

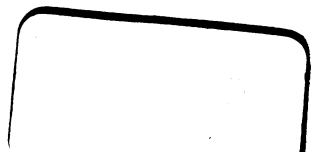
Health and power through right thinking

John Wesley
Carter

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Health and Power

W. H. ...

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Health and Power

Through Right Thinking

By

JOHN WESLEY CARTER

Author

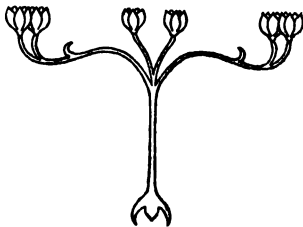
“From the Heights”

“Our Friendships”

Etc.

Pastor of the Church of the Good Shepherd

RACINE, WISCONSIN



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Foreword

THESE printed articles on "Health and Power Through Right Thinking" are the substance of a series of Sunday Evening Addresses on the same general theme. The pulpit from which they were delivered still labors to save men's bodies and to prevent disease caused by ignorance and vile sanitary conditions. It is interested in sanitation, pure food, good housing conditions and economic justice. But it has also awakened to the recognition of "the mental factor" as one of the great underlying causes of human happiness and misery. In the preparation of these articles the author has sifted much literature and experience and passes it on in this condensed form to those who are unable to do so for themselves. He also wishes to reach that wider circle who did not hear the spoken word.

J. W. C.
"Michigan Lodge"
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Right Thinking

**“You never can tell what your thoughts will do
In bringing you hate or love,
For thoughts are things, and their airy wings
Are swift as a carrier dove.
They follow the law of the Universe—
Each thing must create its kind,
And they speed o’er the track to bring you back
Whatever went out from your mind.”**

—Ella Wheeler Wilcox

Right Thinking

THE possession of health, happiness and power, is the heart hunger of the age. We are looking for some magic key to unlock the door between man and his possibilities. Thousands are beginning to realize that they are in the midst of life abundantly rich if only they had the power to claim it. Probably few of us enjoy more than a hundredth part of what we might appropriate if only we knew how. Aimless, and unbelted to universal power, we rush into one device after another—amusement, travel, luxury—only to find that they do not satisfy. When all the time we have the secret of the highest happiness within ourselves but do not know it.

A good beginning toward health and power is made through right thinking. This means, of course, a fixed habit, or attitude of life, rather than random thoughts. This key will unlock the first door into the kingdom of heaven, here, or, anywhere. Every man, too, is his own door keeper standing censor over the kind of thoughts that are to enter and become the guests of the house in which he lives. Those that are cultivated form the

habit of staying. These will influence character and determine destiny. Says Shakespeare:—"The divinity that shapes our ends is in ourselves."

A second step toward health and power through right thinking is to eliminate from our minds all fear and worry, and to establish, in their places, love and trust. Horace Fletcher says, that "fear is an acid pumped into one's atmosphere." It surely is a disease which depresses and paralyzes. The perfectly healthy mind knows no fear. All forms of fear thoughts are the children of ignorance and superstition. These pictures drawn by morbid minds can be conquered by healthy thinking. The philosophy of love and trust will neutralize, by counter suggestion, our prosperity and happiness enemies.

Nor can we have health and power so long as we are subject to anger. No man is educated until he is balanced and can control his tongue and temper. This weakness, too, is expensive when it comes at the wrong time. It will ruin any business or friendship. Not only that, but think of the poison in it; think of the weakness and humiliation in its after effects. Nothing so exhausts life as vicious thinking. But here, also, we have a mental chemistry that at once cures anger as quickly

as it does the superstition of fear and the old age of worry. "The love thought" cures all vicious thinking. When the brain is over heated by temper we turn on love, until the anger heat is neutralized and the victim's dignity and self-respect is saved.

Right thinking, too, keeps us rich in mind. Real poverty is often a mental disease. It is holding the poverty thought. Its victims, in hatred and bitterness, live in a poverty atmosphere which attracts to them like conditions. It is a great thing to be able to live in the "abundance" thought; to go through life without any grudge, or envy, or jealousy, and at night to sleep in the beautiful thought of plenty and peace. This habit of living in in the thought of plenty establishes relationship with it. Prosperity begins in the heart as we become friendly with the good and beautiful. Haven't we been thinking of poverty, lack, and want, long enough, and is it not time to come to health and power through right thinking?

The glory of man is health. An invalid does not see, hear and feel, things as they really are. Health alone can interpret the world. So much of the world is sick, physically and mentally, that what should be a paradise has been converted into a hospital.

But we are getting a new view of the world. It is no longer gray but rosy. We are beginning to see that it was intended for health, happiness, and plenty.

The key note of the new gospel is that man is much the creature of his own making. The body is "a harp of a thousand strings" and when we learn the health which keeps this instrument in tune, then, there will be no more jangled music, but, instead, "the wild joy of living." When we devote as much study to these new lines of living as we have put into the wild rose to make it the American Beauty, then, we shall have the same aristocrats of health that we now have among the roses. The new health aristocrat will be strong, self-reliant, successful, influential, long-lived and happy. Health is so magnetic, constructive, initiative and contagious, that it radiates joy and power. It is the richest and highest of all virtues. Could our country establish an aristocracy of health it would give to the world a race like the immortal gods. Such a race, well born, handsome and eloquent, would put all the art galleries of ancient Venuses and Apollos out of business.

The beautiful woman thrills the world and gives to the poet and artist his theme. We

are developing a new type of women, larger and handsomer than any the world has yet seen. Some say that our men are smaller in stature, and more inferior in appearance, than they were fifty years ago. If present tendencies continue we may have a race of women taller than their husbands. It is already a familiar spectacle at fashionable weddings to see the bride taller than the groom. The majority of graduates from our schools and colleges are now women, and many of our American brides are goddesses in beauty, tall and symmetrical, the symbol of harmony and physical loveliness. Perhaps the graceful woman can never be too tall to be beautiful. Beauty and anaemia are no longer related, nor is youth the only season of beauty. Old age simply means a decay of power and loss of beauty. So long as we retain these we are forever young.

How do we get health and beauty? We get it by putting it into every day's living and thinking. The effect will be magical. To live on the healthy and beautiful side of life keeps one looking upward. It purifies and exalts. There is nothing that will pay you any better than to learn to be healthy and to extract beauty from everything. Perfect health of mind now, and sometime perfect

health of body, too, is within the reach of everyone.

Human thought has marvelous transforming power. Put thought into the culture of the wild rose and, in time, you have the American Beauty. Put it into the wild apple and, in time, you have the luscious Pippin. Put thought upon marble and you have the Parthenon, or St. Peters, or the Marble Faun. Will thought do less with the human body than it does with the flower, or tree, or marble? An eminent physician of Boston, relates humorously how he had a patient who had hay fever every time a rose was brought into the room. One day he secretly substituted an artificial rose. This produced the same results until the patient was told of the fact. This illustrates the mind's power over our ills. The world around you, too, is what the mind makes it. If the mind be free, light and joyous, then the world is ablaze with sunlight, joy and happiness. Few realize the tremendous power exerted by their thoughts. A gloomy mind means a gloomy world, though the day be bright, and a cheery mind means a cheery world, though the day be dark.

Oh, the power of mind to control the life!
The suicide who is false to his trust of life,

wearied with the strife, thinks the world a dark place. But it is only his mind that is dark. It is not fortified against despondency. He might have filled his mind so full of high and beautiful thoughts that he would have saved his life and found it joyous. But, possessed with a strong idea and a wrong idea, he wove for himself the chain that he could not break. Perhaps even friends could not talk him out of his gloom. Sensitiveness, worry, fear, melancholy and hysteria, all have their rootage in our thoughts. If we allow the mind to become diseased, then, all that concerns us becomes sickly and impoverished in consequence. Instead of having good cheer and health, we are tied to the world with its friction and disease. But mind has the power to leave the fog and to breathe in the sunshine. Education, culture and religion, are in the world to help us to be strong enough to dominate our environment and fates. Says Shakespeare,—“Our remedies oft in ourselves do lie, which we ascribe to heaven.”

The force of mind can prevent one-half of our diseases and can double our efficiency. It pays to cultivate this power. Says Drummond, “the acrid humors breaking out all over the surface of man’s life, can only be subdued by the sweetening of the inward

spirit." Nothing but an attitude of health, joy and good cheer, can do this. Such an attitude will help us live in the thought-world of sunshine, purity and love, and will lead us to the all-power of the universal life. We should feel the royal blood that is in us and command that force of mind which is able to separate us from heredity, environment, fear, and the sicknesses of our friction filled earth plane. We are inhabiting a world athrill with vital force which we may draw from. Let us, then, through right thinking, use the resources at our command.

We can become nearly anything we choose if "we believe in the divinity that dwells within us and worship it." So long as a man believes that he is "a miserable worm of the dust" he will continue to grovel. But when he believes in his divinity he will become "the being with the upturned face." What a man "chooses" to think about himself that kind of a person will he become, because he alone holds the key to his own destiny. The statement that "we are weak" has been a race thought for ages. We have made weakness by claiming it as our heritage. So long as we affirm weakness we shall be dwarfed and sickly because that is what we say and think. But when we affirm our divinity we

shall rise victoriously to our supreme birth-right.

The affirmation that "there is no health in us" is a malignant suggestion in life. It tends to fear, and that which causes fear disturbs circulation, ruins digestion, and impairs nerve force. A philosophy which looks upon life with scorn and suspicion keeps the race weak and reduces both the health and longevity of the individual. We may affirm that we ourselves are weak, if we choose, but we have no right to call others depraved. Even if our face is pitted, we have no right to say that the faces of all the world are pitted, too. Sometime, these old statements of belief will be cast aside then men and women will rise triumphant, in the light of Truth, to new health and power.

Self Control

**“O Sentinel at the loose swung door of my
impetuous lips,
Guard close to day! Make sure no word
unjust or cruel slips
In anger forth, by folly spurred or armed with
envy’s whips;
Keep clear the way to day.”**

—Arnold Townsend

Self Control

EVERY step in progress is a new control; either mastery of the elements in nature or mastery of the human will. Self control is one of the hardest things in life. It is self mastery, over events and circumstances, to the extent that nothing external shall ever take command of us. It is kingship over life. It is to sit upon a throne. With many of us our kingdom is in insurrection and our strength divided. Unable to control our thoughts, speech and moods, we are less than real kings. The absence of self control is a confession of weakness and lack of education. Perfect self control is ideal life. To have control over our tempers, nerves and moods, is to hold the reins of our own thinking, feeling and action. Such persons can stand quiet under insult without being hurt and can go through the storms of life's temptations untouched. The weak person gets angry; the self-controlled keeps love in the heart. Self control is the beautiful life. Anger is not beautiful; rage is demoniac. But a spirit calm, strong and unflustered, amidst storms of feeling and disturbances, is sublime in its beauty.

