

The New Thought.

"NEW THOUGHT IS NEW LIFE"

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The Conquest of Fear.

THE fear of taking cold is one of the universal terrors. The antidote for it is a belief in the All Good. We have dowered every influence of earth and air with malefic power, and we reap a harvest of disease as a matter of course. We are afraid of the sun by day, the moon by night, and the wind at all times. We shut ourselves out from all sweet influences of the Eternal Health, or if we have to face them we tremble and shrink and are miserable from apprehension, and the harm that comes to us we lay at the door of some kind aspect of Nature instead of on our coward, doubting selves. Nothing is truer than that every one makes his own natural laws. What is natural law to one is not binding at all to another, and an examination of the natural laws of other people sometimes helps us to see the absurdity of the code under which we are living.

I know an intelligent woman who declares that she is so sensitive to cold at the time her children are born that if the oil-cloth in front of the fireplace is wiped off with a wet cloth, she has a chill. I asked her if she had a chill every time the nurse bathed the baby, and I pointed out the fact that there was a pitcher of water constantly standing in the room which seemed to produce no evil effects. She thought me very frivolous and clings to her self-made law with its disagreeable consequences as if a god had promulgated it.

There was a time when it was considered very dangerous to take up the ashes in the room of a lying-in woman; the mother was sure to have a chill if this was done, and people who laugh at this superstition are not above a belief in things equally ridiculous. I remember hearing a woman say that for years she had not dared to bathe more than one half of her body at a time for fear of taking cold. There are some cleanly souls who would rather revert to the life of the fish than live in the human form hampered by a fear that stands in the way of bodily cleanliness.

I have said that we make our own natural laws. The statement needs some modification, however. A baby takes cold though it has no reasoning power, no idea of law. It is perhaps perfectly ac-

curate to say that we make the natural laws governing our conscious minds, while the laws governing our sub-conscious minds are made for us by our ancestors. The woman who had a chill and in searching for its cause decided upon the damp oil-cloth made thus a law for herself; all subsequent chills on such occasions would be occasioned in a measure by the wiping up of the oil-cloth. But the cause of the first chill was in the sub-conscious mind that has been taught to fear dampness of the ground, dampness of the atmosphere and dampness of clothes, and that manifests the result of this fear in the shape of colds and all manner of throat diseases. We ought to know them all as "fear-diseases," not "cold diseases."

I have seen several remarks lately on the folly of expecting to gain health by a series of "senseless affirmations." Yet my own experience has taught me that repeated affirmations are the easiest and quickest training for this troublesome sub-conscious mind, whose opinions and beliefs are all cast in the moulds of sickness and death. It is like taking a stupid, slow child who has been wrongly taught and teaching him by the tedious process of "line upon line, precept upon precept," repeated over and over till no trace of the old errors remain.

Say to yourself many times a day: "Everything in this universe is friendly to me. The east wind is as kind as the west wind; the north wind is as wholesome and health-giving as the south wind. Rain can no more hurt me than it can hurt the flowers. The sun is my friend, life-giving and blessing." When you consider the life of the hunter, the fisherman, the soldier and the sailor, these affirmations become perfectly reasonable and true, though at first they may sound extravagant. People whose lives are spent in the open air in close contact with the elements and the changes of wind and weather are not the ones who have bronchitis, catarrh, pneumonia and the rest of winter's scourges. The stricken ones are those who shut themselves up in four walls and shudder if a draught reaches them and the wind changes to the northeast.

That which we call an hereditary disease is merely your grandfather's modes of thought impressed on your sub-conscious mind. You can overcome it

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by thinking health where he thought disease, courage where he thought fear and good where he thought evil. Above all, you can overcome it by realizing more and more that disease is not a real thing that seizes you from the outside, but your own way of thinking or your ancestors' way of thinking impressed on your body and manifested in what you call "the symptoms of the disease."

If you have an hereditary tendency toward any bad habit of body, begin at once to break it up by denying the power of your ancestor's belief over you. Declare yourself free from the thoughts and opinions of the dead, and formulate for yourself beliefs in perfect health, perfect beauty, immortal youth and immortal life and if you continue in well doing your body will express the beliefs of your conscious mind.

One is surprised and shocked at the abnormal physical condition of people who are ruled by fear and the beliefs of their dead ancestors. One friend wrote me that she was so sensitive to draughts that if a window were opened in an adjoining room she would have neuralgia, even though her doors and windows were closed and she were kept in ignorance of the open window!

We all live too far from Nature, the great Mother from whom we sprang and in whose bosom are all health and strength. We stand in fear of her instead of declaring ourselves one with her in all her manifestations. As spring approaches let us try to get near to her Heart and overcome the morbid conditions that follow on a separation of ourselves from the One Life. Let us make friends with all winds and all weathers, live in the sunshine, enjoy the water and draw life from the same sources that furnish the flowers with health, life and beauty.

The first step in this direction is not facing an east wind when one has just been recovering from neuralgia or sitting on the damp ground when one is "subject to rheumatism;" it is cultivating the subconscious mind into courage and health by means of strong, wholesome thought and then the life with Nature follows easily, naturally and with no disastrous consequences in the way of "taking cold."

ELIZA CALVERT HALL.

What do you most Desire?

IN ALL ages of the world, man has been taught that his desires were of evil.

That his greatest good was, and is, best attained by crucifying those little monitors, those inmost promptings of his being.

Let us briefly, examine what true desire is, why it acts, and if it should, or should not be suppressed.

All material bodies are aggregations of material

units or atoms. Each atom, inherently, possesses the property of polarization, endowing it with the life principle of attraction and repulsion.

This principle is actually in constant demonstration in the crystalline rock, in every plant, in every animal, and in every human being. If we plant a kernel of corn and a tobacco seed in the same hill, conditions quicken the latent forces of the two seeds into activity. They sprout, grow, mature and each has attracted and appropriated that which was genial to it, and repelled that which was not.

In the polarization of the material atom consists the love element, the power of attraction; through which the amalgamation of genera forms the different varieties of plant life. The same law obtains in animals, and man is no exception. In certain accretions of substance nerve centers were produced and the first sense, that of feeling, was born. In the course of ages, by the evolutionary principle, the other senses were evolved one after another until man, the sentient being of the day, stands at the head of creation. At each successive step in this development, occurred a stronger incentive and a greater power for further achievement, growth, manifestation.

