

THE BREAKING DAWN
OR
HOW LONG MAY WE LIVE IN THE BODY?

BY
REV. J. ANDREW PATTERSON

BEING
A SURVEY OF THE DOCTRINES OF
RENEWED YOUTH AND THE PERPETUATION OF LIFE
IN PHYSICAL EMBODIMENT



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REV. J. ANDREW PATTERSON.

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TO
MY MOTHER,

FRANCES ARLENA PATTERSON,

A MEMORY OF WHOSE STRUGGLES AND SACRIFICES FOR MY
ELEVATION, HAS CHEERED AND INSPIRED ME
THROUGH STARLESS NIGHTS AND DAYS OF
GLOWING SUNSHINE, THIS LITTLE
BOOK IS AFFECTIONATELY
DEDICATED,
BY

J. ANDREW PATTERSON.

PREJUDICE.

"To ridicule or repudiate what you cannot or do not understand, is: what really wise men never do."

"A wise man will hear and will increase in learning; but fools despise wisdom and instructions."

The man or woman who deserves most pity in this progressive age, is he or she who scoffs and jeers at new truths and strange discoveries.

"We shall heed not the human sneer:
The world lives on long after those who jeer
Are dead and gone,
And the ripe product of the fertile brain,
Shall live and reproduce fair fruit again.

"Thus shalt thou sow that other hands may reap
Long after thou perchance are sunk to sleep.
No matter: Truth is life, it cannot die,
And men shall honor what they now deny."

"It is no proof of wisdom to refuse to examine certain phenomena, because we think it certain that they are impossible, as if our knowledge of the universe were already completed."
—Sir Oliver Lodge.

Somebody has said, that, "Through scientific research, a key is found to unlock the mysteries of nature. Immutable law governs the universe, and that law is Divine."

“THE DARKNESS PASSES AND A NEW DAY IS
DAWNING.”

Cheer to a world whose sweetest song has been hushed by the dream of death's dark hour. Let me say to the world's sad, weary, and despairing souls; take courage, truth reveals the dawning of a grander day. The race has been taught through ages dim and long forgotten, to look in hope's departing day, to that dreary hour when the grim tragedy of death, "closes the scenes that lie between the morn of laughter and the night of tears," but hark; an unsung chord has been struck in the symphony of life, and we shall look for no night of tears, but in the sun-lit morning of truth, we shall behold in life's endless day the passing of every shadow, even the night shades of death.

“O death, I will be thy plagues;
O grave, I will be thy destruction.”

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OR

HOW LONG MAY WE LIVE IN THE BODY?

CHAPTER I.

INTRODUCTION.

The author's object—The first great difficulty—Physiologists, Biologists and Metaphysicians—Long life—Constant bodily change—New skin, flesh, muscle, etc., every ninety days—A superior race—Luther Burbank—A belief in perpetual youth—Faith—God does not desire the death of man—Old age a race habit—The “three score years and ten” belief.

THE author's primary object in preparing and presenting this little book for the consideration of the public, is to inspire a greater interest in the doctrines of the “more abundant Life here and now.” The first great difficulty to be overcome in the new order of things is, the inability or the reluctance of the average man to think calmly and deeply for himself. I feel sorry, indeed, for the individual who thinks that there is no more to be learned about any known subject

The greatest physiologists, biologists and metaphysicians of the world to-day, agree that life as we see it, is imperfectly lived, and that the longest-lived person's life is not half as long as it should be.

Again science declares a truth beyond the shadow of a doubt that our bodies are constantly undergoing a process of change and renewal, and in less than a year we

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have entirely new bodies. According to exact science, none of us possess the same skin, flesh, muscle, eyes, heart, lungs or stomach that we possessed three months ago. Since the foregoing facts are true, we can see what limitless possibilities of bodily development reside within us.

No sane person who reads extensively, doubts the possibility of creating superior horses, dogs and chickens by operating in harmony with certain known laws. The school boy has heard of the modern miracles wrought by Mr. Luther Burbank, in the world of fruits and flowers. If science has discovered how to transform a stubborn crab into a beautiful and delicious fruit, and the unsightly weeds of forest flowers into flowers of beauty and sweet perfume; does it not seem reasonable and possible that man should have made some remarkable discovery with regard to the development of a race whose longevity will be greater in the future than it has been in the past? Now, in these days when we hear that it takes no more strength to live one thousand years in the body than it does to live fifty, let us not become frightened and dismiss the subject before investigation, but as sensible men and women, let us investigate for ourselves.

