

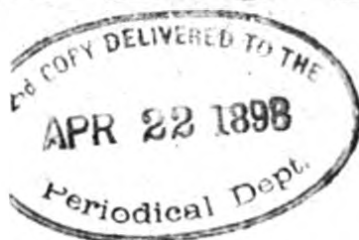
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## A Plan of Self-Culture and Self-Help.

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It requires much wit to quickly make a large fortune. It requires much more wit to keep it when once made. No man has as yet been able to carry his money bags with him into another life. Until that feat is accomplished you may safely assume that the best and largest part of your capital consists in your fund of accumulated thought forces. It is that which has made your mental endowments and your power to use them. Your power to hold, utilize and increase that and all other capital depends almost wholly upon your powers of thought concentration and thought control.

Your every mood has either an organizing or a disorganizing effect upon your thought battery and thought powers. The mood of reposeful effort is the mood of concentration, organization and power. The mood of anxiety, hurry, anger, fear, hopelessness, indecision and despondency is the mood of discordant vibration, disorganization and inefficiency. The largest part of your time is spent out of school, but in the still more important school of life; therefore, the moods which are most influential in determining the currents and course of your life are those everyday wayside moods

and day dreams which are the crystalizations of your various undercurrents of thought, emotion and character, and which include your hopes, aspirations, ambitions and purposes as well as your fears and other negative interior forces. By your every thought and act you are creating a mood, and are therefore training for future success or failure. By so governing your thoughts that they are concentrated upon some noble aim and purpose, you shut out those negative moods of fear, hurry, anxiety, etc., which bring failure.

The best part of every man's education is that part which he alone can give himself. One secret of the success of our self-made men is that their very necessities in early life forced them to concentrate the mind upon one object until the habit of thought concentration was formed. Mental concentration is in fact the main secret of all success and power, and yet that all-important point in man's training is the very point in which our present educational systems are most lacking. They crowd so many studies into the work of a day or hour that the mind forms the habit of scattering its forces instead of concentrating them. That is one reason the average American fortune is so fluctuating.

A fortune in money cannot offer its possessor any true and permanent independence until he has also acquired complete possession and thorough command of himself, of his mental faculties and thought forces. To dissipate the thought forces by sending them in a dozen or more different directions at once, is to create a corresponding number of little rills and currents of vibratory force which will require only a "freshet" of

unfavorable circumstances to carry away the largest fortune. In fact, they themselves are thus creating such "freshets." These thought-scattering educational practices tend to so diffuse the precious thought energies, that though they may perhaps be able to awaken the mental powers to great activity, even to the point of "americanitis," they are unable to really contribute to man's success or to his real capabilities, because they greatly weaken his ability to act with power in reference to any one thing. If this and other similar defects in our present educational systems are not remedied, our pursuit of business, social and other proper objects will in time become as ridiculously grotesque as would be the spectacle of a grand national St. Vitus dance in which each individual in the nation was an overly active participant.

There are very many who have within them the elements of true greatness and the possibilities of great success, and who have been turned out of our schools with great expectations, but who in after life disappointingly split on this very rock of lack of concentration, and who, therefore, fall as far short of the fulfillment of those expectations and their real possibilities as the flash-light of a Fourth of July celebration is from the deeds of heroism and the actual fiery battles which it seeks to imperfectly reproduce, and for which it stands as but a weak and dying echo.

The main object of all education is to train the thought faculties for concentrated, united and therefore powerful action, and upon one thing at a time. It is in that way that a comprehensive and efficient mental

grasp is obtained. Of what use is it to awaken such precious thought energies and powers by any process which necessarily "lets down the bars" for them to as rapidly leak out in a hundred different directions? "Scatteration" of the thought energies has become not only a national defect in the "Jack of all trades" American character, but also the curse of American business life. "The wind never blows fair to that sailor who knows not to what port he is bound."

Success implies the preëxistence of distinct aims and purposes and unwavering fidelity and concentration in following the chosen methods of effort which lead most directly to the accomplishment of those purposes. Carlisle said that "The weakest living creature by concentrating his efforts on a single object can accomplish something; whereas the strongest, by dispersing his over many, may fail to accomplish anything."