After the evolution of his five senses in regular sequence to aid him in his material environment, man's brain capacity gradually enlarged and the faculty of reasoning upon all his senses perceived became an accomplished fact; thus paving the way for the evolution of other additional senses to aid him in spiritual growth and advancement.

This principle of evolution is a continual unfolding, a striving for greater and more perfect expression of life. Now, what is this longing, striving, reaching out for greater expression? This inherent something in substance due to the polarization of its atoms? Is it not a life principle, a law of being? And in all inanimate substance, is potentiality of growth, change, and in sentient beings, especially, man is known as desire?

Most certainly it is.

Life, to the present time, has been one continual conquest, resulting in additional attainment to a higher and greater manifestation of being. We, therefore, see that desire is an inherent prompting of our very nature to growth; and that it acts in conformity to our actual needs. This is daily observed on the physical plane in our desire for food, drink, rest, etc.

Nature never desires until the object desired is actually needed.

This is not only true of the physical, but of the spiritual needs also.

Nature would be incapable of projecting a de-

sire, were it impossible of attainment; and the fact that a desire is projected from your being is proof that the object desired exists, and exists in you.

If, therefore, our desires are dictated by the needs of our being, are we justified in crucifying them? If such is the case, are we not doing ourselves a great wrong in trying to crush them out? Seeing, then, that our natures have a method of making their wants known, how are we to know the best way of their attainment, and that they are always our true needs, and not resulting from a reflection of our environment? If we misjudge our true desires through the advice of friends or leadership of ethical teachers, causing an inward wrangling, dislike, or unrest, we may know that we are out of harmony with our nature, and it becomes our duty to call a halt, and calmly examine ourselves; find out what is wrong and put ourselves in perfect unison with nature.

To many, this may seem a difficult thing to do, yet the solution of the problem is quite easy. When under self-examination, if the same ideal presents itself to your mind under varying conditions in which you may be placed, it is your nature admonishing you of your rightful task. If, however, it is changing from one thing to another as you come in contact with different people, it is a coloring from those whom you meet.

But, if it keeps the same general tenor at all times and under all circumstances, you may know, then, with certainty, that it is the voice of your being calling you to your life-work. Having discovered your real aptitude in the objective world, but being adversely situated thereto, regard yourself as engaged in that work on the mental plane. Regard the work you are now doing as an auxiliary to it.

Idealize the work you are now doing, confidently believing you have aptitude to accomplish it, and make it, and all your faculties, bend to, and work for your chief ideal.

However adversely situated you may be, let nothing deter you from holding your mind firmly to your desire, when, through the power of mental attraction, you will ultimately obtain it, surmounting obstacles over which you supposed you had no control.

The same admonitions applying to the objective life and personality, should be heeded relative to the subjective life and spirituality.

The true desires of man have never been at fault; they are the voices of his being.

That man has often been misled by the opinions of others, and even by his own mentality, as to what they really were, and the correct methods for

their attainment, is readily conceded. Right here is where "knowledge is power." "Know thyself," by experimental knowledge if you must, but by hard study if you will; and by introspection of the subjective mind.

But by what method shall we obtain our true desires after they have been found? A thousand ways may arise under varying circumstances, but all should be gaged by one rule,—“Do unto others as ye wish to be done by;”—for just in proportion as we wrong others we injure ourselves. When, through the study of metaphysical laws we understand this reactive principle, then will we fully realize the importance of tempering all our thoughts and acts by this rule.

Boldly assert your ideals; they are what you most desire. Hold to them, trust them, and work for them, with the full integrity of your righteous judgment.—*A. L. Bain in Self Knowledge.*

[Written for THE NEW THOUGHT.]

Aspiration.

By ANNA MCGOWAN.

An angel in form of a beautiful thought
Came visiting me one day,
It brought me a glimpse of a fairy land
To be reached by a sunlit way.

A land that was bright and beauteous fair,
It seemed much like our own dear earth,
Its mountains and trees and familiar scenes,
Brought joy and gladness and mirth.

A perfume sweeter than breath of love
Fell from its fluttering wing,
And left its sweetness to gladden the heart,
With the youth and beauty of spring.

All earth speaks a language of love to me,
Since this angel gladdened my sight,
The sun shines brighter on field and fen
And covers the shadows of night.

I look again. It is our earth,
But all darkening moods are gone,
Its wrangling ceased, its turmoil o'er,
Its anguish and sorrow done.

The birds sing sweetly on bough and bush,
All flitting hither and you,
With never a jar or a discord felt
To mar the millenium morn.

'Tis the nge of Love has been ushered in,
And the tumult of war is dead,
The morn is here when that ruler, Time,
Must uncover his hoary head.

Yes, Old Father Time must dou his robes,
And lie to the wedding away,
For this is his bridal morn, and his bride
Is the queen of eternal day.

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Editorial.

POWER is possible just as soon as it can be safely vested in the individual.

When I speak of power I mean that real lasting attribute that properly belongs to deity and hence to the god-like man.

It may be possible to draw wealth—and wealth is power to a certain extent—by a purely intellectual process, but it is not possible to retain it unless there is that in the individual that is related to genuine wealth.

A character rich in goodness will relate itself to opulence, hence the saying:

Seek first the kingdom of heaven—or the good—and all things will be added.

* * * * *

Happiness, too, is grounded in character. We may draw objects, possessions, money, houses, lands, etc., by a strong mental effort and purpose, but happiness dwells not in these possessions after they are attained. Happiness comes only as it is properly related to the individual. It is the spontaneous expression of goodness. Goodness inherent in the man is the only true foundation for happiness.

"To be good is to be happy," still sings the poet.

There seems great disturbance with many as to the different schools of thought; some declaring that such and such teaching is too much on the intellectual plane and not spiritual enough. Others again assert that the opposite is true. To my mind both phases of thought are true when properly conjoined. Let the intellect and the spiritual intuition join hands.

Let character correspond perfectly with the highest concepts of truth and intellectual reasoning will fall in line as it ought.

The two cannot be divided.

The trouble is in separating what should be united. The all-round perception of truth is in every way the true one. Even spiritual truth must have a scientific basis to be of any use in the life. Our ultra visionary truth seekers do not make successes simply because they are one sided. It is as disastrous to success to soar too high in the spiritual or ideal realm as to grovel too low on the material plane.

