

ADVANCED THOUGHT

A Monthly Journal

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No. 12

NOTES OF THE MONTH

GOOD TIMES JUST AHEAD

PROSPERITY is within our reach in America.

All we need to have and to hold it is a sane, sure grasp on its simple elements.

They are industry, integrity and faith.

These are the cardinal virtues of human relations. They are the underpinnings of healthy, natural business life and the foundation of a wholesome social system.

They are the fountain head from which Progress springs. A well-known business economist has called them the "Fundamentals of Prosperity."

Your purchases are an expression of faith. They are evidence of your industry. Make them confidently from business institutions of Integrity.

Buying is the backbone of prosperity. An active market means more employment, steadier earnings; benefits are passed around.

Wise spending gives stability to earning and for that reason is far-sighted thrift and sound economy.

The call of today is for cheerful thinking, willing working and con-

structive action by you—everybody—NOW.

Tomorrow's change for the better will come through the combined efforts of each and every one of us.

By sheer force of numbers and co-operation, by the high power of heart and mind, we can put Business on a firm, stable basis.

We can do this because all of the material factors making for better business are right.

Let us link our faith with industry, our vision with courage, and forge ahead.

Let's make an uncommon effort toward a common end — Good Times.

MORE CHARACTER AND LESS CULTURE

JOHN J. FERGERT, United States Commissioner of Education—

"More character and less culture. That is our great educational necessity today. Honesty, justice and decency contribute more to a proper social attitude than intensive culture and modern efficiency. If we cannot teach these virtues along with modern thought, then we had better dismantle our splendidly equipped institutions and return to the old log schoolhouse."

KEYSTONE
CHAS. CHASE
DR. PRINCE

Dr. Walter
Franklin Prince,
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"Ghost of Antigoni-
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His wife, looking into a crystal
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He told also of another occasion
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This collaboration sometimes ends
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solution of some problem vainly at-
tempted, to a man of science; a
happy phrase to a literary man, etc.,
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for the beneficent action of inspira-
tion; in the study, or during a walk;
alone or in a crowd; in bed, or in the
train which takes them on a jour-
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Dr. Peebles in Honor Seat at Banquet; "Speaks" Through Late Chicagoan

SPIRIT GUEST
GIVES ADVICE
FROM "BEYOND"

Four hundred guests who sat recently at the centennial jubilee banquet held in honor of the one hundredth birthday of Dr. James Martin Peebles, internationally known spiritualist, who died a few weeks ago, declared after the dinner that Dr. Peebles had kept his promise to attend the function and to speak with his friends.

Not only was Dr. Peebles said to have spoken, but physical eyes were declared to have seen his spiritual body, and the every action and move of this spiritual presence was explained for the benefit of those who felt that Dr. Peebles was present, but whose vision did not materialize his spiritual body.

Dr. Guy Bogart, executive secretary of the Longer Life League, told of the establishment of communication with Dr. Peebles in astral land largely through the medium of Herman Krohn, a former Chicago publisher, and known among the believers as a spirit guide.

Tells of Seeing Dr. Peebles

Irene N. Smith, for more than twenty years an associate and companion of Dr. Peebles in his spiritualist studies and investigations, described from the vision of her own eyes Dr. Peebles' presence at the celebration.

"I saw him come into the hall, accompanied by two other spirits whom I did not recognize," said

Miss Smith. "He looks as he did in life, except that he appears to be at least twenty years younger. When I became aware of his presence he was in the room and approaching the chair reserved for him. He moved without the motions of walking, sat in his chair and remained there with eyes closed until after he had delivered his message. Then I looked away, and when I looked back he was lost to my vision. You people know me and know the value of my word. What I tell you is the whole truth, so help me God."

Lights On for Materialization

No attempt was made to set the stage for the materialization of Dr. Peebles. Lights burned brightly and entrance was free to those who desired to look on. The guests were seated at small tables about the room—a gathering to do honor to any occasion in appearance, dress and manner.

In an alcove where a small platform is raised for speakers was another small table for several especially invited guests who were close associates of Dr. Peebles in life, and at this table a rose-decked chair where a place had been set as for a guest in the flesh, remained unoccupied to the naked eye.

Dinner was served in the usual manner with the clatter of dishes and hum of animated conversation, with no more attention to the visibly vacant chair than an occasional glance as though to make sure the guest of honor was there.

At the conclusion of the service of food, the tables were pushed back

**REVENGE!
GHOSTS CHASE
DR. PRINCE**

Dr. Walter Franklin Prince, lawyer of the "Ghost of Antigonish," said on his return to New York that he had taken up the trial of a "personal spook" which had made its appearance in the life of himself and his wife.

His wife, looking into a crystal shortly before he started for Antigonish, described the scenes he would meet at the end of his journey; the house with the peaked roof and small stoop, the barn behind the house, the pile of boulders, all of which he found as she had seen them.

He told also of another occasion when his wife said she saw an apparition beside him. Silent and half amused at her description of its movements, Dr. Prince said he suddenly felt the famous "wind touch" on the first finger of his left hand, and as a shiver went through him his wife said:

"It has just stretched out a finger and touched you."

Rappings have been frequently heard in his house, Dr. Prince said.

**MONSIEUR GELEY
ON INSPIRATION** In writing of Cryptopsychism or Subconscious Psychology M. Geley gives a masterly analysis of Inspiration, a phenomenon during which, he says, the conscious and the unconscious would seem to collaborate, and the subconscious influence become sometimes imperative and supreme.