It is largely the fault of our educational systems that many a youth who has sufficient ability to become a great man, by the wrong habits thus formed, divides himself up into several small ones, or perhaps even saps the very foundation of his physical life. It is therefore unwise to depend upon such systems to remedy these evil consequences which they have been perhaps the chief means of causing, at least until their methods are first remedied.

Even though their methods were corrected they would still be unable to reach the wants of that army of persons who through thoughtlessness or carelessness entered upon the activities and responsibilities of business life or home making before they were properly

equipped for the duties thus involved. These growing responsibilities naturally grow heavier and heavier, until in many cases the nose actually "touches the grind-stone," and ten chances to one the burden then becomes such that they are held there until through the continual grind, grind, grind, the energies of life slowly ebb away and the worn out body topples over into a yawning grave.

It is confidently believed that this condition of things is entirely unnecessary, and that there are latent forces within man which when aroused are capable of entirely counteracting such consequences. These forces can in definite and scientific ways be awakened, and when so awakened they place many natural resources at man's command, and enable him to extricate himself from the most difficult webs of circumstances and bondage. To awaken these interior forces is necessarily a work of self-culture. The forces in question are mental forces, and therefore the main methods of awakening them should be mental also.

One mental method which is ever available in so awakening such forces is to simply *desire* something better, or in other words, to aspire to better conditions in life. No intelligent person can for a moment even question the right and ability of every individual however humble to at least *desire* something better than he now has. No one can prevent him from exercising that right, and no one who understands the laws and powers of thought can doubt that it has a helpful influence as a beginning, and a tendency to bring about the better conditions thus desired.

Second: Each individual whether high or low should make so bold as to *hope* that improvement and better things will come to him some day. It is possible to ever improve, and it is self-improvement that brings better environments. The creator would not be so unkindly cruel as to create legitimate hopes that could not be legitimately satisfied. The laws of vibration are such that the earnest and permanent desire to do a thing carries with it the thought power to do it, and therefore is a guaranty of the ability to do it. No rightful hope is ever lost, and the more positive it is, the greater is its power to gratify itself.

Third: Each person should silently and persistently *determine* to better his condition and to exercise every proper means of doing so that comes in his way. "Where there is a will there is a way," and the will is always the most potent factor in finding that way.

Fourth: As "Thoughts are things," the mind should form the habit of dwelling on the subject of true success. Thoughts are creative forces which thus become interwoven with surrounding circumstances. They not only recognize but actually create the means, ways, aiding forces and opportunities which make possible the success so desired. The mood of peace and calm repose always tends to create moulds which correspond to the object of its thoughts. As the thought dwells upon the subject of success in the mood of calm determination, those moods become vacuums which attract success with the same degree of unerring accuracy that cash finds its way to a common center through the

pneumatic tubes used in many large department stores in metropolitan cities.

Fifth: As the mind dwells on the subject of success it should and will instinctively watch for events, opportunities, aiding forces, etc., which bring nearer its desired objects. Sometimes they will come in the way of a new idea or impulse to do a certain seemingly unrelated and unimportant thing, which will prove to be the right thing at the right time and in the right place. Then again, it will bring persons or new plans and methods which will prove helpful. The mood is the main thing. The body should remain comparatively inactive until the time comes for action, according to promptings from the higher self.

Sixth: Each man is the "architect of his own fortunes." Those fortunes are the results of his mental capacities and thought activities. He should awaken to a deep realization of that fact and then act upon it by choosing wise objects of thought and wise methods of training and using his thought faculties.

Seventh: As all real and permanent help is from within, the individual should make a thorough study of his own nature as a means of understanding how to so use the forces from within that the best results will ensue.