The ideal must be made real by bringing it down from the clouds. It must be given a body or substantial expression on the material plane to be of use to ourselves or our fellows.

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Character building is after all better work than the piling up of gold or the accumulation of any earthly possession.

Character commands power, wealth and all desirable things.

Character is only another name for status or being. According to our status in being may we command that which properly belongs to us. Build up a strong character and we build up an invulnerable position out of which we cannot be shaken.

M. J. C.

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A correspondent has generously copied two fine articles from a book by Jennie Fowler Wellington, called "Diamond Dust," published in 1880. While not wholly in line with the New Thought of today, they are enough so to be most helpful and suggestive and we are glad to give them verbatim.

Growing Old.

LAWLESSNESS and laziness are the two prime enemies of human strength and endurance.

The ability to apprehend and obey law is the kingliness of humanity. Our perverse disposition to resist and break law is at the bottom of much of the misery that comes upon us when we grow old. The taint of lawlessness is in our blood. It comes to us straight from the forfeited paradise. It shows itself very early. Children hate restraints. In our childhood we could hop and skip all day, taking ten thousand useless steps, but it had to be at our own sweet will. If we were set at something we were obliged to do, our strength gave out immediately.

In mental effort also, children's minds are uncomfortably busy, prying into everything except their grammar and arithmetic. Pictures and prizes must be held before them perpetually, penalties

and disgrace shaken over their heads, to coax or drive them into a habit of doing a required amount of work in a given time. When they get the conduct of their life into their own hands, it is not unusual for them to throw the rein upon the neck of the lawless impulse. They do not venture to raise their hand against their neighbor's life, for fear of the law of the land, and of the divine law that has been the one tireless schoolmaster that would not be shaken off, but may they not do as they will in regard to their own personal life? Their lawlessness relieves them of mental discipline, and they do no more brain work than they are driven to perform by necessity, or it permits them to indulge as they will their appetites, passions, ambitions. They destroy their digestion by crowding their stomachs to overwork upon fiery, greasy, masses, villainous compounds that tickle a depraved palate.

Much of the decay of old age comes from inactivity. Unused powers cannot fail to lose their vigor.

A few years ago the papers told us how John Quincy Adams restored his eye-sight by a little daily pressure upon his eye-balls. The old people looked at one another over their glasses and exclaimed, Wonderful! "How nice it would be to see once more without spectacles." But I know of only one old lady who tried it perseveringly enough to restore her sight. "Too much trouble," and "I have not time," probably kept many tied to their glasses.

J. G. Holland tells us of an old gentleman, Dr. Scott of Buffalo, who, when his eyesight began to fail set himself about what he termed "ocular gymnastics." With proper intervals of rest, he exercised his eyes in making minute letters. At length he became able to read the newspapers without glasses; and at the age of seventy-one he wrote upon an enameled card with a style on a space exactly equal to that of one side of a three cent piece, the Lord's Prayer, the Apostles' creed, the parable of the Ten Virgins, the parable of the Rich Man and Lazarus, the fifteenth Psalm, the one hundred and thirty-first Psalm, the one hundred and thirty-third Psalm, the one hundred and twentieth Psalm, and the figures 1860. Every letter and every punctuation mark was written exquisitely, showing, as Dr. Holmes says of him, "that his eyes must be a pair of microscopes."

The childishness of old age is not inevitable, it may be prevented by mental hygiene. There is a close analogy between the laws of matter, and those that govern mind. Neglect means decay. Inaction is paralysis. We have seen pictures of East Indian fakirs who had moved only one arm

for a dozen years or more. That arm retained its strength, while the other limbs were no more under volitive control than if they had been made of wood. Most people treat the intellect in a similar fashion. They choose a business or profession, and throw all their mental force into the one faculty that is necessary to its successful management. The other faculties lie inactive till they become as the limbs of the fakir.

After a few years the need of using that one faculty ceases to crowd to activity. Then it falls into disease and paralysis with the rest. The verdict is, "The old man has lost his mind." As Lowell says, "A corpse crawls around unburied." Yet usually we may work and be strong as long as we will. Henceforth let us never say, "my memory is failing." Let us speak the plain truth. "Because I am not driven to use my memory, as in my school days, I am neglecting it, and it is growing weak in consequence." A simple mnemonic exercise, the committing to memory of one text of scripture a day, and the obliging of the mind to go over the whole of the chapter or book upon occasion will hold this faculty in vigor.

If the memorizing of three hundred and thirteen dates, suggesting as many important points of history, one for each week-day of the year, were begun upon New Year's with a review once a week or once a month, a good knowledge of past events might be gained, and the memory would be held in strength by the discipline into gentleness and patience; complaining, petulant egotists that have learned to give self utterly and joyfully for the salvation of others.

When we lay our selfish souls in the hands of the Great Physician for a cure, he gives us to know the meaning of those words of the Apostle, "All things work together for good, to them that love God." We rest from care of the adjustment of our relations and our work, for we cast all our care on him, who careth for us. We are careful for nothing but in everything—we let our requests be made known unto God, and the peace of God which passeth all understanding shall keep our minds through Christ Jesus. We will be able to say without hyperbole, "Thanks be unto God which *always* causeth us to triumph in Christ."—*Fannie Fowler Willing in "Diamond Dust," 1880.*

If you have not slept, or if you have slept, or if you have a headache, or sciatica, or leprosy, or thunder stroke, I beseech you by all the angels to hold your peace, and not pollute the morning, to which all the housemates bring serene and pleasant thoughts, by corruptions and groans.—*Emerson.*

Spiritual Consciousness.

EVERY man sees such things as he sees because he has reached just the stage of development in consciousness which makes it inevitable that the ultimate Reality or Essence of things should appear to him in such a fashion, under precisely those forms, endowed with exactly those qualities and attributes which he recognizes, and not because the phenomena he perceives have an absolute, objective existence, apart from his thought.