"The work is initiated by an act of the will, and completed partly by

considered effort and partly by spontaneous and involuntary inspiration. This collaboration sometimes ends in results quite different from those at first intended. It is very rare that any great artist or writer draws up the plan of his work and follows it faithfully from beginning to end, composing regularly and without interruption, as a mason builds a house. . . . Inspiration does not come from effort; on the contrary, it comes often when least expected, and especially when the mind is at ease; not during the times of connected work. There are writers and artists who always keep a notebook handy in order to note down whatever the caprice of inspiration may whisper: some verses to a poet; a philosophic point to a thinker; the solution of some problem vainly attempted, to a man of science; a happy phrase to a literary man, etc., etc. Thus they keep on the watch for the beneficent action of inspiration; in the study, or during a walk; alone or in a crowd; in bed, or in the train which takes them on a journey; in the carriage on the way to business; in the midst of some social reunion; in the course of some commonplace conversation to which they are barely listening and answering by monosyllables; sometimes in conscious dreams. . . . Inspiration, except in very rare cases, does not dispense from effort. It simply fertilizes effort and reduces it to a minimum. Effort, however, cannot dispense with inspiration, and it is in the collaboration of both that the highest and best work is produced."

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and the guests gathered their chairs in a semi-circle before the platform where the rose-strewn chair had been placed in a position of honor among those of other speakers who had been called to occupy seats on the platform.

Message from Spirit Guest

Los Angeles, Cal.—The message of Dr. James Martin Peebles, which was said to have been sent by him from "beyond" to the banquet in his honor here last night, was in part, as follows:

"A word to Guy (Dr. Bogart) and the Longer Life League friends: I knew in my innermost vision that I would celebrate my centennial beyond the gates—but that I would be with the Longer Life League 'in the spirit' as well. It made little difference to me on which side of the gate I made the celebration. I had lived so long and felt that I had given myself the joy of working long enough in the flesh.

"May the Longer Life League bring about a condition where you won't make such a flurry about a few centenarians in your midst.

"In the service of love you will find your excuse for living. It will make your life full and overflowing. Watch the physical side—the diet and exercises—to lengthen the years. It is a crime to die under a hundred years—a racial crime now, but in the dawning age it will be an individual crime."

The Faith That Sees

By Henry Victor Morgan

HERE is or can be no such thing as blind faith. Truly speaking, faith is the inner eye whereby we behold the invisible. I find this definition by Max Muller, in his Science of Language, very satisfying: "Faith, for I can find no better name than this, is that organ of thought by which we apprehend the Infinite; that is, whatever transcends the ken of our senses and the grasp of our reason. The Infinite is hidden from the senses, is denied by reason, but is perceived by faith."

Jesus boldly declared that the pure in heart could see God. It implies conscious understanding of what the senses can not cognize.

On my study table is a steel magnet lying on glass. Near by is a needle. When I move the magnet the needle moves obediently. I can not see the impelling attraction, the waves of energy that so strangely influence the needle, but I know they are there. That is the faith of natural science. It is knowledge of the invisible on the plane of objective reason.

Just as the outer eye relates us to the outer world, so does the eye of faith reveal to us the Absolute. It acquaints us with God. Through it we realize the invisible. It lifts us beyond the dimensions of time and space into non-dimensional regions. It is the awareness of eternity. Until the eye of faith is opened we are imprisoned in the meshes of matter. We are children of time. But with

the opening of the Inner Vision the hypnotisms of sense vanish; matter no longer imprisons.

In the highest vision all loss is gain. The tears are wiped from our eyes and enjoyment and satisfaction are established. Fear is forever abolished. He who sees God will fear no evil. Through it we escape the great delusion of bondage to race and custom. It is the eye of faith that sees God. It illumines reason and brings restoration. The sense life is glorified when life is seen in the light of the Spirit. We enter the pathway of illumination where safety abides. He who has spiritual perception will not make haste.

It is the awareness of Cause that is forever invisible to the outer eye. Trained as we are in dealing with effects, our three dimensionally constituted minds are slow to pass from sense to soul; from the moved to the Mover; from the field to the Knower of the field. We even doubt that there is such a Knower, or, if we do admit it, fail to identify ourselves with That which knows. But faith is intimacy. It has no outside. "The Father that dwelleth in me" is forever the child voice of the faith that sees. When we remember that sight is a faculty in mind and not of bodily organism these words will sound altogether natural. Reason, forever the ally of Science, is compelled to listen to the voice of intuitive faith. The least activity of our reasoning faculty convinces us that the eye does not see nor the ear hear; that both eye and ear are

organs through which we see and hear. A celebrated physical scientist has recently declared: "I would as soon say that the telescope through which I look sees, as that my eyes see."

In ordinary conversation this unknown intuitive knowledge often voices itself. When some new and revolutionary idea becomes apparent to the senses, we often exclaim: "I see."

Our experiences in the strange world of dreams also bear witness to the fact that we can see without the natural eye, or we may hear music when no instrument is being played. "The whole course of things goes to teach us faith," is the voice of one of the sanest of men.

Faith in what? The invisible as the only Real! It is the voice of prophecy. Today we have cannons capable of projecting balls thirty miles through space. Imagine an eye swift enough and an intelligence accurate enough to see its course and calculate its destination. How easily such an intelligence could foretell what would happen when the ball reached its intended destination. Were such an one standing in the fatal spot his intuitive knowledge would enable him to step aside. Thus we see there is no fate involved through the larger seeing. To foresee is to forearm.

When we understand that faith means spiritual perception, how deeply significant then the prayer of the disciples of Jesus, "Lord, increase our faith." They were asking for increased perception of spir-

itual law that would enable them to triumph over every physical and material limitation. It was as though a being constituted to exercise three dimensional powers, had been hypnotized and made to believe he lived in a two dimensional world, coming into the presence of a being with fully developed three dimensional powers, and saying, "Give me the understanding of the third dimension. Let me see life from your elevation." The request is prophecy of fulfillment. The desire indicates capacity. Our longing is but answer to the summons. What we seek is seeking us. We can not long for what we have not the capacity to receive.

What wonder that Paul, greatest of the illuminati, seeing these things declared that Faith is the assurance of things hoped for, and in words that thrill the ages, sings his triumph song of faith. Faith has been and ever is the wonder worker. It forever opens blind eyes on every plain. It has no favorites. It comes to whosoever will put off what is proud and foreign, assuring them that the things hoped for already exist.

It is the natural heritage of man and connects him with the divine. To the sense instructed pedant this wonder-working power in the mind of man is forever unsearchable, and not being able to comprehend its workings he classifies it as "abnormal physiology." But as reason dawns and man claims his inheritance, he in whom this wonder-work-

ing power is **not** made manifest will be considered deficient.