A temper under control, a heart still tender, a voice cheerful, a face bright, are the marks of a perfect control. Self control is a grace that will save us a hundred times a day. If the heart be still, and the soul filled with peace, then, the king is on his throne and there is no insurrection in his kingdom. Such mastery is both health and power. Vicious tempers and unkind dispositions are such disfigurements that we should spare neither pains, nor cost, to get rid of them. And there is a permanent cure. The inner life is the source of power. A life under control will start from the source. It is direction of thoughts and feelings. Self control comes when the whole life, physical, mental and spiritual, becomes a directed, orderly and controlled, movement. The first step is to control your thoughts. We keep idle and vicious thoughts out by substituting healthy ones. The only way to overcome wrong thinking is by right thinking.

Self control never means suppression. The suppression of anger, through a placid exterior, is hypocrisy because you are one thing inside and pretend to be something else outside. To have the musical outflow of self control we must keep love in the heart. Nothing but love makes music. A self-con-

trolled man cannot be drawn into a quarrel with another because there is no ill will in his own heart. We have it within our power to train ourselves in this control which flows from a loving heart. The spirit of love in the heart should be the music of every life. But how much broken music there is in some lives—"wolf notes"—where violent tempers, and wild utterances, mar the harmony. But love can take our lives, with their jangled discords, and bring them to perfect peace. Then we shall get joy out of our work because we are masters, not slaves. The person who lives in the spirit of love can know neither anger, nor hate. The person who has developed faith can neither be doubtful nor anxious. The person whose mind is filled with joy cannot be despondent. When we live in the spirit of love we are consciously one with universal health and power. There is beauty, power and kingship, in perfect self control.

Some people seem to have no ambition to improve in self-control. To be self-satisfied is the first sign of deterioration. If ambition is lost, and standards of life drop low, it is almost impossible to restore the mind to health and power unless the victim can be aroused and made to get down to real work

along the lines of self-improvement. One of the most discouraging tasks is to try to help those who will not try to help themselves. A great many people are so far behind that they do not care to progress. Somehow they seem satisfied with low ideals. If we are to improve, and get ahead, we must cultivate the climbing habit. This habit soon becomes an uplifting force in any life because it awakens "the great within."

Most of the people in the world's great "failure army" are there from lack of ambition to form the self-improvement habit. So many never discover themselves until it is too late to make much out of the time left. Some of us, too, cultivate little patches, here and there, but the greater estate of splendid possibilities is practically untilled. If we should make searching tours of self-discovery we would find great wealth and power undeveloped. The self-improvement habit is a good thing to establish in every home. There are many pitiful cases where children want to improve their evenings but are prevented by the habits of their parents who spend the time idly talking with no effort at self-improvement. We should set aside some time each day for that self-culture which enlarges and enriches life and brings it under

self-control. Thirty minutes each evening spent in earnest endeavor at self-improvement will, at the end of ten years, make all the difference between a cultivated and uncultivated mind. With the best reading, the best music, sermons, lectures, theatres and social life, within reach of every home, it is a crime against one's self to refuse this opportunity to improve.

The self-improvement habit should also be related to our personal appearance. "The apparel oft proclaims the man"—says Shakespeare. A carelessness in personal appearance suggests something deeper. If one wilfully looks repulsive we conclude that the mind corresponds with the outer appearance. Business houses know that persons who are neat in appearance usually have personal habits to correspond. So, while "clothes do not make the man" they help him to get, and to keep, a position. Neatness of appearance gives self-respect. The very consciousness of a clean face, spotless linen and pressed clothes, gives us ease of manner and assurance. From every point of view it pays to look well because we feel much as we know we look. It is both health and power to look as well as our position requires. Our personal appearance has a much larger influence over

us than we realize. In fresh clothes our minds run along new channels and change our thoughts. Right thinking belongs to the self-improvement habit. We can make our minds art galleries of beauty or chambers of horror. The mental furnishings of the house in which we live are of our own selection. If we entertain disease thoughts, discordant thoughts, morbid thoughts, they will both rob us of valuable time and keep health away. A morbid mood breeds children of its kind which will spoil everything they touch and bring failure, unhappiness and inefficiency. How much trouble we could have been saved had we been taught, when children, to hold thoughts that cheer, gladden, encourage and uplift. If children are properly trained, in the art of thinking, how easy it will be for the adult to have both health and power.

Self-control and self-improvement are greatly helped by self-suggestion. The power of suggestion is coming, more and more, to be recognized. Many a patient would get well if he were not worried and depressed. "Mind cure," through suggestion, is simply acquiring control over impulses, emotions and habits, that depress and destroy. It is mental poise leading toward optimism. Children are taught largely by suggestion, and we may

carry this principle right on and up through life, ever educating the mind, by suggestion, to think in channels that lead to healthy states of feeling.

Of course the power of suggestion has its limitations. By merely thinking pleasant things we cannot suddenly change conditions that are fixed, nor can drugs do this. But for certain types of restlessness, fretfulness, impatience, and hate, there is a self-suggestion that can calm more than any medicine. When you are in one of these states just try this formula, by Bishop Fallows. Use it faithfully and watch its effects. Memorize, repeat and practice, these statements of belief,—“quietly, easily, restfully, truthfully, patiently, serenely, peacefully, joyfully.” If you find your voice loud, if you are jerky, if you lose your temper, and feel unstrung and out of sorts, sit down and apply the above formula a few times and it will work wonders. It may not prevent random thoughts but it will cure the above states of mind. After once getting the process of self-suggestion started it seems almost to care for itself. It becomes easy and you will soon realize a re-education in self-control. In time, healthy thinking becomes as easy as walking and finally it is automatic.

Many rules for self-control have been worked elaborately by as many masters. To-day we get much ideal suggestion through photographs,—master-piece reproductions, post cards, illustrated lectures and moving pictures. All of these are helpful. The Victrola is working wonders in thousands of homes and transforming many lives. The influence of the pulpit, lectures, concerts, theaters, lodges and public art, all have tremendous influence for good through their power of suggestion. These all remove the sordid pictures of the work-a-day world and substitute for them beauty and harmony. The searching inward reconstruction that will take place, under the power of intelligent suggestion, will work marvelous changes in the general health. This will also work for happiness and efficiency. In the midst of care there is rest and uplift by a change of attitude and atmosphere. This self-control is not a panacea for all the ills of life but it is a great aid in acquiring states of mind and health, physical, mental and moral. It helps to get the sordid and morbid out of the mind and to get hold of things that make for health and happiness.

Self-control is the will in action. In this direct way of getting the will to work is the

secret of the new sense of power that is curing, to-day, by the influence of mind over body. New and beautiful suggestions free the body from the fetters of sense, and of passion, and give victory by focusing the thought upon things just, pure, true, lovable, honorable and of good report. The jarred and jangled nerves of psychical disease are restored to harmony; visions of ill disappear, and hope sheds its light upon the darkened mind.

Our improvement, in self-control, will be hastened, not only by suggestion, but, by great affirmations. What you affirm you express. You conquer fate by thought. The old mental affirmation of "weakness" was negative. We are now learning the value of the new affirmation of "strength" which is positive. It is a self-reverence, self-reliance and self-respect, which leads one to sovereign power. If we build up the ideal of health and strength, and affirm it, then the ideal will manifest itself in objective life.

We are beginning to train children to believe in their divinity and not depravity. To inject into the child's mind the thought that he is dull, stupid, lazy, a blockhead and will never amount to anything in the world, is to handicap the child by giving it mental poison at the start. How many fathers and

mothers tell their children these very things every day. Instead of filling them with faith in themselves, as victory incarnate, they are told that they are hopeless. We shall be unhappy and weak so long as we look down. When we learn to look up, and believe in our divinity, we shall find new health and power.

There will likely be little success while holding doubts and fears. Success is won by holding the affirmation until the thought is externalized. With the thought of success must also be faith in yourself. Fear is the absence of faith and leads to failure. If your thoughts and words are born of faith, then, they will bring you health, happiness and power. While we are affirming good the bad cannot enter. Right thinking deals with positives, never with denials and negatives. Through affirmation, of the good, we find the science and art of realizing our ideal. When we affirm and picture perfect health we are building up an ideal which will manifest itself in harmony and power.

The Optimist

**“The optimist fell ten stories
And at each window bar
He shouted to his friends
‘All right so far.’”**

The Optimist

OPTIMISM is the philosophy of sweetness and light which is everywhere supplanting the old gospel of sickness and depravity. Optimism is the best kind of fortune. It is also a medicine which, if taken faithfully, in large enough doses, will cure more than half of our diseases. It is, also, an absolute protection against all the misfortunes that never come. Optimism, too, is a religion that will stand the pragmatic test. It is worth something because it will get results, here, and now. It will give you something "the other fellow hasn't got." A religion that will not do this, is not only valueless, but, is a detriment because it stands in the way of progress.

The optimistic type of thought attracts to itself because it is hopeful and creative. Like the sun, it has drawing, warming and holding, power. Everything, too, that it touches, grows, and is transformed by its influence. The optimist radiates health and power and, in return, is given ten-fold more of these qualities, from the seen and the unseen around him. It is like perfume which sheds its

sweet aroma upon all who come within its reach. Its touch is like magic as it warms, cheers and blesses. That is why we cannot resist bathing in its personal magnetism. Everybody will come away from the damp, to the sunshine, where there is health and happiness. Optimism is the oil of gladness which will keep life's machinery from wearing out prematurely. It will, also, double one's efficiency. There is no self-improvement habit more desirable to cultivate than that of learning to look on the bright side of things. It will attract more customers, sell more goods, win more friends, and bring greater returns, than anything else you can do.

The optimistic young man, or woman, will, sooner or later, be discovered and promoted. This charm of manner will attract, and somebody will want just such a person, either to fill some higher position or to keep some home bright and happy. The pessimistic, uncharitable, person will always be unpopular because negative. Popularity is a mental quality. It is to feel kindly and to sincerely wish to please. Only by living on the sunny side of things can we do this. If we would be happy we must be optimistic. We must leave the basement for the sun-parlor where there is health and warmth. A chair of

optimism in every college would be worth more than the Latin and Greek course. Many college graduates fail because they are pessimists. This negative attitude will neutralize the greatest ability because it radiates mental poison rather than health. Sometime, we shall learn that if we are to have happy homes, success in business, and perfectly healthy bodies, we must possess a cheerful, healthy and optimistic mind. How quickly we all discern the hopeful from the discouraged; the aspiring from the groveling; the healthy from the morbid, mind. It is just as easy to cultivate an optimism that wins success as it is to cultivate a pessimism that brings failure. Neither are inherited but both are cultivated. We shall all yet learn to talk happily and to believe in success. We shall learn the health of good cheer. We shall have a new religion full of hope, sunshine, optimism, perfect love and trust. It will be joyous, beautiful and glad. It will so add to one's powers that no one can be a failure so long as he practices his religion of optimism.

