

Self-Sufficiency— Mental Poise

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FOR

THE PROMOTION OF THE HEALTH OF WOMEN

AUTHOR OF

GROWTH IN SILENCE

THE VITAL ORGANS

HABITS: THE NERVOUS SYSTEM

THE CIRCULATION: HEART, LUNGS

POISE AND SYMMETRY OF FIGURE

CHARACTER AS EXPRESSED IN THE BODY

THE WOMAN WORTH WHILE

WHAT TO EAT AND WHEN

ETC., ETC.

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To my mother, whose cheerful, beautiful spirit has made the declining years of my father's life a joy, this book is affectionately dedicated.

SELF-SUFFICIENCY: MENTAL POISE

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"The perfecting of one's self is the fundamental base of all progress and all moral development."
—Confucius.

Rock ribbed and majestic as creation—towering skyward, every tree and shrub, whether on summit or slope, reaching directly upward, as if in unity and harmony of effort to inspire to grandeur, to greatness, to magnificence, to awe—the mountain in its rugged immovable strength directs man's impulse heavenward,—points to sublimity and greatness beyond the scope of present vision. Inspiring to singleness of purpose, it says: "I am a part of the universe. The laws of my being are the expression of the greatness and

power of my Creator. In the dignity and force of my nature I am individual, *I AM*. I shelter within the bowels of rock the most precious, the most sparkling of earth's gems. Giving more than I take, I ask no assistance. I am sufficient unto myself. *I AM*, and I am reaching heavenward."

Tossing, tumbling, rushing, swirling,—forcing every obstacle aside, or catching and carrying it in its mighty torrent—the river says: "I am about my Creator's business. I have no time, no inclination to tarry. I must tumble my great volume into the sea." Too strong, too mighty in its magnitude to be termed impatient, yet stopping never, grandly diligent, it inspires to persistency, to definite power, to unqualified purpose, to unceasing energy;—"I am about my Creator's business."

Murmuring, splashing, swishing, swashing on the shore,—scintillating iridescent waves of color which hint of the corals, the jewels in its beds—luring men to ride its waves, offering to carry his burdens, to transport him from shore to shore, to shield his cables, to yield him food, to give up vapor with which to water earth's gar-

dens,—yet through it all, with a deep, dull roar, the ocean bids man study its depths: “I bid you pause; I bid you be at peace; I bid you look within; I am the *deep*.”

Gurgling, laughing, sparkling, warbling—the sunbeams glimmering upon the waves, the flowers nodding in its mirrors—never idle, dancing ever, never quiet, ever saucy:—“Come, be happy. Come and trip life’s hours away.”—Thus doth the brook-let say.

“Alone, alone, alone!”—calls the dry and sandy desert. “Sit with me and think, think, think. The sky is so serene, the sun so hot, so fierce! I am so unproductive, so fruitless!—Learn of me the gospel of use in the great plan of life.”

Abundant foliage, dense woods, tangled vines, tumbling over each other in luxuriant abandon—birds of brilliant plumage, flowers of rarest hue, fruit, luscious and bountiful—the tropical earth, steaming with moisture, calls forth: “Expand, multiply, produce, fulfill each law of nature! Bring forth; multiply your talents; increase your usefulness, your helpfulness! Give; open the heart; give forth the rich-

ness. All nature is bursting forth in abundance—Give of the abundance within.”

Each province of nature—individual, *grandly self-sufficient* fulfills its purpose in the plan of creation.

With dominion over all—embodying attributes of strength, uplift, energy, brightness, loneliness, luxury—comes man in the image of God—an intelligence with power over all created forces. Embodying all principles, all attributes expressed in nature’s realm, yet has man a reach of possibilities beyond his comprehension, because the visions of these possibilities continuously expand just beyond the attainment. *Ah, the immensity of life!*

Self *Self* has a deeper meaning than the common acceptation, which accounts only for the physical man—for muscle, bone and brain, with the soul as merely the impression of the five senses. Self-sufficiency, from this definition, defines the *egotist*, who recognizes finite mind as entirely sufficient in the control of man and physical forces. We term him conceited,

self-opinionated because he attempts to do, in his own strength. Higher power is to him something aloof, something entirely apart from the individual.

True self-hood comprehends the *egoist*, who recognizes physical intelligence as the medium through which man controls finite forces; yet is he conscious of a reality, a principle, an indwelling entity, in full activity. By spiritual laws this intelligence works within, as a moving force, inspiring him to will and to do, yet seemingly leaving him free to choose his actions.

Egoism is conscious soul power and the absence or the recognition of this power defines the difference between egoism,—the real self-sufficiency, and egotism,—the superficial, limited idea of power. The self-confidence of the egoist is not conceit; soul consciousness banishes selfish individualism.

What is meant by the ego?—That sacred, sweet, still, mystical, permeating, indefinable something in continuous divine communication within the finite being; that something which enters and leaves the physical clay and specializes the individual,

making each distinctive in nature and character. Could I define this indistinguishable spark of infinity, then should I be infinite. Man may *know* the infinite, while he explains but the finite, because his means of expression are finite; the Infinite alone comprehends the infinite. Finite reasoning cannot touch that sacred thing.

Man has two creators—the Infinite, Who created the atoms, and the laws by which these atoms take form, and himself, the moulder of the form, the promoter of physical strength and force, and the moulder of thought and character. As soon as he reaches the age of reason, his intelligence becomes the new creator. Yet has he but a life interest; he must some day surrender it with an accounting.

To know the sacred, permeating sweetness of life, one must be conscious of the protection of fatherhood; must realize the love, the indwelling, mystical something within the father heart, which makes him to know his child as a part of himself. The consciousness of the Divine fatherhood is the comforting spirit which fills the mind with peace, and develops one's nature, ex-

panding it to a full comprehension of the meaning of life,—to a knowledge of the heart of it.

The secret of man's power to-day, as of the power of Moses, lies in his vision and reverence for the invisible, and few men or women are successful in the truest sense, who do not recognize it. Human power is but the expression of the Divine in man; only in his discovery of this Divinity does he find his true self. Throughout all nature, God says: "Come, let us reason together."

Self-sufficiency, then, is the mingling of the finite with the Infinite, the co-mingling of the physical with the spiritual, the recognition of a permeating, guiding force—the Godhead *in* man. From this true poise, one calmly and serenely views self as a working, growing part of the great whole.

God is in every reverent thought, in every act of kindness, in every flame of love, in every right impulse, in every true friend. Grasp this truth and reverently know that "I and my Father are one;" then will all life be serenely sweet,—no act too trivial for a blessing, no atom too small

for the beauty of use, but each impulse so pure that it may be winged to its Source in the Divine.

Until man realizes that God is not a distinct, separate force, apart from him, he never knows life's fullness. Robert Louis Stevenson tersely defines the aloofness of the soul: Upon learning of the death of Mathew Arnold, he remarked: "I am sorry for his death, because I am afraid that Mathew Arnold will not like God."

Character Building Within each individual is stored the power of thought to be used in the creation of man's ideal of self, and the power to work out that ideal within self. The use he makes of visible forces and of his power of drawing invisible strength unto himself, builds his character.

It is man's privilege to choose the impelling force which shall mould the crude material of his life and the reasoning, which enables him to choose, develops his strength. Everything depends upon his point of view. He may draw conscious strength, sufficient for his needs, from the store of infinite supply, or he may crouch

under outward circumstances, in bondage to fear and self-limitation.

The opportunities for growth are all about, waiting to be welded into some human life.

"Within thyself some dormant seedling lies,
Just waiting for the tillage of thy will
To aid its growth, from which some day may rise
A harvest worthy of the reaper's skill.
Within thyself there lies some latent power,
As potent as has ever come to light;
But which awaits the coming of the hour,
When thou shalt set it free before man's sight."

—Mary Q. McLaughlin.

To be a moving influence in life, to fully realize your shortcomings, you must see your faults clearly; to know your strength, you must face the broad open stretch of your future frankly, earnestly, and picture yourself upon the blank surface as the ideal you would attain,—the strong, soulful, uplifting, serenely happy ideal; must dwell upon it and then steadfastly climb, step by step, to your throne. From this vantage ground you will see life with clearness. Then stand with both feet planted firmly upon the earth,—“four square to all the winds which blow;” stand in the open—alone with your Creator, for dear and near

as friend may be, no one permeates the deepest recesses of being. Each walks his soul pathway alone, guided only by the star of Bethlehem beckoning, "Follow thou me."

Upon the hill-crest alone, will you see the burning bush of Truth which Moses saw, unconsumed, and know that the light from that bush will permeate every deep recess of heart and brain. The hill-crest is aglow! it is sacred to yourself alone,—“Draw not hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.” Pity the soul which has no holy ground,—it is the reserve of life. It bespeaks character; it defines the breadth of man’s greatness.

“What was that burning bush of Moses? What is it to men to-day? It was, and yet is, the vision of the fact that truth will burn, and by its burning, illuminate, and yet it is inconsumable. Principles will flame with living fire and make the very air to glow and quiver with heat, yet they are indestructible. Right, love of God and love of man, will blaze in their significance and tremble with their withering or benefi-

cient fire, but they know no consumption nor waste. They cannot be reduced to ashes; they are eternal as God. That little thorn-bush which Moses saw has gone down into history. But it is not alone. It may be, it ought to be in your experience and mine. It will be so, if we permit God to reveal himself to us.”

Firmly believe that there is no event nor circumstance that can hinder you in reaching your goal,—except yourself. The definite thought of what you will to be; held steadfastly, is carving its picture upon brain cells, ready to send the nerve impulse on its course to mould and shape your character.

There will be obstacles on the pathway, but daily, hourly pilgrimages to the throne which you have created—which none but self can occupy—will enable you to see your life as an entity. The clear light of your possibilities dispels the mist. Obstacles appear in their right light, and blunt edges fade, even as you look:—you begin to realize the joy of things as they are. The distance to your ideal daily shortens, the path takes on rainbow hues as the

possibilities clearly allure you to their achievement, and you enjoy the conquest made in overcoming. Your ideal lives—Truth lives—*hold it unto self*; it is truest when burning. Rise from the dead ashes of the past, into a nobler and holier living.

The calmness of life in conscious harmony with a higher power gives a confidence and trust, a surety of purpose, which has naught to do with hurry nor bustle; a conscientious force too deep to waste in outbursts of energy. “You know no moment in which your constant vitality is not at work.”

Walk steadfastly, firmly, jubilantly toward the duties of your daily living. Do not belittle the trials, the incessant routines; permeate them with beauty of thought. Life is made up of little things,—each grain of dust may serve the beauty of use. What great good may come to self and others by the mastery of only the little things!

Character is developed by the recognition of strength in others and of the principles which underlie this strength. One never fully comprehends greatness until

he sees the beauty of the principles behind the transactions which lead to it. He never fully realizes the greatness of the obelisks, unless he appreciates the beauty of atoms which form them and the life principle put into them. It is each little stroke of the artist's brush, which makes his picture; it is the soul he puts into it which speaks.

A strong, moving purpose in life lifts man superior to trifles,—gives him a helmet impervious to darts of anger, jealousy or greed, for he is upheld, supported and buoyed by an unseen force, by the under-swell of life's current, by the undertone of life's harmonies. This undertone is the keynote of a deep, joyous melody, measuring the rhythm of his steps, and he goes forward accomplishing without friction; because he treads firmly over the pebbles and the chaff blows away. A calm, mental balance, capable of weighing forces and delegating each to its proper stratum, lifts the body into the air—only the feet are on the ground, and the eyes are fixed upon a point beyond; the radiance from his countenance begets courage and hope and dries the tear on many a drooping lid, vibrates

the keynote of joy in many a wavering life.