For many years I seriously questioned as to whether sickness and death were inevitable. Not being satisfied with what was generally taught concerning the matter, I began to search the philosophies, sciences and religions of many lands, and I have found to my greatest satisfaction, that since history began, the most advanced minds—the

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seers, prophets and philosophers—firmly believed that there was some unknown, indefinable power which when known would render its votaries immune from sickness and death, and at the same time bestow upon them the blessing of eternal youth.

It is true that all of these failed in the remote past, but science proves to-day that their beliefs were not mere superstitions, but a faith born of the remotest depths of intuition; for science the sturdy pioneer of the world's civilization and progress has found the lost chord in the choir of life, and declares that the dream-melodies of a "life on earth, eternal," as sung by bards and sages in ages long lost, are to-day, demonstrable truths.

In this little book we can give but a faint idea of this great subject, but we hope that after you have learned of some of the mighty masters of science and philosophy, who have investigated and accepted these truths; and are practicing and proving the same, you will be encouraged to continue your search until satisfaction and unspeakable joy shall come to you as to countless others who are living to-day.

You must learn that God does not desire the death of man; that man does not grow old, but becomes old because he lives out of harmony with nature's laws; that becoming old is a race habit that may be avoided; that the great power that controls your body for sickness or health, is your mind; that, "As a man thinketh in his heart, so is he." In other words, if a man believes that he must become old, stiff, and die at 75 or 80, he will be-

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come old, stiff, and almost invariably die before the 70 year mark is reached.

You must learn that irregular and overeating and improper diet, a lack of pure water, a want of proper out-door exercise, the wearing of improper clothing and shallow breathing are against long life; that fear thoughts, worry thoughts, hate thoughts, sad thoughts and emotions born of despair, are more dangerous than strychnine, and that the "three score and ten years," idea, has killed more people than all of the fires, floods, earthquakes, wars and epidemics of past ages.

Through this little book, I sincerely hope that some hint will inspire the reader to go on. Investigate and think for yourself.

"Know the truth and the truth shall make you free."

—Author.

CHAPTER II.

THE BIBLE AND LONGEVITY.

Death the greatest enemy—A very learned clergyman—Unbelief—
Illogical arguments—Eighty years not the limit—Methuselah—
Moses' narration—What man has done, man may do—So few
people think—The new dawn.

“The greatest enemy to be conquered is death.”

WE are living in a marvelous age. Mighty inventions and discoveries flash upon us in such rapid succession we scarcely have time to inquire what next.

Many modern discoveries reveal wonders more startling than the greatest miracles of ancient times.

This is an age when man deals with demonstrable facts.

We hear so much about perpetual youth and the possibility of prolonging life hundreds of years in the body. In spite of the fact that the conclusions are the result of sane and logical investigation, we find people who seem to think that such conclusions are necessarily untrue, because they know nothing of the subject.

A very learned clergyman said to the writer a few days ago, that: “There is nothing in such talk; man's days are three score years and ten.” And we often hear the expression, “There is appointed unto every man a time to die.”

Now there is just as much sense in referring to such phrases in the attempt to disprove what science has proven beyond the question of a doubt, as there is in say-

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ing, that a baby shall crawl on its belly all of its days, or that a pup will never be a full grown dog. I believe that the majority of people who use such expressions have never given them serious thought. I believe that the man who wrote, that man's days are "three score years and ten" was sincere in what he said. I believe that he was writing about conditions as he saw them in his day, or just as any one would write to-day, that the average life is 46 years. But we know that it is possible for an individual to live more than 46 years. So do we know that 80 years has never been the age limit otherwise than the fact that man made it so by his belief. "As a man thinketh, so is he."

We hardly believe that the writer knew that in some far off age his little say would be placed in a book called the "Bible," and that, that same Bible would tell that a man by the name of Adam lived 930 years, also Methuselah 969, Jared 962, Noah 950, Seth 912, Cainan 910, Enos 905, Mahalaleel 895. I believe the truth contained in both books, but unless the statement found in the 10th verse of the 90th Psalm, and the facts narrated in the 5th chapter of Genesis be considered in the light of reason, we shall find a flat contradiction.

