

The New Thought.

NEW THOUGHT IS NEW LIFE

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The Love Life.

"The true life and satisfaction of man seem to reside the utmost rigors or felicities of condition and to establish themselves with great indifference under all varieties of circumstance. Under all governments the influence of character remains the same.—in Turkey and New England almost alike. Under the primeval despots of Egypt, history honestly confesses that man must have been as free as culture could make him."—EMERSON.

FROM time immemorial mankind has searched for an easier method of living. Under all forms of government the old unrest has reappeared and proved the longed-for solution to be yet unfound. Neither the dignities of the monarchy nor the privileges of the republic have availed to satisfy that yearning for perfection inherent in the soul of all men. But there has always been, in every age, a few who have solved the problem, pierced the veil and lived the life, whose records have come down to us to prove that the problem can be solved, the veil pierced, the life lived. The time now seems to be at hand when the knowledge of the few shall become the property of the many, and the true life, so eagerly sought for, be found to be livable here and now, and not necessarily to be postponed to another world and another age.

It is a common error to overlook the fact that our life in this world is a purely spiritual experience, as truly and essentially spiritual as any we have reason to expect in another sphere, and that every material condition is nothing more nor less than "an outward and visible sign, with an inward and spiritual meaning."

Every invention of the 19th century has been made with a view to making life easier, to saving time and labor, but it has to be confessed that the efficiency of these devices depends entirely on the manner in which they are used, and the mis-use of them does often defeat the very ends to which they were invented. Writers on social reform have already pointed out that the advent of the sewing machine is often made of non-effect because, by adding unnecessary tucks and pleats, its operator spends in the end as much time and labor on a garment as she would have done had she been without a machine.

The bicycle has long since proved its adaptability

to us, either as a vehicle of pleasure or an instrument of torture.

These simple instances illustrate the truth that upon the internal life, and not upon the external conditions, depends the happiness of mankind. This truth is daily being more widely recognized. Even some of our leading social reformers now affirm that there is little to choose between the tyranny of Capital and the tyranny of Labor, and that the ultimate essential to the realization of a Utopia lies in the regeneration of the man himself.

The bugbear of mankind, which misapplies invention and defeats reform, is fear. Its cure is Love. Love is the keynote to universal harmony. Only by living the life of love can we meet all experiences calmly and triumphantly. By the life of love is meant that recognition of God (who is Infinite Love) as the one sole power in the universe, a recognition bringing with it that childlike trust which enables its possessor to abandon himself with utter confidence into the power of this Infinite Love, and leads him to realize that because it is infinite, it must therefore include all and is one with the soul that trusts in it. The love life teaches us our divinity.

This trust, this abandonment of self to God, brings with it a peace and assurance hitherto unknown. Under its serene influence the mind becomes like the smooth surface of a placid lake, revealing to the soul a clear and pure reflection of truth. Viewed in the light of this Love, old worries and old problems lose the bitterness of their perplexity, and we learn that we can (and can afford to) trust all things to the all-abounding wisdom of this omnipresent power,—and that this applies not merely to all our own affairs, but to the affairs of other people, of our family and our neighbors. We are so prone to good natured worrying over other people's business, and conventional teaching has so inured us to this melancholy habit, that we entirely overlook the officious egotism it involves. Many reach the stage where they have learned to place their own affairs completely in the hands of the Supreme, but they are still doubtful whether this same power can be utterly relied upon to care for the welfare of some dear one, without their own immediate supervision. A clear understanding of the absurdity of this frame of

mind, makes it a comparatively easy matter to remedy.

This teaching by no means implies an indifference to the well-being of others, nor does the living out of this principle induce such an indifference. On the contrary, it may be truly said that until the individual lives this life, he is not competent to clearly consider the real welfare of those around him. Living it, he sees that every kind thought and act brings him into a larger realization of his higher self. Inasmuch as he does it unto others, he does it unto the Christ within himself.

Lack of fellowship holds some people back from entering upon this life. They think that if everybody were willing to do it, they would be only too glad to do so; but they fear that this life of unresenting love may in some unaccountable way place them at a disadvantage in their dealings with the world.

This is self-deception. The water is not less buoyant because all have not learnt to swim. We are dealing with universal principle, and, putting ourselves in harmony with this principle, abandoning ourselves confidently and completely to its guidance, we bring ourselves into conscious unity with true power, purpose and life,—we rise to a realization of our oneness with truth itself. We find that only those are at a disadvantage who do not recognize the principle. A. O. CLARK.

Disintegrating Forces.

WHEN our conditions are about to change sometimes, perhaps always, the first hint we get of it is in the way the disintegrating forces set to work. Nothing can be built up until something else has previously been pulled down. The disintegrating forces and the integrating work together. To use a homely simile, a child's first tooth loosens, and aches, and drops out. Here we have pain and loss, but it is because the stronger, more permanent tooth just below is pushing up, ready to take its place.

Something like this is going on all the time in our lives. We are too often worried, frightened, staggered, thrown off our base. Things change. Something that we had counted on as peculiarly our own drops away on one side, something else on the other; while still another something is torn from us, leaving us crushed and bleeding. It seems as though there would be nothing left. Or again, we are pushed and crowded and penned into a very tight place, so tight that we cannot move, and are bruised and sore under the pressure; yet it is not until we are crowded into the last and very dimmest corner that we see our way open and a light begin to glimmer.

Doubtless, if we could apprehend this one vast truth, this scientific fact, that the disintegrating forces *must* work first, or rather, that these forces are the first that we perceive and feel; that the used-up things, the outworn conditions, must drop away; that the "dead past" must be buried before the "living present" can step in to take up the work, it would help us to wait more patiently, more trustfully.

To recognize this law would tend, I think, to take much of the weary worrying out of life. When we see and feel the disintegrating forces hard at work, tearing at us and at all that makes our environment, it would enable us to stand calmly by and to ask ourselves, "What are these indications? What do they mean? What am I taught by my experiences in the past?"

And the answer would be simply this: "Again I have been mistaking the mere outward shell of circumstance for my permanent belonging. It is beginning to crumble, but I *know* that as it crumbles quite away another firmer shell will reveal itself. These present conditions disintegrate because, though I may not have known it, for a long time back something else has been forming to take their place. It is now ready; therefore is it pushing, and pushing *hard*, in order to push quite away whatever impedes it. Then let it push, let it work, let me not put out even a finger to hinder it. It is God's own law."