Let us suppose, then, that you have arrived at the point of discernment where you comprehensively understand that through your own efforts life can be made to mean something of increased interest and value to you, and that you have earnestly determined to live each day for your very best as a practical means of attaining

to your highest possibilities. These good intentions are most excellent as a beginning, but it is only through wise plans and persistent efforts that they can be entirely fulfilled. "The road to 'hades' is paved with good intentions," which means that each person whose mental gymnastics get no farther than good intentions, is thus awakening thought forces that will create a hades of discordant interior vibratory currents which will last until they find an orderly outlet through earnest and systematic effort. He is also breaking down his moral powers by thus repeatedly breaking faith with himself. Moral power is essential to true success in life. Most any good intention can be carried out, providing an adequately willful effort is made to do so. It is important that such efforts should be made in accordance with clearly defined and well matured plans, for otherwise they are liable to carry the person in the wrong direction and farther away instead of nearer to his desired objects. To follow the above seven suggestions will do as a preliminary beginning.

The next step should be to prepare the mind for that concentrated and comprehensive effort which will be capable of forming wise plans. It must then act with concentrated power, for otherwise it would not take into consideration all the factors which enter into the question of its methods and purposes. This preparatory work of mental concentration also has its direct bearing upon every object of self-culture, every method he may finally adopt and every effort which he may afterwards make; therefore it is worth the while to

dwell upon the subject with considerable emphasis, and until its main points are clearly understood.

In acquiring the power of fully concentrating and holding the mind on one subject for any desired length of time, it is of course desirable to cultivate external methods, such as the habit of doing only one thing at a time; but something more than that is necessary. The mind should not be allowed to run ahead from an act in hand to a proposed act of the future, because it would thus cultivate a habit which would make it difficult or perhaps impossible to concentrate on the important act when its turn should come, and therefore it could not then act with its full power. It is during the unimportant acts that the mind has an opportunity to rest, reorganize its forces by coming more closely in touch with the higher self, and thus be able to act with power when the time of important action comes. The one who is continually active in body is comparatively incapable of deep thought.

Powerful action is the result of deep thought. The main reliance in gaining powerful mental effects through thought concentration should be upon mental methods. Let your motto therefore be, "mental powers and mental results mainly by mental methods." It is well also to watch your changing moods so you may know what is required for any particular mood. Try to remember that it is thus that you can in time produce at will and maintain the moods of success. To control your moods is to master your fate.

The following method has a wonderful significance which is not likely to be fully comprehended except

through long practice and its consequent demonstrations in power. It should be your main reliance in gaining thought control and thought power. Its simplicity and availability especially recommends it to those whose advanced years or pressing responsibilities in life make their need of its helps just that much more imperative, and who are thereby unable to utilize the regular public school methods of thought training, which, however, have proved themselves a hindrance rather than a help toward the object of thought concentration.

It is a proved scientific fact that all power or energy is exercised through vibration or motion. In the language of the celebrated scientist, Prof. Crookes, "thought goes in waves," which also means that it is a generator of vibration, for there can be no waves or sounds except through vibrations. Within each individual is the law of vibration or motion. It is through this law that man's latent omnipotence may become operative. It is through his thought activities that he himself has, during a long evolutionary past, covering many lives, created all the magnetic vibratory currents which compose his entire organism. This has been done simply as a result of his thought efforts to put that interior vibratory law of his being into operation. The wonderful power which may be acquired through thought concentration arises from the fact that through it man attaches the thought consciousness more and more closely to the higher self, or in other words, to that interior law or principle which is the source and cause of all motion and all power. Man's very life as

well as his mental powers arises from the fact that he is attached to this great central law or dynamo of vibratory power which is "all and within all."

To come through concentration into closer touch with this law within yourself enables you to awaken its interior forces within others. If after a period of deep mental concentration, you simply send the thought to another and then let the mind calmly dwell (and nothing more) on these principles within him, you will infuse his mind with the vibratory power of that thought and thus awaken the same conditions within him. You thus connect him with his higher self, which means that his entire physical organism will then become infused with its health-giving vibratory forces. You might try this sometime as a means of ascertaining if you have the power to "miraculously" heal disease in another. Dis-ease or lack-of-vibratory-ease can be easily remedied by thus mentally changing, into the harmony of the higher self, the vibration of the body. It takes but little practice in thought concentration to be able to do that.