The art of looking on the sunny side of things, and men, is, also, the best fortune. Cheerful thinking creates that happy state of mind and expression which attracts what it

reflects. The long-faced, gloomy, pessimistic person, repels by the very look in his face. When we lose the power to smile, both religion and health have gone out of life. When we have our photograph taken we look our best because we are neatly dressed and the photographer makes us look pleasant. Nobody would buy his own picture in that first serious mood he assumed. The expression is something we work up from the inside. When we are told to "look pleasant" and "smile a little," then, the sunshine begins to come to the surface until we get the youngest, happiest expression possible. We are willing to pay more for the young, good looking, expression in a photograph. So, in business, nobody wants a young man whose face is the expression of sadness, melancholy and defeat. We want the hopeful, buoyant, vigorous, happy and victorious look. We pay more for a southern exposure than for the north side of a house. Our health demands the sunshine. So, too, success demands the sunny side of life, the sunny side of the street, and the cultivation of wholesome mirth, friendship and love.

Many morbid and dwarfed natures are due to suppression of the spontaneous joys of childhood. The old idea of religion was that

of dignity and sober-mindedness. The old time minister thought it wicked to laugh aloud and to be light hearted and optimistic. But now we are coming to believe that there is no religion at all in over restraint and gloom. If religion does not cultivate the cheerful faculties, then, that kind ought not to be taught the child. It takes sunshine to produce either a beautiful flower or a happy, efficient life. Sometime our schools, too, will lay more emphasis upon training children to be happy, buoyant and glad. Youth is the best time to cultivate the sunny side of life until happiness is a natural habit. Suppression of laughter and play will mean melancholy and inefficiency in later life. Our health, power and longevity, will be dependent largely upon the way we are trained to look toward the camera of life. Sunshine, too, in the soul can keep old age away. Long livers are great hoppers. We are old or young by our mental outlook, and not by years. To be old is to lose hope and cheer. We can be "seventy years young" as well as that old. And by healthy, happy, thinking we can grow efficient with the years. We should "Orient" the mind by freeing it from all hate, strife and pessimism. We should always be in

right mental attitude for our photograph—
“Look pleasant and smile a little.”

Some plants gather the qualities of the nutmeg, sugar, or peppermint, because they have constitutional affinities for these qualities which they draw from the air and soil. The same is true of people. They draw from their environment the bitter, or sweet, as they cultivate a constitutional affinity for evil or good. Some people borrow trouble from their environment. They insist on looking at life through smoked glasses. If it were not for the strong, positive souls, who see things clearly, the trouble borrowers would fill the world with bitterness. We meet these pessimists on every committee and in all institutions. They wear obstacle glasses whose tiny black specks on the lens are magnified until they take real shapes and look like ghosts or giants. If we dwell long enough upon these, we become pessimists.

Great institutions to-day are looking for the optimistic youth who sees victory. In time this youth will grow into his vision. To be able to see through obstacles, or, better, to have the lens through which we look so clear that we see nothing but our vision, helps wonderfully in the promotion of health, happiness and success. A sunny, happy way

of looking at things will gather the qualities of sunshine and joy from one's environment. The kind of life you draw to yourself is determined by the color and clearness of your mental vision. Pessimistic people ought to be quarantined. They have no right to spread the baccilli of despair in a community. Of course, as a private matter, people have the right to "enjoy poor health." They may cultivate the habit of not feeling well, if they wish, but they ought to be fined, or quarantined, when they try to infect others. The chronic invalid, whose chief trouble is his pessimistic outlook on life, has but little place in our economic system. The "health habit" is just as easy to form as the habit of complaining. In later life, one brings success and happiness, the other failure and misery. It is all in training the will to focus upon the cheery and healthy things of life. You can train yourself to put away the gloom and learn to be glad. The best investment one can possibly make is to trade melancholy off for the sunshine of life.

To cultivate the beautiful side of life is more important, too, than making money. There is too little of the beautiful in life. Our cities and modes of living all suggest the commercial. Sometime we shall value life by

its culture and not by its money getting ability. With this self-culture there will come a new sense of power and a healthy outlook upon life. We should learn to expect great things, and be confident that they will come. This attitude creates a disposition to look for the good and helps us to hold "the advancing thought." It also makes life an inspiration. To see the worst, at all times, is to poison everything by vicious thinking. Everything will ultimately give way for the realization of our ideal, if it be legitimate. While working toward our end, the face, the manner, the elastic step and bearing, will all radiate our purpose. These aspiring instincts create around us the atmosphere of sweetness and light, health and power.

The pulpit, instead of emphasizing the "joy of living," has often dwelt upon the morbid side of life. We ought to go to church to "sing songs of joy" and "to lift up the heart." But, often, the church, instead of being an uplift, full of cheer and hope, has been so over-serious and gloomy as to be discouraging. Stories of "death-bed scenes," details of morbid depravity, crime exposures and sensationalism, are all unhealthy and depressing. The modern pulpit has the greatest opportunity in all the world to preach the gospel

of health and power. Much preaching is so austere, mournful and burdened with the morbid side of life, that it is not attractive because there is no inspiration or joy in it. It is doubtful whether sermons on so much wholesale sin, depravity and disease, are either helpful or legitimate. We live too much in the swamps on week days to be led back to them on Sundays when we should be climbing into the high altitudes and purer air to brighter perspectives.

We should never talk poverty or failure. Both are usually the admission of laziness and incompetency. Both attract like conditions. We should talk health and success. If you were once poor and have failed you should not go back to these conditions, mentally, but instead, live in "the city that is to come." We should keep the mind on what we hope to be. If we hold the picture, then, all power is with us and even the stars will fight for us. To think cheerfulness in every possible way is a philosophy that is the best kind of medicine for winning success. The pessimist repels but the optimist attracts. One of the greatest successes any life can make is to go through all the years with a smiling face and an optimistic outlook on the world. These people make themselves truly rich and

everybody who comes in contact with them becomes richer, too. Says one of our newspaper poets:

“Smile awhile, and as you smile
Another smiles. And soon
There’s miles and miles of smiles
And life’s worth while because you smile.”

The Joy Makers

**“Talk happiness. The world is sad enough
Without your woes.**

**Talk health. The dreary never changing tale
Of mortal maladies is worn and stale.**

**You cannot charm or interest or please
By harping on that minor chord disease.”**

— *Ella Wheeler Wilcox*

The Joy Makers

THE old theology divided people into the good and bad; the saved and lost. The new theology divides them into the makers of joy and the makers of sorrow. The religious man is everywhere and always "a joy maker." It is, however, a science, and even an art, to discover and feel the beauty and poetry of life, and to be able to impart it to others. The joy makers find good everywhere. Winter, spring, summer and autumn, each contain sunshine, increase and growth, to those concordant souls who make joy. All seasons are alike to infancy, youth, manhood, womanhood, motherhood, music and friendship. The joy makers are those vibrating souls who brighten life and give happiness to the world by being optimistic and healthy.

Many people sincerely wish to dispense joy and success, instead of sadness and failure, but do not know how to do it. The first resolution to make, if we wish to sweeten the lives of others, is not to be a maker of sorrow. We can not be a source of joy, or an influence that inspires, so long as we complain and hold mean, injurious, thoughts. We all know

makers of joy. They alone have saved us and will continue to do so. Contact with them diffuses a warmth and penetrates the heart. After the joy makers come those who bring happiness through good will and sympathy. Often they touch our lives but lightly, but they nevertheless help by look or smile or handclasp. To have near us a joy maker is to find an influence that radiates both health and power.

Most of the wrongs, complaints and grievances, that we inflict upon ourselves and others are of our own manufacture, or, at least, are greatly enlarged by the imagination. If they could be eliminated from our minds we should see faces, now joyless, wreathed again in smiles. We can never sufficiently pity those people whose daily bread is dipped in gall; who eat of wrongs, drink of grievances and die of complaints. This hostility is like a double edged sword that wounds on one side the heart that it pierces and on the other the heart that sends it forth, but the one who suffers most is always he who holds the weapon. Women hold a large place in the sunshine of life. Cheerfulness increases a hundredfold woman's power. In the measure that she is healthy, strong, beautiful and pleasing, will she be a joy maker. Some lose

their power by being gloomy. We turn from sullen and selfish natures and, like plants, seek the light, warmth and strength. To be a dispenser of smiles is to give bread to the starving. Sometime, we shall nevermore be makers of sorrow but shall always, and everywhere, be perpetual joy makers.

Happiness does not belong to another world any more than to this one. Many of us have been cheated out of our birthright, but some day the portals of joy and truth will open wide to all. In fact, the new order is already proclaimed; humiliation and gloom are passed, and the "wild joy of living" is here, making the world a garden of human delight. All nature is happy save man. The air vibrates with the joyous melody of bird song, and the denisons of sea and land swim and sport in gay exuberance of life. The smiling flowers open their petals to the sunshine and nature everywhere is a festival of play and song. In the midst of universal joy man is the one animal who refuses to sing because he has fallen out of harmony with his environment. But we are all groping again for the heavenly harmony which shall make the earth "a paradise regained."

The various theories regarding happiness are interesting to study. Carlisle declared

that the gospel of happiness is the gospel of work. He believed that the pleasures of life came through expression and not through impression. We all know that it is more joy to paint a landscape than to see one; to sing ourselves than to hear singing; to dance than to see others dance. A study of happiness shows that it is equally divided, too, among the social strata of mankind. The king does not enjoy his cake any better than the peasant his bread and cheese. So, too, the pleasures of ambition and achievement are common to all. The student finds that happiness is the spontaneous product of health. There is no lasting unhappiness with it and no lasting happiness without it. One who has the key is independent of every circumstance. He needs no imports because he has enough of his own inner wealth.

Our age is a departure from some of the secrets of the joyous life. Ambitions for wealth and ease are too much our ideals. Happiness comes through the thought of abundance and the love of work. One of its secrets is the self control of moods. To dominate our moods we must have a healthy mind which lives in the high altitudes of love, joy and gladness. Another secret of happiness is success, and this depends upon keeping

free and fit for work. If we would be happy ourselves, and joy makers for others, we must adopt the sun-dial's motto and record only the hours of sunshine. Nothing is so healthy as good cheer and laughter. Talk happiness. Says Dr. Marden,—“Let go of worry, criticism and selfish living. Let go of the rubbish, the shams, the shoddy, the false. Let go of discord and wrong thinking. Dominate yourself; do not let your enemies do it for you. Dismiss from your mind every suggestion of ‘the blues’.” Get hold of things worth while; get in harmony, if you would be one of the world's joy makers.