If we could be more silent, and in our silence learn to watch the march of events, and to comprehend in some measure this great, wise, beneficent law of continual change, continual progress, it would help us to live; for whatever helps us to understand life does help us to live.—*Jean Porter Rudd in the Journal of Practical Metaphysics.*

Immortality in the Flesh.

"Only grant my soul may carry high through death her cup unspilled."

To escape mortality with brimming cup of life and all that makes life a joy, were infinitely better.

Death has been truly called the King of Terrors; it has seemed as the be all and end all to the majority, many preferring a life of abject want to the dreaded unknown that awaits their exit.

In this most fruitful century of marvelous achievements man's intellect has expanded, his spiritual vision has been so unfolded that he beholds a rising star of Hope of such magnitude and power as to illumine and bless all souls who trust to its guidance, for by its light they may win immortality in the flesh, with health, strength, beauty and happiness. E. S. HILL.

A Bird Song in the Heart.

EVERY morning at Treasure Trove I am greeted by a bird chorus that casts Wagner and all opera in the shade. The birds, always my friends, seem nearer and dearer to me than ever, now that I have come into such close relationship with them, and a simple recognition of their desire binds the contract on their side. I am told that they forsake a spot where water is not to be had, and so I take pains to furnish them with the refreshing drink and bath their little natures crave so eagerly. It is a pretty sight to see them throwing the water about with fluttering wings, and while naturally so timid, becoming bolder as they realize that no harm is near. No cat is allowed on the premises, so they may build their nests and raise their young unmolested, and dwell among the branches of trees, vines and shrubs, in peaceful security.

Bird life affords numberless illustrations of value to the philosophical mind. Their simple trust, their freedom, their happy expression in song and praise-ful utterance, all speak volumes to us mortals. They teach us, if we will but learn, so many lessons; they cheer and inspire us in so many ways that we owe them kindness, to say the least. That any loving, humane person can wear their little dead bodies or wings for personal adornment, seems beyond belief, and yet one has but to go on the street or look over an assemblage largely composed of women to see numberless victims to this overweening vanity and love of display. Thousands of our most beautiful songsters most cruelly slain for this purpose, annually, and yet the barbarous work goes on. I am not disposed to look at the dark, negative side of things, and I do not mean to sermonize, but I believe that the majority of women thoughtlessly follow a fashion dictated by their milliners, who would not be a party to such cruelty did they stop to reflect, or were they brought in close contact with the feathered songsters thus sacrificed so wantonly.

One bird song such as I hear every day here would soften their hearts and free their heads from these ghastly trophies of Dame Fashion's war upon bird life.

Dear to the little creature is its life as is yours, my sisters, and let it hereafter be sacred in your eyes. Let flowers or ribbons adorn our hats, while the birds roam free and unfettered to sing their tuneful praises of the All-Good.

And this is not all of the benefit gained. Your own soul will be the happier, the freer, the more tuneful. We cannot love the tiniest creature of God's beautiful earth without feeling the happier and nearer of kin to the joy of creation. A bird song in the heart is worth far more than the corpse

of a bird on the toque or turban, and the world to-day needs more of this tuneful spirit.

We need to praise and bless more, as dear Mrs. Harley so often asserts in her writings. Blessing everybody and everything is to receive a blessing continually ourselves. It is a spiritual uplift all the way along.

We cannot know till we have tried it, what a tonic praise is, and how it exhilarates and gives us the feeling we see exemplified in the bird creation.

We want to fly with them, we are so happy, and we do fly above the woes and wails of the rest of humanity when we have learned our bird lesson well. When we cease to lament, and begin to pipe up daily and let the world know how good it is to be praiseful, our world grows fuller, dearer and brighter, and we discover mines of joy and happiness all hidden before. Reader, did you ever try praising a whole day long, no matter what experience came to you? Well, if not, you have missed one of the "opportunities" we are all beginning to recognize. Try one day, then two, and after awhile it will become as natural to you as the bird song, and the life as harmonious as their happy, trustful existence.

Let us praise! praise! praise! Let us express goodness in every thought, word, and act. So shall we know the joy that keeps young, tender and beautiful.

LIDA CLARKSON.

Charles B. Newcomb's New Book.

What some of the best thinkers and writers of the day say of Charles B. Newcomb's new book, "All's Right with the World:"

"It is a worthy and helpful book, and you may well be glad to have written it. I wish more such books were written nowadays. It is the kind of work that lasts and does good."—JULIAN HAWTHORNE.

"I have read the book, and in these hard, dark times there is ease and there is light in it. Books that one can quote from are rare. I will place it with my Emerson."—REV. MYRON REED.

"It is a suggestive and thoughtful book."—PROF. JOHN FISKE.

"It will be read by me very many times for its marvellous power of thought, perfect diction and complete analysis of many problems of life, answering many queries that vex one, giving rest with repose. I thank you for having written it."—MRS. JOHN A. LOGAN.

"LET us make our lives like songs; brave cheery, tender and true, that shall sing themselves into other lives, and so help to lighten burdens and cares."—*N. Y. Observer.*

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Realization.

HUNDREDS write us that they long for the results described in THE NEW THOUGHT—"but"—and that little word is significant of a volume of objections, and tells the story of a failure in which "mortal mind" often figures largely.

Let the "cold shoulder" be turned upon that "mortal mind," until it consents to add a prefix to its most unpleasant title making it read immortal, then all will be well. Let us have a fresh outlook every day of our lives, looking away from the self that makes all the objections, up the immortal ego that makes none whatever but says ever, "I can! I will! I know!"

This real self is a most wonderful being, radiant with life, love and happiness, and when we give the control fully into its keeping we have no further trouble with "mortal mind" or any other mind, but the One Mind of which we are all partakers and from which we may draw all that is needful to make life desirable. This higher self is diseaseless, deathless, all powerful, all wise. It is the angel which doth "ever behold the Face of our Father in Heaven," an enigmatical sentence which may be construed simply as meaning that the Divine Self, which is the real or higher self, always beholds Absolute Truth, always sees the good and never the evil, sees "the Father" or Creative Power, Goodness Itself, always and forever working for the good of every living thing. Our angels, or true selves, see good only, and it is the power to see through the eyes of this angelic being that brings realization. Bidding farewell to the lower nature, "mortal mind," we henceforth behold only the angelic side of life.