There are scientific mental methods by which the wonderful art of deep thought concentration can be acquired. Those methods are so difficult to clearly explain that but little more than a few preliminary suggestions can at first be given. If the following simple and seemingly unimportant suggestions and practices are carefully followed for a short time the result will be to so open the intuitions that clues to its more important methods and esoteric meanings will soon be intuitively perceived; then by further fidelity to this prac-

tice and to the main and easily understood principles which are involved, the road to important objects and external results will be made clear and comparatively easy. The objects and results to be thus gained are so exceedingly important that no efforts should be spared to comply with all of the conditions and suggestions.

Stop, now, and try a simple experiment with a view to gaining better thought control. The first step is to steady the mind and thought until it becomes comparatively reposeful and steady. Then gradually carry the thought to that interior law or point of——paradise——within the self, where the Infinite peace, repose, power, serenity and silence reigns supreme——slowly——*slowly——s-l-o-w-l-y——slower——slower——s-l-o-w-e-r——s-i-l-e-n-t-l-y——r-e-p-o-s-e-f-u-l-l-y* listen——until you hear the very pulsations of your own heart. Yes, that is simple, but did you not divine therein one of the secrets of concentrated thought power, thought control and the esoteric purpose of the experiment? No? Then try it once more——still more slowly and reposefully this time. Slowly——*r-e-s-t-f-u-l-l-y——breathe slowly——and reposefully——several times——simply do as I suggest——*, there, that is better, but you did not quite catch the full significance of this practice, which if persistently observed at regular daily periods would greatly help to open to you the door to great concentration, great thought power, great peace, almost unlimited wisdom and that veritable heaven of happiness which is within.

There is a point of repose within the self where motion begins and ceases. That repose is equal in

power to all the activities in nature, therefore when that point is consciously reached it gives the thought power and command over all manifested nature. The reason is that it gets command of motion by going to that point of interior repose where motion begins. All the manifestations in nature are through motion as may be proved by scientific and microscopic tests with atoms and aggregations of atoms.

As you persist in this habit, you will at some unexpected moment reach that point of repose within the self, where the positive and negative poles of your nature and the resultant motion begins. It is the work of the principle of Love to hold in equilibrium these positive and negative poles of your nature until the end of their purpose of manifestation is reached. Therefore, when you reach that point of interior repose, where outward power begins, you gain perfect command over all vibration by thus coming into perfect touch with its cause—the law of Love. To cultivate spiritual Love is to cultivate organization and concentration. Perfect Love is that organization of magnetic currents where each part or current bears its true and natural relation to every other part. Your real self forever rests in this interior paradise of God. Self culture is only a matter of finding that self. As you come more and more closely in contact with the inertia of the physical external world, to that extent your own inertia increases, and your need of this interior calm of high spiritual or vibratory thought power increases. That power may be obtained through thought concentration.

It is an ever prevailing and universally acknowl-

edged philosophical law that every effort toward the *expression* or external manifestation of your interior vibratory life forces is a species of dying and a step toward physical death and disorganization, because you thus come in contact with the inertia of matter. You thus take on its conditions of stagnation and death. "Matter is retarded motion." It is for a purpose that man has the tendency to express the life that is within him, but he should guard himself against its consequent disorganizing effects by counteracting those tendencies through the reorganizing power of daily thought concentration. He should form the fixed habit of drawing daily and almost hourly on that interior reservoir of eternal life which through thought concentration is ever available to him.

The seven exoteric degrees of the Home Silent Thought Brotherhood are but formulated methods of self-culture and self-help. The term "degrees" is not used by them with the intention of mystifying students or of enshrouding their methods and objects in a veil of secrecy. In fact the very opposite is the case. Their object is to clearly distinguish from each other the simple, natural, orderly and successive steps to be taken in what they believe to be a scientific plan of self-culture and self-help. The most esoteric and advanced practices in occultism are but methods of self-development and thought control, the very keynote of which is the simple practice which is formulated and reduced to a working basis in the first degree of this Brotherhood, and which is then maintained as its basic principle to the very end. I refer to their noonday practice of daily

thought concentration which is given in their fifteen cent book of instructions, etc., which it is recommended that students should take as their first degree or step. It is believed that any part of the noon hour which is devoted to this simple practice of thought concentration will have its helpful influence in harmonizing one's various relations in life, and in generating those interior thought energies which are so potent in accomplishing results in all business and art.