Does someone misjudge?—he has no time to pick up unkind words,—he is headed toward the setting sun. He will lend a helping hand to those whose burdens have become so heavy that they are about to fall by the wayside and mercy and peace will mingle.

**Development
Through Use**

No man has yet reached the limit of his mental or spiritual expansion. The larger he grows, the more he comprehends,—the broader the vistas, the more alluringly they reach before him. The accomplishment of possibilities now seen, with the consciousness of greater ever alluring him to bring them into view, is his gratification. Stepping on the next higher round of the ladder, he yet beholds rounds above him and his horizon increases in breadth with each succeeding step.

The reach of the soul is exemplified in man's reach for money; with limited experience ten thousand dollars seem a fortune, but this attained, brings him into broader fields and he sees the amount as

small. He reaches out until he gains one hundred thousand; his ideal still broadens and still he reaches, the vision and the desire ever widening. This is the keynote of all progress and development;—the more a man gains in depth and innate power, the more does he realize the possibilities ahead.

Every man or woman of power and influence has developed those powers by the full use of each faculty. Work, coupled with faith in self and in one's undertaking, is the greatest gospel man can hold out to man. Laziness,—sluggishness in achieving,—means incomplete gratification, partial enjoyment, a narrowing of life, a limitation of one's horizon.

He who depends upon the study another has given to the physical body, never using his God-given intelligence in applying the fund of knowledge to self, misses the satisfaction of knowing that his physical being is within the control of his intelligence. If he depends upon massage, or the work of another for circulation, he never knows the vibrant strength within, which results only from the development of nerve and brain cells, intelligently, systematically and

freely directing muscular movement. The nerve and muscular strength gained from the work of another is negative, not positive.

In just the measure of effort put forth does one enjoy the satisfaction of conquest. The very exercise of physical, mental and spiritual powers is uplifting and inspiring. It is a law of all life that physical, mental and moral cleanliness, wholesomeness and growth, come only through use of every faculty. All work is dignified if one brings dignity to it. It is the spirit put into one's work which determines its blessing—its uplift, its developing power.

"Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
'This is my work; my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done in the right way.'
Then shall I see it not too great nor small
To suit my spirit, and to prove my powers;
Then shall I cheerfully greet the laboring hours:
And cheerfully turn when the long shadows fall.
At eventide, to play and love and rest,
Because I know for me my work is best."

—Van Dyke.

Each moral lecture gives food for thought, but a moral lesson is never learned

until the ideas have been used by the brain and impressed upon the nerve cells by independent thought; they thus become a part of individual consciousness.

Everything in Nature demands use for fulfillment. Even the flowers teach the parable of the ten talents:—pluck a rose and two blossoms come where one has been; a pansy bed will cease to bloom if the flowers be not picked and allowed to serve their purpose of giving pleasure; trim the top of a tree and it sprouts the entire length of its trunk.

The man or woman at the head of any great enterprise which his or her individual efforts have promulgated, is usually broad minded, generous hearted, of a genial nature, pleasant to meet, a good friend, ready to lend a helping hand. The very calling forth of the best powers within, necessary to develop the project, has likewise developed the man or the woman. If small dealings are encountered, which savor of personal antagonism, the chances are that they are perpetrated by an underling on a small salary, who is adhering to the letter

of the law, not having broadened sufficiently to grasp and apply its spirit.

Conscious Power Consciousness of one success foretells the next. This is physiological truth; the flow of nerve impulse, directed by the thought acknowledging one's powers, strengthens with each repetition, the pathway is made through the nerves, and the impulse once started tends to flow in the same channel; thus an ideal once fixed, becomes a part of the physical organism and its repetition is unconscious ease.*

The vision of possibilities, once clearly seen, is the first decisive step in their attainment; the second step is belief in self, and the next the cultivation of talents,—their propagation by use. Herein lieth one of the prettiest mysteries of nature; every draught of power increases the flow from within and enlarges the capacity. Man's possibilities thus depend upon the fullness of strength and force previously drawn and previously stored.

*Publishers' Note.—See "Habits their Effect upon Life" by Susanna Cocroft.

The very strength of man's demand upon his innate reserve determines his attraction for other forces, tending to the same goal. The conscious knowledge of his self-sufficiency attracts other men and forces to his aid in the accomplishment of his end. "Thou hast but to resolve, and lo! God's whole great universe shall fortify thy soul."

The entire life is a balance of balancing forces, each attracting and being attracted, each repelling and being repelled. Each individual has an atmosphere, a certain radiation which attracts, inspires, depresses, or repels, and the balance is constantly being adjusted as every new condition confronts one.

As all growth draws from the soil and the atmosphere the elements necessary for enlargement, so do men of strength draw unto themselves forces for expansion, the stronger conscious magnet ever drawing the weaker. Thus do men develop as they progress; thus do one's talents multiply by use; and thus all nature becomes a trust, striving to unify like forces.

Individuality The world needs a higher conception of individuality.—needs to realize the possibilities in reserve for every man who will measure up to his best.

No two productions in Nature are exactly alike and each is perfect in its type. The lily is a type of purity, the rose of warmth and fragrance, the willow of grace and symmetry and the oak of steadfast strength. By surrounding them with food, light, air and water adapted to complete growth, naturalists strive to develop each to perfection. Each individual has a distinct personality, and, by the gift of intelligence, will and judgment, he may so choose and modify his surroundings as to select the nourishment and create the environment necessary to complete development.

Any educational method in the home or in the school, which tends to curb individuality, is a sin against the child, against the community and against the nation, for the life of a country is the blended life of its men, colored by its strongest products.

Individuality is too often quenched by criticism of those who have no definite, moving purposes in life and have time to

throw stones by the wayside. If each could grow to typical strength, his high purpose and his ideal of right for right's sake, lifting him above the remarks of the idle, how serenely beautiful life would be!

The following shows a development of individuality, which, had it been used in building up, rather than tearing down, would have been a powerful force for uplift: Upon one deacon questioning another as to his hearing Robert G. Ingersoll, in his lecture upon "There is no such place," the other replied:

"Yes, Deacon, I went and there may be such a place, and it may be hot, but Bob Ingersoll will never feel it."

"Humph, why not?"

"Well, sir, if he ever arrives there and starts to talking, the imps will get so interested they will let the fires go out."

We may not endorse a man's theories, but we can but admire the strength which makes them felt. Had Robert G. Ingersoll's powerful personal magnetism been directed toward teaching men to build higher superstructures, rather than toward

tearing down foundations, what a towering influence in moulding ideals of man! Ah, what responsibility carries a man of such attraction!

Did every man of such magnetic force stand, as did Emerson, caring not for applause, but sublime in simplicity and self-sufficiency—standing for truth, for truth's own sake, with the conscious knowledge that the grain will be gathered into bins, while the tares are cast out with the chaff—what an inspiration for human living!

Men and women are lifted and helped to higher and better lives by dwelling upon their positive qualities, by upholding the grains of truth in their sacred thoughts and by training these truths to blossom amid the brambles of mysticism, rather than by dwelling upon faults in their beliefs and tearing down their foundations.

If there be "Such a Place," that individual who attends to doing right for right's sake, who is concerned with the beautiful mission of upholding truth and "going about the world doing good" need not waste his time in concern over it.

Power is
Within

All the forces and powers and energies, necessary to accomplish a definite purpose in life, are within.

Belief in self, with the consciousness that the Divinity within will be the inspiration, will mould the circumstances and conditions about one's life, is the foundation of growth and power.

Balzac says: "Believe me, miracles are within us, not without us. Here natural facts occur which men call supernatural. God would have been strangely unjust had He confined the testimony of His power to certain generations and people and denied them to others. The loftiest prophet of the Most High is no greater than you are capable of becoming."

The venerable poet Walt Whitman emphasizes the same point:

"There is no endowment in man or woman
That is not tallied in you;
There is no virtue, no beauty in man or woman,
But as good is in you;
No pluck, no endurance in others,
But as good as in you;
No pleasure waiting for others,
But an equal pleasure awaits you."

The tendency is to bow superstitiously to the unknown, attributing something mys-

tical to it. Things that unthinking men call supernatural, and to which they bow, as something quite outside of and apart from selves, are but the expressions of natural laws, not comprehended.

Success Success with material conditions is simply the correct exercise of inner faculties, and the results are as unfailing as a problem of mathematics. Use every faculty of thought, and the “personal equation” produces self-sufficiency.

The following qualities are necessary for success :

Belief in one's power of accomplishing, with the knowledge that the power increases as plans develop:—No man wins success without first *believing* in that success and in his power of achieving it.

Good will toward all—this includes justice, honesty, a clear conscience and a loving heart :

Eternal stick-to-it-ive-ness :

Concentration of thought and effort upon the details for reaching the goal :

Belief that the aim to be accomplished is right and just—that it is for the good of the many as well as of self.

Actions must be based upon right principles for right results. So long as one anchors to this truth, strength will be given for success—or if defeated, strength will be given to turn defeat into stepping stones to a higher result more worth while. Right purpose and an invincible determination, can accomplish almost anything.

Go out into the open; take deep, long breaths and *think* success. Plan a definite purpose. Meditate upon it and see the work as finished; then let that finished picture fire your enthusiasm and determination. The exercise of these positive forces brings victory. The nerve impulse vibrates with the thought and this simple exercise of right thinking changes the nerve current and is often a cure for headache, the “blues,” and the tendency to get out of sorts over trifles.

The inspired worker anticipates. He sees victory before it comes, and this touch of assurance spurs him to endeavor. Abraham Lincoln saw himself elected President

of the United States long before his name was proposed for nomination. Analyze the careers of successful people in every walk of life; they have thought themselves successful until success has become an abiding mood of the soul, and we say "Success brings success." These constant thoughts have been storing away energy and knowledge, bulwarks of force and inspiration, and have made a clear picture of success within the brain cells.

What is real progress but an evolution toward a better self, towards a life here and now above the mere commonplace of physical sense and contact—higher than normal pathways trend.

Vitally believe that you are self-sufficient for all the duties that confront you and for the possibilities which allure you. One dear soul of eighty-five summers, expresses the keynote of success in these words: "I can do anything anyone else can do, if I have the tools."

A thoughtful writer says: "He has achieved success who has lived well, laughed often and laughed much; who has gained the respect of intelligent men and

the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem or a rescued soul; who never lacked appreciation of earth's beauty, or failed to express it; who has always looked for the best in others, and given them the best he had; whose life has been an inspiration, whose memory is a benediction."

A college president inspired his students with: "Success is assured to each of you, who, during the period of education has acquired three fundamental qualities—punctuality, accuracy and reliability. One who has learned to meet his engagements with invariable promptness is many laps in advance of one who has not acquired this habit, for the quality is a habit which cannot be gained in a day.

"Accuracy is of equal importance and goes hand in hand with reliability. By reliability, I mean execution of the wants of your superiors with unfailing certainty.

"To accomplish success in addition to the above, resourcefulness, leadership and

faithfulness to a trust are required. The quality of leadership is the capacity not only to work out a problem alone, but the capacity to co-operate with other men. This quality is dependent, to a large degree, upon one's capacity to see the other fellow's point of view. Combining these qualities, success is assured."

The best guides to manhood and womanhood lead the way by example rather than by precept. The best thing a father can do for a child is to first make of himself, a man. The pride of a young man in the nobility of father or mother, is a perpetual inspiration.