It was once our privilege to know a most beautiful woman who had so developed this side of her nature; her realization of it was such, that it lifted her out of the shadow side of life entirely. She always averred that she was just as much "in heaven" as she ever would be; any difference could be only

in degree or further recognition of good. Although she knew nothing of the New Thought in those days, as it is now popularly designated, she recognized her divine nature, and through that recognition came into a realization far beyond anything we had ever dreamed or imagined. Her sayings were little understood at that time, but now they return to us with wonderful distinctness and force, because we know she then uttered truth far in advance of her day. This same realization is for all who can believe in good absolutely. He who is true to this principle makes himself a center toward which good and only good can gravitate; a natural magnet no more to be withstood than any other powerful force in nature; nay more powerful because consciously so, a medium for all good influences and sharing the mighty currents of universal will.

Says Emerson, "Divine persons are character born," or, to borrow a phrase from Napoleon, they are "victory organized."

Defeat is not possible to the soul that has dared all for truth. To those who cannot withstand the conservative, conventional opinions of their fellows, and must think as did their fathers and grandfathers before them, never daring to strike out boldly for themselves into new and possibly untrodden paths, there is nothing but the dead level of the past, and no heights to be gained that have not been scaled before.

To the daring, intrepid soul new and higher truths are as essential for mental development as fresh food for physical nutrition. Such individuals press on into those upper realms of freedom and happiness and breathe an atmosphere clarified and divested of the miasma of the dead past so that virtually they live another life and are denizens of another world. The "kingdom of heaven" is clearly revealed to many of earth's inhabitants today.

It is not necessary to pass out of the body to know it, and realization is already an actual, established fact.

Heaven is here now. The reason the multitude at large do not perceive it is because their eyes are closed to the good and open to so-called evil; or seeing good and evil mixed, both good and evil appear in succession upon their dial plate of time. But let the gaze be steadily fixed on good alone and good alone responds. Heaven is open and the angels of Good ascending and descending in their very sight. The former things have passed away and all things become new when this secret of realization is fully understood.

In answer to numberless queries as to supply, we cannot do better than to recommend Anna Mc-

Gowan's last and most helpful book of that title, which we have arranged with her to furnish to our readers at a much lower cost for a time. See notice in another column. Mrs. McGowan first gave the study of youth her special attention and brought out the book "Wrinkles," which has made her widely known and beloved by many of our readers. Financial matters beginning to press heavily upon her she set herself to work with the same concentration of thought upon the question of supply, and the result is the admirable solution given in her later book. The publication of this work was expensive, but the author is determined to place it where it will do the most good and to cut down the price that it may have a freer circulation even if it is unprofitable from a business standpoint. We advise every reader of THE NEW THOUGHT interested in this subject to avail themselves of this opportunity. We can fully endorse this book as presenting the question in a clear, practical manner while there is much originality and fresh thought to delight the reader.

**Quotations from the Introductory Chapter
of "Happiness as Found in Fore-
thought Minus Fearthought."**

HOW to be happy is the one desire common to all humanity.

How to be happier is a better statement, for there is no one so miserable but has some degree of happiness at times—enjoys some moments when he forgets to be unhappy, and looks with appreciation, even if with only dull and bleared appreciation, upon the things that are always beautiful and joyful and free.

In highly civilized life there is everything to encourage, and there should be nothing to prevent happiness.

The normal condition of man in civilized life is that of happiness.

So great, and so greatly increasing has been the acceleration of progress that the possibility of unrestrained and unfettered happiness has come to us in advance of our being prepared to accept the freedom of it, owing mainly, no doubt, to the weight of traditions under the habit of which we are prone to struggle long after the conditions that gave birth to the traditions have ceased to exist.

The experience of the world has revealed, and is constantly revealing, simple expedients applicable to every possible combination of evils—except the evil of perverse ignorance—the use of which will insure the success of honest and reasonable aims, no matter how unfavorable the equipment and environment have been or are at the present time.

In a singularly adventurous career I have passed

through many of the conditions in which discomfort, fear and unhappiness breed, including the direst straits to which life can be exposed, and have also been possessed, at different times, of the means to comfort and happiness that broad opportunity keen appreciation and affluence are supposed to furnish. I have shared the occupations and sympathies of persons of many different nationalities and of every degree of opportunity and intelligence; in torrid, temperate and frigid climes; in the Americas, in Africa, in Europe, in Asia, and in the far-off islands of distant seas; on shipboard and on the farm, in the mine, and in the factory; in the camp and on the commons; in the arts of war and in the pursuits of peace; in the school-house and in the university; in service and in command—in all of which change it was possible only to serve apprenticeships, however, for in such variety of occupation no great accomplishment could develop, except the accomplishment of variety itself; but, at the same time, it was not possible for any of the occupations to become stale to criticism, and the ability to analyze, in the light of comparison, is the natural result and the impelling motive in these essays.

* * * * *

The numerous occupations engaged in were, in many cases, used as necessary means to desired ends. While I have enjoyed making *le grand tour*, as a "globe trotter," I have also had to "work my way" at times, and in "working my way" have had to undertake occupations leading that "way."

So successful have I been in finding means or excuses for travel, that among my intimates the saying is current that if I "took it into my head" to want to go to either of the poles, I would engage in a business that would make it *necessary* for me to go there, thus conserving my respect for duty and my desire for travel at the same time.

I spent my sixteenth birthday on the Island of Java, and saw Japan and China at the most interesting periods of their recent history—Japan in Feudal times, before any of the changes that have made her the last and greatest wonder of the world; and China, at the close of the Taiping rebellion, wherein more than thirty millions of persons lost their lives, and about which there hovered a lawlessness the like of which the world has not witnessed elsewhere.

Chance and restless change have thrown me into companionship with the most elemental of human beings; and have also led me to the acquaintance, and into the affections of the wisest and loveliest of men and women—the rarest blossoms of our generation. Opportunity has found me available for

the command of a crew of Cantonese pirates, on a Chinese lorch, at a time when piracy was a common occupation in the China Sea; and for the mismanagement of a French Grand Opera Company, when no one else was foolish enough to undertake it.

The foregoing are but glimpses of the opportunities for observation out of which I draw my deductions relative to profitable living. Four complete trips around the world—two of them before the time of ocean steamship lines and continental railroads; thirty-six trips across the American continent by various rail, water and stage routes; sixteen voyages across the Pacific Ocean and many across the Atlantic; intermittent periods of residence in many different countries of Europe in China, in Japan and in different localities in the Americas, as well as visits to parts remote from the lines of travel, such as South Africa, Yucatan and the mountain regions of Mexico and Central America, that are the type of all of the South American countries; and all of which residences and visits have been chosen at times of greatest interest in each locality; in response to the invitation of the Spirit-of-Adventure by which I have been led—these, together with no less than thirty-eight distinct occupations, embrace the sum of my opportunities.