The great advantage of uniting in thought with the thousands of trained thinkers and others of similar mental calibre in this Brotherhood who devote that hour daily to this practice and in this connection, is not to be overlooked by those who are at all thoughtful in the matter or who have investigated the comparatively recent developments which have been made in thought photography, etc.

The scientists have actually proved that "thought goes in waves," and have also invented a thought machine by which the powers of man's thought can be registered by purely mechanical means. Thought not only "goes in waves," but it also goes in currents; and one good way to get in currents which are free from accidents, emergencies and disaster, is to unite in thought with those who by long practice have become able to so strongly individualize their coöperative thought currents that such consequences are to a large extent avoided. All persons are bound to sail in some thought currents; if not in these, then in that conglomeration of chaotic forces and currents which are generated by the medley of persons who surround us.

These are scientific principles, and to the extent that you apply them will you get scientifically exact results!

The main advantage in thought concentration is the direct and individual advantage to be derived from awakening the latent vibratory potencies within yourself. In other words, by coming more closely in touch with the higher self; for by acting from the higher self you act with power. To the extent of your fidelity to this principle of drawing through thought concentration on the forces within the higher self, will you reap a correspondingly important reflex advantage, by thus getting into more direct and sympathetic thought coöperation with those who are doing likewise; or, in other words, the reflex advantages will be increased by being lost sight of at the time, viz., by your fidelity to the principle of drawing on the inner vibrations *only*. As the numbers increase who so concentrate, the resultant vibratory currents will grow stronger. As they persist in the practice the consequent benefits and potency will increase and the united power accumulate.

True coöperation is through coöperation. When thought coöperation becomes based upon a knowledge of those common laws of thought and of man's nature which unite all individuals into one universal brotherhood, each will in time find that all others are trying to help him along in every possible way instead of trying to "cut his throat" or injure him as is now perhaps the rule. Nature's method of teaching man the laws of universal Love is that method of self-help which teaches him the laws of his own nature, and that all

are so intimately related that the life of Love is the only true selfishness. It is through thought coöperation that each individual finds and answers his true relations to all by thus getting into currents which are harmonious from the standpoint of all.

Those who get even a slight glimpse of the wonderful advantages to be derived from true thought concentration and thought coöperation will not need to be solicited to make it a matter of daily practice. Man does not need to be teased to do that which it is so clearly to his interests to do. The Home Silent Thought Brotherhood does not need or require any vows or ties of secrecy, etc., from its members. The only ties which can really bind man are those ties of natural law which connect him with the basic principles of his permanent being. So long as our practices are based on those laws we can well afford to dispense with all artificial ties.

The second step or "degree" in this plan of self-culture and thought training is to offer means by which the student can gain a more thorough knowledge of the laws of thought and of vibration, so that this practice of daily thought concentration, as well as the daily life may become more and more intelligent, potent and effective. There is a wonderful art and power in thought concentration, and any new clue, idea, method or help toward the mastery of that art may, if faithfully applied, become worth hundreds or perhaps thousands of times as much as the \$1.50 which is spent by second degree members for the twelve booklets in this series, which are devoted to these subjects and which give

many clues, suggestions and rules. Thousands of members have voluntarily acknowledged that they have thus received such benefits. The special subject for daily contemplation at the noon hour which is given with the twelve booklets in question, is for the purpose of throwing members more distinctly *en rapport* with the coöperative thought currents, and that the individual reflex benefits to them may thus become greater. This also is the main object of the books and helps which are given (for \$1.00) as the third step or degree. It is believed these and other natural causes which are set up by members of the higher degrees have the effect of strongly individualizing the coöperative thought currents toward the polarity of the very deepest and best influences and powers which are within man and which may thus become externalized more and more daily throughout the year.