The art of good cheer if understood and practiced would change the face of the world. It would also revolutionize life because the world we live in is largely of our own making. Some of us choose to live in dungeons, and then complain of the dampness. There is plenty of sunshine just outside if we will open the windows to receive it and allow its light to warm and transform our dungeon into a sun parlor. This is a hard philosophy for pessimists. They like to feel that things are wrong and disjointed. They call you cruel when you tell them that the world is a great whispering gallery, an echoing hall, or a mirror, that throws back to us our own

voices and thoughts, frowns and smiles. The distorted images we see through our smoked glasses are not there at all to those who see clearly and sweetly when they tell you to be cheerful.

There is a great opening everywhere for cheerful souls. They are now in demand for every trade, business and profession. It costs nothing to be cheerful and will not interfere with any of your plans. These joy makers are happier at their own work; they live longer, and are more prosperous than other people. The habitual smile of good cheer, good will and good hope, is a quality that the successful candidate for any position, to-day, must possess. Many people turn the common water of life into a tonic, while others turn it into a poison. There is a beauty in cheerfulness which never fades. The facial complexion may change but good cheer will shine through the face from behind. To think cheerfulness is to still be beautiful after age has blanched the skin. Such a personality, when one grows old, is a culture that age cannot tarnish, and is worth while.

To keep cheerful is the new ideal in education. The real object of education is to bring sweetness and light, harmony and power, into life. If an education does not do this,

then it is not the new type. A chair of practical psychology is all important in our system of education. To learn to keep sweet and live your ideal amid any circumstance is the thing we should try to achieve. We are now as never before training the child to cultivate the aesthetic sense and the aspiring instincts. We shall all yet learn the health of good cheer, and in places of gloom we shall set up the god of joy. Only when we are cheerful can we do our best work and see things as they really are. If you would be a joy maker, keep cheerful.

It should not take material wealth, alone, to give us joy. Some people make themselves rich, yet have nothing tangible; others make themselves poor, yet have great riches. In a world so rich as our's no one's lot should be that of poverty. But the problems of physical want are not our greatest. It is more important to be rich in mind and heart than in purse. Real wealth is within us, and is at the command of all; so much so that legal processes nor economic conditions, can neither give nor take away. A thousand of life's richest blessings can neither be bought nor sold, nor put up as collateral. Only those who have the capacity to appreciate are the real owners of the world. We may not have

the legal title to an inch of land and, yet, be the real owners of all that we can see and love. To the eye, ear and soul, that is rich, belongs all the wealth of the world of the beautiful. Legal titles may give or withhold, yet all best things are ours.

The monopolies are unable to touch the big things of life. They cannot buy or sell love, poetry or music, in the heart. The soul alive to beauty and music, to the best literature and history, is heir of all the ages,—all their wealth, thought and toil. Legal ownership is external, but not so with the true riches of life. What is yours by knowledge, is yours forever. Sometimes legal ownership curses us because it makes us narrow and selfish. Besides, too, we have to stay with our possessions to watch them. When we are compelled to do this, then, the large free world of beauty and song vanishes until our little business, or pile, becomes all the world to us in which we are prisoners. Says the author of "A Tour Round My Garden": "When I had nothing of my own, I had everything that was free and beautiful. But since I purchased this old house and garden, I have no longer anything but this house and this garden." Alas! This too often happens. Our friendship narrows down to those whose thoughts

are centered on secondary things. So long as our ownership is love and appreciation which we share with kindred souls then we live in a large free world. But when we get tied down to possessions our world is apt to narrow down to that poor bit of legal property. This was not true of Emerson, Thoreau, Scott or Wordsworth. It need not be true of any of us. Thoreau was the richest man, in soul, around Walden Pond or Woods. The whole "lake region" of northern England belonged to both Scott and Wordsworth. So, too, any country may be ours to own if we are great enough to love it. The riches that give life its real sweetness and its worth are free to all alike.

What is it to be rich and joyful? Real wealth is whatever enlarges and ennobles life; it is nothing else. Health is wealth; power is wealth; love is wealth beyond all words. The absence of these, and the privilege of giving them away, is poverty. How rich is one who is husband, wife, father or mother. How rich is the man who has faith. The brave heart and free mind, the seeing eye, the attuned ear, are all riches of mind and heart. People who are poor in these chafe under economic conditions. But if they are rich in these things of the soul then they will

smile as sweetly in adversity as in prosperity. The man who owns himself owns the world; he is rich anywhere. On the other hand he may have titles to any kingdom, but if he is not rich in himself, he is poor wherever he goes. Oh, to be rich, and with these riches to be a joy maker in giving them away!

Beautiful Faces

**“ For of the soule the bodie forme doth take ;
For soule is forme, and doth the bodie make.”**

— Old English

Beautiful Faces

YOU do not inherit your face; you make it yourself. Only the bony features, covered with muscles and nerves, are given you. It is the play of your soul on these that makes them look like you. Thought is the master-builder, working on fifty-five muscles and twelve pairs of nerves that run into the face. Beautiful thinking will draw the features unto harmony and illumine them. We all look like what we have been thinking and dreaming. Princely thinking makes princely faces because they reflect the character of our thought. A glance at the face shows whether the habit of thought is serious or flippant, pure or sensuous, refined or vulgar. There is no escape from the law that makes your face seem what you are, because the countenance is sure to express inner states. If scorn and envy have left their wrinkles on the face then the only way such hieroglyphics can be removed is to get the scorn and envy out of the soul.

Physical features are never the form of nothing, but of something working from behind. The human face is the outer ex-

pression of the inner life. It is just as easy to make the face beautiful as ugly. Goodness will create beauty; evil will create ugliness. One is constructive, the other destructive, of beauty. All form is the expression of a soul picture back of it. We see the transforming power of spiritual thought upon the faces of the actors in "The Passion Play of Oberammergau." Why, too, do we expect Shakespeare's characters to look peculiar to their natures unless a soul creates its peculiar type of face? So, with Dickens' characters, we think of Little Nell as angelic and of Gwolph as hideous, because their souls make them look like their thoughts. If thought has no power to chisel a face then what do we mean by giving Judas the face of a traitor, and the Madonna and Christ faces upturned and glorified? If you hold the thought long enough, goodness, shining from behind, will animate and illumine the face until it is the most beautiful expression of God in His world.

A man will grow to look like what he loves. Whoever has a great heart will have a grand face. On the other hand, neglect of culture at the heart brings facial emptiness. Culture of soul will bring illumination into the face. The Indian's face is wild and unkept like

his wilderness. The barbarian is coarse in his thinking and as a result his face is broad, flat, animal and degenerate, like his soul. The classic Greek lived in an atmosphere of high mental culture and as a result was graceful in form, feature and movement. The spirit of the soul gives expression to the face. This law works among the lower animals, as well as humans, giving the ferocious one kind of a face and the gentle another.

No part of the body responds so quickly to the inner states as does the face because here mind comes nearest to the surface in what we call matter. Many claim to read the palm of the hand, but in the face all may see the play of psychic illumination from behind. The most empty and vapid face can be made radiant by the culture of soul qualities. The dullest face will take on lustre when something beautiful from behind comes to the surface. But when the light is blown out of the soul in Markham's "Man with the Hoe," then, there is no expression. If the face is glutinous looking, or mammonized, it may be changed by driving the money changers from the temple. If the jaw is brutal, the eye malignant, and the lip curled in scorn, let the sunlight of love warm the soul within, and,

lo, these deformities will melt like ice before the summer sun.

Beauty is the natural food of a healthy imagination. Dwelling mentally upon the bright, beautiful things that come into life, strengthens the body and gives it grace. The body is dependent upon food and drink but it is even more dependent upon mental harmony for its health. Discord and unrest will manifest themselves in physical sickness. Give out beautiful thoughts to all the world and they will come back to give health to the body and grace to form and face. If you would have repose of facial muscles you must have repose of mind. The last thoughts at night are great face builders, chiseling away while we sleep. The first morning thoughts, too, help to determine the moods of the day and moods work upon the features. Thought may not change the blue eye to brown, but it can give expression to the eye without which it is dull. It is not the color of the eyes but the lovelit flames that twinkle in them that give witchery and charm. This gleam in the countenance gives us a glimpse of the invisible spirit within the temple.

“The face is the title page of the soul. It tells the contents of the volume.” We are responsible for our faces. Beautiful faces

cannot be bought; they must be created by thought. Some may try to manufacture faces out of paste but they are only masks to hide the soul. The best cosmetic is a pure heart and the best tonic a high purpose. "The best shoulder brace is self-respect." A tincture of belladonna may make the eyes lustrous, but a lofty spirit is a better dilator of the pupils.

The so-called pretty face lacks both beauty and power. The doll's face does not deceive us because we know it is made of wax. The face of childhood is not beautiful in the truest sense because soul qualities do not yet shine through it from behind. But every person ought to be beautiful at forty and old persons ought never to be ugly looking because they have had all life in which to grow beautiful. We build from within, we attract from without. We grow like the thoughts we think. It may take ten generations to transform the face of the barbarian into the classic and cultured features of the Greek. But ten years of habit, and beautiful thinking and reading, will transform the expression in any face. Why ask the souls as they pass? Their faces can tell you what they are thinking. We can tell a person's trade or profession by his face. We seldom mistake

a doctor for a lawyer; we never mistake a musician for a prize fighter. There must be some law of life by which faces are made loving or boorish, crude or cultured, gloomy or happy, ghoulish or saintly. We daily see the result of the operations of this law making some faces blank and barren, others luminous and refreshing. Somebody or something must answer for all the faces in the world, but nobody can answer except the somebody who lives behind each face and has the opportunity, through the silent power of thought, to make its expression healthy and beautiful.

What is true of the effect of thought on the human face is also true of the unseen "aura" which surrounds every human body. This is an intangible something which we cannot see but we feel its influence in our contact with others. We feel "the atmosphere" of an Oriental temple or an Occidental cathedral. There is something about them created by the character of amusements or worship conducted within their walls. We have all felt the atmosphere of "the sick room" or of certain apartments, or hospitals, caused by the gloomy thoughts that emanate from them. The "shadow" of a person, or, the "atmosphere" of a building, is produced by the opera-

tion of the same law of thought which makes human faces attractive or repulsive. Many times our only recognition of this "aura" is what we call "first impressions," nevertheless, it is a testimony to the thought influence that permeates things and places. The "health aura" is that healing which flows forth from the body the same as beauty shines forth from the face. Thoughts are things which take shape with light and color as well as outline of form. Perhaps if we could see the invisible, as well as the visible, man we should many times find that his mental body is an object of great beauty, radiant and entrancing, as the intellect becomes pure and lofty minded. Thus we each go through life enclosed in an atmosphere of our own making. This we call the "aura" that encompasses all living things.