If one's world is of the material sort, it is because his mind is so imbued with that quality of thought that everything must appear to him in that guise, and not because anything possesses, independent of his thought, the material value he ascribes to it. Every change in consciousness on the part of the observer causes the aspect of things perceived by him externally to change correspondingly. If, then, one wishes to improve his world, which ordinarily seems firmly established outwardly, according to inexorable laws, he holds the key to its transformation within himself. It is only necessary to cultivate a different sort of consciousness; and the degree in which he has acquired the habit of effecting internal changes of this kind, determines his mastery over things external. This fact is absolutely true, in every relation of life. There are not two distinct kinds of world—material and spiritual; these terms simply signify two distinct aspects, modes or degrees of manifestation of one Reality. The conception Matter excludes the conception Spirit, and *vice versa*. The absolute essence of things is unalterable; it only appears to change as one regards it in different ways or in varying lights.

Spirit is not an entity or substance existing apart from matter, concealed from view, waiting to be revealed to mortals at death. On the contrary, it is ever-present Reality, independent of time or space—not a reality, or a particular kind of reality, but Reality itself; the absolute, ideal Principle or Essence of things, about which all conceivable qualities and attributes are predicable; unalterable, formless, undifferentiated, unconditioned; neither describable nor comprehensible, but simply appreciable. By many, the spiritual realm is conceived to be a sort of extension of, or adjunct to, the material. They look forward to the time when it shall be disclosed to them as if by magic. But it is only through cultivation of the spiritual faculty that Spirit can be made to appear, and this factor of experience does not depend on time or space. It is futile to search for Spirit within the domain of objective experience; it must be approached subjectively. "Flesh and blood" cannot reveal it to us, only the "Father which is in heaven;" *i. e.*, Spirit itself. Jesus said, "Every one

that is of the truth heareth my voice." He spoke to the multitude in parables, lest they should mistake the letter or form, (subjective characteristics,) of his teaching for spirit. The few who possessed this spiritual consciousness were able to discern its inner meaning; but the great majority, blinded by tradition or intellectual bias—conditions which always preclude the possibility of recognizing a higher plane, that the intellect cannot invade—failed to grasp their intent. Whenever we try to apprehend the Absolute Principle of things, Spirit, with the intellect, we see it indefinitely extended in time or space, differentiated in endless numbers, relations, forms—just as by refraction and reflection light, although indefinable and indescribable in its homogeneous aspect, is resolved into an infinite number of diffused rays; and in this heterogeneous aspect it displays a world of endlessly changing hues. Yet that principle which is the source of these varied phenomena, remains all the while unaltered, regardless of the way we chance to perceive its effects. It is not light, but our manner of observing it, that changes. One person may possess a normally sensitive vision, while another is color-blind or even blind; but it is only the effects perceived that vary, and not in its ultimate essence, that which is perceived. The existence of these discrepancies in impressions received must be accounted for by the observer's viewpoint, or the conditions under which his experiments are made. We see outwardly just what we are inwardly conditioned to see, by reason of the status of our own consciousness; and if we would see otherwise, it must primarily be through the cultivation of a different quality or degree of consciousness, rather than through the substitution of different external conditions. In the last analysis, the suggestion that leads to a change of view must operate from within; the viewpoint must be altered. Inasmuch as one's own consciousness is the prime factor in the creation of his outer world, if he would live in one superior to that which he now enjoys, he must set about transforming his consciousness; and it matters not how radical the change in his viewpoint may be, it will effect a corresponding regeneration of his outer world, as surely as the image in the mirror corresponds to the figure of the body that stands before it. His attention, then, should not be directed, primarily, toward changing those specific objects and circumstances he may have imagined to have an absolute existence outside him, but to transforming his inward life or consciousness, thus preparing the way for an outward change.

This is quite the reverse of what most men are accustomed to regard the true order of things. The ordinary type of mind grows confused and bewildered in

trying to find out what is real, either through the senses or the intellect—faculties which are but mediums of interpretation—and finally jumps at erroneous conclusions, mistaking its own imperfect thoughts about the truth, Truth for itself. Truth may be formulated intellectually, as the spiritual idea of the poet is cast into forms of verse, symbolizing or suggesting to appreciative minds the Reality known to the poet himself, and which must be discerned by the reader as well, in the last analysis, through the intuitive faculty. Spirit can no more be perceived through the intellect than can the stars through the microscope. Many pursue the quest for spiritual truth with the intellect, until it leads them to agnosticism or pessimism; others, in whom the discriminative faculty is less keenly developed, are satisfied with such aspects of Truth as the intellect is able to reveal, and imagine these transient, kaleidoscopic reflections of the real to be Reality itself. But "spiritual things are spiritually discerned." The intellect can neither perceive what lies above its own plane, nor recognize the existence of such a plane.

Therefore learning of the conventional description—intellectual knowledge, observations concerning Truth—may, and frequently does, preclude the discernment of Truth itself, by preoccupying the entire mental horizon, so as to obscure the higher vision, causing the attention to be so constantly and persistently centred in the lower channels of perception that, through practical neglect of the higher, soul-faculty, its very existence is often either forgotten or denied. Conventional standards of education as yet take comparatively little account of this highest of human faculties, and the incomparable benefits to be derived from its further development. The material consciousness is cultivated and freely propagates itself, while the spiritual starves for lack of suitable nourishment—ideals upon which to feed. But first of all we must become aware of the existence of a spiritual faculty as a positive certainty, and not as a mere, vague, shadowy possibility.

Intuition is the supreme court of our being, from the decisions of which no appeal can be made. However, for him who first discerns Truth, Reality, Spirit intuitively, the intellect and the senses furnish invaluable sidelights, which add immeasurably to its appreciation. Their echoes are like the overtones or harmonics accompanying the fundamental tone heard when any string of a musical instrument is struck or caused to vibrate. No man in whose consciousness the light of Truth is entirely diffused, by the refracting power of intellect, into separate beliefs, definite periods, or external events, can appreciate Spirit. "If thine eye be single, thy whole body shall be full of light."

When one's ear becomes attuned to certain discordant notes in the symphony of life, or his eye oversensitive to certain distasteful colors from constant emphasis of them in their separateness, the ideal unity of life known through the spiritual consciousness alone, fades away, so that in time he comes to realize nothing but a narrow, disjointed, material existence. After awhile, by dwelling perpetually on the phenomenal aspects of life, he grows to perceive only a monotonous repetition of certain coarse vibrations; his spiritual sight and hearing become continually duller, and the distinguishable vibrations coarser, until he finds himself in the silence of that "outer darkness" which is death.

Only as one's consciousness expands sufficiently to enable him to appreciate Reality itself, does he understand the true meaning of experiences that come to him, seemingly at random, from without; and not until divested of the fictitious values that time and space have endowed them with, are they visible in their true light.