A successful business man, a man who accumulated a fortune for himself, and who, while accumulating, never failed to reach out in helpfulness to others, says: "If there is a pitiable sight, it is a man with the executive ability, sagacity and foresight to make a clean fortune, who is using his energies and abilities in making a dirty one. A noble failure by way of God-like methods, is grander than a gigantic success by methods base and low."

“Let the man in you stand out so uprightly in every transaction that the very deed you do, however great, will look insignificant in comparison. Keep your own good name; get what you can—not a penny more—a dollar more than that would make your whole fortune valueless.

“The highest service you can render the world, the greatest thing you can ever do is to make yourself the largest, completest and squarest man possible.

“Every human being has it within his power to make the foundation under him, his manhood, absolutely secure under all circumstances. Nothing can shake it but himself. The citadel can never be taken until he himself surrenders the keys. Calumny, detraction, slander, monetary failure cannot touch this sacred thing.

“There is nothing more conducive to success than a strict adherence to principles. Practices, processes and designs may alter with time, but the one principle of right, upon which business is conducted, stands unchanged.”

The following is an extract from a letter written by a salesman employed by this same business man :

“I often think of my starting on the road. You impressed upon me, above all things, to be honest and truthful with my trade and not to misrepresent any article; if I were to substitute, to give a better. Those few words have been the cause of my success. I have found in selling goods that it is not the amount of talk a man gives that does the selling—it is the confidence the buyer places in the salesman.”

Most of us do not prepare for a larger career, because we do not expect enough of ourselves. Our foundations are too narrow.

Between aspiration and achievement, there is no great gulf fixed. The difficulty is that so few allow themselves to achieve. Every man has that reserve within him—a mighty coil of force and purpose—which would enable him to make his life full and complete if he would but break the fetters of self-limitation and express the best and the strongest of his nature.

I Can Let no man excuse himself from a fault by saying: "I am what God made me." God made the plastic clay and the law by which intelligence and human power are developed; but man must use his intelligence in the application of these laws to self if he would develop his powers.

One's mental vision of his capacity is often bound by mistaken thoughts of heredity. Often we hear, "I cannot do so and so; my father before me could not." One may inherit tendencies, but they can be corrected, and the man who conquers heredity develops power proportionate with his efforts. Each inherits both good and bad tendencies. Is it not often true that the father may have had tendencies for good, undeveloped? Perhaps with the son's opportunities he might have made the good transcend the bad. It is the privilege of each succeeding generation to strengthen its highest, best tendencies and thus build character and strength for posterity.

When others are attempting to inspire us to our best, let us never be guilty of saying, "It is no use." The very effort

we make to ascend is use sufficient in the development gained. If a proposition seems impossible, rather let us say: "I do not feel equal to it now, but give me a little time and *I will.*"

"*I can't*" is a libel upon our Creator. If we take the first step with faith in an all-wise guide and use our intelligence, our powers will quicken and expand, growing beyond our present comprehension. We will then stand in the sure recognition of self-mastery, which commands the forces that minister the "*I can.*" These forces will be pledged to our success as long as we are pledged to the positive pole of belief. Then follow "*I can*" with "*I will.*"

"*I can't*" has closed the door to many an hour of pleasure. "*I can't eat such and such food*" has denied many a system the elements necessary for strength and nourishment and thus starved it of just the qualities needed. "*I can't take such and such a bath,*" "*I can't walk so and so,*" simply means, in most instances, that one has not accustomed himself to do so—has formed other habits. Where the habit has

not resulted in health and strength, or in symmetrical outlines, it should be changed. The right habit, once formed is easy, because habit requires no conscious direction—it is order, mental, moral and physical. This freedom from direction means inward liberty and leaves time to command oneself.

Every self-made man deserves his well earned success.

Nature is a sure paymistress; she gives in strict proportion to the effort put forth, but she requires system; thus systematic energy must go into an undertaking if it is to be developed to its fullest extent.

God made man to be a helpful force in the world's work and the time has come for each to realize his strength, to make an accounting of his talents, to rise to the dignity of kinship with his Creator. Away with the weakening negative, "O, to be nothing, nothing, only to lie at His feet!" Rather let us say, "I am a purposeful helper in the world's work. Imbued with the surety of uplifting power within, I am 'about my Father's business.' "

One should never mourn be-
cause he makes mistakes. Success
Difficulties Are Stepping
Stones consists in rising every time one
falls. The only failure is in
giving up. "Men of mettle turn disap-
pointment into helps, as the oyster turns
into pearls the sands which annoy it."

Failure is the best discipline of the true
worker. Difficulties are steps up the lad-
der of progress. They stimulate to re-
newed effort, evoke one's best powers, and
carry him onward in self-control, self-cul-
ture, and growth in knowledge and wis-
dom. "Each mistake corrected, but
brightens the tools of intellect. The men
who rule nations, who marshal armies,
make mistakes, while the precise ones, who
see not above details, keep books for them
on a small salary."

Difficulties should not be met with a
frown or a mental rebuff, but with a smil-
ing face and a mental poise glad of the
opportunity to surmount them and to
climb one step higher. Each mounted
round brings one into the better light and
makes succeeding steps clearer. Rough

experiences fit one to meet emergencies, the trials of life are but means to loftiest attainment.

A father often grieves to see a son suffer, because he ignores his advice, which, if followed, would enable him to avoid experiences known to be disastrous, but the soul knows and develops by experiencing. Easy pathways do not bring out the strength in man. It is hard to watch the chastening in those we love, but to a surety the truth in man burns at a white heat and is unconsumed. God burns out the chaff and sometimes chastens fine spirits to educate and develop them.

Greatness does not, as a rule, emanate from those who are born rich. It is developed within that hale, sound, middle stratum, which must strive that it may live, for striving makes man strong. He grows cowardly and weak by turning the back upon a disagreeable duty and equally strong in mastering it in beauty of spirit.

Duty!—it is a word well worn; what does it mean but privilege, beauty, simplicity and use?

Self-
Confidence

The world accepts a man at the estimate he places upon himself, everything seems to stand aside for him who has faith in self. Things, which would dishearten a man with little self-faith, seem to favor the strong man's progress. It is human nature to help a man along the way he is going. If he is going up, the world will boost him; if he is going down, the world will kick him. Each should feel, reverently feel, that he can get along without the world's boost, but be ready to accept it when it comes.

It is a disgrace not to match possibilities, and it is distressing to know that there is so much power and ability, stored in the chambers of the human mind, and so little of it brought into use by the average individual. Men, capable of filling positions of trust and honor, are daily being thrust aside by those of inferior ability, because they lack the confidence to assert themselves. To patiently wait for an employer to recognize ability may be good in theory. but if he be a man of large affairs, he is busy; he, perhaps, does not think of his helpers, individually, unless his attention

be called to their desire for growth. When his attention is fixed, he is quick to advance the men who have mastered the steps in the ladder; but he will not do so unless they demonstrate not only their ability, but faith in themselves.

Courage, born of self-confidence, is the prod which brings out the last ounce of reserve. It has been said that even a race-horse cannot win the prize after it has lost confidence in itself.

Faith in self begets faith in others; one's mental atmosphere permeates the atmosphere of those with whom he comes in contact; the atmosphere becomes surcharged with inspiration and in turn man's belief in him is one chief element in his success. The very watchfulness of friends for one's ability, keeps up the inspiration—the success atmosphere.

Delve into biographical history and note the heroic, inspired warfare of Joan d'Arc; the feats of Galileo and Keppler, in portraying the music of the spheres; the poems of Homer, written more than two hundred years before the Greeks had an alphabet; the statesmanship of Lincoln;

the inspiration of Napoleon, who declared, "The word impossible is not in my dictionary," and one is forced to the conclusion that each had faith in self, had fixed his ideals, and then touched that secret spring within, which enabled him to accomplish.

A tiny seed, adapted to the soil in which it falls, is planted within each human. It is capable of a luxuriant growth and culture, which shall characterize the individual, but it must be nurtured and propagated. If one's lot be cast where proper accessories are not obtainable to foster its nourishment, then should he hold to his talent, quietly and persistently use every means at hand for its nurture and care, and as surely as plants grow, it will reach up and point out the directions of the sun's rays.

Take an inventory of your qualifications, to know if you are using all your resources:—Have you a quick perception, a good memory, a keen insight, a mechanical, mathematical, poetical, practical or artistic trend of mind? Are you industrious, tenacious, charitable, cheerful, persevering.

determined to succeed? Then decide upon the talent most dominating, be it never so pronounced; fix your ideals, and then take advantage of every opportunity in study or in experience to develop this talent. Each day check yourself up; make notes of your conquests, for each success foretells another. Keep the positive gains before you; be diligently busy looking for successes; they are the fires—the failures are the ashes—you will not need them again.

Make friends with those who are trying to do things worth while—trying to be somebody, to be helpful forces in the world's work—people of high ideals and worthy ambitions. The mingling with people who are climbing upward, encourages and stimulates to greater effort.

Watch for the good points in self and in others, not for egotism, but as earnest studies in the rounds of the ladder you are mounting. In an honest study of self, one finds sufficient faults and failures to keep him from egotism.

To conquer self—to surpass self—is better than to conquer or to surpass an-

other; reliance upon resources within, is better than reliance upon those without.

Self-
Reliance He that relies upon another receives negative help; self-reliance develops positive force, and the growth attained in the positive conquest is one's reward.

God answers prayers through human agencies, and help is no less divine because it comes through a friend; yet no friend can materially help you excepting as he points you to the strength, and the principle of help within. Then the greatness of your soul vibrates in harmony with the greatness within your friend, and he helps you to find the keynote—the lost chord; but the melody the angels awaken; it is heard in the silence only by your Father and yourself. It is the literature of soul, not tongue. You feel the vibrations upon the sounding board of your heart.

That friend is indeed a masterpiece of nature and is worth keeping, who withholds charity but who reaches out from his own happiness to help us to find and to help

ourselves ; who teaches us to find the vibrations, in the silence of our inner life.

The
Silence

The man who knows no inner life is the slave of his surroundings, while he whose mind is a storehouse of beautiful thoughts is happy, no matter what his environment. His thoughts radiate gladness and color the atmosphere about him.

A great nature is conscious of a sacred stillness, a Divine undertone, too deep for sound or foam. The billows, the foam are on the surface ; only shallow natures, as shallow waters are turbulent, are ruffed to their depths by trifles. The man who realizes the serenity of the Divine within, works with a surety of purpose, with a definite, continuous impulse, not moved by trifles. He is upheld by the "thoughts in the silence which never shall form into speech."

The habit of daily entering into the "inner chamber" of coming in touch with the silent forces of one's life, is more real help than all the world can give, because it puts one in poise with his true self ; it draws to one "Divinity's healing,"

strength sufficient for the day's needs, which enables him to meet every demand upon him in a spirit of loving helpfulness.

Many have become tired of the undeveloped idea of prayer—it meant something mystical—it savored of reliance upon a power apart from self, but true prayer is simply going to headquarters, within, for communion and adjustment to each new condition; it is simply the reach of the soul for something better and higher.

The attitude of the body counts for naught; while working with heart and brain, the soul may be on its knees. Thousands are daily, hourly offering up unconscious petitions, who scoff at the idea of prayer. The soul language is silent. The Creator of the unwritten law needs no words to give him understanding. The language of the tongue is for man—not God—He hears the silent longings.