The fourth and fifth steps or "degrees" in the Brotherhood are the extremely important one's of ascertaining by thoroughly practical and scientific means, and through nature's systems of correspondency and the laws of vibration, what are the preëxisting individual tendencies of character which the individual member has within himself as his points of strength or perhaps of weakness, and which must be taken into comprehensive consideration before he is likely to make very rapid development in self-training, thought concentration, power and action.

How many there are who are on the wrong road simply through ignorance of their inherent powers, and which if thus righted could become brilliantly success-

ful instead of dismal failures. Each and every individual has some great power which if discovered and developed would lead him to that abundant success which is the right of one and all.

The life attainments of each one of us are but meager when compared with that which is possible for every soul. That we make perhaps even shipwreck on points of judgment, taste, success, health, matrimony, business, happiness, usefulness, etc., is because through ignorance we choose the wrong methods of life. It should be plain therefore that our special and lifelong study should be our inherent talents and powers and how to make the best of them, nor should our knowledge of principles, theories and methods be widely separated from their practice. Any individual can of course make this study and practice by himself without the aid of any Brotherhood or master, except the one true master or higher self which can be awakened by thought concentration.

It is perhaps unnecessary to go into a detailed explanation of the other degrees of this Brotherhood to substantiate the objective point that these degrees are but practical, scientific and common sense methods of self-culture and self-help, and the natural and orderly steps that each one, however, advanced or otherwise could profitably pursue in their work of self-development. These first five degrees can be advantageously taken at one and the same time.

The work for each to do is first and mainly a work of thought training. Thought training comes through thought concentration and through practice. Thought

practice at daily periods in coöperation with thousands of others who are more or less trained in occultism is sure to generate vibratory coöperative currents which will in time lead to great outward results. In October, 1896, this publication gave a brief outline of the plans and work of the Home Silent Thought Brotherhood. From a basis of the scientific principles and laws of thought, and the principle that "thoughts are things," it made prophecies concerning the future results to come from their daily practice of coöperative thought concentration, which so far have been more than fulfilled. Among other things it spoke of a proposed "school of philosophy which in time would become almost unlimited in its influence and powers for good." That prophecy is also rapidly nearing fulfillment. The work at first was, of course, a spiritual work, but it is ever the tendency of interior force and power to become external and objective. To create powerful coöperative thought forces and currents is to generate vibratory causes which are bound to arouse and externalize the deeper undercurrents which underlie the heart of humanity.

These preliminary and underlying coöperative thought forces and causes have already permeated most every avenue of the globe. It would be easy to offer convincing proofs of that fact. The time is almost ripe when outward work and results are likely to come to the surface. The methods have been such that each individual member who belongs to this outward work is likely to spontaneously drift to his true place in the work. The talents and services of hundreds and per-

haps thousands, will in time be needed in such work. The world is greatly in need of an awakening knowledge of the laws of thought. Teachers, lecturers, preachers, writers, artists, musicians and others are needed in such work. Libraries, schools, colleges, churches, charities, reforms, amusements, publications and numerous other industries should spring from it as a result.

The great need of the world is true education, and education which is founded upon the whole nature of man. The limitations and crudities of our educational system, as it now is, are so apparent and even glaring, that it is unnecessary to enter into a detailed criticism of its shortcomings. The main question is, What are we going to do about it? What steps can be taken to remedy these mistaken methods which permeate our very civilization from center to circumference? The work of remedying it is so great that the services of every awakened soul might well be enlisted in carrying out the true educational methods. There is something that each earnest person can do.

The laws and forces that have been and are being put into operation will bring to the work those who should be in the work, and from these beginnings other steps will follow in their natural order as the demand may justify. To the extent that the methods of self-help, self-culture and mutual help which are offered by the Brotherhood are founded on natural law, and are faithfully and conscientiously put into execution, to that extent is it deserving of success, and to that extent will it be likely to attain success.

It has been the aim in previous numbers of this publication to give a somewhat comprehensive outline of these laws and principles; and in the last three numbers, as well as others, the attempt has been made to even outline the whole universal scheme of physical manifestation from its beginning to its end, so that each individual may more clearly understand how he can best reap the advantages of completely fulfilling his relations to external objects.