The purely spiritual consciousness is both broad and deep, extending beyond the personal sphere, and furnishing the common basis of all separate, superficial experiences that arise in one's life. He who realizes this type of consciousness may, through it, reach another's thought fundamentally enough to suggest to him ideas that, if accepted and acted upon until they penetrate into the more superficial channels of expression, will transform his whole outward appearance. If, as in the case of Jesus, one's consciousness be profound enough, its regenerating power may be made manifest instantaneously, providing a sufficient degree of receptivity exists in the mind of the subject toward whom it is exerted. Such is the possibility of consciousness when one becomes fully awakened to the power behind his own and other finite lives; and today many are rapidly approaching this point in their actual experience.

Out of this cosmic, spiritual substratum, this fundamental type of consciousness, arises a multitude of individualized experiences, just as myriads of leaves, each endowed with peculiar characteristics of its own, spring from a common source, the life of the tree. The forms through which this personal aspect of consciousness is expressed appear and disappear; but deeply hidden beneath every superficial expression lies the eternal, spiritual consciousness, ever the same, the ground of immortality in every human being. To realize immortality is the supreme desire of every man—the end toward which his hopes tend, however mistaken he may be in regard to its real significance and method of its attainment. In the last analysis, the incentive to live, is the desire to es-

cape from the harassing conditions of the lower planes to some higher state of consciousness which will afford peace and satisfaction to the soul.

When one realizes this permanent, eternal type of consciousness which enables him to become aware of a deep, spiritual identity persisting through all reverses—such as loss of property or friends, and even the dissolution of the body—he possesses a clear title to immortality; for, by steadfastly identifying one's self with that element in consciousness which is able to survive the death of the body, because it transcends all conditions of time and space, viz., spiritual Principle, life and immortality are brought to light. Conditions change, forms perish, beliefs disappear; nothing is stable on the senses or on the intellectual planes. By allying one's Self and one's hope of perpetual existence with things, events or beliefs—transient factors of experience, uncertain phases of life—by building of "wood hay or stubble," one must, sooner or later, suffer the loss of what he has built; and even though he be "saved as by fire," it will be naked, forlorn and destitute of that spiritual garment which must be woven, stitch by stitch, through experience in the highest realm of consciousness.

*I, who must be saved because I cling with my mind
To the same, same self, same love, same God; ay, what was
shall be.—Browning's "Abt Vogler."*

Every man who desires to know the Truth, Reality, Spirit, must assume the spiritual standpoint, without waiting to find it through an intellectual process of reasoning; for it cannot be revealed by any such method, lying, as it does, on an entirely different plane. He must, once for all discard that method, and cease trying to discover it in that way. When one cultivates the intuitive faculty, feeds it and lives according to its affirmations, its efficiency increases like the grain of mustard seed, which grows into a mighty tree. When one looks steadfastly spiritward, Spirit begins to come into evidence, and the spiritual consciousness to displace the material. When the invalid, looking at life for the first time, perhaps, from its true, or spiritual centre, declares "I am well," he is only asserting the supremacy of Spirit, allying his life with the eternal element in consciousness. It may sound strange at first, but it is none the less the deepest truth he has ever given utterance to; and the verbal expression, if persisted in, will be but the antecedent of a more general and lasting physical expression! One should perpetually cultivate the timeless, spaceless life, wherein he sees all things, but not as dependent on conditions of time and space. By assuming the ideal element in life, appropriating it, building it into his thought, he will find it in time to be the real.

As one must be familiar with the mathematical

principle in order to be able to solve mathematical problems, so also must he first become clearly conscious of the spiritual Principle before the deeper, more vital problems of active life will solve themselves to the entire satisfaction of his reason.

Examples in arithmetic are worked out by means of figures, representing numbers whose relative values are definitely known; but in algebra another class of problems is encountered, the solution of which, by reason of their more abstruse nature, demands the introduction of a new factor, viz., certain letters of the alphabet, used to denote unknown quantities.

Likewise in the deeper problems of life, arising out of the spiritual nature of man, it is often necessary to introduce the "X," symbolizing a spiritual factor unknown to the finite mind. This "X" is the element of Faith, "the assurance of [or the giving substance to] things hoped for, the proving of things not seen." In the practical affairs of life, it stands for a spiritual Reality, which we were unable to define in exact terms, although perfectly conscious of its existence. We are apt to overlook the intent of the first clause of this declaration of Paul. Faith is not alone "evidence," but is "substance" as well. In the spiritual consciousness lies the potency of the fulfilment of one's desires, not only subjectively, but also objectively; for the subjective and objective factors in the case are blended together. "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you. "All things whatsoever ye pray and ask for, believe that ye have received; then, and ye shall have them." To be actuated by this Spirit, is to be conscious of the presence in our lives of the essence of all that is real, the source from which all realization proceeds, the power by which all objective things are created, or brought forth into manifestation. In every instance where we reach the heart of life, the spiritual germ, the centre from which all expressive power issues, the outward transformation will be marked. The more direct the method, the more speedy and decisive will be the result. This was the position of Jesus, and the secret of his power over men and nature. He recognized in Spirit the basic Principle of all things. He perceived it directly, intuitively, by the inner, soul-sight, not through distorted and inverted intellectual images. His consciousness penetrated to the heart of expression, Spirit, causing morbid, spectral thoughts of suffering and disease in the sick and infirm, to be undermined and displaced by the revitalizing, spiritual consciousness he was able to awaken.—Frank B. Sprague in the *Journal of Practical Metaphysics*.

*Mental Science Florets Plucked
here and there.*

By VIRGINIA D. YOUNG.

IT IS a notable fact that at the "Congress of Mothers," in the city of Washington, held early in the present month, May, two of the most important addresses delivered were actual elaborations of Mental Science principles.

One of these, delivered by Miss J. S. Andrews of New York, had for its subject, "The Corner Stone of the Don't Worry Movement," which she declared to be the discovery that thought is a force.

She also affirmed the power of silence, the power of thought, the power of spirit as the invincible forces that shall reveal themselves in majesty and beauty during the coming century.

Said Miss Andrews,—“the wondrous power of silent thought is gradually and surely forcing itself upon thinking people; and this, being rightly directed, will bring about a revolution before which all others will pass into insignificance.