So, too, there are tone-forms built by sound as well as thought. The same master-piece, if accurately played, will always build the same tone-form. It is likely too, that each different instrument builds a different form in the ether around it. Surely there will be a difference in the clearness of outline between the tone-forms produced by an artist and those of the wooden and mechanical player. These vibrations and tone-forms must appear

in the air around and about every temple, or church, where there is a great organ and a large choir. They must also remain vibrating in every direction for an hour or two. These vibrations probably pass through all walls and roof unhindered. Selections from Mendelssohn, Gounod, and Wagner, must all build sound edifices, of power and decision, which float in the air about every church in which they are played, spreading resplendent radiance in all directions. Every sound makes its impression upon astral and mental matter in the invisible universe around us; especially that ordered sound which we call music. The musician who pours forth into a community sound-forms sends forth influences upon hundreds who may not know it.

The hidden side of things is more wonderful than we dream. Roentgen rays, and radium, are leading science beyond the border land of ether. Some scientists are now trying to photograph the result of vibrations caused by thoughts and sounds. The impressions of invisible waves appear on the sensitive plates and we get what we call thought-forms. What is photographed is not the thought-image, but the effect caused upon etheric matter by the vibrations of thought. Each act, word and thought, has its consequence in

the unseen worlds around us. That there are intimations, touches and gleams, of other realms interpenetrating our own, is the testimony of thousands who have had psychic experience. Perhaps we shall be able to actually photograph the emotional changes of the human heart which show their nature by changes of color in the aura, or cloudlike substance, of our higher bodies. There must be many beautiful thought-forms in the invisible worlds around us.

Art recognized the "aura" centuries ago. The head of the Christus is usually encircled by a halo of light. Literature speaks of "the fiery darts of the wicked" thoughts emanating from the body. Poetry calls jealousy "the green eyed monster." If thoughts are things, then, we have a responsibility in knowing what thoughts to avoid and what to cultivate. A great teacher long ago, who in life carried a beautiful radiating halo, said,— "the light of the body is the eye," meaning the way we see things in truth and love. He said: "If thine eye be single, thy whole body shall be full of light." This causes us to feel that the aura we carry and the faces we wear are determined by the silent power of thought shining from within.

The Worry Habit

“What is the use of worrying,
And flurrying and scurrying
And breaking up one's rest ;
When all the world is teaching us,
Praying and beseeching us,
That quiet ways are best.”

— *Walt Mason.*

The Worry Habit

OF all fears," says Dr. Worcester, "worry is the worst,—worries past, present and future." They are the great shorteners of life. Financial worry is the most frequent and destroying form. But all forms lead to unhealthy physical states and mental phobias. Nothing has blighted so many hopes, ruined so many ambitions, and caused so many suicides, as worry. It drives men to drink and to drugs.

Thousands of people cultivate, daily, "the worry habit." Imaginary ills, and morbid fancies, keep them "all wound up," or "all run down," much of their time. Instead of being cheerful, and collected, they are disturbed by regrets for the past, doubts for the present, or are unduly anxious for the future. But why "fret" and worry over ancient history? Why even rehearse unpleasant experiences? Why not occupy the mind in some better way by making a pleasant thought drive out all worry over past mistakes? Just say to yourself, "I will not think of it." It is a great accomplishment to be able to so forget.

Dr. Edward Everett Hale said, "Some people bear three kinds of trouble,—all they ever had, all they have now, and all they ever expect to have." We Americans lacerate ourselves with all sorts of mental tortures, fearing things that never happen, and fretting over things that do nobody any good, but bring only discord and inefficiency into our lives. Worry is the disease of our age, unfitting us for our work. The woman who said she spent one-half of her time doing things and the other half worrying about what she had done represents a multitude of people. And yet, what is more foolish than worry? A Chinese proverb states it, "The legs of the stork are long, the legs of the duck are short, you cannot make the legs of the stork short, neither can you make the legs of the duck long," why worry?

There are two things about which we should never worry; first, the things that we cannot help; and second, the things that we can help. Worry only hinders in both cases. If we allow it, the worry habit will steadily grow upon us until the whole mind is darkened by it and we live in an anxious mood all the time. But not one in a thousand of the things we worry about ever happens to us. Why worry over something that you cannot

help? Just "eliminate it" by getting busy with something else. Be philosopher enough to say, "lucky it is no worse." If we educate the will, we can select our thoughts just as easily as we do our companions. If we will cultivate a quiet and peaceful frame of mind, we shall pursue "the even tenor of our ways," free from all resentments, fear, phobias and doubts. We shall not be over worried, we shall scorn to take offense, and shall work without friction.

There are many kinds of worry. They extend all the way from the butcher's bill to the extinction of the sun. The wife has her domestic, and the husband his financial, worries. We worry about old age, failing health and poverty. Some worry over death and a post mortem disaster. In all forms of worry, the organic sense of well being becomes disordered, and life, instead of being beautiful, is seen through smoked glasses. People worry over trifles, the weather, their dress, work, failure, pains, or financial conditions. Some of these worries have a physical, or temperamental, basis, but most of them are simply wrong mental attitudes. They can be cured by a cheerful philosophy of life. The "sunshine societies," "don't worry clubs," and "reading circles," all help in the re-educat-

tion of mental habits. It takes more than one treatment to overcome the worry habit. But a long, rigorous, menti-culture will, in time, substitute for morbid moods, both health and power. It will teach us to live a day at a time and enjoy things as we go along.

Worry is due to an exaggerated self-consciousness. We yield to an impelling thought, or "obsession," which rules us because we think that we cannot let go of it. If a part of the family are "obsessed" to do certain things and the rest of the family are "obsessed" not to stand them, then, irritability follows. The starting point, for family discomfort, is when we are so "obsessed" that instead of standing certain things, we "go wild" over them. Anyone can stand what he likes but it takes a philosopher to stand what he does not like. Some people hold the philosophy "whatever is, is wrong." But we need a philosophy which makes us trustful and happy. We also need a mental discipline to free us from being "cross" or "fussy." Instead of finding fault with the weather, with life, with people and conditions, we ought to make friends with them.

The real cause of worry is from within. "The mind is its own place, and, in itself,

can make a heaven of hell, a hell of heaven." Among some of the indirect causes of worry are the "strenuous life," the "high cost of living," the fear of losing one's position, the fear of exposure, or the over-apprehension that some part of the body is diseased. All excess of attention is unhealthy and leads to nervousness, insomnia and worry. Our thoughts play the major part of our discomfort. The "exhausting" part of our business is not the actual labor but the worrying and the fretting that we do. The little things which we allow to worry us should be great only to little men. It is because we take a microscopic view of them that they disturb us. Nothing but worry prevents most of us from being at peace. Why tired and cross, why not tired and good-natured? Why irritable over the break-downs and delays? The disagreeable is interesting when we get the right frame of mind. We should never think of anything unpleasant after office hours or after going to bed.

The effect of worry is the lowering of our power of resistance and efficiency. Worry does no good. It only interferes with the output and quality of our productiveness. It also destroys both domestic tranquility and our sociability. Worry, too, about

disease is a predisposing cause of disease. It makes us susceptible by making us tired and reduced in power. Vitality makes us immune and lack of vitality susceptible to disease. Worry focused upon a certain spot in the body will in time locate a disease.

But there is a cure for this wrong mental attitude. Worry and self confidence never walk together. Worry is complemented by faith. Said a great Teacher,—“thy faith hath made thee whole.” Worry is a mental factor and should be treated mentally and not with drugs. Alcohol, opium and morphine, have been used because of their influence upon the mind. Fear, worry and care, vanish for a time and there comes peace of mind through these artificial sedatives. But all these anti-worry drugs are temporary and false. Nothing cures like “the will to be well.” When the patient’s mind is enlisted upon the side of health, then, there comes the healing power of optimism, and “the merry heart is a continual feast.” As we climb up to the high level of self-control, and learn to trust the orderly universe, of which we are a part, we, also, learn “a hygiene of mind” which banishes worry and enables us to “feel fit” for all the occasions of life. When our attitude is one

of perfect trust we shall find both health and power.

We were made for happiness. Not the happiness of excitement or intemperance, but that happiness of rare souls who, in this world of shadows and half lights, have seen a vision and followed the gleam. The wisest of men have been captains of their souls. The one negation or enemy to our happiness is over-apprehension or worry. We should train ourselves never to be disappointed. We should so train ourselves that we can stand anything, that nothing shall provoke us, that we shall borrow no trouble. Then, the vagaries of others will only amuse, and not annoy, us; we shall live in the present and not in the past, or the future; we shall not worry over trifles; we shall not cross bridges until we come to them, and shall find health and power through repose.

There is a sure antidote for worry and you always have it with you. When you doubt just turn on faith, and see how quickly the hopeful and courageous attitude will neutralize your former train of thought. Just say to yourself that you will succeed; that you cannot fail; and before these positive assertions all despondency, pessimism and worry, will flee because opposite thoughts cannot live

together. There is something wrong with the education and training of men and women who lack that self-control which has allowed "the worry habit" to become fastened upon them. But, every one who tries for self mastery will, in time, find it just as easy to become calm, serene and quiet, as it is to worry. This conquest of worry, and the cultivation of perfect trust, is one of the secrets of both health and power.

Fear and Hate

“He that is slow to anger is better than the
mighty ;
And he that ruleth his spirit, than he that
taketh a city.”

— *Hebrew Wisdom.*

Fear and Hate

AS with worry, so with the conquest of fear. This is one of the oldest emotions. It once had its function in self-preservation, but now it is both a handicap and a disease. We inherit it from our sub-human ancestors. Many fears have been outgrown but others still linger a life long bondage. Science has already abolished witches, ghosts and demons. Healthy thinking will yet drive from the mind the morbid thoughts which our fears have cultivated there. We are learning that there is nothing to harm us except ourselves and that everyone's personal devil is his own worst fear.

The habit of fear paralyzes its victims. Despite our education, thousands are still troubled with these creatures of a disordered imagination. Fear takes all shapes. Sometimes it is the spectre of poverty; sometimes it is the fear of some evil; at other times it is common superstition. The business man of middle years most fears failure and poverty. This attitude only takes the sunshine out of each day without helping the future. Fear only creates a reception for the things most

feared. Fear of disease invites disease, and gets us ready for it, just as fear of failure invites failure. But what we all most fear is that which has not yet happened. It does not yet exist,—hence has no reality, until we call it into form.

