduced in the within and returned to you in larger measure.

A healthful, steady growth in power, capacity and ability will be the result.

* * * *

I should like to better understand concentration, and gain nerve control; also to direct circulation.—W. G. McK., Pa.

All of these subjects are considered more or less, in every issue, and all kinds of practical methods are being presented, so that all grades of minds may secure what they want. We therefore shall not repeat here, except to state that the secret of concentration is wide-awake interest. If you wish to concentrate upon any subject, look over that subject until you find something about it that deeply interests you.

When you find this point of view, you will be interested; and to be interested is to concentrate perfectly without trying. To try hard to concentrate is a mistake. It uses up too much energy, and only arouses the surface action of mind.

It is the deep, whole-souled concentration that produces results; and that comes by itself when you attain a wide-awake interest.

* * * *

What do you mean by conveying thought by vibration? If one person tries to convey a thought of success to me, and another desires misfortune to attend me, what will happen?—C. B. J., Minn.

All thought is vibration; in fact, everything is vibration, and must follow the law of vibration to produce its intended results.

When you speak to a person, sound vibrations go to that person's mind; when you think about a person, thought vibrations go to that person's mind.

Should your voice be too weak, the sound vibrations would not reach the person to whom you speak, and we

would say, your voice was not keyed to that person's sense of hearing.

Likewise, if your thought vibrations are not keyed to the mind of the person that you are thinking about, that person will not receive your thought.

Should a person desire misfortune to attend you, his depressing thought will not reach you unless you are in the depressed attitude yourself, or are so negative that you absorb everything that comes along.

When you are in the positive attitude and live entirely in the success world of thought, no thought of misfortune can affect you any more than the snowstorms of Canada can affect the people of Brazil.

What is equally important, when you enter the thought of success, you key yourself to the success vibrations of the world, and are helped on every hand by the powers in the world that make for success.

True, you can not depend upon these external forces, because as soon as you do, you fall down, and you get into the thought world of failures. This explains why a person is seemingly pushed down the very moment he permits himself to slip back; and also why he is helped forward by everything the very moment he helps himself to move forward.

The further down you go, the more you are interfered with by the environments (physical and mental) of failure; and the further up you go in the world of success, the more your work is promoted by the environments of success. This being true, no person's ill-will or interference can affect you unless you are down among the minds of such people. If you feel the disagreeable thoughts of others, you either imagine it, or else you are down on the same mental plane with these people.

So long as your mind is in the atmosphere of harmony, peace, power, joy, success and wholeness, no disagreeable thought or disturbed thought vibration can reach your mental world at all. Therefore, we ourselves hold the great keys to everything in our own worlds, and have the power to determine what is to come and what is to be.

Please tell me how to correct a stupid state of mind.—M. B. F., New Jersey.

If your trouble is mental laziness you can remove it by increasing the flow of the circulation up the spine into the back brain. Also develop that part of the brain marked "Creative Energy," (See *Eternal Progress* for Jan. '07.).

But if your trouble is the lack of mental clearness in general, the entire brain should be developed, giving especial attention to "Memory," "Intellect" and "Imagination."

Be sure that you take eight or nine hours of sleep regularly every night. Too many minds lack life and brilliancy because they do not take enough sleep. Develop the subconscious further, and if your mind is not made over into a strong, clear, wide-awake mentality in three months. let us know.

* * * *

Will you please explain how one can look through the disagreeable personality and see the perfect?—J. W. F., Kans.

By knowing that within every personality there is a soul, and that every soul is created in the image of God. It is the knowing of this truth that gives freedom from all false beliefs about life and everything that is in life.

When you look at a personality, remember the soul, and remember that the soul is perfect—divinely beautiful. Train yourself to think of every one as a soul, and the disagreeableness that may appear in the person will never disturb you; what is more, you will develop a finer personality, a better character and a larger mind by so doing, because we steadily grow into the likeness of that which we think of the most.

* * * *

In aspiring to the highest in life, in order to reach the ultimate, is it necessary to receive suggestions from some one who has finished?—M. B., Iowa.

No one has ever finished, and no one ever will, because eternal progress is the pathway of all life. The highest in life forever grows higher and higher, the further we ourselves advance; and the ultimate is so immense that eternity will be required to pass through its absolute-ness.

Our one predominating purpose must be to press on; and while we are doing so, to live in every moment the fullest, the most complete and the most beautiful life that we are conscious of now.

To promote such a life, surround yourself with the best literature, the best people and the best environments. Learn from all sources, but do not depend wholly upon any one source. Be in touch with the universal, the all-truth, the all-good, the all-light; and make the best use of everything that comes.