“The Kingdom of heaven,” she says, (and in her words we hear the ring of the sweet, sister-voices that speak to us in the pages of “THE NEW THOUGHT,”) “is a condition of mind, which man makes or unmakes by his thinking.

“A living faith in the omnipresence of God is the corner stone of the ‘Don't Worry Movement.’

“The recognition and realization of Divine imminence is the secret of power. When the sweet consciousness of dwelling always and ever in that Holy Presence that fills immensity, takes possession of a soul, there can no longer be room for such habits of thought as fear, anxiety and worry.”

“To live as always seeing
The invisible source of things,
Is the blessedness of being
For the quietude it brings.”

Another address at the Congress of Mothers, along the same Mental Science lines was by Theodore F. Seward, on “The History and Philosophy of the Don't Worry Movement.”

Mr. Seward said: “Man began to worry when he lost consciousness of his spirituality. When Jesus, the divinely human man, the Elder brother of the race, came to show humanity its fatal mistake, he arrayed against himself the vast inheritance of the materialism, which the race had accumulated; and was crushed by it.

“The spiritual truths he taught have only been comprehended by a few souls during all these centuries, and now the masses of the people are in some degree prepared to understand and receive the higher spiritual thought.

“In the new stage of evolutionary process women are sure to have a prominent part, because it is an era of spiritual development.

“Let me start where Herbert Spencer would start, with the truth that there is in the universe an infinite and eternal energy from which all things proceed.

“What should be our relation to this power?

“Simply an attitude of receptivity.

“We have only to believe the power, (we do not even need to give it a name,) is infinite love and wisdom, and that these qualities belong to us, for we are made in the image and likeness of that power.”

In a recent number of Harper's Magazine, I found a beautiful bit of Mental Science crystallized, in words of advice given by an old minister to one who had sought him that he might prescribe her expiatory penances.

He bade her bear the burden of silence in regard to a wrong doing of her own for which there could now be no reparation: her idea having been to confess to her husband, as a form of expiation.

But the minister made it clear to her that by so doing she would only make her good, innocent-minded husband suffer, while by her *silence* she would bear the pain for him.

When the wife apprehended this advice she said: “If I can think of it in that way, as bearing his pain for him, I can love the pain.”

Thus the anguish was changed into a solemn joy by her *attitude* to it.

In Hall Caine's story of “The Deemster,” the girl-wife of Elvan Mylrea awakes in the night with the sensation of having received a blow.

She and her sister-in-law make a light and discover the red traces of the blow on the wife's white forehead. They carefully investigate, but cannot discover what caused the blow.

Early in the morning Elvan Mylrea reaches home, his head bandaged to hide the red marks of a blow received by him at the same hour in the night when his wife roused with the feeling of being struck.

Evidently the thought in the husband's mind had flashed across the long miles of sea, intervening between him and his wife, and produced in her the same vibrations or sensations, so that she felt the blow which knocked him senseless.

In the June number of Demorest's Magazine is a story called “The Millionaire of Hornbrook Island,” in which the man who successfully combats a plague of small pox is one who has absolutely no fear. Now this is the Mental Science note of immunity from danger.

Fairfax, South Carolina, May 28, 1898.

eyes as they passed. Poor, bewildered creatures, our brothers of a weaker, less developed order, if it is true,—and no student of the new thought doubts this,—that all life is one. Certainly, I realized this as never before, and my eyes were blind with tears, as I crossed the avenue and was once more on my homeward way. It was a long way, and at the house I found some old friends; so that at dinner I had quite forgotten the episode of the morning. Roast beef, of which I had always been very fond, was served; but suddenly, as a generous slice was placed before me, the room faded away. I stood again on Columbus avenue, saw the hurrying, driven cattle, heard the shouts of the drivers, and again my eyes were filled with tears. "What is the matter with you," somebody asked. A moment later I pushed back my plate: "I can never eat another mouthful of meat," I said. And I never have. After a little, the desire for it fell away, and gradually it became distasteful to me. At first I ate fish, occasionally, but soon gave it up, not caring for it. In fact, my experience throughout has shown me that flesh-eating is a habit, which may be overcome when one desires to do this, and surely, sooner or later, the desire must come to all. A. C. S.

In my studies I have found the use of suggestion cards, referred to in Henry Wood's admirable work, "Ideal Suggestion through Mental Photography," of inestimable benefit. Across the room from my desk, where my eyes will rest on it if lifted a moment from my writing, is the motto, "I am fearless and free." Another which I like is, "Success is Sure," and another, "I have Faith." There is one peculiarity, though I doubt if it is peculiar: After gazing at the suggestion card a short time, not straining the eyes in any way, but allowing them to rest easily upon the letters, then closing them, the words presently appear to the mental vision, clear and distinct, but white upon a black ground; whereas, the printing is black upon a white card. I have noticed, too, that if one gazes at a window, a chair against a light background, etc., and then closes the eyes, the same effect will be witnessed, the casings of the window appearing light or white, the window dark, and so on. I have, in fact, frequently seen the entire room in this way, light objects appearing dark, and dark ones white and glistening, or with a semi-transparent look that is pleasing. I think a correspondent of the New Thought has referred to the mists or clouds which are so frequently observed by those who practice sitting for a little while in a dark room, and which constitute, probably, one of the most common of phenomena. Most instructive experiments may be made by means of

these "mists;" for example, I have sometimes seen a remote circle of violet hue which, expanding as it drew nearer to me, would break in a mist sufficiently luminous to be discerned plainly. This would be repeated again and again, the movement as regular as possible. At other times would be brightly-luminous waves going out, as if emanating from me, these mists frequently of changing forms, and moving more rapidly. After a time I began to connect these clouds or waves with habits of thought, and when, being in a rather despondent mood one evening, I noted the gathering violet circle and the incoming waves, it occurred to me to "change the vibration." I began immediately to suggest that I had no anxiety, no cause for anxiety; that all was right, and I was hopeful, full of courage and happy, etc.; and in less time than it takes me to write this the character of the "mists" had changed and were going out in strong, bright fashion. There is food for thought in such experiments, and I think even we good mental scientists should not hesitate to make them. There are more things in the human mind than are dreamed of, even in our advanced philosophy. A. C. S.