Tens of thousands are still superstitious about looking into a mirror with another; about thanking another for a pin; or receiving a knife from a friend. Such silly superstitions, too, as to believe that turning back after leaving the house brings ill luck until you first sit down and count ten, are ridiculous. Some intelligent women are afraid to remove their wedding rings; others carry rabbit's feet, wish bones, or horse chestnuts, to prevent ill luck. Ignorant people dare not start a journey on Friday or the thirteenth of the month. Education is the burying ground for all forms of fear. The best of all cures is to know that these children of ignorance are only pictures drawn by morbid minds. The perfectly healthy mind knows no fear. These fears can all be conquered, neutralized and eradicated, by healthy suggestion and the practice of self control.

Much disease is only crystalized fear. The mind becomes "obsessed" by some undesirable idea which hangs around until we

clothe it with power and authority. Something from the outside disturbs and "works us up." The mind becomes fixed and rigid with fear or anger. As we sit and think of the idea we cultivate and entertain thoughts which we know are unhealthy. Some people live in such a mental attitude that health, joy and peace, cannot find them. We draw conditions similar to those we picture. Our atmosphere attracts the qualities we send forth. Love attracts friends and health, while hate repels them. If the imagination will picture good, instead of evil; if we will walk by faith, and not doubt; if we will think nobly, and not basely, we shall find both health and power.

Drugs act as a suggestion toward health through the chemical action they produce. But no medicine will heal a man against his own will, faith and desire. We realize health as we accept it from the universal principle of health, which is ours to draw upon. It is a condition of realization, as we touch universal harmony. The best medicines, whatever they may be, are those which put us in the right attitude to become conductors of harmony and health. The words we speak have even more power than the thoughts we think. Words create vibrations which send back a

like harvest. We cannot sow vibrations of slander, hate and loss, and reap good-will, love and riches. Sarcasm spoken brings out in others resentment towards us. Sometimes a whole family gets out of tune because of one discordant word, while on the other hand, the calm words of love would heal many a broken circle. To affirm the race words of sickness, old age and depravity, is to set in motion vibrations which will sooner or later manifest these conditions in life. All life is expression. Its speech should be song, free from discords, —a part of the universal music at the heart of the universe. The spoken word of health attunes us to health. In this concord is the key to joy and power.

We already understand the principles of mathematics and language. If the multiplication table, typewriter, or adding machine, are worked correctly they produce perfect accuracy. The same is true with life. Sometime we shall get the same insight into the principles of health and joy that shall enable us to work out correctly the secret of scientific living. We already know that positive thoughts bring success, and that negative thoughts bring failure. We know that love is music, and hate is discord. We know that if we "will" we "can" make any

environment the gateway of opportunity to a beautiful life because health and joy are from within. "Perfect love casteth out fear." If we dwell in fear we are not yet perfected in love. Perfect trust is an antidote that will neutralize the fears of the world. To know "the Truth" will make you free. Let us re-educate ourselves to say, "we will fear no evil." We will hope; we will believe; we shall succeed; we cannot fail. The substitute for fear is trust and love. "Perfected in love" we learn to live victoriously the life of perfect trust and confidence.

What is true of worry and fear is also true of anger. Why get impatient at the stupidity of some subordinate? Just calm yourself by saying, "if he had my brains he would have my position." When you feel angry just control yourself by thinking how unbecoming it all is. If you could only look into the glass you might find yourself "blue in the face." You may have experiences that are "enough to vex a saint," but if your mental attitude is sane, "nothing is enough to vex a philosopher." Do not get angry because some one calls you untruthful or a coward. If you are really big enough you will say "it never touched me." Do not be afraid to be happy; you were meant for it.

We all need the happiest philosophy of life possible; something that will change the gloomy face to smiles. We manufacture most of our troubles as we go along. The faulty mental habits of harboring grudges, dwelling in the past and playing the martyr, are detrimental to poise. Let us "play the game" and "keep an even mind."

The business man who allows the worries of life to cause "a tempest in a tea-pot" is not yet educated. It may take effort at first to calm yourself, but, if you are willing to make the sacrifice, it can be done. After training yourself out of irritability you will gain a new self respect. You will not only increase your health, and double your power, but you may save yourself from nervous prostration which so often follows the fretful, angry disposition. Fretfulness makes us tired and we get "cross." When the limit is reached "we explode." It is just as easy to be tranquil and happy as to be irritable and unhappy. Calmness is a mental attitude which makes us comfortable, and our neighbours, too. It is practical saneness which prevents us from ever losing our temper, or raising the voice to a high pitched disagreeable tone, which is the first sign of fretfulness. It is a poise worth cultivating

because it keeps all the machinery of life running smoothly. There are many mottoes, maxims and texts, that prepare us for the annoyances incident to our business. These suggestions help us to meet life's situations, not as victims but as philosophers.

With a knowledge of mental chemistry it is as easy to antidote anger, or any poisonous thought, as it is for a chemist to neutralize an acid with an alkali. Soda applied instantly will neutralize the effect of sulphuric acid. So, the mental chemist knows how to counteract poisonous thoughts by antidoting them with good cheer, good will and hope. Optimism is sure death to anger and pessimism just as surely as soda will instantly neutralize sulphuric acid. Happy emotions will create in the body compounds that bring health. Depressing emotions generate in the system injurious compounds, some of which are poison. Each emotion produces a chemical change that gives color and tone corresponding to itself. Joy emotions build up; anger emotions tear down and poison the body. All forms of hate, jealousy and revenge, exhaust life and make its victims prematurely old and haggard looking.

What a pity that children are not taught mental chemistry as they are now taught

physical chemistry. Many do not even know that all explosive passions poison, nor do they know the antidote when they discover their condition. These poisons are easily neutralized when once we know our mental chemistry. The moment we apply love to hatred the malignant power of hate is neutralized as quickly as soda kills sulphuric acid, which otherwise would burn up the flesh. Anger poisons the body just as surely as alcohol; perhaps it is just as ruinous. When we have a fever we use applications to reduce the temperature. But when explosive passions are raging we usually burn until the fever wears itself out, many times leaving us almost a nervous wreck. If we would only love, when we feel the hate coming on, it would immediately reduce the raging fires within, and thus avoid not only mental humiliation but the wear and tear of the nerves and the peace of the community.

There is no vicious thinking that scientific mental chemistry cannot neutralize and eradicate by the antidote of right thinking and counter suggestion. Sometimes we get the wrong antidote when we get mentally poisoned, or the neighbors give us sympathy when we should have had rebuke. Sympathy only increases the fever. The time will

come when we shall be able to regulate the temperature of thought as we now do of water. If the brain is over heated by temper, we shall know how to turn on love and peace to counteract the heat of anger. The majority of our human ills can be antidoted by the magical chemistry of good will. It is a solvent for scores of our mental and physical enemies. We do not have to use the force of resistance, we just turn on the antidote of substitution and these enemies flee without a struggle because opposite thoughts cannot live together. Hatred cannot live a minute in the presence of love and forgiveness. The panacea for these human ills is largely within us. We can antidote the worst forms of unkindness, false ambition, evil thoughts and anger, by applying the good will essences of mental chemistry.

Mental Surgery

And if thy right eye causeth thee to stumble, pluck it out and cast it from thee : And if thy right hand causeth thee to stumble, cut it off, and cast it from thee : for it is profitable that one of thy members should perish, and not thy whole body.

— *Jesus.*

Mental Surgery

MENTAL Surgery is the title of a book by Dr. Oliver Huckel, of Baltimore. In it he says,—“we are beginning to honor most those who heal and save life, rather than those who destroy it.” The art of surgery is very old. At first it was performed in a crude way by physician-priests. Later came surgery as an ordered science. To-day we are beginning to realize that there is just as important surgical work upon the mind as upon the body. It consists in opening the eyes of the blind to beauty, and the ears of the deaf to the higher harmonies. Some evil eyes will have to be plucked out, and some offensive hands cut off. Mental surgery will touch both the inner life of man and the heart of society. It will rid the mind of “obsession”; cut out bad tempers; and remove obnoxious abnormal growths in life. It will cut around the pains of secret thoughts and bitter memories; pour into the wounds the balm of joy, and restore the mind to normal conditions of health.

The anatomy of melancholy, dealing with pessimistic moods, is just as much a study as

the anatomy of the body dealing with bones and muscles. The soul is just as real and even more permanent than the body. Every normal mind must have back bone, convictions, will power and determination. It must have, too, the higher sensitiveness to correspond with nerves. There must be the strength to carry heavy burdens; also, faith, hope and cheer, to correspond with a clear brain, a loving heart and a healthy liver. If the will is weak; if the view point of life is cynical; if there is moral paralysis; then, there is need of moral surgery to restore the mind to health and power.

Internal surgery, once forbidden, is now the surgeon's field. The surgeon's dream, too, is of toxins and anti-toxins that will disperse abnormal growths by remedial, instead of radical, surgery. The surgeon's knife opens the eyes, the nostrils and ears, to a new world of sight, fragrance and sound. Just so will mental surgery establish clinics in which "once born" men and women will become "twice born." It will take the drunkard, the bad tempered, and multitudes in the world's "failure army," and show them the miracle working power at their command. Not so much legislation, philanthropy and

political programs, but mental surgery, is the cure for the ills of modern life.

“Anesthesia” was a discovery and gift which marked great progress in surgery. In mental surgery there are false forms of anesthesia. Dissipation, pleasure and indifference, are false anodynes to drown sorrow. But on the other hand, there are some noble forms of anesthesia in mental surgery. Pain can be conquered and forgotten while life is being made over. Anesthesia is a process and condition preparatory to surgery. A perfect trust, faith, forgiveness, the power to forget the past, except to recall from it pleasant memories, are all anesthetics which make mental surgery possible.

“Antisepsis” protects the wound from bacteria. These bacilli are plants, not animals, which multiply rapidly. Antisepsis, or surgical cleanliness, avoiding infection from germs, is one of the greatest benefactors of the race. In mental surgery, the “enemies,” that correspond to bacteria, are the evil influences of daily life. How to protect the patient from those thoughts, emotions and fears, of catching something, is the task of the mental surgeon. The perfectly healthy person is immune. These evils lodge in the

minds of "the low vitality." A clean life, a loving heart, a clear mind, is free from the poison of anger, prejudice, foul vision and haunting ghosts. There are books, places and conditions, that are infected. It is hygienic precaution to avoid all such plague spots.

"Prophylaxis" is to safeguard against disease, and to cure by prevention. It is to "clean up," to quarantine, and to take precautions. It is to look after the water, the milk supply, the drainage, sanitary conditions and factory inspection. In mental surgery, good habits are the best safeguard. Low thoughts and evil habits cause contagion and high mortality. There are no salves or ointment, only a radical operation, that can reach the seat of trouble. This is all the task of the mental surgeon.