Who has before attempted to explain the cause of motion which has been the Sphinx of centuries? The scientist could resolve matter or manifestation to motion, and the religionist stoutly defend his external God, but the connecting links which were to harmonize religion and science by connecting motion and manifestation with that interior law, which is the One God, has been conspicuous for its absence.

The whole world is challenged to pick a single flaw or weak link in the chain of connections which these publications have outlined, and which not only clearly explains the nature of man, but also of external objects, and of their causes, and of man's relation to his cause and to external objects. When this can be done it will be very well indeed to adjust these methods to any higher or deeper principles which can be formulated and reduced to a working basis, but until then the course of wisdom is to follow the principles already formulated. It is believed that they will stand the severe test of time as being the true methods of self-culture which bring into action the highest and best

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that is in man, and thus awaken to harmonious activity all of his faculties. Those faculties should then be devoted in wise ways to the service of humanity. There is much more concerning this work which would more fully explain its Chautauquan (correspondence) and other plans of self-culture and its Home School of Esoteric Philosophy, but time and space requires that it be reserved for later issues.

NOTE.—Beginning with the coming number a series of articles will appear on the subject, "Easy Methods of Scientific Character Reading."

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## FOODS AND MOODS.

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It is almost certain that a majority of those who call themselves "thinking persons" would have to be actually deprived of food for a few days, before they could really learn the main lessons of its importance. There are some who if forced to subsist on the "duffers" coffee and soup, furnished to prisoners at metropolitan jails, would quickly awaken to the fact that there is at least some difference in foods. No doubt this fact could also be substantiated by the testimony of thousands of old soldiers, who during the civil war ate "hard tack," rabbits, rats, and what not, but who are now comfortably provided for by the bounty of Uncle Sam's pension roll. How few there are who really think, or who even think that they think, and yet that is the very thing we should do, as is proven by nearly every penalty we suffer.

Life is made up of wants, until through knowledge those wants are gradually satisfied. It is in that way that it can be made up of enjoyments. There is only one best way of satisfying those wants. To fall short of that best way is to lose just that much of your life. It is through the exercise of thought and the consequent attainment of knowledge, that that best way may be found.

The great secret of enjoyment or happiness is to adjust your actions to your true relations to all natural things in the external world. That also is the secret of power and long life, for it is only thus that you can obtain the absolute backing of natural law. Natural law has omnipotence behind it, unless it itself is its own omnipotence. Nature evidently intended that man should renew his life and life powers daily through the use of foods, and, therefore, the thoughtful consideration of this subject offers him one of his best opportunities to get the benefits of the omnipotent backing of natural law. That alone would seem to be a sufficient inducement for him to exercise whatever thought and effort is necessary to wisely choose, obtain and use those foods which are most capable of bringing to him the best results in power and happiness. The very consideration of this subject brings into pleasurable action the mental faculties and then of the palate and the digestive faculties; in fact, to follow the entire course of natural law in all its relations to foods, is to reap the reward of one round of pleasure which begins at the very word go.

Your mental powers, your earning capacity, your life quality, your happiness, and in fact your very life itself depends largely upon your foods. This important question of foods is closely related to the still more important one of moods, as may be known by the fact that a sudden fit of anger is often sufficient to poison a mother's milk and cause her nursing child to die. Do you doubt the fact of these relations and inter-relations? Then do not neglect to immediately satisfy yourself on this point, as it has an important bearing upon your personal

conduct. A simple statement of some of the principles involved should be sufficient to convince you; or if you desire "evidence" and proofs you can doubtless get them simply by visiting your nearest butcher's bulldog. You might begin the conversation by teasing him just a little. As he replies in his butcher-dog fashion, carefully watch his changing moods and see if you can trace the savagery of his rising temper-ature to his steady diet of meats. Try to guard against letting him "hurt your feelings." In fact, if he becomes much excited, the best way to do is to leave him immediately unless he should insist on prolonging the interview or in escorting you home. Even if he should insist on having a generous specimen of your clothes as a souvenir in parting, don't stop to argue the question with him, for bulldogs sometimes become really violent and dangerous when so opposed. This change of diet to even a single mouthful of your clothes, is liable to immediately appease his voracious appetite (for your meat), and thus his anger will be as quickly allayed. Finally, if successful in actually gaining the then delightful solitude of your own room, carefully go over all the "evidence" thus obtained and meditate upon its useful lessons, while you make yourself again presentable. You are likely to fully digest its meanings by the time the dog digests his souvenir. This method of gaining important knowledge has its "drawbacks" and objections, but is much less dangerous than is ignorance on subjects which pertain to your conduct in such important ways, and is much safer than to gain your

"evidence" by experimenting with the effects of fits of anger upon a nursing babe.