[I think "psychic development" a term calculated to deceive, or mislead, just as the psychic realm itself deludes and mystifies. The proper way to understand this phenomena is from the standpoint of unfoldment. It is evident that man is constantly evolving new perception of truth and with this unfoldment must come knowledge of the higher realms of understanding. Man will develop spiritual senses corresponding to those on the lower or animal plane, and these will enable him to see beyond the material, or physical realm. "Spiritual things are spiritually discerned" and as the mind is enlightened more and more by the force of spirit so it will perceive what is hidden utterly to the grosser, physical senses. Many scoff at this just as the ignorant always do at what they fail to comprehend. Reliable witnesses are not wanting, however, to establish the fact that the spiritual senses are as real as the physical.]

Lillian Whiting, Paul Tyner and numberless others, have offered very convincing proof of a higher perception than the merely intellectual, and we ourselves know this to be true.

Those who deny the existence of spirit are simply unawakened as yet to spiritual truth. Body, mind, and spirit constitute the whole man, and no one plane of his being can be ignored. In his unfoldment he is now approaching the higher or spiritual, which will bring the lower to perfection. When harmony is established on all three planes.

The man on the material or intellectual plane, or

* The Silent Circle. *

Thought for the Silent Hour to be held through the month of August.—I am Master of my Thought Realm.

Correspondence.

MY DEAR MISS CLARKSON:—Please note for mailing purposes my change of street address as given below. Ancient experiences, I desire to relate a striking one that occurred to me recently.

I was being initiated into a well known secret order. Instantly I recognized the scene as one familiar to me in every detail, even to the spoken words. My interest became more intense from my desire to proceed with the ceremonies in order that I might prove the entire degree a familiar one, although there was not a detail of the whole ceremony known to me in the ordinary sense that we use the term *known*.

Again on another evening when taking a higher degree in the same order, when at a most critical part of the ceremony the recognition of the scene, the words, the surroundings, the speeches and all were made clear. Even the unraveling of the mysteries then unfolding was hastened and I saw the happy end with all the vivid lessons. What is the limit to our conscious power? Sincerely,

CARLOS S. HARDY.

458 Farwell Ave., Rogers Park, Chicago.

DEAR MISS CLARKSON:—Do you not think that a study of mental science must lead to what is called psychic development? I have found it so. For a long time I fought any manifestation which seemed "out of the ordinary," fearing to fall into the ways of the modern spiritualist and become a seeker after signs; so, in my anxiety to steer clear of Charybdis I am inclined to think that, for a time, I became involved in Scylla. Now I am convinced that the happy mean lies between the two extremes, and that true development is of the spiritual, mental and physical in one harmonious whole. I am by no means a natural psychic, or "medium," as the term is understood—though as a child, I remember watching the "sparkles" in a dark dimly-lighted room with great enjoyment, and hearing music, usually of violins. Until beginning the study of mental science three or four years ago, however, I supposed these things were common to all, the sparks especially being the natural accompaniment of darkness, but in talking with others concerning this, and other phenomena, I find it is not so.

It is not at all likely that two persons have the same experiences along these lines, since no two are of like constitution, mentally. But, passing

over all phenomena which seem to me purely subjective, seen only with closed eyes, or in a darkened room, and which may properly be classed as brain pictures, I should like to describe an appearance which is apparently as objective as anything about us. Before reaching the point where I began to see and feel this I passed, literally, "through deep tribulation" in a mental way, becoming at length a big interrogation point. An unbeliever so far as any previous teachings were concerned. One day I began to see a peculiar movement in the atmosphere, much like the heat waves from a radiator. The room was light, although the day was slightly cloudy, and there was no heat in the house. My first thought was of that much abused "optic nerve," but, upon trial, I found I could not see the waves with closed eyes. The motion seemed stronger around objects, hence after a good deal of thought, I became convinced that there was really a radiation from the chair or whatever I happened to be looking at. About the same time I became conscious of peculiar "touches" on head, face, and hands, corresponding in motion most frequently to the movement I could see. Not to weary you with details, this went on for some time, when as I was watching the motion one bright day I noticed suddenly the appearance of flames in it, a rosy light so strong that it seemed to reflect a glow on the wall behind it. The movement is upward, although everywhere present, and I now know that, instead of a radiation from objects, it permeates and moves through all things, thus giving the appearance of radiation. At least, this seems to me now a fact, although I may see that I am mistaken in this conclusion, later on. Sometimes, when very earnest about anything, the "motion" comes close to me and is more distinct—like darting tongues of electric fire, or white light, flashing upward. I am studying this phenomena faithfully, and wonder whether there are other New Thought students who have had similar experiences.

ADA C. H. STODDARD.

I was much interested in Miss Lida's story of "Velvet-eyes," which I am glad to see has a place in the beautiful book, "A Rift in the Clouds." I have not touched meat for three or more years, and perhaps the "experience" which led to the renunciation of this article of food may interest you. I was walking out from town one beautiful day when a herd of handsome cattle were driven along the avenue which I was about to cross, on the way, as I knew, to the Brighton abattoir. I was compelled to wait a few moments while they were hurried along, shouted at and clubbed, and met the gaze of great, pathetic

who is awakened on those planes only, is as ignorant of spiritual truth as a blind man is of color. Mrs. Boehme brings this truth out clearly and forcibly in her second essay entitled, "The Universal Heart." We wish all our readers would secure this series of essays, which will do much to show the difference between a cold, intellectual understanding of truth, and the more perfect spiritual expression. No one can have broad, or vital perception without this understanding. As she so truly says: "A much larger and more intense life is possible to man, of which glimpses are revealed from time to time, and that which is exceptional now shall one day be constant and abiding." It is exceptional to find one sufficiently developed in spirituality to discern spiritual things, but the number is growing and the promise of the future, which this fact reveals, is a grand and glorious one.

This applies to both letters preceding these remarks. Spirit knows all things, and needs no reasoning process when it flashes light into the mind direct, and reveals that which is hidden to finite mind. All knowledge is thus latent in man, to be brought out by recognition of true being or spirit.

I take the liberty to republish in full, an article from Mr. Dresser's journal for July, that will throw still more light upon this all-important question of spiritual consciousness.—M. J. C.]

LOWMAN, CHEMUNG CO., N. Y., May 30, 1898.