Another task of mental surgery is to remove mental "squatters." Some years ago the city of Denver was made unsightly by a cow pasture which occupied the leading square in the city. An old man "squatted" on the land in the early days, and when the city grew to splendid proportions he refused to give up his cow pasture because he "owned" it. Just so, many people are troubled with "mental squatters." They seem harmless

at first but after squatting long enough they dispute with you the right to remove them. Sometimes right in the midst of an otherwise beautiful life is some memory, habit or attitude, that mars the whole picture. Such an unsightly spot is due to some "mental squatter" whose legal right to stay should be contested. His "shack" should be condemned that something more beautiful may be erected on the spot. An otherwise lovely character is sometimes deformed because mean habits "squat" where later we want to build a beautiful park in life. The habit will not yield because it is "fixed," and thus a whole life must be vicious looking because these habits claim priority rights. Some of our lives have ugly spots which correspond to an old barn, or shack of a house, on a leading residence street.

The thoughts which we allow to live in our hearts are seeds which will develop and produce things like themselves. Hate seeds never produce love flowers. Sinister thoughts will produce a sinister harvest. But if you send forth love thoughts, love will come back to meet its own. We shall all sometime learn to sow only such seeds as we wish to grow in the garden of life. A morbid mind will produce a sick body and an unsuccessful career.

On the other hand, faith, hope and love, will produce health, happiness and power. Some people harbor for years the rank poison of hate. This not only destroys happiness but radiates an atmosphere charged with the poisonous gases of defeat. Only when we are free from hate can we do our best work and be at peace. No one can carry secret hates, grudges and ill will, without reaping a like harvest. On the other hand those who are loving and sunny find the world like themselves. It behoves us, then, to get in tune; even though a radical mental operation must be performed. You should not allow mental antagonistic attitudes, or bad tempers, to "squat" in your life until they become permanent residents.

If you were made for health and happiness, why not claim, then, your birth right? Thought-life is real life. The habitual atmosphere in which you live, your habits, your views, your ideals, are you. This is the self that has dominion. The dominant mind has the mastery of the body in its fight for health and happiness. When right mental attitudes are in command, life has a healthy tone, a happy frame of mind, a militant faith, cheerfulness, hope and perpetual optimism.

The mind's influence over the body is just beginning to be recognized. We now have the psychology of success, of clothes and of disease. There is a psychology of present day attitude of mind in which to meet the problems of each day. But while the influence of mind is universally recognized its scientific application to the individual is neither scientifically practiced nor understood. It seems to remain for a new psychology to bring to man a practical way by which the influence of the mind may be used to produce health, happiness and power. Whatever you desire is within you calling for expression. You have the power back of the desire. You can, by self direction, and suggestion, make your horoscope to suit your ambition. Keep your mind on what you hope to be. Hold the picture and then all power is within you and even the stars will fight for you.

Another function of prophylaxis, in mental surgery, is to safeguard against "mental epidemics." There are always spots on the map where mental epidemics are raging. Sometimes they take the form of lynchings, rebellions, revolutions, strikes, panics, revivals, fads, phobias of speculation, or terrible wars. The psychological principle which

causes a mental epidemic is the abnormal social suggestibility of the crowd. Direct, or indirect, suggestion is given which becomes contagious. Stampedes among horses and sheep on the plains are exactly like panics among men.

Mental epidemics are a form of circular insanity. When these break out, they always leave a "burned district" behind. In 1761 all London got excited over the suggestion given by a crack brained fellow by the name of Bell, who went through the streets proclaiming that London would be destroyed on April 5th of that year. The suggestion became contagious and nearly all London took flight. "It is one of the most laughable phenomena in history," says Dr. Sides, of Harvard. In 1260 Italy was seized with an epidemic called "the Flagellantes." In 1370 came the "dancing mania" when thousands of dancers filled the streets of European cities. In Italy it took the form of dancing the "Tarantella." The most striking phenomena of the middle ages was "the Crusades." Later, all Europe was seized with "Demonophobia," starting with the inquisition and dying with witch craft at Salem Hill. America has not escaped having mobs, pests, plagues, epidemics and fads. A few years ago we

passed through the "bicycle mania," to-day we are in the "automobile craze."

Some mental epidemics take comical forms. In 1634 the Dutch people became possessed with a mania for tulips. At once speculation in tulips arose in Holland. Land jumped to ruinous prices, but soon tulips fell and thousands of merchants were ruined. In 1719 the French were seized with a mental epidemic in the form of a gigantic commercial scheme which has since been dubbed "The Mississippi Bubble." All Paris bought stock in "The French Development Company of Louisiana and Mississippi." When the bubble broke three hundred and fifty thousand people broke with it. Two years later, England was seized with an extraordinary popular delusion in the organization of "The South Sea Company" which was even going to pay the national debt of England. Thousands of innocent stockholders were ruined in this mania.

The "get rich quick" mania is always running, but more pronounced at times, in spots and seasons. In this epidemic the victim is inoculated by a promoter who offers an opportunity "now or never," to "get rich quick" on "the installment plan." Men and women in America contribute one

hundred million dollars every year to this confidence game. The fever to make one dollar earn ten seizes them, then they succumb to some scheme offered by the ever ready promoter who easily hypnotizes them to invest at once. Only one in three hundred of these people ever gets his money back. The stages of this mania are, first, mental intoxication, followed by chagrin and humiliation. The speculative spirit is unhealthy and in the end disappointing. We have suffered much from mental epidemics but let us hope that through sane thinking and right living we are on the way to both health and power.

Nerves in Order

“Better is a dry morsel, and quietness therewith, than a house full of sacrifices with strife.”

“Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.”

— *Hebrew Wisdom.*

Nerves In Order

NERVOUSNESS is a modern term. Nervous "exhaustion" and "prostration" belong principally to city life in America. Nerves are like wires, they are only conductors of feeling. When we speak of a lady with "nerves" we mean nerves in dis-order. These "jangled" nerves are due to imperfect control. The exciting causes may be sudden shock, hard work, fatigue, anxiety, bearing others' burdens, or some form of grief, hate, or love, which produces hyper-sensitiveness, irritability of temper, worry, fret or fear, until trifles occupy the attention and the sensitive plant becomes a nervous wreck.

To have "nerves in order" it is necessary to have the "mind in order." Said a great Teacher, "as a man thinks, so is he." Thinking disease makes for disease, and thinking health makes for health. If health is to be maintained, nerves should be in order, because nerves in disorder are prolific sources of ill health. Health is harmony of body, mind and soul, or perfect correspondence with environment. When we have this ease,

then, there is no creeping or vibration; no mental depression, jealousy or melancholy. We spend nerve force worrying instead of living. Some people are "tortured" by perpetual anguish. Others suffer in silence or feel that they are misunderstood. Some discussions help to upset the nerves and produce a "wrought up" condition. Perfect self control on all occasions may take years to master, but a week of practice can establish a habit. The mind can get control over rebellious nerves and minor annoyances. The first thing is to substitute an active optimistic thought for a morbid fear. To straighten the morbid mental twist is the first step in reform. Nothing can bring you peace but yourself.

It is easier to give way to emotions than to master them. Besides, many lack the will power. But it is never too late to begin a re-education. The first discipline is to learn to keep the body still and in mental tranquillity. Drumming, tapping, clearing the throat, all wear and tear on the nerves, are "leakage" movements in which we frit away much energy. An hour or two of quiet reading, resting and contemplation, in each day's life, will establish an oasis and a calm in the mad rush and hurry. We should always empty

the mind at night and never allow worry to pursue us to bed and hag ride us in our dreams. We cannot regulate our environment by having all things ordered to our liking. But we can regulate our attitude toward it. We can try to see, not how little but, how much we can stand. Instead of the "agony" and "torture" certain noises give us, let us see how little we can mind them. Regard this as part of the treatment. Do not get out of humor with things that happen. Displace old with new and healthy habits of thought. Get rid of resentment, keep your temper, do not "boil over," dismiss all unpleasant memories, and, lo, the jarred and jangled nerves of psychical disorder will heal, and hope will again shed its light upon the darkened mind.

All things are ours if we develop the powers resident in us. The inner forces of man take us into a new country where the possibilities are limitless. Every one may call upon these resources which we see expressed in the trained mind. The same ability which we see in genius is latent in us. The secret is to be able to receive and direct the stream of energy that flows through all things. No one originates power. We simply receive it. We become transmitters as the will directs it into

our channel and we apply it. We simply give free energy expression. At times we all tap "new levels" of energy and discover latent forces. But most of us do not ordinarily command all our mental resources. Some are limited because they do not know how to appropriate full power. If we could direct the supply of available energy at our command, we should become more effective and successful. The supply is inexhaustible. But we are not yet attuned to realize the full inner sources of health and power. Their realization is only feebly expressed in the few. But in every soul there is the inborn capacity and latent ability to find larger life. We fail because we have no confidence in our ability or faith in our power. If we are going to be saved mentally we must believe in our power and ability and daily realize an increase of both through concentration and a maximum of mental control.

We are beginning to feel that there is great healing power, ever present, in the universe which impregnates all nature. It yet remains for an ordered science to wrest our mental powers from quackery and to direct the influence of the mind along sane and practical paths. There will yet come a science of putting away lesser states of mind

for higher states. We shall find with it the secret of coming in contact with greater health and power. There is nothing in the universe but vibration. The difference in all things is in the rate of this vibration. A low rate knots up what we call "inorganic" matter. As the rate of vibration increases, it has dominion and power over all below it. If we open our lives to the inflow of power, vibration increases. But if a man is angry, revengeful, and full of fear and worry, this power cannot enter in because his mind is clogged. As we learn to think great thoughts of love, peace, quietness, confidence and faith, we become receptive, and health and power both enter in and flow out.

Physical culture specialists emphasizing physical efficiency abound in great numbers in the cities of America. "How to become a Sandow," and "perfect health through daily exercise," are propositions constantly made to occupations belonging to the sedentary life. The appeal is from non-efficiency to efficiency of body. All public schools and colleges, and some churches, must now have their gymnasiums. The sports have their "seasons," in which special attention is given to physical recreation. Many men get spasmodic enthusiasm for walking, and women, too, join

“physical exercise clubs” just organized by a new promoter.

“Mental culture specialists” are few and far between. Occasionally appeals are made to “cultivate the memory” or “learn a language” at home. Some correspondence schools do a genuine business along this line. The mind has muscles and is just as susceptible to culture as the body. Most people could double their mental efficiency if they would make the effort. We have eight hours for recreation and one whole day in every week for mental culture. But many people with this opportunity do nothing to improve their sluggish minds which are incompetent from a lack of stiff mental exercises. One half of our business men cannot concentrate for ten minutes on poetry or classic literature. The tragedy is in the fact that they seem to feel no regret, nor disgrace, when they realize their mental inefficiency at concentration. Mr. Roosevelt is perhaps our best example of combined physical and mental development. He can ride a hundred miles in the saddle without fatigue, or can walk twenty miles without getting “wheezy.” At the same time he is keenly interested in a thousand subjects of conversation which are the result of mental mastery. “The Sandow” of both the body

and mind will yet come to show us the way to greater efficiency. In addition to physical exercise, he will outline a course of serious study which will strengthen the will power and put the rusty mental apparatus in repair.