"Art thou a teacher in Israel and understandeth not these things?" asks the God-instructed carpenter of the sense instructed Nicodemus. It is ever so. The great unseen Spirit of the Cosmos carries us as children on its fathomless bosom; all knowledge, all wisdom, all instruction are ours for the asking. "Hitherto," said Jesus to those who through faith had already wrought miracles, "ye have asked nothing, ask that your joy may be full."

It is all so very simple, so very livable, so very lovable. Truly to the faith that sees, life's burden is Light. There is no weary striving, no holding anxious thought. There need be no horror of loneliness, no brooding sorrow, no sighings of despair before fullness of illumination is realized.

The prodigal away from his father's house was always a son. There was never a veil between himself and his father. He did not have to travail in pain to become a son; all he had to do when wearied of the husks of materiality was to return to his father's house where there was "plenty and to spare."

O my beloved, sense-imprisoned in poverty and continually dwelling in the shadow of a great lack, ponder well these words,—“plenty and to spare,” and your dream of poverty will dissolve in the light of God's munificence. The mind that thrills with the heaven-born realization of unity with God will reach to the storehouse of the Infinite, and in

the humility of a great faith realize, "Only the things that are good, only the things of beauty, only the satisfactions that endure, pursue me, hunt me out, chase after me perpetually."

The advice of the brotherhood of the illuminati throughout all ages to those seeking illumination has been "Be still and know." When we can be really still and know that it is God that worketh in us our work as mortals is over. The selfless life has been attained; the Sabbath of Nirvana realized. Henceforth we can say, it is no longer I that live but Christ that liveth in me.

This is the stillness of eternity and the mastery of time and circumstance.

Blessedness of Giving

By M. P. OSBORNE

Amongst the practices that favor spiritual development is that of giving, both of ourselves and our possessions. Each demand that is made upon us for help, is an opportunity for a blessing. So let us welcome all chances for Service and give gladly of our store, whatsoever it may be, realizing the truth of the law that "it is more blessed to give than to receive." Nothing is too small to give, a smile, a word of sympathy or encouragement may be of as much value to the recipient as money or goods, so long as we obey the law and give freely of **whatsoever** we have in accordance with the demand, made upon us. The "sinful

woman," despite the condemnation of the world, who received the commendation of our Lord, and whose act was recorded for following generations to read, only did "**what she could.**" Let us not then murmur at constant demands made upon us, but welcome each opportunity for loving Service whether appreciated or not, knowing that "as we sow, we shall reap" and unselfish love always brings a blessing. All occult orders teach the necessity of loving Service to our fellowmen, in order to help restore harmony and unity, both in the world about us and ourselves.

Think on These Things

By BEATRICE O'CONNOR

ONE fact there is that cannot be denied, and we shall do well to remember and realize it—the inevitability of thought. We cannot, except in sleep, stop thinking; we have no choice in the matter; we are forced to think. The only power we seem to have lies in the capacity to choose our thoughts, to change them or reverse them, and even this depends upon the understanding. If we arrive by long practice at being able to concentrate—we concentrate on what? With what? We concentrate our minds on a thought with as complete "one-pointedness" as possible. But we have to think about concentrating before we start doing it. In the state of mental passivity which no right thinker would recommend,

thoughts have it all their own way.

"The door of thought" at which Mrs. Eddy bids her readers so urgently to "stand as porter" is left wide open and thoughts of any and every description may drift in, finding unhindered entrance, and make themselves at home. Nor should we be pleased to know that it might be possible to stop thinking. If this could be done one feels that all confidence and stability of mind would be lost. For, as a profoundly philosophical thinker has remarked: "Even if we cannot arrive at a clear understanding of something through thought, we may yet have the consolation that clearness would result if we could only rouse ourselves to think with sufficient force and acuteness. We can reassure ourselves with regard to our own incapacity to clear up a point by thinking, but the thought is intolerable that thinking itself would not be able to bring satisfaction even if we were to penetrate far enough into its domain as would be necessary for gaining full light on some definite situation."

This, of course, is considering the matter of thought or thinking from the mortal and relative point of view. In absolute truth we know there is but one thinker, God, Mind, one idea, one thought. From the human relative standpoint, however, seeing that one needs must think, how important and necessary, as well as wise, it is to watch our thoughts.

In "Life Understood," which is the textbook of the Science of Right

Thinking, there are numerous passages in which the nature and results of thought and the urgent need of thinking rightly are clearly and forcibly explained and insisted upon. On page 77 appears the following condensed and illuminating statement:—"When a person is said to be thinking, that which theoretically happens is that thought is intensifying itself on the so-called mind of the person who is admitting the thought into his consciousness." In another passage (page 106) the author further elucidates this explanation by pointing out what we must all realize namely that "sin, sickness, troubles, limitation, even matter itself, are all a non-reality, merely false concepts, capable of being easily and effectually destroyed, bit by bit, through a knowledge of how to think rightly"—and by our thoughts, good or bad, "we must always either be harming or helping ourselves or others." This is surely a very solemn consideration.

The whole matter is admirably summed up in the rule of life given on page 306, which all will do well to study.

As we have now seen how impossible it is to avoid thinking and how grave is our responsibility in harboring a single wrong thought—which, as we are told (page 139, L. U.), is "any thought that, carried into effect would harm anyone"—our only safety lies in "standing porter at the door of thought, admitting only such conclusions as we wish realized in bodily results." As Mrs. Eddy elsewhere so wisely ad-

vises all Scientists: "Keep your minds so filled with Truth and Love that sin, disease and death cannot enter them. It is plain that nothing can be added to the mind already full. There is no door through which evil can enter, and no space for evil to fill in a mind filled with goodness. Good thoughts are an impervious armor; clad therewith, you are completely shielded from the attacks of error of every sort. And not only yourselves are safe, but all whom your thoughts rest upon are thereby benefited." Surely thoughts of happiness and peace and prosperity are pleasanter mental companions than pessimistic forebodings and gloomy broodings over so-called "might have beens" and problematic "coming events" foretold perpetually in dreary monotonies by that croaking prophet of evil, mortal mind—yet how prone we all are, or have been in the past, to listen to this voice of ill-omen before the light of Truth illumined the darkness of our ignorance and fear.