Fortune has always been kind to me when I have trusted her; when my aims and ambitions were worthy, and when I have been sufficiently appreciative and grateful for the things I already possessed to merit and invite continued favors; but she has always passed me by whenever I have doubted her goodness or questioned her intentions.

And so consistent has been the course of Fortune, as viewed in the retrospect, that I can assert, with all the assurance of firm belief, that "Unto him who hath (appreciation and gratitude) shall be given; but unto him who hath not (appreciation and gratitude) shall be taken away even that which he hath."

Until I began to collect my remembrances into groups, form them into classes for review and deduct from them suggestions for profitable living, I had thought that my chronic restlessness was aimless as measured by the common estimate of usefulness; but the sympathy aroused by the publication of my little volume—first, privately printed,—*Menticulture or the A. B. C. of True Living*—revealed the possibility of utilizing my varied experiences and observations to good advantage in calling attention to uses-of-energy, points-of-view, habits-of-thought, and habits-of-action, that made for happiness in some persons in some parts of the world, while they were entirely unknown to others as well fitted to enjoy them.

I was led to serious study of the causes and effects of happiness and unhappiness by observations of the pitiable neglect of the science of menticulture, (which is the science of fundamental means) and the science of happiness (which is the science of ultimate desirable ends) in materially civilized communities, and by persons who have mastered, and are already possessed of the physical means to comfort and happiness. This neglect is not surprising when we reflect that all available time and all available thought have been excitedly employed in developing material physical *means*, to the exclusion of the thought of cultivating the end; to the harnessing and training of the forces of Nature, to the exclusion of planning for their best uses, but it will be surprising if, however, in the near future, the ends are not scientifically cultivated, now that the fundamental as well as the physical means are understood, and the leisure to apply them is secured.

More than forty years of observation, and upwards of three years of study, analysis and arrangement with a fixed purpose, have enabled me to suggest changes of attitude towards the problems of life that have not failed to bring more or less strength and happiness to all who have adopted them, as attested by thousands of written and verbal communications and by report.

This is literally true, and the statement of it is warranted by the merit of the results, removed from any personality in connection with it.

The underlying cause of all weakness and unhappiness in Man, heredity and environment to the contrary notwithstanding, has always been, and is still, *weak habit-of-thought*. This is proven by the observed instances in which *strong habit-of-thought* has invariably made its masters superior to heredity, and to environment, and to illness, and to weakness of all kinds, and has redeemed them from non-success and misery, to the enjoyment of success, honor and happiness. It has also been proven that none are so ill-favored as to be exempt from regeneration by the influence of optimistic thinking, and none so plain, nor even so ugly, as judged by the world's standards of beauty, but that the radiance of pure thought will make them more beautiful than their brothers of nobler mien and more symmetrical physique, but whose thoughts are poisoned by fear and by selfishness.

Happiness is not dependent upon wealth, and wealth does not necessarily bring happiness, but both are dependent upon *good-habit-of-thought*; for *good-habit-of-thought* develops *appreciation* which is the measure of all wealth, and *appreciation* leads to the *habit-of-feeling* and the *habit-of-action* which pro-

duce happiness. * * * Churches there are, clubs there are, lodges there are, guilds there are, and many other fraternal organizations whose aims are practically the same, but whose members are attracted together into separate groups by sympathies of traditions, race, occupations or general trend-of-thought. It would be a useless iconoclasm to separate from these or to attempt to dismember them.

They are all good organizations, wherein they conserve the principles of brotherhood and promote practical altruism; and are only imperfect wherein they tolerate slavery to the fears, slavery to wealth, slavery to the harmful conventions, and slavery to the antagonisms, intolerances, and other evil passions that prevent economic co-operation, harmony and happiness.

The contention of this book is that, with means already secured, there is a way to individual happiness, *even under existing conditions*; and also that the present acceleration of progress, and certain already accomplished tests of possible industrial and economic reform, coupled with an optimism that has for its motto "*All can be, and therefore, shall be well,*" not only promise, but assure, to mankind, in a not remote future, equal opportunities for securing happiness by means altogether honest and altruistic. To all who will follow me through this volume, I promise to show ways and signs that will assist the weak to become strong, the poor to become rich in appreciation of their opportunities, and the rich to better enjoy their good fortune without impoverishing others to do so.

My special desire is to enlist general aid in eradicating deterrents to growth, and in the acceleration of progress.—*Horace Fletcher in Happiness as found in Forethought minus Fearthought*

See advertisement of book in another column.

With Our Friends, The Books.

Although Mr. Newcomb's new book "All's Right With the World," has been already noticed in our columns we cannot refrain from some more comments which a second reading call for. It is our purpose in this department of THE NEW THOUGHT, to sometimes introduce old friends with the new as many of them are too invaluable to be "laid on the shelf" and forgotten, and we shall welcome them again and again, as they prove helpful to us or to others. The cover of Mr. Newcomb's book is suggestive before we have opened it or read a word.

In its symbolism we have a complete epitome of the work, viz:

Browning's "dawn." The old "problem of life" illuminated by the rays of the morning sun. A

boundless horizon of desert but seen in the light of the new day.

Peace and power symbolized in the sphinx and pyramids. The whole design is a cast of Oriental thought from the far east and very suggestive of the richness of thought stored within this most helpful and optimistic volume. No one need have "blues" or despondent hours with "All's Right with the World" as a companion.

Another friend to cheer and brighten life is Mr. Fletcher's "Happiness," selections from the introductory chapter of which we give on another page. That happiness may be learned as may be any art or science the author clearly proves by his wise reasoning and deductions from an experience vouchsafed to few. This book should be placed in the hands of every young man and woman in our land and we wish for it a very large measure of success.

Among our other new friends, the books are:

"The Psychology of Health and Happiness," by La Forest Potter, M. D., a volume which is considered a radical departure from the present treatment of disease, and which shows how health may be attained by appeal to both the mental and physical as they exist in vital combination. This book is strongly endorsed by such authors as Henry Wood, H. W. Dresser and others, which will commend it to many, while the editors of THE NEW THOUGHT find much in it both original and of value to any thoughtful mind.