No one need be lonesome, despondent nor discouraged for lack of contact with congenial people. The beauties of life may be so cultivated and stored within that one's thoughts in the silence are his best.

most inspiring companions. One has only to "Go into the inner chamber and shut the door" that his life may be tuned to harmony by the choir invisible, and he shall hear a melody inspiring his life—a melody so sweet it bids the angels pause and listen!

One needs frequent pauses in each busy day, that he may listen with soul, not ear—that he may feel the serenity of calmness—a soulful peace—permeate the woof of his being. If he allow himself to drift, a kind heaven may cause a sudden halt and the ship's ballast may suffer in getting back into its course. Self is the ship, the sufficiency the God-head, the underswell bearing him steadfastly to the shore.

All great joys and deepest sorrows come to one in the silence. Who shall know the suffering of a life?—The soul suffers alone. No matter how dear or how near may be family or friend, no one ever fully permeates the veil which hides this sanctuary;—it is sacred within the recesses of every life. Ah, the secrets in the deeps of each human heart, known only to God! A friend may hold the hand and we feel the sympathy, but—"Thus far canst thou go."

The great things of life are borne with
“only the Master to save us, and only the
Master to blame.”

Judge If one has been wronged and is tempt-
Not ed to revenge, if malice, slander or envy
 overtake him, let him be calm—real
 victory is conquest over self, and over the
 impulse to retaliate. Revenge is the effort
 of a little nature—it employs little means
 of getting even; a sincere determination to
 be true to self, no matter what others may
 do, is the expression of a great mind. The
 majestic character calmly waits and knows
 that every cause has its effect, that each
 setting sun records an accurate day book.

 The broader man's experience, the wider
 his sympathy, the more charity has he for
 his brother. He, who has never been like-
 wise tempted, criticizes most severely; and
 yet how prevalent the habit, especially in
 small towns, where one's human contact is
 limited, and one's horizon, unless broaden-
 ed by study and research, is narrowed, of
 passing absolute condemnation upon a man
 because one act has displeased. Ah, how
 unchristian! He who attends diligently to

weeding his own garden sees not the tares in his neighbor's yard. Let us imagine each time we are tempted to unkind criticism that we hear the voice of the Master: "If there be any without fault among you, let him throw the first stone."

An object in life, a sincere purpose to expand by reaching out in usefulness, a supreme determination to develop his individuality, that it may be an uplift, an inspiration to every life it touches, gives one little time to throw stones by the wayside. Slander, gossip, idle criticisms, unkind words and thoughts, discussion of the private affairs of others, envy and retaliation, are the hobgoblins of little minds, who have not educated themselves to recognize the sacredness of character and reputation, or the holy of holies of one's private life. These traits are so utterly ignoble and so small and foolish that they have no place in the minds of men and women who realize the serenity of life—men and women who are at work in the great plan of making the most of self, that they may uplift others.

Pity the wrong-doer! In the balance of the universe every violation of physical law, every sin of the mind, every moral sin, must sometime, someway, somehow, have its recompense within the life of the perpetrator:—the Keeper of all lives has formed absolute laws of balancing accounts. Every wrong-doer knows the truth of that strongest of admonitions: “Judge not, that ye be not judged, for with what measure ye meet, it shall be measured to you again.”

Physical suffering results from a violation of physical laws and mental suffering results from a violation of spiritual laws, either by self or others. When the violation is made by self, suffering is relieved by again putting one's self in harmony with right. If he so far forget self as to wrong another,—(every wrong done is a sin against self) he knows that, if he be right minded, his conscience, “the wee small voice” which is calling him back to communion with self, will—by law of cause and effect, of effort and recompense—enable him to suffer in proportion to the enormity of the wrong committed. When

sufficient to recompense the cause, a kind father calls, "Enough," and shows again the light of love still burning; he may then start again, clean and purified.

"God is love because in his presence no evil can exist, yet to all who are out of right relation to Him, He is a consuming fire." This fire is not a process of punishment, but of purification, and it burns as did the fire Moses saw in the bush, until the dross is consumed, the wrongs expiated, and truth, love and harmony shine forth—no longer as the consuming flame, but as the light to guide the pathway. Whatever one's belief in hell may be, it symbolizes the purification of the spirit by a consuming fire, whether that fire be ignited here or in the future.

In the balance of each life, it would seem that most people expiate their wrongs in the flesh, by the consuming flame of conscience, until the harmony with right is again established. This purification, if rightly borne, summons from their hiding places the most delicate, the most divinely sympathetic and the most beautiful possibilities of one's nature.

When the entire basis of one's life work seems to be crumbling beneath, one needs be calm, be brave, needs to build a deeper foundation with a higher superstructure.

No one can really wrong one's true self, but self. The real *you* cannot be touched by outward forces, excepting as you let down the bars. You may quietly, serenely and earnestly grow sweetly strong by the lesson you are learning.

Each is his own best friend or worst enemy; man can never escape this truth. This mental attitude will be the means of opening the mind to the truth about many situations which otherwise might entangle one in the meshes.

	Life is a series of fine adjust-
Balance	ments. As the changes from day
Versus	to day present themselves, one
Conservatism	needs to hold a quiet mental
	balance, to keep cheerful, if he would gain
	the best development and give the most to
	life.

Ballast is positive, is judgment. The conservative man glides back and forth in a well worn shuttle. Precedent, instead of

reason, guides his action. Such men let the gift of judgment atrophy. The man of balance looks out for the best course; the way once chosen, his ballast keeps him on the course, despite the winds of caprice, and Reason holds the wheel.

The conservatism of the weak should not be mistaken for the ballast of the mentally alert and vigilant. The world needs less conservatism, but more receptivity to every new light,—needs more wholesome faith in man and in the honesty of his opinions. He who lives in constant fear of being duped has lost the power of being magnanimous.

Consistency, in its best sense, does not mean stern adherence to a fixed idea. It means unswerving principle, with the mind open to receive truthful helps from whatever source. He who is bound by consistency, detail and dogma, closes his eyes to the broader thoughts and the brighter lights. He becomes narrow, while the man of balance keeps steadfastly onward, awake to opportunities for pleasure and good fellowship, willing to change his ideals and

watch every avenue and opportunity for development.

**Health
Effected by
Thought** Through every nerve flows two currents, one an electrical current, and the other the current instigated by thought. For want of a better name, this wave of thought passing along a nerve has been called the nerve principle, or nerve impulse. By directing the nerve cells and fibres, a thought will lift an eyelid or will readily move a muscle; it will so affect the nerves of the face that it will cause the cheek to blanch or to flush with blood; it will flush the stomach, the heart, the lungs, or any vital organ with blood; or it will cause the capillaries of these organs to contract, as it contracts the capillaries in the blanching of the cheeks, thus restricting the blood supply and the nourishment. By this control of the flow of nourishment to an organ, it may either weaken or strengthen it.

Thought directed to a palatable food, quickens the flow of blood to the stomach and increases the secretion of gastric juices —thus do thoughts direct health, and

thus it is that the effect of the thought upon the health, through the action of the nerves upon the vital organs, has a sound physiological basis.

Thought travels in grooves, and, as a current of water forms a channel through fertile soil, defining its banks, so a thought, steadily persisted in, forms an impression, a picture upon nerve trunks and brain cells, thus developing the physical image before it becomes a visible realization, and this picture is ready to direct the nerve fibres at the slightest instigation; unless memory fail, it is never erased. A nerve impulse will travel over a route the second time with less resistance than the first, the third time with less resistance than the second, etc. Nerve habits of thought are thus readily established.* The control and direction of the inner forces are none the less certain because the impress is silently, unconsciously made.

Therefore, to be absolute master of one's physical organism, one must control his

*Publishers' Note.—See "Habits, their Effect upon Life" by Susanna Cocroft.

thoughts and it is as easy to form a habit of right as of wrong thinking, of healthful as of unhealthful thoughts, of ease as of disease, and a right habit is as difficult to break as a wrong one.

Every thought instigates a physical action, be it ever so slight, and physical culture, psychology and psychurgy have demonstrated, beyond a doubt, that emotional thought directed to a muscle will increase the flow of blood to that muscle, increasing the nourishment to it and making it weigh heavier. An individual placed upon a delicately balanced horizontal disc, so delicate that it oscillates according to the rhythm of respiration, scientifically determines the distribution of circulation by thought control. Directing the thought to the legs, the disc tips toward the feet; directing it to the arms, the disc tips toward the upper extremities; thinking strongly upon an abstract theme, without the thought directed to any particular part of the body, the circulation to the head is increased and the disc balances toward the head.—Thus by the direction of thought,

the nourishment to any vital organ or bodily member may be increased.

It is upon this theory that physical exercise, which causes a free circulation of blood and a freedom of nerves, when accompanied by a suggestive thought of health, strength and perfect development of the parts to which the exercise is directed, is more effective than the same exercise without suggestion.

Marvelous cures are made through some entirely new method for recuperating ill health, because of the confidence the instructor inspires in his patient. The brain and nerves of the patient are put in a receptive attitude; he notes a slight improvement and his mind dwells upon this; the nerve impulse changes and the patient has started on the high road to health;—once upon the road his nerves vibrate health with each step.

A medical scientist can do more for a patient if the patient has faith in him. This is based upon the same principle that the thought of faith instigates the nerve impulse, which promotes the healthy action of the affected organ.

If not well, do not talk about it, because every thought of an infirmity repeats the unhealthful impulse along the nerves.

Science, to a great degree, is proving that man can think health unto himself. The vibrations instigated by thoughts of love, harmony, peace, health, wholeness, good will and good cheer, instigate the nerve directing the vital organs, the heart and the lungs to strong, free movement, thus promoting a normal assimilation of food and a strength of the organs affected.

Many people are forming habits of health and strength by thoughts of happiness, good cheer and good will, and are keeping themselves well, unconsciously; while, perhaps, quite as many, by forming habits of discouragement, complaining, fault-finding, jealousy, fear, hatred and criticism are keeping themselves sick. Such thoughts actually encourage disease by putting the body into a negative state; it is a prey to bacteria, just as soon as the nerves lose their resistive force. The microbes within the body are constantly fighting the microbes foreign to it, and where the bodily microbes sleep, or are

brought into subjection by disagreeable thoughts, the foreign microbes gain ascendancy.

Often thoughts of discord, anger, jealousy, hatred, revenge, or worry, if persisted in, either generate poisons, or start a different kind of nerve impulse, or they restrain the natural one, and they so interfere with the elimination of poisonous toxins of the body, that they aggravate and develop tendencies to blood diseases, such as cancers, tumors, boils, etc. By reason of their effect upon the health, such thoughts have been termed unhealthy, tending to *disease*, rather than to *ease*.

One leading scientist, in demonstrating the effect of emotions, proves that by passing the breath of one in a calm mental poise through a tube cooled with ice, so as to condense its volatile constituents, a colorless liquid results; arousing one's emotions of hatred and condensing the volatile constituents of the breath, a green poisonous precipitate results; anger produces a brown poison, sorrow a grey deposit, remorse pink, etc., showing that each

character of thought, by the chemical action generated within the body, produces its own peculiar substance. If, as in case of anger, or hatred, a poison be eliminated, the system must expel it. Thus do disagreeable thoughts react upon self. The deadly poison eliminated by emotions of hatred, when injected into a guinea pig, caused instant death.