Let us Right Thinkers all make up our minds persistently to watch our thought from hour to hour henceforward and "having reversed the wrong thought, recognize that the perfection of that wonderful world of reality is due to the eternal action of God, and rest in God . . . our thought . . . should not indeed dwell elsewhere" (page 137 L. U.).

And, after all, no one ever understood or realized more clearly the nature and importance of thought than St. Paul, who in his epistle to

the Phillippians thus urged them: Finally brethren, whatsoever things are true, whatsoever things are honest; whatsoever things are just; whatsoever things are pure; whatsoever things are lovely; whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things"; and again to Timothy he writes these words of loving counsel: "Meditate upon these things; give thyself wholly to them, that thy profiting may be known unto all."

One thing is certain, "the conceptions of mortal erring thought must give way to the ideal of all that is perfect and eternal. Therefore hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionately to their occupancy of your thoughts."

The Selection of an Ideal

By A. OSBORNE EAVES

AN IDEAL corresponds to some extent to the plan of an architect; it is a mapping out of a policy to be pursued, a scheme to be adhered to. It has already been made clear that if there is no clear-cut aim, no definite policy, no headway can be made: it is travelling in a circle. An ideal is a necessity, but each aspirant must lay down his own standard, make his own plan. What might appear very laudable to one man might seem despicable to another. The aim of Self-Creation is to take a man out of his

personality into his larger Self—to develop his individuality, and as no two men can be alike no two ideas can be the same. Each neophyte must find out what his line is—his Dharma, as it is called in Eastern metaphysics—and this can only be done by watching tendencies, by stimulating original thought, by developing the higher part of the nature, banishing criticism as regards others, avoiding anger and giving way to the petty weaknesses of character that pervert our real selves. All these are inferior aspects of thought, and strengthen the inferior of the man, keeping him in a similar environment. A man can only get out of life what he puts into it. To the pessimist the world is a miserable world; to the optimist all things are working together for good. Each man has it in his own power to make or mar his career: he is his own creator, and Nature will give him just what he expects from her.

Ideals never descend to our level: they cannot be brought down; if they could they would cease to be ideals. We must rise to them, we must leave our inferior mental atmosphere and work at our ideals. To find our ideals it is not necessary to form one too far ahead of our present stage in evolution; let it be a little higher than the present one; if fixed too high a fall is invited and discouragement may result. By placing an ideal just ahead of us we build scientifically, we do not seek to skip a step, but by overcoming the difficulties that we meet we are rendered the stronger to meet those

ahead. For it must not be supposed that an ideal may be had for the asking. Those things in life which cost nothing count for nothing. A thing which is cheaply won is cheaply held. No conquest over self was ever accomplished without labor, and the aspirant who imagines he had only to read a few books and he has mastered Nature's secrets of life can save his time. Nature is just: she never gives anything for nothing, but, on the other hand she rewards those who work with her. No honest effort made in the direction of self-improvement can go unrewarded, and this should encourage the student to persevere in the glorious work he has undertaken. He has only to look at the records of the men of science to see the grand conquests they have made, the stupendous discoveries they have rendered the twentieth century famous for, the secrets they have wrested along their own special lines, and there are as marvellous worlds to conquer in the direction of mind as in the grosser forms of matter.

To help you in the selection of an ideal co-operate with Nature. You cannot do wrong in this. You have the same width of choice as before; there is no need to restrict or narrow down the goal aimed at. If you have been accustomed to town life and its artificialities seek the country. If you already live in the country and are a lover of Nature so much the better. You have probably looked more at the surface of Nature than below it: you have not endeavored to penetrate the con-

sciousness below you, to extend sympathy for the sentient flora round you. Contemplation and meditation of Nature, a desire to understand the life which is pulsing through it and striving to express itself—a kind of pantheism, if you like—will result in a harmonizing your vibrations and those of your surroundings. (An hour after writing the above I came across in daily paper the following quotation signed by E. H. Titchmarsh: "There is virtue in getting close to Nature and allowing it to influence our meditations.") New feelings will be experienced, a touch of cosmic consciousness may flash across the brain, and bring an uprush of ideas and feelings. Do not imagine that merely living in the country will produce this result—note the difference with which a beautiful sunset would appear to an artist and a clodhopper. The eye sees only what it is trained to see, and it is only the ear of the musician which perceives the exquisite tone gradations of the composition of a Mozart or Bach.

Train and refine the five senses. In the realm of taste drop the use of highly-seasoned and savoury foods, much animal food. All foods have their own vibrations, and the coarse kinds call forth similar ones in man's body. Select simple foods, the best, so that they shall fulfil their legitimate function, i. e., to nourish the body, not tickle the palate. Lessen the quantity slowly till you find the correct amount necessary to keep the body in perfect health. Don't become an ascetic;

avoid extremes; starving the body is as bad as overfeeding it.

Good music exercises a beneficent influence upon the finer nature, and the love of it should be cultivated. Never mind if you "have no ear for music," merely because you have not studied the subject. Too many people labor under this delusion of having "no ear." In most cases the want of opportunity to develop the musical taste is the reason.

Cultivate the love of the beautiful in art, as well as in Nature, and thus develop the sense of sight.

Psychometry develops the sense of touch, and the cultivation of that of smell can be practiced by inhaling the odors emitted by flowers and good scent. All these points could be extended very much, but the above outline will offer sufficient hints to the intelligent student, who can supplement it in detail. Do not imagine that this refinement of the senses will lead to effeminacy. Common sense must go hand in hand with these experiments. Estheticism run riot would lead to the production of the "fleshy poet" in "Patience," or a prig, cad or saint, or emasculated nonentity. You are aiming at virility, at raising every one of the five senses to their highest as a preparation for the arduous work of Self-Creation. So far you have been the slave; now you aim at mastership and you must pay the price and play the game.