"The Voice in the Silence," by Sarah Wilder Pratt, is a most delightful little pocket companion that will never lose interest to the reader. It is a book useful as a *vade mecum* to be tucked under the pillow or in reach of the easy chair to be picked up at any moment for its refreshing and suggestive thoughts.

"The New Philosophy of Health," by Harriet B. Bradbury, contains a very practical exposition of "The New Thought" philosophy and is recommended as an excellent book to place in the hands of those who wish information on this subject. While it appeals to the reason it is not lacking in spirituality, a combination not always found in works of this nature.

"Between the Lines," by Hannah More Kohaus, is a unique book written almost entirely in the form of questions and answers thus replying to the many problems so often arising in the mind of the student along these new lines of thought. While we do not agree with the author upon some points, especially the "nature of evil," we can heartily endorse many of its strong and vigorous statements and explanations of points often found puzzling to the uninformed.

"The Life of the Harp in the Hand of the

Harper," by Francis Schlatter, has been mentioned before in this journal, but our attention has been called to it again in a way to arouse very great interest in the man and the book. While not in the line of "The New Thought," it is yet full of that rare love for humanity that only a consecrated soul can breathe forth. To many it will be a revelation of man's divinity and if it did no more than that it would accomplish what would well repay the writer his suffering and sacrifice for Truth. Of all souls there was never a purer, sweeter or stronger to suffer than Francis Schlatter.

"Idols Dethroned and Dominion over the Animal Kingdom," by Flora P. Howard, is a pamphlet of twenty-two chapters gleaned from the author's experience which cannot but prove inspiring and helpful because of the strong mental attitude of the writer. Mrs. Howard always speaks from the courage born of her own convictions and thus makes her words more than a mere shadow of truth. Those who have read some of her thoughts given through this journal will appreciate the book, we are sure. Price 50 cents; for sale by the author only. Los Angeles, Calif.

"The Bible, an Historical and Critical Study," is a book which should be placed in the hands of every person seeking how to wisely interpret the book or to know how to rightly understand its position in history and ethics. This admirable treatise answers these inquiries in a most satisfactory manner, and cannot but throw light on many perplexing questions as to the authenticity of the scriptures, what is or is not inspired. While very honest and critical in its analysis it is reverent and handles the subject in a wise and justly discriminating manner. A. P. Barton is the author, and exactly the man to undertake such a work as he has here given to the public.

"The Temple" booklets still continue their monthly presentation of valuable metaphysical truths, the most interesting of which strongly advocate the possibility of immortality in the body, a subject coming more and more to the attention of the reading public even in the secular press and novelettes of the day.

Last but by no means least is a contribution from our most valued co-laborer, Fanny M. Harley, in the shape of "Drops from the Fountain of Health," wisely named "Heilbroun," by one of our well known contributors, Clara Sheldon Carter. The account of this selection of title has been given in Mrs. Harley's journal and is a most interesting instance of an occult nature, well worthy of the book itself. No one can read "Heilbroun" without feeling the better for it. It is what we have designated our "sunshine book," and we hope and believe that

it will bring sunshine into many lives as Mrs. Harley so delights in doing. The prices of the above mentioned books are as follows: C. B. Newcomb's "All's Right with the World," cloth, \$1.50; "Happiness," by Horace Fletcher, cloth, \$1.00; "Psychology of Health and Happiness," cloth, \$1.00; "The Voice in the Silence," Russia leather, pocket size \$1.00; "The New Philosophy of Health," cloth, 75 cents; "Between the Lines," cloth, \$1.00, leatherette, 50 cents; "The Life of the Harp in the Hands of the Harper," paper, 50 cents; "The Bible, an Historical and Critical Study," by A. P. Barton, paper, 50 cents; The Temple publications, 10 cents each, \$1.00 per year; "Heilbroun, or Drops From the Fountain of Health," leatherette, 50 cents.

Any of these books sent post-paid upon receipt of price, by M. J. Clarkson, Publisher, 1010 Laurel street, San Diego, Calif.

"Supply," by Anna McGowan, may now be had of us post-paid at \$1.25, former price, \$1.60. We hope that many will avail themselves of the reduced cost to obtain this helpful volume.

"A Rift in the Clouds," by Lida Clarkson, in paper covers, 50 cents; finely illustrated. A limited number only of the souvenir hand-painted edition at \$1.00. This book is a marvel of beauty in workmanship while its contents are life-giving, health-inducing, joy-bringing.

Spirit and our Relation to it.

IN WHAT follows I may speak of God in a way that will seem peculiar to many persons, and yet what I will say is from my point of vision perfectly reverent and truthful, having a rational foundation.

God alone is spirit and the supreme governing power. When, therefore, we use the term "spirits" we use it in a modified sense to mean those whom God renders self-conscious. God imparts to each what each one calls for and attracts to himself by his desires, thoughts, deeds, and general manner of living. We are but manifestations of God acting in a limited or finite way. In other words, we are the inevitable result of God's existence, but we are not distinct, independent spirits acting in all things on our own account. We are simply so many life centers having a realizing sense of spirit. What we are is determined by the progress we have made in the above realization. The whole process of growth is to become more and more sensitive to God's influence or, in other words, to spirit. Therein exists all our power to progress.

About us and within us exists spirit, that is God. If we receive his spiritual knowledge and harmony (and we may), we become imbued with spiritual

life, but we never become spirits separate and distinct from God, which would divide God or spirit, a thing not conceivable. We dwell in God partaking of his life in common just as we dwell in and partake of the air in common, but have no permanent hold upon any particular portion of it.

We may say the same of knowledge, for all fact exists in God or spirit, nevertheless, each has some knowledge, but that does not detract from God's knowledge, or divide his knowledge. Just so with spirit, we feel its power, its promptings, its sway, but we are not a distinct portion of spirit any more than we are a distinct part of earth fixed for ever in our present standing, for no portion of matter abides with us long enough to be considered no longer of the earth, earthy.

MARIAN J. SAVAGE.

What I Believe.

I BELIEVE:—That I am invincible, invulnerable, unchangeable, everlasting.

I BELIEVE:—That there is nothing in the universe that has any power over me *greater than my beliefs*.

I BELIEVE:—That what I *believe* is the measure of all my existence.

I BELIEVE:—That no change of beliefs, of convictions, of opinions, of thoughts—can change *me*.

I BELIEVE:—That no change in suns, or stars, or planets, or moons, in climate, in weather, in races, in nations, in tribes, can change *me*.

I BELIEVE:—That I am a complete trinity in unity now and forevermore.