Ah! the beauty of life when we shall accept it with the frank, sweet trust of a child! Why educate the child away from its sweetness?—it is the atmosphere of growth. Man is not only afraid of wild beasts and of man, but he fears the very elements. He is taught to avoid draughts for fear of colds, instead of being taught to take in a full breath that the added pressure within may equalize the pressure without. It is as natural for man to be surrounded and buoyed by moving air, as for a fish to be surrounded by water, and, by regulating the air within the body, when an undue current blows, he maintains his health equilibrium just as a fish maintains its equilibrium in a current: *Instead of*

fearing the elements, let us learn the right adjustment to Nature's laws and enjoy the changes.

Fear has become a part of the child's education. He is taught to fear falls and at once the inhibitory action of the nerves is relaxed. This restraint removed, the thought regulates the reflex centers and a fall results—thus the nerves are educated to habits of weakness.

What a change will be wrought in human living when all thought of fear is dispelled! Fear?—What is there to fear? In a universe in which everything is “justly ordered and good,” and we ourselves endowed with power to be “perfect as our heavenly Father,” what have we to fear?—Nothing but fear itself. All else we should revere.

The definite acknowledgment within one's own consciousness, of “I can and I will” starts the flow of nerve impulse on the road to success. “I will retain or regain my health” starts the nerve current to directing the vital organs in vibrating strength. Every time the conscious deter-

mination is repeated, it strengthens the vibration.*

The proper mental attitude toward people and things means a calm poise with mind left free for the main duties of life. Nervous hurry gives place to cheerful, earnest endeavor, and unkind words to loving, helpful ones.

Thought Influence Upon Character	Patient strength and sweetness of character create an atmosphere of love, harmony and good will, so that others who come under its influence do their work with greater efficiency. Warmth, inspiration, love and good cheer, thus become actual commercial commodities by increasing brain and body power. Here is a point for the most mercenary of employers who would get efficient work from his help; a point also for the wife and mother who would send husband or son from home best equipped for efficiency in the day's transactions.
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Ah, that a sentinel might stand at the door of each man's thoughts, for the effect

* Publishers' Note.—See "The Nervous System" by Susanna Cocroft.

of thought speed forth, consciously or unconsciously, in a channel of its own to the universal channel of like quality, and counts for weal or woe in making the world brighter or darker.

The law of effort and recompense works through the unseen as well as the seen forces;—the visible is a small part of the reality of life. Do a kindly deed and the recompense, if not in gratitude, is in the knowledge that one has done right, and in the nourishment of the kindly spirit which prompted it.

An unkind thought of another, an unkind word spoken of or to another, an unkind deed, the passing of an opportunity to extend the helping hand, failure to speak a kind word to brighten the moments of a sufferer, thoughtlessness of the aged, failure to be respectful in tone, word or deed, to one older than self,—all of these are wrongs to self; because it is easier to be careless a second time, and habit is repetition.

“Then let your secret thoughts be fair
They have a vital part and share
In shaping life and moulding fate—
God’s system is so intricate.”

Meet a friend with a frowning face and immediately her face clouds; meet her with a smile and she smiles in return, so that after all we get about what we look for and what we give to life. Worry incites distress, friendship begets friendship, love begets love, happiness begets happiness.

“Give to the world the best you have,
And the best shall come back to you.”

Let us watch, therefore, for the pleasant faces; note the unhappy ones only to see them wreathed with a smile in response to our own. By a mere smile we may change the current of thought and re-direct a life.

If indigestion spreads to the brain and makes us irritable, another should not be made a victim of our moods; we should go into quarantine until there is no danger of infection. Irritability is a deadly contagion which spreads until it becomes chronic, unless one becomes immune by taking large doses of philosophic cheer. If worry becomes a habit, if will-power be weakened, if physical ailments become chronic, these must be conquered first, and other seeds be sown and aspirations developed, which set the nerves to vibrating

health and to directing the thoughts to definite, higher purposes; health and self-confidence thus develop, and the first conquest foretells the next.

By the gospel of usefulness and helpfulness to others, the mind may be kept so filled with thoughts of health, beauty and power that there is no room for aught else. Right thoughts should be intelligently planned and cultivated, as a flower garden, for seeds grow, whether in the soul or in the soil, producing fruit of their kind. If new ideals of truth and beauty be not resown, the weeds are sure to smother those of an old growth. The best way to root out thoughts not worth while is to give them no attention, but to constantly sow and cultivate new ones.

One may not be able to afford all one desires in this world's goods, but each can afford a fresh and beautiful mental picture and an inspiring journey to the castles built upon the lofty eminences of his highest plane.

One blight to character development is the consuming of one's best forces in self-pity. This is a form of vanity, of selfish-

ness, in which one imagines that he has been injured; he sets himself up as a single unit, instead of a part of the great whole, and mourns because others fail to see the importance of his selfish exactions. He imagines himself distinct in that he has suffered more than others. Is such suffering commendable? Is it not an indication that one has never risen above it, and has magnified it by dwelling upon it? Ah! for more of soulful peace within the heart, filling it so full of desire for helpfulness that all selfishness is eliminated!

An expressed confidence in a friend may change his career. Belief in his adaptability to certain work gives him faith in self, and quietly, almost unconsciously, he grows toward the suggested goal. This is particularly true of young people. Tell a young boy that you recognize in him an adaptability to engineering, or as a machinist, intimate that he will make a great success in these fields of work, and he will be awake to every truth which gives him knowledge upon that line. His success has begun in the very formation of nerve cells even before he undertakes his work, and

the belief which you have inspired in him begets his courage to undertake.

What is said *about* another often has as much effect in shaping his future and moulding his character as what one does *to* him. One would not hold another down by physical force, and yet knowledge of an unkind thought toward him, often binds him down more effectually than physical bondage. An unkind expression coming through a third person, rankles and directs discouraging thoughts, resulting in ill health; while a cheery, encouraging, appreciative word coming to one's ears, sets the nerves to tingling health and speeds him on his way to success. By just a kindly remark about one, a seed is sown which buoys him, changes his entire career, and shapes his future. Ah! for more helpful thoughts and words to aid in the shaping of life and character!

Sorrows
Develop Sorrow, trials and disappointments develop character; they purify and chasten the spirit. They may be used as self helps to bring out the depths of nature and the sweetness of

spirit. "Sacrifice and atonement are the basis of human progress." As the crushing of a rose brings out its fragrance so may sorrows bring out the rose tints and the sweetness of character to gladden other lives.

The mingling lights and shadows are cast by the sun behind! "Shadows!—they often conceal the birth hour of our noblest purposes, and Christ reveals himself where human need is greatest."

To keep up the mental poise of buoyancy, to go on firmly, serenely, and smilingly when friends seem untrue, when every luxury is denied, when each dollar must be made to serve the place of two, when business prospects fail, when adversaries seem triumphant, when sickness comes to self and others, is indeed the test of character; then, indeed, have you been sifted;—then indeed, have you walked alone upon "holy ground:"—then hath "the power of the Highest overshadowed thee." "He shall give His angels charge over thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

Remember that there is no poverty except the poverty of resources within; and the sickness of body, by the very force of its demand in calling Truth unto self, may develop the sweetness of soul.

“If I stoop

It is but for a time; I press God's lamp
Into a dark, tremendous sea of cloud
Close to my breast; its splendor, soon or late,
Will pierce the gloom; I shall emerge one day.”

—Browning.

Have loved ones been called home? Is all life in the past and the future but a dim abyss? Arise!—forget self, live life nobly; in the sweetness of the love that has been yours, give that sweetness to others; let it radiate from the face you have turned to the meeting in the beyond. Seek to smooth down the rough places, to feed the hungry hearted, to give strength to the suffering, to be tender with all human weakness—to “Shepherd my sheep.”—Thus do you rear a living monument to the loved ones gone before, which shall vibrate in the lives of others as their footsteps echo down the ages. Living monuments are more than stained glass or marble, be-

cause their good deeds, multiply in generations yet to be.

The only safeguard in daily life is to embrace gladly whatever may come, and keeping a cheerful balance; mentally exclaim, "I need this experience or I should not get it; but I need to conquer it; most positively do I refuse to let it conquer me. I will be superbly self-reliant and, to the greatest degree, be master of my fate."

**Thought
Radiation**

Thoughts held in the silence continuously radiate through voice, through physical contour and movement; thus beauty within means beauty without, for each is her own sculptor, her thought the chisel, her face and figure the expression of this thought, and from youth to old age, the face and form are the mirrors of the soul.* Smiles and sparkling eyes are the stars which may light many a pathway upward and onward.

By the deep, invisible force one is conscious of a presence, either repelling or attracting, without having beheld one near.

*Publishers' Note.—See "Character as Expressed in the Body" by Susanna Coeroft.

The little child instinctively recognizes the mother love; instinctively reaches out its arms to one stranger while it shrinks from another. Instinctively, we know not why, but we feel that a man is not honest. His speech may be fair, but he radiates, and the physical outlines of face and feature speak the thoughts of the silent hour—they tell of days and nights of scheming. Emerson well says: “How can I hear what you say, when what you are is forever thundering in my ears.”

The mere contact of self-confident, self-reliant men and women is inspiring. They radiate cheerful, helpful atmospheres; they give courage to undertake, to accomplish. The consciousness of reserve power, of hidden resources will stamp itself on one's character, will communicate itself to others and will inspire confidence in one's ability. The measure of reserve alone limits one's capacity for success.

The very presence of a woman, well poised—mentally, morally and physically—is an education and an inspiration to every woman with whom she comes in contact to rise to her best. It is not so much

what one says, as it is the thoughts of the silence, expressing themselves in the physical outline, bearing, and movement which educates and refines. From a beautiful life unseen influences radiate as the breath of the flowers.

Ah, the silent, invisible, influence of thought controlling and tinting a life!—The silence of the fire-side, when no thought is spoken, when one atmosphere, one individuality mingles with another, cements lives more surely than days of argument. Each in the silence finds the level of his atmosphere, and naked soul speaks to naked soul.

That honest one who feels that, because he lacks the power to express his thoughts fluently he has little influence, should take heart. Every life touched by his is effected by the silent voice of his individuality. His very presence may be a beautiful, inspiring, strong power, coloring the lives about him. This silent influence man cannot escape. It is the voice heard by soul—not ear; and it is speaking to every character it touches.

The predominating tendency is for good, for truth, for right;—the whole gist of life is development, expansion. The present is but the product of the past and the germ of the future. The sap retires to be the root that it may gain strength to return in renewed force for the next year's growing; each fall, before it retires, records a greater permanent reserve.

Progress measures not the ground passed over, but what has been gained in passing. It consists in bringing forward from yesterday the good of yesterday, and adding to its store the good of to-day; yet many people, who have all the latest methods at their command, are making no more progress than the little girl who tried to gather a bouquet, but dropped a flower every time she reached out to pluck a new one.

Man is contented in the knowledge that he is more to-day than yesterday, that he has passed a few more mile stones on the road to his ideal. What one obtains in life is but acquisition, what one attains, in the

process of development, is growth and a part of the individual.

He who works toward a definite goal is laps ahead of the man who flounders. Even though he should not reach it, he is a better man for having made the attempt. He should not dwell upon details, but keep the goal in view; details are but daily steps one by one easily overcome. The conquest of overcoming is in the growth attained.

Real substantial progress, in financial, social, civic, physical, mental or moral growth is usually slow, but plodding along from one year to another, with no new happiness to encourage, no new aims to stimulate, no new self-power discovered, no new friends acquired, means that a duty to self has been neglected.