Let the power of faith lead you on and on into the boundlessness of power, wisdom and life, and every day will find you a step higher in the scale. Every day will bring you into a new heaven and a new earth, and existence will be sweet in the very highest sense of that term.

* * * *

*Am deeply interested in *Eternal Progress*, but what can I do to help another person who will not read it?*—J. F. W., Ohio.

When the average person finds anything that is very good, he wants everybody else to share it; which proves that as a race we are not so bad after all; though some may call this missionary spirit a refined form of selfishness. However, if it adds to the welfare of the world, it matters little what it is called.

But when people do not care to share the good things we have found, we must let them alone. To try to force them, mentally or physically, or to try to influence them in our direction by suggestions, is a violation of the most important of the laws of life.

What we can do is to make such a perfect use of the good we have found, that our own lives are transformed, and we become living examples of the better way.

This method will accomplish more in every way than all the preaching in the world.

Whenever we have special desires, we should express those desires in the faith that they will be granted at the right time and place, and in such a way as to promote the greatest good to everybody concerned.

Book Reviews

MORNING LESSONS FOR SPIRITUAL UNFOLDMENT, By Prof. Leroy Moore, Russett Crepe, 30 cents; Maroon Cloth, 50 cents; Maroon Flexible Morocco, gold titles and edges, \$1.00. Unity Tract Society, 913 Tracy Ave., Kansas City, Mo.

Fifty-two subjects of twelve affirmations each, one subject for each week of the year, with Introductory Articles, "The Pathway to Attainment," and "How to Enter the Silence" by Charles Edgar Prather.

Perfectly beautiful, and extremely helpful; a rare jewel indeed. We wish it could be in every home.

SUCCESS THROUGH VIBRATION, and MUSICAL VIBRATIONS OF THE SPEAKING VOICE, two very interesting books by Mrs. L. Dow Balliett, Prices, \$1.00 and 60 cents respectively. For sale by the author at 1000 Atlantic Ave., Atlantic City, New Jersey.

The last book is very small, too small and too brief for such an immense subject, but it contains information that those who use the voice will be more than glad to secure.

"Success through Vibrations" is based upon Pythagoras' theory of numbers, and aims to make practical application of this theory. It is very interesting, and after close examination one must admit there is "something in it."

MAN-BUILDING, *A Treatise On Human Life and Its Forces*, By Lewis Ransom Fiske, L. L. D., Cloth, gilt top, 324 pages; price, postage paid, \$1.10. The Science Press, The Republic, Chicago.

Anything that is published by The Science Press is sure to be good; and not only good, but practical; and this

is the greatest need of the age. We want to know how to do things; we have been preached at, entertained, and told what ought to be done long enough. Now we demand to know how; and whoever can give us practical information on this subject will receive a hearing.

"Man-Building" is one of these books, and no greater recommendation could be given.

WHEN WE MEET ON THAT BEAUTIFUL SHORE, is the name of a new sacred song just received. Composed by Samuel H. Speck, and retails at 50 cents a copy. It is a most delightful and pleasing composition, and *Our Readers* will receive a copy by sending 10 cents in silver or stamps to the Globe Music Co., 17 W. 28th St., New York City.

We learn with pleasure that Mr. Edward E. Beals, who for some time has so ably managed the business of The Science Press, has become the secretary of The Colonial Fiduciary Company, with headquarters at 131 La Salle St., Chicago. The new position is a decided promotion, and the opportunities for a large and most successful future has come his way. This, however, is but natural, because when a man actually lives the Science of the New Life, and makes the very best use of his ability, promotion, progress and advancement must inevitably follow.

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Do Not Bury Your Talents.

Here Is An Opportunity To Use Them To Good Advantage.

There are hundreds of people in every city who have idle money, and who are constantly looking for an opportunity to place this money in some solid, legitimate business where the returns would be reasonably good; and though there are many such opportunities, they are not easily found by those who are not in close touch with the financial world.

To accept any proposition that is advertised, the sensible mind refuses to do, because all is not gold that glitters, and not every enterprise is solid that claims to be so. This is especially true of those who promise extraordinary dividends in a very short time.

For this reason much money continues to be idle, because many hesitate until they are quite sure that the proposition is safe. There is such a thing, however, as waiting too long, and a goodly number are daily passing by the very thing they want.

Idle money is like idle brains or idle hands; it is not serving its purpose. All things were made to use, to produce, and to bring increase.

To place your money where it earns only two or three per cent, is next to burying your talent, when it could just as safely earn three or four times as much. But many are afraid of an enterprise that makes a promise of exceptionally large returns; the reason is, that they are not familiar with the fact that an enterprise passing through actual development *can* pay large dividends, and that such enterprises every year *do* pay large dividends.