I BELIEVE:—That all things are possible to those who *believe* that they are possible.

I BELIEVE:—That all changes of soul or body, of Heaven or earth, of the invisible or visible, cannot change *me*.

I BELIEVE:—That sin, sickness and death have no power over *me*.

I BELIEVE:—That sin, sickness and death are due to *beliefs* in sin, sickness and death, and which a change of belief can wipe out of existence, and that sin, sickness and death are only passing phases.

I BELIEVE:—That the I AM of everything in the universe is everlasting, is unchangeable, is Life, is Love, is Wisdom and Power, that no change in believing that IT IS NOT, can change IT.

I BELIEVE:—That the belief in I AM being Love and Life, Wisdom and Power, is the only belief which can exist eternally; all others are but transitory beliefs, having their little span of existence and passing away, while I AM eternally the same everlasting through them all.

I BELIEVE:—That which is called spirit and that called matter is one substance.

I BELIEVE:—That whatever is included in, or con-

veyed by, the phrase "spiritual powers" is possible for and in that called "matter," *therefore* I believe that *because* of that unity of spirit and matter, all things are possible now.—*Expression.*

Physical Science not the only Means of Acquiring Knowledge.

SELF-CONSCIOUSNESS is that attribute of human life which puts God and man into conscious relationship. It is not, however, to be wondered at that man puts to one side all questions pertaining to his life as related to God, for when he comes to questions of this kind he is not certain of the ground upon which he walks. He is then dealing with subjective topics, and whenever he takes them up he is faced with the fact that science is wholly outside the subjective field except in its most speculative form. Science cannot recognize spirit in its ultimate form, since it cannot examine it under scalpel or glass. Nevertheless, we must go beyond scalpel and glass, etc., to find the true source of life and what dominates it. That is, we must grow into greater self-consciousness. For it is only by our self-conscious lives coming into contact or conscious touch with spirit that we can receive knowledge directly of things impossible to know by scientific research of the physical universe. That is to say, if knowledge is not obtainable through other channels than those opened by physical science then a field of truth must forever exist outside human reach. But we know that the knowledge of truth is unlimited in spirit or in God and man being in communion with spirit or God is capable, in the course of his progress, of coming directly into a knowledge of all truth that in any way relates to his life and to his growth. Hence, we feel at liberty to speak of man's ability to acquire knowledge through ways not recognized by physical science.

MARION J. SAVAGE

"Tried as by Fire."

Who has known the meaning of these words?

If we could only realize in the presence of suffering, mental and physical, that it is the Spirit pushing away the earth conditions, as the plants push their way through mother earth, we might find more encouragement in the struggle of life. I have often thought, watching plant life as it is born into the light and air of this upper world, if there have not been moments in its tiny life when it seemed almost impossible to get to the light and air. But however small, that force, life, energy, or whatever we may call it, perseveres, and finally makes its way to the upper world.

Very dear to my heart are the little plants coming into view. [A few thoughts born of suffering.]

E. R. A.

A Private Letter to a Patient.

MY FRIEND AND BROTHER:—I was glad to receive your good letter this a. m., which gives me a better understanding of your case and a better chance of helping you.

I see that you are a noble, whole-souled man; you have a good deal of magnetic power and a taste for the "occult."

This is all good, when wisely directed. I am glad you do not find yourself carried away by the deceptive influences of Spiritualism. It is not satisfying, as you say, and would be of little use to you as conducted at present. There will be wonderful developments in this direction soon, but on "Scientific" lines, with the vagaries of the imaginative and emotional left out. We want something solid to build on these days, and are not satisfied with dreams and visions unsupported by good common sense and reason to back them. You will reach your best and highest capabilities through development of the love nature. Let your heart open to all the influences of the good. You may cultivate the "gifts of the spirit" easily for you are an aries individual and naturally intuitive. This is indeed the nature that comes most sensibly in touch with Spirit forces, and can respond most intelligently. Now let me tell you how to make yourself receptive. First of all by a child-like trust. Do not question or quibble about the Truth of this or that although you may investigate along new lines. If anything troubles you, drop it at once and trust the Divine Wisdom to show you all that you need to know. Look for Wisdom in the Silence of your own soul and it will surely come. Make an utter consecration of yourself to the All-Good, the Infinite centre and Source of Being; not in a spirit of sacrifice, but in a joyful surrender knowing that new life and happiness would flow to you from this conscious oneness with the Infinite Supply. It will come in trifling matters where you have least looked for it; it will enter in and take complete possession of your life and being. Are you naturally quick tempered, and do you give way to impatience or irritability? I am a little disposed to think it and if so, you must conquer the disposition entirely. Any impatience or anger would be a very great draw-back and the root of your physical troubles. Nothing is more needed than a calm even temper to overcome your special ailment. You are doing nobly in relinquishing the tobacco habit. No earnest seeker for truth and purity can be held a slave to any habit that stultifies body or mind. The spiritually minded man or woman keeps the body clean because of the beautiful tenant within. The gem must have an appropriate setting; the altar upon

which the fires of Divine Love are kindled day and night is in the midst of a temple cleansed from all impurities; in fact, that altar fire will sweep through the temple until everything that defileth is driven out and only the good remains.

But do not struggle in your attempt to accomplish this cleansing process. Simply aspire for the purity of body and soul you see to be desirable. Lift up your thoughts in this aspiration constantly and the response and help will certainly come. Ignore the appetite rather than struggle against it. Seek to forget it in doing something helpful in work or study, for if you fight and struggle, you make of it a terrible reality. Deliverance will come through aspiration; or the earnest desire for the best and highest that life holds for you. I think the practice of the Silence, or spending considerable time each day in silent communion with yourself will be very beneficial. Sit quietly, not forcing yourself either to think or to refrain from thinking, but just to relax body and mind and to let the higher nature hold sway. If you fall asleep at such times, do not let it trouble you; sleep gained thus is a great restorative. You may hold some restful thought if you like; one of Mr. Wood's Ideal Suggestions, but do not try to grasp it so strongly as to destroy the restful nature of the Silence. Just let it float in the mind, as it were and after awhile it will attract other thoughts of a like nature, possibly new and original suggestions of great interest to you. "New thought is new life," and each of us may have such thought if we seek it with hopeful expectancy. You speak of helping your invalid wife by sitting quietly by her. You have, by reason of your aries nature, a gift of magnetic healing. If you can gain the dominion of the physical, as I feel sure you can and will, you will be able to exercise this power in a really remarkable manner. Remember that "love, joy and peace" are the gifts of the spirit and we should seek these gifts with our whole hearts. "Blessed are they who hunger and thirst after righteousness—right and true being—for they shall be filled." Your unselfish desire to gain power to help another will surely meet with the reward it merits. I shall send you one of my Golden Ladders, as I am sure it will help you to climb up into the position you covet. It will say to you much that I wish you would accept as a personal message. Please read it as such when it reaches you.