Nothing to do? Oh, shame! No man has yet reached his possibilities—not so much the natural abilities recognized upon the surface, as the inherent, latent abilities, which, when recognized and developed, transcend all former efforts. There is a deed of kindness, a word of cheer for every person we meet, every time we meet him. We are prone to withhold the flow-

ers of life for the casket and the grave. Heaven will attend to the flowers in the beyond—*life needs them now.*

Men and women are but children grown tall and love and appreciation are as necessary for the full fruition of their lives as for the full blossoming of youth. Only in the warmth of sunshine do blossoms and grain come to fruition and only in the warmth of love and appreciation will the human heart and brain expand to give out the increase.

To look up, to fill the lungs with the ozone of life; to stand still, to breathe in the glories of this beautiful world of joy and growth until one gets his bearings, and then to *march onward*, cheerfully, buoyantly, steadfastly onward, will make of one the strongest, most inspiring force possible.

What means "Peace on earth, Good will toward men" but a great and boundless love for humanity—a love which invites all life to warmth and expansion, to lift heart and soul in one sweet and holy greeting to the angels as they sing the *harmony of the spheres!*

Be the torch bearer. Knowing that you are surrounded by love, keep step to the rhythm of the song in your heart, and melt the discords in other lives by the courage, strength, purpose and love-light in your own—mellow them into harmony.

**Mental
Atmosphere** In justice to self, man refuses to remain in an atmosphere which keeps him from living up to his best—but God can create beautiful harmony from chaos. Look for truth and beauty in others and realize that if you first get right with self, the clouds dispel—the light after all comes from within and you may find a greater growth in his present environment than by fleeing from it.

The positive must be kept in view; all negative thoughts of discontent with surroundings must be resolutely and cheerfully dropped. “Discontent is want of self-reliance; it is infirmity of will.” Discordant thoughts may be guided to higher, to greater purposes—to happiness in usefulness.

The tendency to shift responsibility is too prevalent, be yourself the strong mind

which shall rise in the strength of power within to lead the surrounding minds out of the swamps to the hilltops, and each departing day will shed one ray of brilliance to the rainbow about your setting sun, will clear and glorify the atmosphere through the mellowing years of those whose lives have been tinted by yours.

Character will develop strong as the force which surmounted the obstacles. You may not be able to change conditions now, but the mental attitude toward them may be changed, and new vistas will open—God never closes a door but He opens a window.

If, however, it is impossible to change a blighting atmosphere, the environment must be changed; no moral code can consistently sacrifice one soul's development for another.

Growth
Through
Environment

The destiny of the strong man is precisely as he makes it; the destiny of a weak man is at the mercy of this tide and that—no positive hand shapes it. The man of strength develops out of old environments

while yet he uses them for fostering the spirit of growth. If he give reign to his deepest self, the loftier elements of his nature ultimately lead him out of an environment which is dwarfing his soul. In these days when the east mingles with the west, when the north clasps hands with the south, he gets a breath of the atmosphere in which he can expand; he breaks the shell of former interpretations of life, he grows to an independent use of his intellect, and comes forth a free man, daring to think, to do for self, and thus becomes a positive force. Are others dependent upon him? He returns to take them hence, or to color their surroundings with his elevated purpose.

“Every grain of wheat is sure to be closely surrounded with qualities which are so tightly pressed to it that they seem to be a part of it. There have been earlier days when you could not detach it from the overlapping, close environment. The grain was imbedded in the green glume or husk. The greater the value which nature puts into anything, a wheat-grain or a man, the more carefully and thoroughly does she

protect it and identify its very life at the first with its environment. Roses come up through green thorny stems. You must wait for them—you cannot pull them out of the rose-bush in May. Nature is favorable to the defects which go with good qualities. She puts around other blossoms of hers the rough exterior of a shaggy bud. God puts about His great souls a texture of protection which, next to the will of a man, almost partakes of the man's personality.

“This is the story of the liberation and development of the higher from the lower. A faith once necessary is cast aside. A quality once invaluable is sloughed off. A man appears in free power. Let us know well that this chaff has had its very considerate value. In it alone the particular grain of wheat could grow and become firm. All its tender vitality, through its milk-like, soft, pulpy stages, has been protected by this very intimate environment—an environment so characteristic and close to its own nature, that at first you could not safely separate it from the grain itself. This is the story of the growth of human

personality. The very things from which we must ultimately free ourselves are precisely the things without which, at the first, we might not grow, or even exist.”*

And this is the self conquest—the new self ever growing up and out of the old.

“O for the man to arise in me
That the man I am may cease to be.”

Mental	Man must think. He must pion-
Exercise	eer. He must become awakened.
Develops	There are worlds within the individ-
	ual yet to be discovered as well as to be
	conquered. The kingdom of minds is to be
	more fully explored, and its treasures util-
	ized for the good of mankind.

Exercise of the highest mental faculties is not only stimulating, but it creates the highest character; great achievements develop great men. Perhaps no great enterprise is ever carried through that the promulgator does not congratulate himself upon his own inner development, more than upon the mere material conquest over forces and men.

*“Paths to Power,” by Frank W. Gunsaulus, D. D., LL.D.

The dignity of self-reliance, of independent thinking, the release from a mental rut, should be gained at any cost. Interchange of ideas, courage to speak one's convictions, is as necessary in the balance of the universe as interchange of force; every strong mind delights in competition. An old English lord, visited by the son of a friend, tried to enter into conversation with him, but to each remark the young man would acquiesce by saying:

“Yes, yes,” and no more.

Finally the host, becoming disgusted, said:

“For God's sake say ‘No’ once, so there be two of us.”—Many a man has doubtless felt—Let there be two of us.

Opportunities are but messengers, calling upon man to be up and doing. It is because of the vast possibilities centered within him, that they come knocking at his door; each admitted by consciousness leaves a sign on the gatepost for others to follow.

Every rising sun heralds the morning of a new eternity, a glorious opportunity for each man who will arouse himself.

"A redder berry on the thorn, a deeper yellow on
the corn,
For this good day, new born!"

If the opportunity this year has been lost; let us rise and make it by broadening our outlook. Watch for the least opening next year. To spend time in stupid ease, merely watching and praying for purity of thought, knowledge and understanding is to spend the time asleep, refusing to go forth to behold the beauties of the world.

"We live in deeds, not years, in thought, not breaths;
In feelings, not in figures on a dial.
We should count time by heart throbs. He most
lives,
Who thinks most, feels the noblest, acts the best.
And he whose heart beats quickest, lives longest;
Lives in one hour more than in years do some,
Whose fat blood sleeps as it slips along their veins."
—Philip James Bailey.

We are standing on the threshold of the twentieth century—a century pregnant with scientific possibilities and achievements, and the man who is ready to do and to dare—to claim his own and to make the best possible use of it—will find undreamed of resources.

Primarily no inkling was realized of the vast store of electricity waiting to be used, of the telegraph, the telephone, the dynamo. It required the touch of a master mind to make them a visible reality. With the application of a few years of mental power in the handling of these forces, present methods will seem crude and the world will awaken to visions of greater conquests to come.

Just to live!—to feel the throbbing pulse of progress, to realize that each may have a hand at the rudder, to feel the exhilaration in the onward movement of the ship, is to draw long draughts of pure delight in the realization of opportunities and of possibilities within. Hold to the idea of progress, of innate development; breathe it, and then—*get aboard the ship of conquest*. There are undreamed of possibilities to bring to reality, and not the least of the discoveries to be made in science are the new discoveries of self-power.

The Spirit Within Remember that self is not single; it is permeated with Divine impulse, which can no more fail than the law of

growth can fail, and the *you* is simply this law of spiritual growth residing in physical form.

Man has tried since life has breathed into the physical, to entrap the spirit, to bind it to laws governing physical matter. Because of this failure, the more short-sighted egotists say: "There is no force outside of the physical which governs it. Soul is merely the sum total of sense impressions."

Investigations in experimental psychology may, or may not, find laws governing spiritual force, within the conception of man's mentality, but the inner consciousness will still *know*, even though the how, the why and the when, cannot be explained. "The Infinite will still woo the finite into its mystery." The spiritual truths will still be realized in the deep recesses of the being. Man will still say "I AM." The no less true and forceful something within, will say: "I am carrying out my Father's command: 'Go forth and see how it fares with thy brethren and return to me.' " And when man's mission here is finished, that same something will still say:—"I

shall return to Him." The where does not concern us.

"The physical will never comprehend the all of life, yet all is ours to use." The soul recognizes that truth burns and is unconsumed, that all is permeated with mystery and yet holds as a consuming flame, yet it says to man: 'Draw not hither. Take off thy shoes, from off thy feet. The place whereon thou standest is holy ground.' Man's greatness is measured by the breadth of his 'holy ground.' " He need not proclaim it. It burns in the flame of his love, in the truth of his principle, in the reverence of his life.

The New
Idea

"The best things we find in our minds, a new truth, a new ideal, a new goodness of any kind, comes without earthly fatherhood. They are not spoken to us, but in us, and by the Holy Spirit. 'The wind bloweth where it listeth, and thou hearest the sound thereof; but thou dost not know whence it cometh or whither it goeth.' As the human soul attains its mature power, it experiences the soft sweet whispering of unaccountable

spiritual impulse, or the unheralded presence of a new ideal of life within it; and it can give no history of the result save that God must have done it.

“We do not know when or how or where comes the power for our best thoughts, but we awaken some time to find that a new ideal is born within us. ‘A babe wrapped in swaddling clothes, lying in a manger must ever be the sign that something divine has come into human life.’ The most emptying poverty of life comes from your not believing that the Christmas story is a symbolic account, first of the power of each human soul to receive something sacred and holy in the way of a new idea or a fresh inspiration from the Holy Spirit; secondly of the power to bring it forth as a redeeming Christly energy into the world of human beings; thirdly, of the power to nourish and guard that new and fine infant ‘Holy Thing which is born of thee,’ to nurse it while you obey it, to watch it and protect it while it exalts you and leads you out, as the little Christ led Mary, into unexpected and almost unmeasured realms of wonder, hope and grand self-sacrifice.

Is it not something we cannot afford to lose out of our lives?—I mean this faith that the best that is in our hearts is God-begotten, and that whatever our new and inspiring conception of life, and the power to live it must cost, the soul must obey it and cling to it, whether it understands its glorious child or not, until it shall have passed into the world's blood and nerve, and entered redemptively into all humanity. When your ideal matures, it will belong more to God and to humanity than to you."

What is regeneration but the quickening of the spirit within and the firm faith in doing the bidding of that spirit? It is retracing the steps of thought and reclaiming original purity and wholeness; it is overcoming wrong tendencies and habits and the beginning of life anew.

What is the resurrection but the daily awakening of the real self within. "I die daily" is a literal truth, if I bring out some new strength and virtue, and rise daily into higher and holier living.

Duty to
Self

The fundamental basis of any deep reform, in social, civic or domestic life, rests within the individual; and that man who says: "I will first make of myself the squarest, most complete man possible," is aiding his family, society and the nation most effectively. No nation is stronger than its foundations—than the muscle, brain and moral standard of its men and women.

The formation of brain and body is proof enough that man was planned and equipped to accomplish things worth while.

To become engrossed with things of slight account is to neglect the main purposes of life—health, strength, happiness and soul growth; all else should be subservient. One's first, best duty is to awaken one's highest and best energies; then to exercise them in daily and hourly effort for good, love, truth and harmony—thus is one most useful to the world.

No short-sighted methods of reaching a goal are so common as those of the wife in meager circumstances. Her chief aim is to be a good wife and a good mother, but she rushes blindly at the multitude of duties

confronting her, until she wears out nerve and body tissue. The result is that she becomes a tired victim of chronic ailments.