MY DEAR FRIEND MISS CLARKSON:—Since the first article on Opportunities appeared in THE NEW THOUGHT, I have been very much interested, and have wished many times to write assuring you of this fact. I am a member of that organization, and, as I have read the letters on the subject in the magazine many thoughts have come to me. Surely, as we are *now* we are the product of recognition or non-recognition of opportunity, and the quotation, "O opportunity, thy guilt is great," bears a new significance to me.

Life is a net-work of occasions from which we select our building material. What wonderful possibilities arise before us, as we begin the ascent in co-operation with Infinite Law, on the higher vibratory forces!

On the higher plane of thought, concentration is the lever that will move the world.

This suggestion of yours will prove an inspiration to many who are seeking light. With love,

LILLIAN R. LOWMAN.

If you look back to the men who have taught you most, and, in the fuller light where you now stand, study their character, you will surely find that the real secret of their power lay in the harmonious blending of the knowing and the loving powers of their nature.—*Bishop Brooks.*

Lincoln's "Enlightened Self-Interest."

Mr. Lincoln once remarked to a fellow-passenger on the old-time mud-wagon coach, on the corduroy road which antedated railroads, that all men were prompted by selfishness in doing good or evil. His fellow-passenger was antagonizing his position, when they were passing over a corduroy bridge that spanned a slough. As they crossed this bridge and the mud-wagon was shaking like a sucker with chills, they espied an old razor-backed sow on the bank of the slough, making a terrible noise because her pigs had got into the slough and unable to get out, and in danger of drowning. As the old coach began to climb the hillside, Mr. Lincoln called out, "Driver, can't you stop just a moment?" The driver replied, "If the other feller don't object." The "other feller,"—who was no less a personage than, at that time, "Colonel" E. D. Baker, the gallant general, who gave his life in defense of "Old Glory," at Ball's Bluff—did not "object," when Mr. Lincoln jumped out, ran back to the slough and began to lift the little pigs out of the mud and water, and place them on the bank. When he returned Colonel Baker remarked: "Now, Abe, where does selfishness come in on this little episode?" "Why, bless your soul, Ed, that was the very essence of selfishness. I would have no peace of mind all day had I gone on and left that suffering old sow worrying over those pigs. I did it to get peace of mind, don't you see?"—*Springfield, (Ill.) Monitor.*

A Symbol.

How sweetly the brook sang and rippled along over its pebbly bed, reflecting in its deepest pools the blue and pearly tints of a lovely June sky. The pebbles nestled together, humming an accompaniment to the song of the brook, and the flowers on its bank bowed with winning grace to their fair reflections in its mirror.

Presently the scene changed; the zephyrs' soft whispers grew to sullen mutterings, dark clouds gathered overhead, wild gusts rushed along, flinging torn branches into the brook, choking its outlet, so that the turbid waters no longer reflected heaven's loveliness. Time must clapse before the brook can regain its purity and beauty.

So it is with the soul; when receptive to the influx of divine love, purity and wisdom it reflects the bending heavens, but if thoughts of evil are allowed to intrude, stirring up strife, they choke the outflow of loving kindness, and are as dark clouds that obscure the heavenly sunshine.

"Keep thy heart with all dilligence, for out of it proceed the issues of life."
E. S. HILL.

THE SOUL LIFE.

The experience of one soul, is the experience of every other soul, and the time will come in every one's life when they will stand before God naked (alone) and "not ashamed." Their soul not their body will be unclothed to the eyes of Truth. They will have no teacher, healer, father, mother, husband, wife, brother, sister, children or money to lean upon, but will be alone with God, leaning only on the Christ within, for all things that now are or ever shall be. When this time comes in each life and they stand the test, then, and only then shall all things be added. Why defer the time? Why put it off by clinging to this thing or that person? Lose all and let them go. You will have to do it if you depend on anything, or any one outside of your own soul. When you lay no dependence upon anything but your Divinity, and do not care for anything but to know the truth, all things will return double laden for your good. What you cannot live without, you will be obliged to surrender, for Truth is a Separator. When you can live your life without it, because your life does not depend then on the outward manifestation but inward truth that knows all things belong to you because the Real of you is God and depends only on Himself, that very independence upon yourself brings all the rest. You have sought the Kingdom of Heaven, and by the very law you have used, all things are added to you. They belong to you. You have reached within and been answered outwardly. "He that seeth in secret shall reward you openly." You have gained your reward. You have earned it. It is with you. You are then receiving your own. Do not take these words as a theory, they are a statement of Absolute Truth. Truth to one can only be truth to another when he has unfolded to that plane of consciousness by his mind becoming ripened to receive it. Let each soul stand by what he knows to be true. Let it be loyalty to truth; fidelity to principle, not caring whether the world agrees with him or not. He agrees with himself, that alone is necessary. We have the power to draw the world unto us only as we abide by a principle that is changeless and limitless in all power, wisdom and love. Stand firm by what you know whether any one else knows it or not. Stand firm by what you have proven, whether anyone else has proven it or not. It is cowardly to do otherwise. It is Godly to live and

master your fate. This is "the survival of the fittest." Let your soul be clothed upon with garments of righteousness and your body will begin to take on health, wholeness, spirituality, which brings immortality of the body here and now. Thought force is the substance we create with. Let us create a clean heart and a right spirit within us and our body shall be renewed by every thought, and dissolution cannot take place for the renewal and building up of the body is going on faster than the decay or tearing down process. You create as you think. Think the Truth.—*Flora P. Howard in Success.*

SOUL PRESSURE.

There never was a time when the pressure of the soul forces of the world equalled that of the present. The question uppermost is, are religion, and peace, and conquest over sin to be looked for in the externals and forms by which society is governed? And the answer is, no.

To each conscious soul the analysis at last revolves itself down to the individual, the universal intelligence revolving around it. Whatever of peace, and power and goodness there is must come from within. Humanity is being driven to this and as a consequence the imperious soul is rising to take its own. This among the enlightened. True it is that this pressure is unknown among the masses. The masses are slow to see above the swamp line of their time. There will always be the mediocre. But these do not control nor subserve. They follow. Hence the teacher. Hence the strong arm above the waves. Knowledge is not a reservoir, it is a cell. Soul pressure alone squeezes the cell and extracts the honey, the Word. And soul pressure is within. Books and schools should not be eschewed, but they are non-essentials. The essential thing to have is a soul, to feel, to thrill, to command. Other things come around.

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