And now a few words regarding the emotions. They play a more important part in our evolution than is generally admitted. It is difficult

to differentiate feeling or sensation from thought as the two go together so often. Try and see where the two meet and separate them. They may perhaps best be understood by the terms "heart and head," but I am aware I am using a very loose definition, only when described in the terms of psychology much more might be needed and the general reader might consider it "dry" and valueless. The student must aim at tenderness and strength—in admittedly difficult yet possible combination. The emotional nature must be schooled; sentimental music, songs, signs, plays, books must be avoided. Anything which will affect the feelings of passions should be given a wide berth whilst this period of incubation of the higher nature is proceeding—at least, in the earlier stages. The "head" has better rule, rather than the "heart," till the invaluable faculty of judgment or discrimination has been gained—balance is a better word. Excitement of any kind should also be avoided for the same reason—the controlling of the vibrations is rendered the more insecure. All this training will have opened the way for the development of the intuition, and this little word power will tell you what your Idemna is, what your ideal must be. The knowledge may come in a few months or a few years, but come it must if the suggestions laid down are followed religiously. That ideal will unveil before you further knowledge of the path to follow.

Doyle Shows Spirit Photo of W. T. Stead

Sir Arthur Conan Doyle, in his lecture on spiritualism in Carnegie hall today, showed some of his photographs of "spirits" built up out of the mysterious scribbles and gave a new explanation of the dead.

One of the new photographs in his exhibit showed W. T. Stead, the famous British writer and editor, who perished on the Titanic. It was a clear portrait of a man, and around the outside was scrawled the words in handwriting which Sir Arthur said was undoubtedly Stead's, these words: "I will try to keep you posted."

Explaining what these words meant, Sir Arthur said he had been informed a friend named Walker accompanied Mr. Stead to the station to bid him farewell just before the start of the voyage on the Titanic, and that Stead's last words were, "I will try to keep you posted."

Walker hurried to the laboratory after the death of Stead and asked the medium there to get a picture of Stead, if possible.

He showed also Stead's daughter in pictures with "spirits" summoned to the photographic plate by her, and another photograph of "an old gentleman from Aberdeen," whose "spirit" smiled through from the "other world." Sir Arthur pointed out that the smile was not a frequent phenomenon.

The Ancient Wisdom in Daily Life

By CLARA M. COOD

THE aim of philosophy is to put an end to pain," and there are certain truths lying at the heart of every great religion and philosophy which once assimilated provide us with a noble and sure refuge in the midst of that flowing tide of change and mystery called life. That inevitable change is one of its most striking characteristics. All things pass, nothing endures for ever. The morning of birth passes as necessarily to the evening of death, and along the short pathway we chase gleams and shadows, long for joys with passionate intensity, look forward up the narrowing span of life with a sense of vanishing lights, and then look backward over memories that pursue, ourselves being fugitive, with reiterated footprints that seem to say, "What I have done, I have done." And so life spells for us so often fulfillment, patience, pain. Pain, because the hidden soul of us cries out against change, the inexorable momentum that will not cease, however tired the traveller, however he beats his breast in vain against that immense direction. "Come back, lost joy, lost love, lost opportunity," we cry. Surely, somewhere within we lost ones upon earth know that joy is eternal, that love is incomprehensible, that time can be overcome. But we have lost the secret that can cause the heavens to stand still. What is it? Where is it?

"Learn," says an ancient scripture of Egypt, "that there is no cure for desire, no cure for the love of reward, no cure for the misery of longing, save in fixing the sight and hearing upon that which is invisible and soundless. Love in the eternal." How can we do that? To the illumined sage and the entranced mystic, plunged in the depths of their own glorious, mysterious being, the Peace which reigns at the center may become apparent through the swift-moving panorama of the periphery, and they may know that cry of Life which to those who truly hear becomes a song; but the unillumined man, moving perforce through a ceaseless chain of events, how shall he see? How shall he hear, whose ears are full of the roaring tumult of the commonplace? This is where the ancient wisdom comes to our aid, lifting for us, if not yet in full conscious realization, at any rate in thought and imagination, a corner of the dark curtain that shades the proscenium of the mysteries.

It tells us this. Man naturally defies change, denies death and loss and dissolution, because the innermost soul of him is grounded in Eternity, in that which does not die or change or pass away. In reality he is one with love and joy and unity. This instinct for immortality is the deepest knowledge of man's fundamental consciousness. "He is not born, nor doth he die. Unborn, perpetual,

eternal and ancient, he is not slain when the body is slaughtered." His body dies, is changing at every moment, but he, the enduring consciousness exists through them all, and is the same self yesterday, today and tomorrow. Look back over the past and note the changing circumstances through which you have passed and yet remained the same center of consciousness all through. You have always been yourself, although that self has altered sometimes almost out of recognition. Shall it not survive then that greatest change called death, even as it survived and carried on through the great change called birth? For the Ancient Wisdom tells us that birth is the other side of death, and that which cannot die, cannot also in reality be born.

What then is born and dies, if not ourselves? Only the living vesture of ourselves, the "coat of skin" which the Lord God gave to men His sons, that wearing it they might enter again and again the hard school of life's experiences, thereby slowly learning to unfold the matchless powers and possibilities hidden within. "Some call it evolution, and others call it God." Who knows why the acorn grows into an oak-tree and the man-soul grows into a god? No-one, but it is so, and for the growth of both passing time and change are necessary. Thus, the days of life pass, alternating with nights of rest; and similarly the lives of our age-long journey pass, alternating with long spans of spiritual rest in the interior worlds sur-

rounding this planet. What is the body but, as the Anglo-Saxon derivation justly tells us, the "abode," the dwelling-place of the self, the working-clothes we put on to come to school in each new day of life? "Here have we no continuing city, but we seek one to come"; that is, the glorious, eternal, spiritual expression which we are slowly building "in the heavens," life after life. This is the great foundation truth which makes life endurable, nay, noble and infinite; the eternity and essential divinity of man, and his consequent perfectibility through repeated lives of experience and probation upon earth.