Thousands sincerely desire to improve mentally. They realize that they waste precious time and are not as efficient as they might be. They live in a state of semi-slumber. Of course many people are not willing, nor ambitious enough, to apply themselves at serious self development. It takes incentive and will power to stick to a thing until we master it. Many soon get tired of physical culture and drop out. So with mental culture. The mastery of mathematics, of language, of poetry, of science and art, of self control, is too rigorous for all except those who are ambitious to improve. Fads and systems of mind training soon lose their charm. Impulsive people in an hour of enthusiasm, make a systematic start to improve either the mind or the body, but the test of endurance and final success, comes in doing the drudging exercises, morning after morning, and evening after evening, through months and years. Few people are "born again" permanently, by joining a "memory class" of even a "Browning club." The

attendance soon drops off and the circle disbands for lack of spirit and grit. It is better to begin gradually in secret and stick to it than to start off with a great program and soon fail. Self development does not mean knowledge of poetry or history. It may mean architecture, mathematics, mechanics, politics, or a hundred other things. But it does mean, first of all, mental efficiency as the means by which to develop.

There are some healthy suggestions, for those who live the high tension, nervous life, in the philosophy of both the Epicure and the Stoic. Neither school reaches our modern ideal, but, in many things most of us fall far below their standards, every day. We worry, undersleep, over work, and over eat, and, later, pay for it in dyspepsia, insomnia and nervous prostration. These schools would teach us to avoid over wealth, anxiety, and meddling with things that hold trouble. Plain diet is freest from pain, and cheerful poverty is preferred to the responsibility of great wealth. To be happy, content, and free from trouble is "the gist of life, the end of ends" for the Epicure. The "simple life," he discovered, brings the maximum of pleasure for the minimum cost in pain and trouble.

While Epicureanism is "a pleasure seeking" view of life, it is not, however, the pleasures of the prodigal or swinish sensualist. To deny ourselves the "pleasures of life" is to sell our birthright for a mess of pottage, is its gospel. The pleasure of play is at our disposal. If we are wise we shall contract our work and expand all legitimate play which will heal the jarred and jangled nerves and restore life, again, to health and happiness. Foot ball, base ball, golf, billiards, cards, dancing, sailing, camping, hunting, fishing, auto riding, the theater, lectures, art and music—these recreations of city people, are all antidotes for chronic unhappiness. They will cure three-fourths of the melancholy, depression, gloom and fretfulness, in our daily life.

Under the directions for living "the simple life" is the cure for disordered nerves. We need prudence and wisdom in "the choice of pursuits." We need, too, a shrewd calculation by which to figure up the relative cost of different recreations offered on the bargain counter of life. Our problem is to find what things give the greatest satisfaction, for the least cost in pain, and to grasp these things for ourselves and friends. All false ambitions are high priced, and should be discarded. In

the wild ecstasy of Walt Whitman and Robert Louis Stevenson, our American pagans, we have the best examples of scattered Epicurean notes. Whitman takes "what is commonest, cheapest, nearest, easiest" and makes it the joy of life. He forbids us to go whining and whimpering through this glorious world. While Stevenson, in his Christmas sermon, makes gentleness and cheerfulness come before morality. He says "If your morals make you dreary depend upon it they are wrong."

The Cosmic Sense

“The freer step, the fuller breath,
The wide horizon’s grander view,
The sense of life that knows no death,
The life that maketh all things new.”

— *Samuel Longfellow.*

The Cosmic Sense

THE Cosmic sense has been recognized among the Orientals for at least three thousand years. They speak of it as "initiation" into the mysteries of the world which lies beyond the astral and psychic plane, which, in turn, is beyond our physical sense consciousness. Some Occidentals who have entered this sense claim a "special revelation" and "personal discovery." But the Oriental sees in these claims but a natural uncovering of the cosmic consciousness.

Many terms have been used to describe the wonders of the cosmic sense. The Oriental calls it "glimpsing the Brahmic splendor," or "entering Nirvana." Sometimes, he speaks of it as "illumination," "liberation," or, "immersed in the great white light." We Occidentals call it "the new birth," "baptism of the Holy Ghost," "the sixth sense," or, "spirituality." In both Oriental and Occidental it is the beatific state in which we distinguish the real from the unreal.

We have many modern instances of the uncovering of the "cosmic sense." Tennyson made frequent excursions into cosmic con-

sciousness and often found himself "floating upon a vast ocean of light and joy." He prophesied a time when business will be friendship and government will be love. Wordsworth caught "the spirit" of nature and felt "a presence" which disturbed him with the joy of elevated thoughts. At thirty he lost the cosmic sense, by excursions into rationalism, but it later came back and he became England's spiritual poet. Walt Whitman felt vibrations with all things and his soul was stirred with the music of the universe. He was here, there, and everywhere. He saw the whole harmony of the great system. Whitman illustrates the race consciousness of the coming man because his "illuminations" came naturally, without agony, penitence or exile.

Instances of cosmic consciousness are not rare, to-day, though not yet general with the multitude. It will be possible to all some time. Many, to-day, are close to the borderland of "the new sense," catching "glimpses," but there is still a veil between them and the light. Most religions of the West teach that this "liberation" is to come after death when the soul is to enter into "glory." But the Oriental believes that this state is attainable at any time. Although he lays down no

exact rules, nor promises any speedy entrance. We touch cosmic consciousness in some forms of religious ecstasy. The Persian mystic caught the "unbounded light." Mohammed swooned with "the intolerable splendor." Buddha spent seven years, longing, at last "illumination" came through the door of compassion. Jesus had the cosmic sense. A few of His disciples received the illumination and spread the news throughout the world. Since then, many who once saw dimly now see clearly. On all sides are evidences that the cosmic sense will, sometime, be a race consciousness. Wearying of the sense conscious life, with its illusions and empty honors, we shall at last catch the higher harmonies of the spiritual universe and find health and power.

Is what the "sensitive" soul says he sees, hears and feels, there? If so, why do not all have the consciousness of the same reality? The poet senses what to us is an unseen world of light and beauty. To Wordsworth, Emerson and Whitman, came visions, voices, and windows, of divine surprise. They admit us to a communion of vision which is the opening of "a new sense." Their vision may be still darkness to us, but we should not discredit their claim because we cannot see, too. The

elementary man sees but the red, orange and green, of the spectrum. But some see beyond the bright violet, which is evidence that vibrations continue on indefinitely, perhaps without end. The psychic world discloses, through the cosmic sense, realities which the five physical senses have never been able to discover.

We may ask why do not all see this reality of the cosmic sense and translate its music and message? But the fact that most people prefer ragtime to the sonatas of Beethoven does not discredit the vision of the master musician. It only discloses the fact that in most people the artistic sense is not yet developed. There are visionless people. Others see "that something more" which is as authentic as the realities which the lower group of physical senses discern. The genius of an Edison, the moral sense of the reformer, the spiritual sense of the prophet, and the cosmic consciousness of an Emerson, or Whitman, are all realities to a higher sense, which, as it develops, will give to the race larger life and power.

This sense develops like the other senses below it. At first there is a glimpse, then a groping, at last an ordered approach. By cultivation the average man may yet see

what now only the few see. This sixth sense sometimes seems more like a higher group than a single sense, which sees, hears and feels realities not caught by the great mass of men and women. The world from which this sense catches vibrations is not far away, but just beyond the physical plane. The practical man does not enter this world, yet, his business success he owes to those who have entered and brought back visions of steam-boats, locomotives, telephones, and wireless telegraphy. This sense is not yet developed in most people, perhaps only poorly in the few. The undeveloped are apt to discredit the vision of the "sensitive." But the stupidity of the visionless ought no longer to render invalid the testimony of the poets who say, like Wordsworth, that they see "the spirit" of beauty in nature, and talk with it. Beethoven heard harmonies which the majority do not hear. And so, too, the love lyrics of literature are partial glimpses of cosmic consciousness. Love is a key that unlocks the door of illumination. These raptures of love in song are higher vibrations and "initiations" into the mysteries of the cosmic sense. We have poets who enter into "the spirit" of the flowers, birds and wild animals. They see them as persons, and feel

the cry of the hunted things of the woods, and know the horror of fear. To Wordsworth, Emerson, Whitman and Beethoven, came the higher harmonies which we all shall hear and see. To the mystics came the Truth which we all shall know and it shall make us free.

George Frederick Watts,—prophet-painter, in his master-piece "Progress" portrays three characters,—one scrambling for money, a second digging in musty tomes for wisdom, but the third with "upturned face" opening the windows of the soul to let light and God stream in. This third character in the painting is illustrative of "the new sense," or faculty, or higher form of consciousness, which is now making its appearance in the lives of the "illumined." Many who are striving for this key to health and happiness will die "without sight." But others will so develop "the kingdom within" that they shall gain the mastery, to find that love, and not death, is the gateway to the higher harmonies of the spiritual universe.

Nobody yet claims to have found real happiness and peace in "the strenuous life" which is the watchword of materialism. Perhaps one person in fifty has already turned from "the dominion of things" to an inner

thought-world for reality. Those who have found cosmic consciousness claim that they have touched the fountain of sunshine, health and power. The cosmic sense gives us a new philosophy of life. Man is no longer "a degraded worm of the dust," nor are heaven and hell postponed to places beyond the grave, but we find them here and now. The old psychology is materialistic and academic. The new psychology is a dynamic gospel of life, which stands the pragmatic test. It is not interested in analysis, but in living. It changes darkness to sunshine, and, through love, gives us the key to truth and power.

In the new psychology matter is only "a point of force." Even in physical science, matter, as substance, is fast becoming a myth. The reality is back of matter. The spiritual is the only real, but we are not all yet conscious of the ocean of love around us. Many, however, are passing from blind faith and belief to that of "knowing" and, as they make their acquaintance with love, find the key to sunshine in the soul. Love is the only power; harmony, the reflection of love, is the only law. "Knowing" puts us in connection with the supreme energy of the universe. We may draw upon its resources as we be-

come channels for the influx of health and power. Electricity has given us dominion over time and space. We shall yet have control and command over gravitation. But we cannot have dominion without claiming it, and we cannot claim it by harping upon our physical limitations. As we live in the unseen universe, and trust it for our source of supply, we rise from weakness to conscious power and into the freedom of perfect health.

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