I will be with you especially at the early morning hour of Silence. If your mind is receptive you may then catch my thought. With deep interest, love, and esteem, I am most faithfully yours,

M. J. CLARKSON.

The Power of Thought.

IN the first days of gaining some glimpses of thought's power, one is very apt to think that the training of thought not to dwell upon pain and sorrow must end in indifference, or coldness, or lack of sympathetic feelings.

That is a very mistaken conception of what follows, and is a proof as to *how* much knowledge one has gained of what thought is, and what its powers.

Imagine a pair of scales: in one side is gold, in the other enough dirt to balance the gold; if the dirt is taken away it does not lessen the amount of gold.

So it is with feeling: one has part of the time glad and joyous feelings, the other part sad and sorrowful ones. If the sad and sorrowful ones are thrown aside, it does not make the glad ones any the less glad, does it?

Again: look at a bird. Because it follows the law of attraction, of gravitation, and settles on the ground, it does not alter the fact that he can also make use of the law of suspension. A bird walks *and* flies; it can go as slowly as walking means, or as fast as flying means.

So with feelings: being always ready to feel glad does not keep us from feeling sympathetic to those who are sorrowful, and we are the better able to help them over or through their sorrow that we know how to create feelings of gladness and joy at a moment's notice.

Birds are so helpful as an object lesson to those who are trying to gain a practice and workable knowledge of their other, equally natural, powers, and in making their invisible beliefs visible—their invisible faith a visible thing—by becoming happy and prosperous as becomes those who have learned, that they are no longer *under* the law of limitation. Their little cunning ways, standing pecking away at their little crumbs until almost stepped upon by something so many times larger than themselves, then with one swift movement of the little hitherto unnoticed wings, they are off and away, distancing the swift animal. Then their faith and quickness of perception, which brings them from the air above to the little piece of bread just large enough for us to see who are close to it, but they, from a much greater distance, see it and come unerringly upon it.

So, in trying to gain a better knowledge of our whole nature, it is not wise to hold back from a thorough trial and investigation of what we are, through fear of losing any of our beautiful nature or feelings; for the truth of the matter is, we do not yet know what our feelings really are, or what their possibilities are, because they have been so moulded into selfishness or limitation that just now it is not possible to gauge what they could do or would be like if lightened and freed from that limitation. But press on, depending upon the Life, Love, Wisdom and

Power which we are convinced that we are, until we have a chance to have feelings quite clear of self-seeking.

How shall we know when they are not self-seeking?

By wishing intensely not to be self-seeking, so intensely that we are willing to yield any love, hate, fame, power, gift, talent, person, place or thing, when it is being sought or held from a self-motive; nothing in the world can keep the revelation of selfishness and selfishness from the one who really wishes it, and it will be quite easy to know how much one really wishes it by his readiness to yield a thing he wants intensely. There is no self-deception possible to the one who truly desires it above all other desires he may have.

To people who are very passionate, who respond quickly and hotly to a call upon their sympathies or feelings of any kind, it seems almost unimaginable that responding to a call upon one's sympathy, without the accompanying feeling of repulsion against the aggressor, is possible, but it is; and one has only got to persevere steadily into the core of his being, finding Love there, to realize what Love can do, and what only loving feelings are capable of.

In fact, we have no more conception than a child of what we are and what we can do, until we throw out feelings of fear, dislike, and prejudice. For only selfless loving thoughts can weave Love into *beautiful* shapes; only selfless, loving thoughts can understand *what* is wise, only selfless loving thoughts can be a medium for a perfect power to externalize harmoniously.

So those who hesitate to love wholly, to approve wholly, to sympathize with both sides, therefore blame neither; those who hold back from launching all upon Love's light, for fear of losing what lovingness and sympathy they already have, will never find out Love's power and wisdom until they do.

Seeing that the Truth of Being is that the thoughts to be harmonious and true should be what the thinker is, one should be ready to live the Truth, no matter what the results might be, and the one who is not ready to do that is no *real* helper to anyone, no *real* sympathiser in any trouble.

And though in many cases the ones demanding our sympathy may not think it is true sympathy, because not doing as they wish; if we are conscious that we do feel sympathetic towards them and are willing to help them, that must be enough for us, else we shall be like a ship tossed about in a storm, having no rudder and no guide. Ordinarily, if other people think us sympathetic, our feelings are raised to the seventh heaven of joy and self approval, if other people condemn us as cold and heartless, our feelings take a corresponding drop into sorrow and self-reproach or reproach of them.

So it is very plain that if we wish to be light to the weary, we cannot be in a position to have our feelings changed by the approval or disapproval of anyone. *We* must be the creators of our own feelings, and be able to maintain them in the face of thousands of opponents, or well may it be said of us, "unstable as water thou shalt not excel."—*Alma Gillen in Expression.*

The Silent Circle.

Thought to be held in unison from April 1st to May 1st: My consciousness of Divine Immanence lifts from me all sense of responsibility or fear. I am fearless and free.

Thought given in advance for May— I cease to believe in evil, and so free myself from the results of wrong thinking and misconception of truth.

Correspondence.

Opportunities and Experiences.

DEAR MISS CLARKSON—February NEW THOUGHT has just reached us, and as usual, a welcome messenger of truth. It grows better with each number. My husband says of course it will be better now that it has come to California. You want to know who will join your Opportunity Club? Well, I'm not much for joining clubs of any kind, but as I have been for years an Opportunity Club myself, I am glad to report as such, and I believe I can report all my members in good standing; for whatever opportunity has been overlooked in the past has been later on brought up and reinstated.

This is easily enough done when we remember that we are all mind and all our experiences are but reflections of our own state of unfoldment; and can only be left behind by our making the unfoldment they afford us the opportunity to make. Until this step forward is made through the acquisition of knowledge we are still in the experience no matter how long ago it may seem to have ended.