Then comes the old question: Why do we not remember? Of what use to a man the immense past, the lessons learnt therein, the loves of other lives commenced anew, if no memory of them all remain? But the memory does remain, immortal and ineffaceable; only we must understand wherein that remembrance resides, and what it truly is. The details of the past are not with us now, the brain which must carry them in the physical consciousness has not lived before. To make the brain reflect the images of events in which it has not shared, we must slowly and carefully tune it to vibrate in direct harmony with the immortal self within, and this can only be done with a certain type of brain, and at a certain stage in evolution. Hence, one of the powers of the Yogi or Sage is the recovery of the memory of past births. But for all practical purposes we do

remember, in essence, and this sublimated memory makes us what we are, our characters, aptitudes and attractions. That this is the truest memory can be seen in the consideration of even this life. Already, at the close of one short day, the memory of its events in detail are largely lost; yet every thought, emotion, deed and circumstance have made a difference to the man who generated them, have made their mark upon the deeper self. And just as long forgotten circumstances reappear in the mind of a subject plunged into his subconsciousness by hypnosis, so all the memory of his tremendous past is recoverable at will from the depths of the greater consciousness of the Adept. We shall "remember" when the memory of past successes produces in us no elation, and of past failures no shame, nor the recollection of other men's misdeeds alter in the least our loving attitude to them.

What then is the practical outcome of this immortal teaching? That we begin somewhat to realize that there is no death, no loss, no failure. If old age and lessening power creep over us, we remember that we shall come back again to youth once more, to vitality and vigor in the morning of a new life. The man himself is never old, or ill, or tired; these characteristics belong only to the living house of the body in which he dwells, though as long as he is "awake" and using it,

its condition must limit or express his powers.

It is clear that this consideration will alter considerably our whole outlook upon life, and bring about a re-adjustment of values. Interests and occupations which belong to the bodily life alone are clearly not worth while, only those which belong to the immortal man. We cannot take material wealth, social position, sense-gratification through the gateway of death and bring them back through the gateway of the next birth; but powers unfolded of mind or heart, wisdom gained from experience ripening into character, links of love forged with other souls, these belong to the true man and can never be lost to him. Therefore, it is well to lay up treasure there, and not upon "earth," and to test every experience by its gain to character rather than material increase.

In the light of our own immortality we can see that no effort, not the smallest, is ever lost, that every brave failure is one step nearer to success, that even every weak failure can yet be made good. "We always may be what we could have been." Ignorant of the true knowledge, we fail to grasp the courage of our own immortality, the hope of our own illimitable perfectibility. So often a man, heart-sore with longing for a vocation which is not his, settles into a soul-deadening routine of necessary, unwilling drudgery.

The Question of Physical Immortality

PROFESSOR SIR ARTHUR KEITH, F. R. S., was interviewed a few days ago on the vast subject of Life; and such startling notions as the Immortality of the Physical, and The Eternal Life of Mortal Things, cropped up. The little peg used on which to hang so momentous a discussion was a recent experiment made by a Dr. Carrell, of America, with a small part of an unfledged chicken's heart, which he is reported to have kept alive, by some special culture in jelly form, for nine whole years! The suggestion appears to have been conceived that if this minute speck of a chicken could be kept alive for so long a period the immensely greater physical organism of a man might be kept alive for ever! It is a mere question of proportion: a small speck nine years, a million times larger human body eternity! The small speck, let us note, was preserved alive in a jelly; and the presumption of course is that a man might also be kept alive beyond his allotted span, if only the simple precaution be taken of putting him into the same artificial preservative! Professor Keith, referring to the chicken, said:—

"This is a new fact, but it not to be taken as *proving* that eternal life would be possible for great collections of cells such as go to make up a human being. We hope some day to know what life is, but at present we are so entirely ignorant of the mechanism of the machinery of life that we cannot say."

So this American discovery of a new preservative does not seem to

carry us much "forrader" as to the possible eternality of human physical life. Mr. Herbert Spencer once wrote:—

"Were there no changes in the environment but such as the organism [the living thing] had adapted changes to meet, and were it never to fail in the efficiency with which it met them, there would be eternal existence and eternal knowledge."

But these are very largely suppositions, altogether contrary to the experience of mankind and the known course of nature. Environmental changes are constant, and living organisms invariably fail at last in their efficiency to meet them. And consequently Professor Keith's reported opinion that "life without death is not impossible"—or in other words that physical immortality is possible—does not appear to be either experimentally or rationally justified.

The Professor is on much firmer ground when he admits that we do not yet know what Life itself is—(for that problem is as far from being solved today as at any time in the history of human thought and science)—and that we are still "entirely ignorant" of its mechanism. We call Life by various names; it is, we say, a principle, a force, a fluid, an essence; or an attribute or quality of the Universal Spirit, in Whom we live and move and have our being; but these are mere synonyms for what itself perennially eludes us. Life is possibly as far beyond the capacity of our human faculties to comprehend as it would

be for a watch (were it for a brief moment conscious) to understand that small modicum of invisible human energy which moves it, or the electric bulb to compass the nature of the stream of power which makes it shine with brilliant light. For material things belong to an entirely different world from that of the natural or artificial forces that move them, and "only similars can understand similars." There is obviously nothing inherent in the constitution of a watch or an electric globe that could enable it, during a hypothetical moment of consciousness, to grasp, or visualize, or even imagine what it is that operates it—for that is a something apart, not of its own nature. This simple analogy from the inorganic world may possibly help us in considering the fact of Life in its relation to living things in the organic world. For these too live and move as they are actuated or impelled by a power that is not part of themselves, a something *ab extra*, a universal force if you will which they merely manipulate and manifest in accordance with their individual structures; a something eternal which as mortal things they only operate so long as their physical constitution can defy the natural laws of degeneration and death. This idea was finely expressed in its reference to human life by Sir Thomas Browne in his *Religio Medici* when he said:—

"There is a common Spirit that plays within us, yet makes no part of us, and that is the Spirit of God, the fire and scintillation of that noble and mighty Essence which is the life and radical heat of [human] spirits."