Sisters of toil—take a day off. Sitting in the midst of your work, calmly resolve to put *yourself* into your daily program. If your work is too heavy for your strength, or gives you no leisure for growth, plan to let a few details go; the time you have given to these, put upon some definite work for recuperation of physical strength.

A cheerful, buoyant wife and mother means more than a dusted chair, or a piece of fancy work. Even at the risk of slighting some material detail, take a few well directed exercises to distribute the nerve force and call a free circulation to vital organs and nerve centers. This is not time lost; your brain will be clearer, you will have better discretion, your family will sense your new atmosphere; every effort you put forth will be more efficient, and you will be happier.

Self cannot be left out of this life—then plan to live nobly, to keep at your best, that you may have a reserve sufficient for each

day's need. Help is within yourself. Accept it. Believe it. Use it. You are not alone; you are a part of the Divine fullness. God will not overwhelm you:—"He educates fine souls into fineness of sight."

Do the duties of daily living seem useless and menial? Seek a quiet place where you will not be disturbed;—let your mind be passive and while in this receptive state, put yourself in harmony with your Source;—realize that an infinite power upholds and supports you, and you will have the courage to undertake and the strength to achieve;—be happy in the consciousness that within you is the power *to be* and *to do*. Partake properly of the life essentials—nourishment for body and brain—in consequence your mind will operate freely and clearly, and beauty, health and happiness will grow within you; you will daily enter upon a new life, a life of cheerfulness, helpfulness and success—*You are one with God.*

Weave these truths into your life as working realities; let them be your daily declaration of independence—be for you

a foundation from which no stress nor tide can shake you. Abide in them and let them abide in you, until their truth and power become manifested in you, through you and around you. Renew your mind and transform your circumstances accordingly. By the wondrous power of thought you can lift yourself out of conditions, which are not helpful, into newer and truer ones.

"Power is within and about me,
I keep toward the light my eye,
Naught can come near to arouse me,
Since I have dared to assert the I."

Broad minds, generous hearts, are ever ready to lead one to find self, to find one's own again. They may not be in the immediate circle of friends, but the libraries are full of books, written by men and women so full of the spirit of helpfulness, that, out of the fullness of their own lives, they are sending a message through the printed page to every individual lost to self. Yet nowhere in any ology or ism, is the comfort which is found in the New Testament. Any science or ism worth the while is based upon its principles.

Whatever one's vocation, what-
The Demand ever the nature of daily routine,
Increases each, individually, has an infinite
The Supply reservoir from which to draw. In
thus reaching after and claiming our own,
another is not being impoverished; nor,
indeed, would that other be richer if each
did not draw his own sufficiency. We add
to the strength of others by adding to our
own.

The history of the five barley loaves and
two fishes feeding a multitude, with twelve
baskets of fragments left, is symbolically
repeated in each human life which recog-
nizes the Divine within. Each yearning is
fed. Give out one truth and it multiplies,
attracts unto itself invisible beauties—
other truths bound in invisible relationship
to it—so that one must take up the next
and the next until he finds that the last
truth of life is vitally connected with the
first. Where the resources of the indi-
vidual seem inadequate, the demand calls
forth the supply, the multitude is fed, and
there are yet twelve baskets of fragments,
instead of five in reserve. "When a man
takes a little truth, which he knows he

possesses, and loyally gives it out to life, so that Christ gets hold of it and touches it with His transforming power, there comes the miracle of a man's finding his little truth infinite because it is true, and the part of all truth which is universal; there also comes the added experience of finding that fragments of this truth which were once loyally given away, are more than those with which he seemed to start. There are no little truths—this is proven by their fragments." They multiply with each succeeding call, leaving each time a more efficient reserve, because the Christ energy is put into them.

No fragment of faith or truth is ever lost. It may be stored in embryo, but a little nurture in a warm heart and fertile brain will cause it to burst forth, reach its petals to the light, attract the elements which foster its expansion and it grows and produces embryos in thousands.

Wonderful lesson of spiritual bounty! Touch the hidden spring of truth and influence and the demand shall feed thousands. No one can exhaust this supply, but each may increase it. Ah, that each

might demand his own!—the increase would feast a nation. Christ's demand has fed humanity.

Spiritual growth can only result through the removal of stumbling blocks, by independence of thought—by a standing of the individual in the open with his Creator, with all ritual, all dogma laid aside.

Religion is Inborn Take all preconceived ideas from the life of man—place him in a wilderness, surrounded only by nature in its growth; let him come in contact with no human idea; there will yet be within him the strongest drawing force between him and an invisible soul principle—a throbbing power permeating heart and life, seeking to expand as the buds of the spring time. The Great Spirit is wooing man into the mysteries of the Infinite.

Every man's religion comes direct from God. It is the pulsating, mysterious principle of birth. Occasionally man tries to convince us that material matter is the all of life, and that death ends all; but does he not talk more to convince himself than others? God, the Moving Principle, the

Creator, Providence, or by whatever term the Creator of the universe be known, is inborn, and the very breath and power which gives him voice gives the lie to the skeptic's words. The soul principle, the ego, the undying individuality, is all that keeps the body from decay.

No force in nature is lost. An object may lose the life principle, but it is resolved into gases to be utilized in some other growth. The soul is a part of Divinity which shapes all law. Is then Divinity to lose the soul—a part of Self—and cast it out into utter darkness? When this undying principle takes its flight surely the Creator will care for His own.

The blossoming time of life, as the blossom of the spring time, comes in due season, and as the blossom is but the promise of fruit, one would be grossly material, not to look beyond the symbol to the reality and decree the dawning of a still fairer day—the full fruitage of effort.

Man is now living the eternity in which he expresses a disbelief. The future he may not penetrate, but his individuality, his personality in the present stage, is the

best argument for the continuance of the personality into the next.

The dogma, the anatomy of religion, counts for little without its soul. The framework is man's making—the soul is of God. Every good Christian is greater than his creed;—he recognizes the inner recesses of his being as his sanctuary. Each church service gives him food for thought, but his real holy of holies is within the silence of his own life.

Men do not need to be told to repent and believe. The *heart understands* before the intellect is cultivated. They believe with the soul before they begin to reason. They learn adjustment to their fellow men, in this fabric which civilization has woven about them; they are reminded of the dignity and reverence due one soul from another; then the gospel of correct living, and of obedience to the law of all things that belong therewith is plain.

To learn the worth of a man's religion, do business with him. "The man who prays on his knees on Sunday and preys on his neighbors on Monday" has studied only the anatomy not the physiology of re-

ligion. The great truth is expressed in "Bear ye one another's burdens." "Go about the world doing good."

One man cannot save another's soul. The soul belongs to God. He will care for His own. Let his concern be for his brother's comfort and happiness, that he may be kept in the serenely, cheerful frame of mind, conducive to growth. The effort to force one's ideas upon another, to make all see things in the same light, is misdirected energy. One enlightened interpretation of the Bible may be as true as another. Let man be the seeker for light, not the keeper of the gate of truth. Perhaps the belief which he now condemns, may shed light upon the one he holds. Every man's religion is his sacred chancel—is his holy of holies—approach it reverently.

God answers prayers through man. He prays, therefore, to better purpose, if he recognize that by putting forth his best efforts, God will answer his prayers through him.

The twentieth century does not call for a "new religion." New light is shed upon the Bible, but religion is as old as man's

creation. Rituals, creeds and church governments are changing, but all ologies, isms, sciences, and so called "new thought," are based upon the same foundation principles.—Man's idea of God changes, according to his educational and spiritual development, but religion is simply the life of God in the soul of man and this can never change.

The time demands in our ministry men of keen intellect, of sound judgment. The man who stands in the pulpit must feel the pulse beat of the twentieth century. He must be a leader of men, spiritually so strong that he can direct the thought and guide the emotions: must mingle with men of action, that he may sympathize, understand, and point the way to higher thought, higher aspirations and a more beautiful spirituality as applied to life as it is to-day. He must know the baptism of fire if he would make truth real to his brother.

In these days of electric lights, it is absurd to carry about a tallow candle, yet rather than withdraw from the church, which is carrying the candle, let clear

thinkers lift it to a plane in touch with the impulse of life to-day.

“The broad man belongs to the great church that holds the world within its starlit aisles, that claims the great and good of every race and clime, that finds with joy the grain of gold in every creed, and floods with light and love the germs of good in every soul.”

“Everything true, every good thought, every beautiful theme, every self-denying action, everything that speaks to man’s soul makes his Bible. Every violet, every blade of grass, every tree, every mountain crowned with snow, every star that shines, every throb of love, every honest act, all that is good and true combined, make the book upon which he stands.”

The sons of earthly fathers, yes, we lodge in their houses, love, honor and obey while here, but we are God’s children, lent to our fathers for a season, while we fashion our lives and develop our souls. Our abiding place is with God and we shall return home, when, like Joseph, we have been forth to “see how it fares with thy brethren.” We shall play some by the wayside,

we will help those journeying the same path—but *we shall return home.*

Education After all, self evolution is the whole of salvation. A review of the history of humanity shows that all the teaching and preaching, all the philosophy proclaimed from the platform and in literature, are toward the end of awakening the individual to the consciousness of his own power—of encouraging him to undertake the working out of his own salvation. The teacher, the preacher, the philosopher can do no more than this. The individual must do the rest. It is not what is put into the life of a being which develops him; the inspiration to think and do for himself is the true education. It cultivates heart and soul as well as brain. “One may have intellect to see the golden rule, yet lack the fulness of heart to make it felt.”

A little Wisconsin college, of the early days, unknown, outside of the precincts of a few adjoining counties, has turned out a larger number of educators, men of power in the world, who have made themselves felt, than many schools of greater renown;

because the president who came in personal touch with his students inspired each with confidence in himself. With the true spirit of the educator, he set each pupil to looking within for his talents, for his strongest powers and 'then he immediately began helping each to develop according to his drift. He frequently told his pupils that there was not a young man among them who could not become President of the United States. Did a pupil admire a character in history, he was inspired with the thought that he could become as great.

“The world needs not so much to be taught as to be reminded.” This is getting down to the root of things. It is bringing the matter of education within the reach of all. It is reminding us that knowledge must be evolved from within.

The mission of the true teacher, therefore, is to teach only what kindles the spirit in man, to give the mental suggestion and lead that pupil to search for the information. Harmony is necessary for mental, as well as for spiritual growth, and the teacher is not the dictator, but the guide and inspiration.

Physical Efficiency The human body is a sacred soul temple, a holy of holies—approach it reverently. Keep it cleanly within; the cleanliness of weakness without is ever the expression of the within, Physical efficiency lies in the application of the laws of anatomy and hygiene in the retention of health.

Saul of Tarsus by mere self-control, guided by intelligence in applying the laws of health to self, transformed himself from physical weakness to strength and power. Sandow was a weak and sickly babe; it was scarcely believed he could live, but when he reached the age of reason, so that he marshalled his own forces, by the mere strength of will in using the God-given elements of exercise, sunshine, food, air and water, he rose to the point where he laughed at drugs.

Ah, for the courage of self-control in the marshalling of the innate forces and the intelligent use of this same exercise, air water and sunshine in the relief of suffering humanity!

Just as one experiences a wholesome satisfaction from living in a clean house, so

does one experience the gratification of a wholesome body. This internal cleanness is only kept by a thorough washing with pure blood and pure air, gained by forceful circulation through daily exercise for vital centers and by regular habits of deep breathing.