The problem is to find such an enterprise with a solid foundation, and a wise, conservative business management.

There are, however, many such enterprises, and fortunate are those who find them while the opportunity to purchase an interest is still at hand.

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Ten thousand dollars of seven per cent stock, and ten thousand dollars of common stock will be sold.

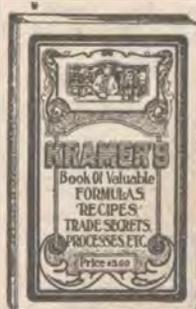
A dividend of eight per cent has recently been paid on the common stock, the preferred stock being seven per cent cumulative. With a little further development, the common stock can bring from twelve to twenty per cent or more.

The opportunity for greatly increasing the volume of business is at hand, and everything connected with the enterprise is solid, substantial and permanent.

Those who have from \$100 to \$1,000 that they wish to place in a well-paying, legitimate business, have here the very opportunity they want.

For further particulars, address "Business Opportunity," care Eternal Progress, Fourth National Bank Building, Cincinnati, Ohio.

The true course to pursue is to live in the faith that only the best shall come, and that all things will work together for good.



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MAY MEAN INDEPENDENCE FOR YOU

Did you ever own a *Copper* Mine or any part of one?
If so, then you know that Copper is *King* of the metals.
The mining of copper or coal is as different from gold and silver mining as daylight is from dark.

Gold and silver ores are so valuable, *when found*, that their mere richness affects the soberest-minded; the proprietor "sees things" that are not in the ground, and makes wild promises based on his imagination rather than on facts.

This form of mining is speculation pure and simple, and we do not care to handle it.

Copper mining, on the contrary, is a *business*. It is the same kind of an *under-ground* crop that wheat is *over-ground*, and in just the same every-day, steady demand.

The American Telephone, Electrical Transportation Service, and a thousand and one commercial uses of electricity will alone require all the copper that can be mined for the next century.

Copper presents the most favorable conditions for making money in the world to-day. A good Copper Mine is a Safety Deposit Vault of stored up dividends.

In the very heart of the now famous copper belt of Eastern Oregon, about 25 miles from Baker City, the EAGLE MOUNTAIN COPPER MINING COMPANY own a *producing* copper mine.

If it were a *shipping* mine you would not be reading these words, nor would you (in common with us) have a chance to make any of the development profit.

In plain sight at the present time there is \$1,700,000 worth of copper ore ready for the crusher. This is but a very small part of what actually exists in the mine itself. Men are now at work blocking out tons and tons of ore daily.

Here is the substance of the matter: You have, say, a thousand acre field of ripe wheat ready for the reapers, but lack capital to pay for the harvesting and threshing of the grain. This provided, you can take your crop to the miller and get the market price. That is exactly the position of the Eagle Mountain Company. The ore is there in immense quantities and of established value.

The immediate need is a mill to work this ore. Our object in placing this page announcement in *Eternal Progress* is to bring this matter to the attention of a few people who can afford to invest from \$15.00 up to a Few Hundred Dollars in something outside of their own business without feeling it. Through just such people as this we expect to raise all the money we need quickly and close the matter up without delay.

Just remember that the fortunes of the old Eastern aristocracy rest on *copper*. The families of those wise old financiers are now enjoying the dividends which come from the blocks of copper stock which were bought years and years ago when the price was very low.

You have the same opportunity now that they had then. Will you take advantage of it?

The price of Eagle Mountain stock is now 15 cents per share, par value \$1.00. \$150.00 invested to-day will be worth \$1,500.00 the moment the mill is erected, and no one knows how much after the Company begins shipping ore.

This announcement is not intended to sell stock. We do not want one cent of your money until we can prove every claim we have made; until you have read the Company's prospectus, Engineers reports, references, the Cast-Iron Guarantee which goes with every share of stock, and until you have learned who the able business men and capable miners are at the head of the Company. We want you to ask all the questions you can think of.

Then, and then only, do we want your co-operation.

That's it. Co-operation in copper.

We haven't room to tell you more in this announcement. If you are seeking independence and want to be somebody and accomplish something in this world, just write me a letter to-day, mentioning *Eternal Progress*, and I will give the matter my personal attention and send you further information that will put you on the road to prosperity.

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WHAT IT DOES TO DISEASE AND PAIN

Rheumatism, Sciatica, Lumbago, Gout, etc., are caused by uric acid in the blood in the form of urate of soda. This acid, through poor circulation at some particular part, gets stopped on its way through the system and, congregating, causes pain. Apply the Vibrator to the spot and you will relieve the congestion and get relief at once.

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