Please note the religious doctor's catalogue of synonyms: "a common Spirit," "the Spirit of God," "fire and scintillation," "noble and mighty Essence," "life," "radical heat." It is doubtful if human conception can ever get nearer to a reasonable or lucid guess of what life is in itself than what these terms express. They at least help us to realize that Life is a deathless and universal entity in spite of the mortality of all organic things in Nature, which merely manifest it for a little while. When they themselves pass away, Life still flows on.

The question of real human immortality takes us into a region far different from the merely physical, into an advanced condition of existence where death and decay no longer hold sway, where the soul of man (or his "spiritual body") will not see corruption, but will by virtue of its deathless constitution, be enabled to operate the universal Life unhampered by "the ravages of time." The reality of man's spiritual organism must be recognized in any hopeful effort to solve the problem of his eternal life in view of all the facts, instead of merely that non-significant portion of the facts which speak of death. Science must bravely open its eyes to a world of existence beyond the reach of microscopes, or telescopes, or dissecting tables—a real world which has deigned to reveal itself to those who have the curiosity to investigate, the eyes to see, and the ears to hear. For modern proofs

gather in multitude and power that St. Paul wrote truly when he said "there is a natural body and there is a spiritual body," one "sown in corruption" and one "raised in incorruption," one "sown in weakness," and one "raised in power," one "earthly" and one "celestial." This great eternal fact is being unveiled and substantiated to-day by Psychical Research and Spiritualistic experience, and the conception of the human soul as an ethereal organism which will not grow old or die—any more than the ether known to science—will, we think, explain the sure hope and glorious promise of human immortality better than any possible deduction that can be made from the study of any unfledged chicken's heart, preserved in jelly!

The Worth of a Smile

Little Jimmy Godfrey, aged 13, climbed a tree—out in Kansas City—to gather walnuts. He came in contact with an electric wire. One side of his face was burned, leaving an ugly scar. A damage suit against the power and light company was instituted on Jimmy's behalf. The chief element of damage about which the claim centered was that Jimmy had lost his youthful smile. On the witness stand, Jimmy was asked to try to smile. The only result was a puckering of the lips and a melancholy drawing of the face. A physician testified that the smile muscle in his cheek had been bound by the scarred tissue above. The jury promptly returned a verdict giving Jimmy \$20,000. That becomes the officially fixed value of a smile.

Moral: If a smile is worth \$20,000 when you lose it, it is worth \$20,000 when you use it. The world is full of Jimmy Godfreys—some of 'em little chaps like him, some of 'em big, grown-up folks. Some of 'em are like Jimmy used to be—with a warming, cheering, helpful smile that makes life happier for everybody in it. Some of 'em are like Jimmy is now—"smile muscle" always gone—instead, a deep, dark, foreboding frown that makes the world a little darker and a little gloomier for all who come in contact with them.

They paid Jimmy \$20,000 to compensate him for his loss. His loss! Do you get that? In other words, important as Jimmy's smile was to others, it was most important of all to him.

If all the "smile muscles" in the land were electrocuted—and all the radiance went out of the faces of those who help us turn the dark clouds inside out—all the gold in the world couldn't shine bright enough to make a compensating light.

"Man's nature is such that a tendency toward deterioration begins when he depends upon anything outside of himself and his own individual efforts." (*Henry Nood in "Natural Law in the Business World."*)

"A man educated in mind, but not in morals is a menace to society."

—(*Theodore Roosevelt.*)

"Neither business success nor even political achievement constitute the whole of a nation's life. The development of personal character is more important than either."—(*Arthur Twining Hadley, President of Yale.*)

Man Works in Heaven, Says Spiritualist

Beyond the Grave There's Marriage
—Just One—Says Convention
Speaker

In "the great beyond," as the initiate term the spirit world so-called, the spirit host totes the dinner bucket and swings the pick. Which is to say, escape from the earthly clay does not mean escape from hard work.

What is more, there is no sleep. And for the bewildered spirit who, in mundane guise has allowed himself two or three wives, there is a nice solution of domestic subtraction waiting.

All of which was learned today at the twenty-fourth annual convention of the Illinois State Spiritualists' Association in session at the West Chicago Masonic Temple. Mostly through the words of Maggie Waite, a spiritualist of thirty-two years' experience.

Doyle Talk Pleases

Incidentally, it may be reported that the convention was delighted with the address in New York of Sir Conan Doyle on spirits, but as for the famed Britisher's experiences—well, that was rather old stuff from their standpoint. They've all had similar adventures.

"Some folks have a strange idea of what is going on over there," de-

clared Mrs. Waite. ("Over there" being another way of referring to the spirit world.) "They fancy a land of golden streets and mother-of-pearl gates where the spirits wander around aimlessly twanging the lyre.

"Not so. The spirits work as they work here. They have merely advanced to a higher plane, the highest of which—bringing complete happiness—is the seventh.

"I have been informed of what actually happens. They work. They don't sleep, although they have what may be called periods of rest. Husbands and wives are joined there if they are spiritual mates."

Only One Wife There

"What if a man has two or three wives on earth " asked the interviewer.

"I knew you'd ask that?" replied Mrs. Waite. "They always do. Well, the wife who was the spiritual mate becomes the spirit wife. The others exist in a sort of sisterly affection." She was asked of Doyle's description of watching a spirit leave the body of a dying person.

"Oh, yes, I have seen that," she replied. "It seems joined to the body for a time by a little thread that looks like No. 60 or No. 80 cotton thread. The spirit looks like a gray mist. Once I saw a spirit leave a body and there was a look of disgust on its face, as if it was glad at last to be free of the earthly body."

The Psychology of Suggestion

The following extracts from Press-cuttings all point to the hold the idea of mental suggestion, spoken and unspoken, and including auto-suggestion, is taking in the public imagination.