“There is no law so high, no truth so pure, no idea so transcendental, that it may not be put into practice the very moment it is believed, but it must be vitally believed.” Would that every individual could realize that physical strength can be maintained, that nerve and vital organs can be marshalled to health and strong vibration by the exercise of will and intelligence. Too often has the will become enslaved to ignorance and physical indulgence.

A little exercise each day directed to weakened muscles, vital organs and nerves, sends the nourishing blood to them and regains their strength, just as a little exercise in self-control results in self-mastery.

The tendency of the age has been to shift the responsibility of health conditions up-

on the physician. The world needs health specialists, but a more intelligent laity will greatly aid their efforts.

Man should refuse to live in a chronic atmosphere of "Not feeling well." He should arouse to the dignity and strength of life, and resolutely determine to use the God-given intelligence to regain physical force, so that the mind is untrammelled and free. He should realize that his health is a sacred trust to *him*. Good health is man's birthright. Nature has given the means into the hands of each to retain or regain it and one should glory in the responsibility—not shirk it.

The idea that it is a species of vanity to attend to the beauty of the body—that the development of the brain means more than the strength of the body, that the study of art in the abstract, means more than the study of the beauty of contour of the human form, is a relic of the days when man crucified the flesh to develop the spirit.

Life is three-fold, mental, physical and spiritual, and the development of each is interdependent. The trinity is unity and in unity alone is strength.

In every step of life is one king or slave. That man or woman who cannot control the appetite and thus overloads the body with more waste, or more fat than it can carry off, is as great a slave as he who does not control his appetite for drink. He who lacks will-power to exercise regularly, that the blood may freely circulate, conveying nourishment to all tissues and carrying away waste, is a slave to physical apathy. The longer such slavery exists, the stronger becomes the bondage of habit, the harder it is to break the fetters of the past and grow to nobler, higher living.—Character is merely educated will.

To rise to the knowledge that the body is within the control of the intelligence, is to open doors and windows and flood the mind with heaven flung sunshine—freedom from fear of ill health and of the elements. New thoughts germinate as one realizes his control of self, and he walks as in the surety of sunshine. No one can walk there for him.

Every self-control is a step in progress. The man who conquers the world by sheer marshalling of physical forces often fails

in that one sublime generalship—self-mastery.

Strength in
Simplicity The truly beautiful men and women who gain their chief enjoyment in nature's world of growth live close to elemental forces, their "lives flow on like rivers that water the moorlands, deepened by shadows of earth, but reflecting the image of heaven" Nature's world of growth is the fount of life to which the busy worker in the active mart, needs go for refreshing strength. Life takes on a new meaning as he returns to activity. He more clearly distinguishes the chaff from the grain.

Simplicity is the maximum of power—it robs life of the unessentials—it leaves room for growth. Men who have accomplished most in life are most simple. One feels the bed rock of truth and honor upon which they have stood and worked. They have had no time for the unessentials; they have been honest with themselves and *wherever stands an honest man or woman, there is holy ground*. Meekness is greatness, it is the attribute of the individual, who so com-

prehends life's meaning as to feel his glorious place as a factor in life's grand great chime.

The wife, or the child of the lowliest may be cleanly, wholesome and neatly dressed, and be queen in the dominions of truth. Money often dwarfs the nature, and many of the greatest brains, the most noble lives have sprung from lowly walks; their minds and eyes have been fixed upon evolution, upon progress; they have lived in the atmosphere of the real. They have gained strength by overcoming.

A clear sky overhead and a rich earth under foot—trees, flowers, budding nature, and contentment, honesty, companionship, the hearty handshake, the ready helpfulness, the love and harmony of warm true hearts—these are the luxuries of life. She who has these is rich, indeed, and queen over one who gauges life by the mere commodity of gold. She has lived *down* and risen *above* the trivialities which the other is trying to live *up* to.

“The meek, (not the *weak*,) shall inherit the earth.” The meek man is the really self-sufficient one, who recognizes that

“My Father worketh and I work,” thus he goeth forth as a reaper in the field, sure of garnering in the grain. The “living Christ” principle works quietly through heart and brain until it dominates the purposes of man. Filled with the revelation of truth, the God-principle in man—burning but unconsumed, Moses was meek, but mighty—master of self, of men and of life’s forces.

Yea, verily—“The meek shall inherit the earth.” Be ye one of the meek.

“The real simplicity is not outward, but inward. It consists in singleness of aim, clearness of vision, directness of purpose, openness of mind, cheerfulness of spirit, sincerity of taste and affection, gentle candor of speech and loyalty to the best that we know. I have seen it in a hut. I have seen it in a palace.”

**The Beauty
Of Age** Old age, the mellowed fruit, is simply a continued progress of harmonious growth, with the dross all burned away; it is delicate purity—a flower ready for the petals to be dropped into the lap of heaven.

No flower in all Nature is more beautiful, no life more resplendent, no shepherd leading his flock more sweetly suggestive than the kind face of father or mother, surrounded by a halo of white hair—suggestive of the whiteness of life and soul—lighting the children up the pathway home.

Old age need not mean a useless idling of time. There are broad fields of philanthropy calling for faithful service; on every hand are men and women who need to be inspired to help themselves; there are strenuous workers about, who need the relaxation and luxury of a good laugh—it may do them more good than a sermon.

One sweet, purposeful woman who took music lessons at eighty, says: “So all that is woven into our lives will step by step reveal itself in a purer, higher development. Those who have obeyed the physical laws, will have sound bodies and they will not be racked with pain and disease: they will work, eat, sleep and rise again to fulfill the round of human duties until the machinery runs down to work no more. If they have obeyed the moral laws, a blessed peace and joy pervades their lives, un-

broken as the years roll on. The forces wasted by so many erring lives in vain regrets, by them are gathered up and used in noble deeds. If they have obeyed the laws of mind and enriched their lives with broad culture, with a knowledge of art, science and literature and widely used it all in philanthropic endeavors, they will have boundless resources in themselves for their own happiness, and to make social life pleasant and profitable for others. They will be pillars of light in this wilderness of life to the ignorant and the unfortunate and a star of hope to the miserable.”

The basis of happiness is the love of something outside of self. It is the voice of optimism, of faith of simple, steadfast love. It is the soul's joy in the possession of the intangible: it is the gladness of the heart, rising superior to all conditions. It comes not in the seeking to absorb it—but in the effort to radiate it.

In the last analysis of one's past, he is confronted with the fact that no one can do anything for self, and likewise no one can really do anything against self, but self: he knows that the power to prove one's self

master of circumstances lies within; he knows that real strength is gained in solitude, that he may not go forty days into the wilderness, there to learn his innate power, but he can go a little time each day for forty years into the silence; he knows that the fullness of life comes not from things outside of us, but that we ourselves must create the beauty in which we live; he knows that the blossoms of the good deeds of manhood, before morning kisses noon, are the hues of the rainbow, which light the way upward and onward—A rainbow at night is the good omen to every sailor on life's sea.

Live each day unto itself—with no regrets for the past, no worries for the future. Let each day carve its own: to-morrows are the blossoms of to-day. As a captain steers his vessel to a point days ahead, he knows that the reaching of the port depends upon each day's guidance and steam. To-day is the all important—the waters have closed over the yesterday; but the yesterday foretells to-day.

So live each day that everyone to whom you have done a loving service will

bring a blossom to your pathway, in the beautiful, mellowed days of your setting sun; you will tread upon a wilderness of flowers.

In making the most possible of self does man enrich all life and fulfill life's purpose. Self-sufficiency—sufficiency unto self—is sufficiency unto God.

Books by Susanna Cocroft

GROWTH IN SILENCE

"Enter into thine inner chamber and shut the door."

"There is a divine sequence, a golden thread running through the lives of all men and women of truly great and lasting power."—R. W. TRINE.

A GOOD FIGURE—OBESITY, LEANNESS—

(Illustrated)

"Style is in the carriage, not in the gown."

"No woman is to blame for not being beautiful at sixteen, but she has only herself to blame if she is not beautiful at forty."—FRA LIPPO.

"Few women know how to stand, to sit or to walk without undue expenditure of nerve force."

THE WOMAN WORTH WHILE

"The normal woman is happy if well."

"Her first duty is to herself. To be a good mother she must first be a perfect woman."

"She has not only her rights as a true woman, but the devoted homage and service of man."

THE CIRCULATORY SYSTEM—Heart, Lungs, Arteries, Veins, Lymphatics and Blood

Miss Cocroft has spent years in the practical study of anatomy and physiology. This lecture follows the blood from the heart on its complete circuit of the body back to the heart—showing the dangers and results of sluggish and of impure blood flow, with resultant physical ailments and their relief. No student of physiology should be without it.

BODY MANIKIN AND POSITION OF VITAL ORGANS

The body manikin with but few additions is sold to physicians for \$5.00. This manikin is printed in seven colors and includes fourteen different plates, showing the muscles, blood vessels, nervous system, the organs of respiration, digestion and all other vital organs, each in its exact relation to the other. It enables a woman to look within her *physical self* and to understand the many facts about herself which Miss Cocroft explains in her lessons—facts which every woman, wife and mother should know—facts which it is a sin for her not to know.

CHARACTER—As Expressed in the Body—(Illustrated)

"How can I hear what you say when what you are is forever thundering in my ears."—EMERSON.

True grace is visible expression of graciousness.

Grace, womanly dignity, self control, ease of manner, laziness, indifference, lack of energy and ambition, moral weakness, or moral courage, each has its expression. Not only how to thus read character, but how women can best express it in herself is the theme of this address.

"The secret of the highest power is in uniting the outer agencies of expression with the power that works from within."

THE NERVOUS SYSTEM—Effect of Habit upon Life

This lecture includes a clear description of the nervous system, its functions and its influence upon various parts of the body. Many of woman's physical ills are traceable to shattered nerves, and many such ills yield with astonishing readiness to the influence of a rightly directed mind. Habit is a marvelous gift of nature. Rightly used, it lengthens life and is a great conservator of energy. Wrongly developed habit is a check to growth.

SELF-SUFFICIENCY—Mental Poise

"The great man is he who, in the midst of a crowd, can keep with perfect sweetness the serenity of solitude."—EMERSON.

"Man has two creators: The Infinite, who created the atoms and the laws by which the atoms take form; and himself, the moulder of the form, and the moulder of thought and character."

"It is not a soul, it is not a body we are developing, but an individual."—MONTAGUE.

Belief in self is the first element in success.

FOODS—Nutritive Value and Digestibility

The problem of proper nutrition for the body is as vital as any study effecting the morals, health and the consequent power of a nation, since upon the kind, quality and quantity of food depend the sustenance, health and strength of its citizens.

MOTHERHOOD

The life, the vitality, the mental capacity, the moral character of the child depend directly upon the strength, the character, the mental attitude of the mother. Motherhood is woman's most sacred privilege and the true mother finds greatest joy in fitting herself to fulfill that privilege in the most beautiful way. How woman may best equip herself for motherhood and how the mother may preserve herself and prolong her usefulness to her children, is clearly set forth in this lecture.

THE VITAL ORGANS—Liver, Stomach, Intestines, Kidneys—their Use and Abuse

The whole treatise is so lucid and so simply told that all can perfectly understand it, and the body manikin shows the organs referred to and renders the explanations absolutely clear. This lecture is full of practical, everyday health hints.

AIDS TO BEAUTY—Skin, Hair, Eyes, Teeth, Hands, Feet and Ears

Life is made up of little things—and so is beauty. No woman can be truly beautiful or wholesome who neglects the details of her toilet. Indeed, these little things are a constant index of character. This lecture gives many health and beauty hints which some women have paid hundreds of dollars to learn.

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