Many people do not understand why food or even breath is able to help sustain the life forces. They become so accustomed to eating and breathing that they take such acts as a matter of course, never stopping to think, or philosophize over such common facts. They perhaps may understand enough of "natural philosophy" to know that air is vibration and that its ability to produce sound is through its vibratory action, but they do not stop to consider that man's ability to *hear* sound is also vibratory in its nature, or in other words, that it is through the vibratory power of thought to carry sound and idea to the brain and the soul; nor do they understand or consider the great fact that the ability of air through breathing, of thought through thinking, and of food through eating, to carry life giving power to man's body is also vibratory in its action, and that it is through the great all-inclusive law of vibration that breathing, eating, foods and moods have such intimate relations and inter-relations not only to each other, but also to every question which pertains to his life and to true living.

Nature's three great avenues, viz, air, food and thought, through which man is able to daily supply, renew, nourish and sustain his life should not only be thoughtfully studied, but should be studied as a great whole. Power of mind depends so largely upon vigor of body that a person can hardly become even a good citizen until his moral virtues are backed by harmonious and healthful physiological conditions. The laws which

govern food, therefore, however important intrinsically, assume a much greater importance in view of their power over the talents and moral qualities. Wise provisions for health can be made only when the relations of body, mind and morals are considered together.

The subject of foods should be studied chiefly with reference to their influence upon talents, character and moods. Recipes for cooking, etc., which take into consideration only the pleasures of a perverted palate are an abomination. They lead to dyspeptic bodily and other undesirable conditions. It is said that "The way to reach a man's heart is through his stomach," but if you reach the heart only to poison it with the gases of a dyspeptic stomach you will get the reacting magnetisms of a diseased brain which then becomes ruled by its passions and propensities.

If your life is desirable you should try to increase your fund of it through nature's only channels of supply, viz, heat, thought, air, food and drink. If it is not now desirable you should at once make those adjustments of nature's laws, as the best practical means of making it so. It is at least on your hands and will remain so, therefore the only course of wisdom is to try and make the most of it. You will never experience the sensations of genuine happiness until through knowledge you adjust the very vibrations of your every atom to the tune of nature's inner harmonies.

The great secret of doing so, like all other great secrets, is exceedingly simple "when understood." Vibratory law gives the clue to it. Scientists have proved by microscopic tests and otherwise, that every

atom of food or of matter is but a rate of vibration, a mode of motion, a species of life, which contains the ever living germ of vibratory law. All life is necessarily associated with action, energy and motion. It is because all life is manifested through vibration, and, therefore, vibratory law is its common center. The power in atoms of food, to supply life to man, consists in that transfer or conversion of their vibratory power, which is made possible through the process of digestion and assimilation. The law of vibration is the law of evolution. Through the vibratory action of the thought desires for food, the stomach is, in the earlier stages of evolution, slowly created in answer to that desire. It is through this law of vibration that every earnest and persistent desire, demand and need of the human soul will finally be answered. It is true wisdom to learn the real needs and purposes of the soul, so that desires and demands will be awakened which will have the imperative backing of those natural laws which are founded upon the everlasting basis of omnipotent Truth. Man should learn the religion of foods, the religion of eating, the religion of business, the religion of breathing, and the religion of true thinking, so that even every breath he draws will give him the harmonious inspiration of vibratory divinity or natural law. Thus may religion become an everyday matter in the life. The necessary limitations of this article forbid my now giving much more than a mere hint of how the pleasures and benefits to be derived from foods can be multiplied.



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