"A remarkable group of men who label themselves 'Dons and Beaks' met privately at Wellington College, Berkshire. The 'Dons and Beaks' include men of the highest influence in education, and their meetings, which have a strong religious as well as educational bent, become yearly a more important event. That they discussed psycho-analysis is a confession of the extraordinary influence of this strange doctrine on our public schools.

"In some schools its vogue became so insistent that its activities had to be officially repressed. But such organizations as the Guild of Health, whose clerical lecturers have visited most public schools, have helped to impress on schoolmasters the importance of helping boys and young men to cure certain mental and physical ills by purely mental methods.

"There has come to be a sort of competition in influence between this half-clerical, half-medical school, and the psycho-analysts who draw their inspiration from Freud, the Austrian, who was the architect of psycho-analysis, and those who take education most seriously cannot evade the discussion of the

general subject."—From the "Daily Mail."

"Speaking on crowd psychology, Professor John Adams told the College of Preceptors that experience showed that any new development was always carried by a sort of ghostly committee, a committee that might never actually meet but which existed all the same.

"It was the same way in the new psychology, a kind of collective crowd which never realized itself and the members of which never saw each other, and yet it existed as an entity, in thought at any rate.

"The readers of a great newspaper formed a crowd of this character. They acted and reacted on one another in omnibuses, railway trains, and tubes, by letters to the editor, and in other ways. They existed and they had a real power, and yet they never met together. In the same way our newest ideas were being developed by a great number of people."—From the "Daily Mail."

"We try to cure disease by suggestions to the mind by which we are able to control the body. Our sub-consciousness, sometimes called the subjective mind, underlies our conscious mind. If we can manage to reach that under mind, so as to be able to set it to work in a normal and proper manner, it will overcome any abnormal working of the body.

"In our guild we have the benefit of the new psychological discoveries about suggestion. This makes it far easier to reach people's minds without shock, and by giving them an

intelligent insight into the method of treatment, patients can work with the healer, and healing is thus more apt to be successful. This is the distinction between the Guild of Health and Christian Science."—From "The Challenge."

"In order to understand properly the phenomena of suggestion, or to speak more correctly, of auto-suggestion, it is necessary to know that two absolutely distinct selves exist within us. Both are intelligent, but while one is conscious the other is unconscious. . . .

"But before going any further it is necessary to define carefully the words that are often used without being properly understood. These are the words suggestion and auto-suggestion.

"What then is suggestion? It may be defined as 'the act of imposing an idea on the brain of another.' Does this action really exist? Properly speaking, no. Suggestion does not indeed exist by itself. It does not and cannot exist except on the sine qua non condition of transforming itself into auto-suggestion in the subject. This latter word may be defined as 'the implanting of an idea in oneself by oneself.' . . .

"Thus understood, auto-suggestion is nothing but hypnotism as I see it, and I would define it in these simple words: The influence of the imagination upon the moral and physical being of mankind."—From "Self Mastery," by Emile Côté.

From the above it can easily be seen to what blank wall this "sug-

gestion" belief must lead its worshippers. Let us just turn aside a moment to another Press-cutting, since it serves to point to the one way out from all this tangle of "you suggest to me" and "I suggest to you" and "you suggest to yourself" and "yourself suggests to you" and "you to me" and back again in one vicious circle of separate selfhood.

"It is the putting of God in His true place in the scheme of things that can alone bring 'peace on earth,' because only then will the sectional, self-regarding, 'unruly wills and affections of sinful men' be harmonized to the Spirit of the Whole and harnessed to the 'one eternal purpose,' which is 'His good pleasure.' It is God that maketh men to be of one mind in an house." To-day it is the spirit of the Section which is everywhere rampant again—the Defiant Fragment claiming to act as if it were the Whole.

"According to a leading expert on psychotherapy (and another, to whom I quoted the opinion, at once endorsed it) our generation is suffering from 'suppressed religion.' Until the 'complex' thus formed is cleared away by finding true and full religious expression, personality will remain the abnormal and disappointing (as well as disappointed) thing it tends to be to-day. We need a national 'psycho-catharsis' and 'psycho-synthesis': the former as the means to the latter. The latter depends on finding some true focus for the whole of life; and there is none

except the idea, the fact, and the Personality of God.

"What we need next is a national, explicit recognition of just this, such as some of us have long been pleading for in vain: an act which would produce the healing effects of 'psycho-catharsis.' Are we not even yet disillusioned enough to try the 'good, old-fashioned' way of repentance and faith?"—A. E. Burroughs, in "The Times."

Surely to all who practise Right Thinking it must be quite evident that if by the word "healer" reference is made to the practioner, the contact with the so-called healer is of no lasting value. The same rule applies to the conscious giving directions to the subconscious, or the conscious guiding the imagination. The only healing contact is that with the healing presence, Truth Itself, through consciousness of God. Thus understood the so-called "healer," the so-called "consciousness," should be realized as a more or less clear representative of nothingness of self, a highway, serving to the unhindered union of each to its own as it is appointed in the One Father. In this way alone true fellowship, each with each, will be fruitfully possible on the basis of common understanding of the common way of service.

Not in suggestion then from one to another, or of one self-sense to another self-sense, but in recognition of common agreement in oneness of way lies the secret of helpful fellowship and of true healing.

Cultivate a Happier Trend of Thought

By ARTHUR GOULD

It is easy to cultivate a happier trend of thought. If you are not inclined toward spontaneous pleasant-ries, acquire the habit. Make it a point of thinking up some little joke to make some one laugh. A laugh quickly changes the frame of mind of the person.

Keep Your Troubles to Yourself

It is terribly boring to have to listen to some one who is always telling his troubles.

Many husbands make the mistake of bringing all their business worries home to their wives. On the other hand many wives tell their husbands of all their annoyances and tribulations.

Nothing could be worse to break the tranquility of the peace in the home. Both naturally have their troubles, but this is only life.

If each do their part, it will be unnecessary to shift the burden on to the other.

The man or woman who keeps their troubles to themselves are always more entertaining and their company is enjoyed more. If you have anything unpleasant to talk about have certain time to do. The best time is just before going to bed. Don't delay it a single evening if it should be taken up. Often you will find it was all a mistake,