What a blessed truth to at last know we can go back over our lives and, by the new light that is now dawning upon us, make every hard experience of the past stand out in such clear light of truth and beauty that a backward glance fills us with the same joy the hope of a most brilliant future can do. The regretful past becomes a joyful present. It is just as important to live in the truth of the past as the present. Truth has always been the same as now. Every true artist knows the importance of the light from the background.

As you have recently furnished me a grand opportunity, which I have thankfully taken and used as a stepping stone to a higher unfoldment, I suppose I might be enrolled as a "charter member" of your club.

Now I see you have set the ball rolling in the direction my thoughts have

been running for some time. I've been wanting to ask the readers of THE NEW THOUGHT to write out some of their experiences along the line of their unfoldment in the New Thought and send them to me. Our experiences, while sometimes severe (seemingly) are, or may be made, our best teachers.

I find that beginners—as well as older students, grasp the truth so much more readily if backed up by a personal experience.

My object is to make a collection of helpful experiences to be used for the benefit of hungry, struggling humanity.

As you have so truly said: "The day of theories is about past—we want demonstration now."

It is to help bring out the practical side of this new New Thought that I make this request, and I shall expect a liberal response from those who have had such experiences as will make clear the process of demonstration over disease of the body or environment.

Any helpful experience of a psychological nature will be in order also.

And now, my dear, I am going to ask you for an Experience Column in THE NEW THOUGHT, and then ask those sending experiences for permission to use in this column, all such as are deemed helpful or wise to publish. I will be grateful for rare experiences that are not for the public, as they will be helpful to me in my future work which will come to light later.

Some of our most helpful experiences relate to our personal friends, even in our immediate families. For this reason it may be wise to write some of these under a *non de plume*, which should always be given if the suppression of the real name is desired.

All communications will be strictly confidential as to personal identification if a wish is so expressed. Explanations and answers to questions, if any, will be given in our column, with your permission, except when a special private notice is requested.

Who will join my "Experience Club," to supplement your "Opportunity Club?"

All having such experiences as will entitle them to membership, and anything that is helpful will do that, will please address,

Yours in Truth and Love,
CELLA BANCHER SLOCUM,
National City, Calif.

The February New Thought.

Is it because I chanced to be just half way between the two "classes," referred to in the first article "Helps

to Right Living," during my perusal of this issue of NEW THOUGHT that I saw such perfectness of the whole? Something must be unusual that prompts me to appear in print by the side of such writers in such a journal. Is it the thought of my "environment" and how I have made it (suggested on page 6) that arouses me to this "opportunity" for "the use of words"? My material environment is a "Treasure Trove" quite like San Diego, but I did not create this environment. Ah, I see now: the environments we make are mental, or as some would say spiritual, and that we may find a "Treasure Trove" anywhere "In the lap of Nature," if we will, by psychic investigation—some say intellectual, but perhaps it requires both.

But the use of words I wish to make is in regard to the general character of all the articles,—so spiritual in tone and practical in application. If any subscriber did not see this, I advise him to read them all over again. I, at least, am tired of so much reasoning and theorizing and this going on still in business and pleasure as if without the knowledge gained that we are all one, God included. However, the New Thought's intellectuality goes deeply enough to instruct the soul, revealing heart and character as the foundation of reason that we may feel to do what we understand to be right. And notice those articles that they tell us just how to do, for, in fact, to know how to apply our theories as we go along is even more essential than to learn them. Suppose we all join "The Opportunity Club?"

FLETCHER WILSON.

Seabreeze, Fla.

P. S. And the San Diego "Treasure Trove."

W.

MISS CLARKSON:

Dear Sister and Friend:—I have learned some beautiful lessons during my long illness, one is to see and appreciate the good in people as never before, and that God's love shines on all alike, though few realize it as yet, or that a world of Good enfolds them. Am thankful that here in the quiet of my room, the calm, sweet influence of the dove of peace seems brooding. My soul responds to your assertion (in the Secret of Successful Healing) that your best healing has been thro' what you term the "Love Cures," where the love element seemed paramount. Oh the blessedness of love. I feel its blessedness at times as it radiates from my entire being out upon all humanity. No condemnation then or censure for any

human being, but all drawn into the oneness of Universal Brotherhood. Surely God is Love and Love is God. In your love treatments you became a channel for the God love to flow and that love is life wherever received. I am very much lacking in the power of concentration to hold the thought as I would but I know that patience is needed. For what do we plant the seed of apple, peach, corn, lily, rose, etc.? Is it not that thro' the law of attraction and appropriation from earth, air and sky they unfold by incorporating all necessary elements for externalizing and perfecting the rich, ripe fruits and beautiful blossoms that nourish the body and delight the senses? And how with us, is it not fulfilling our mission, solving the life problem as seeds or germs of Infinite Good implanted in these outer earth bodies to unfold and externalize of all glorious and heavenly attributes until we shine forth in the Divine likeness, as God's, perfected in beauty and power? Daughter forbids my writing more, saying my time is up for rest and nap, and now can you pardon for this intruding on your precious time, but we are so alone here that I wanted and have written as to a true friend and sister. Should I not continue to improve you may hear from me again ere long. May loving angels and the Christ within be your wisdom, strength and inspiration.

Lovingly thine, S. M. H.

The Realm of Spirit.

While in this realm of spirit I often meet and converse freely, or commune, with friends that are yet in human forms, but who appear as spirits and seem to possess all the activities of the spiritual state. They meet and mingle freely with those who have "died" to human life, yet I am perfectly sure they recall nothing of this when in their human state. Why I should remember or take with me these experiences that the others whom I saw within this realm could not recall, I could not divine until it was explained by my guide.

The explanation is this: "In sleep mortals pass into this realm for spiritual rest and change, as it is in the normal realm of the spirit; but they do not pass through the spiritual awakening of the faculties as those do who are endowed with 'spiritual gifts,' therefore the experiences cannot be recalled as experiences; still, they sometimes have vague reminiscences or glimpses of 'unremembered dreams' that aid them throughout the whole day, often

for days; and thus the outward life is sustained and fed from this realm. By and by the race will have spiritual growth to know and remember the experiences of the spirit as they now do of the human life." I have frequently met those in that state who were strangers to me here, and who were still in human life, and in after years I have met them face to face in outward form, often wondering if they thought they had seen me before, as I was certain I had seen them. When the whole of this other side of human experience is made known, how many things now veiled will stand revealed! By far the greater number of volumes could be filled with those transcendent experiences referred to earlier in these pages, with friends in spirit states, with teachers and guides in their own realm. —*Cora L. V. Richmond, in the July Arena.*

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