It is claimed that Moses is the author of both statements, but to accept such a fact as truth, I cannot do. I do not believe that any sensible and honest man could be so inconsistent. It is reasonable that if Moses wrote the facts concerning Methuselah, Nahor, Enos, etc., he must have been a contemporary with the above mentioned

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gentlemen, or else the facts came to him second-handedly. If he lived in the glorious age when such characters lived, he must have known that those men really lived the number of years according to his report, for we can see no reason why he should be false in the matter. If the facts came to him as a matter of tradition, doubtless he had reasons for believing such statements to be true, or else as an honest man he would have refused to record them.

Accepting the foregoing facts as true, we must admit that if Moses knew that one man had lived 900 years, he doubtless knew that it was possible for others to do the same thing. If Moses did not know that fact, science knows that fact to-day without asking Moses or any other ancient master about the matter.

We know that there are people living this day who are more than twice three score years and ten. And according to exact science, there is no limit to the possibilities of human development.

I refer to these facts because there are so many people who dread the thought of having to do some real thinking for themselves. Certainly they are not to blame. The majority of people pay the priest, preacher, lawyer, doctor or village editor to do their real thinking and little thought is given to the wisdom of some great mind, whose product is a little strange to what they formerly knew, hence they greet us with "I don't believe it," without investigation.

Tell such people that nature gives a new body every

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year; and that the new body would never look old were it not for the kind of thoughts held during the years, and they will soon tell you that the preacher said at the funeral the other day. that, "man that is born of a woman has but a few days to live and is full of trouble."

I have not met one yet who had the courage to say "Methuselah lived nine hundred years and I cannot see why I should not."

For such people to fathom the mystery of why people don't live as long as they did when the Bible was being made, would call for extra thinking, and they are well aware that those men whom they have paid to do their thinking cannot tell them the mystery. And not being able in themselves to harmonize the two extremes, they tell you that it is all "bosh."

But the world moves on. The day of freedom has dawned. The man who would be free must break away from all worthless creeds and conventionalities and think and investigate for himself.

CHAPTER III.

THE BIBLE AND LONGEVITY—(Continued.)

Inspiration from the Bible—Jesus the greatest master—Jesus, Zoroaster and Buddha—Misinterpretations of the Bible—John 6:47—An elixir would be found—The average Christian—Jesus knew His purpose in the world—Jesus and His hearers—A dead spirit—"I am the living bread"—The soul absolute and eternal—Jesus raising Lazarus—His meaning.

MANY times I have gone to my Bible for inspiration since I began to study the subject of life and death from a scientific standpoint. A careful study of the Bible reveals the fact that the possibility of everlasting life thrilled the souls of wise men and prophets in the dim past.

Jesus, the greatest master, has given boundless hope to a dying world.

There are many scholars and students who claim that Jesus taught the same things taught by Buddha; did similar miracles—hence Jesus, according to their notions, was no greater than Buddha. I grant that Jesus taught many of the same things that other teachers taught; since God is no respecter of persons, it is not strange that the truth came through Zoroaster and Buddha, as well as through our beloved Jesus.

But it seems to me that Jesus' promise of eternal life, "here and now" surpasses anything of which other great teachers dreamed. When I think of the various statements which Jesus made with regard to eternal life, I am

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forced to wonder why so many scholars have put such strange constructions upon his words. I have often asked why nearly every one who pretends to know the Bible believes that Jesus in speaking of everlasting life meant a continuation of the spiritual life after the body dies.

We read in the 6th chapter of John and 47th verse, these words, "Verily, verily, I say unto you, he that believeth on me hath everlasting life." Also in the 28th verse are these words, "I am the bread of life."

It is evident that about the time Jesus the master came upon earth there was a serious question in the minds of thinking men. The great question was how death might be avoided. Through many ages in the past man has believed that an Elixir would be found which would stay the ravages of death. Man was no more bothered about the death of the soul or spirit after the death of the body than most Christians of to-day. And certainly every one knows that the average Christian of to-day does about what he or she wants to do regardless of whether such acts will bring life or death to the soul.

But those people desired a conscious existence—the thing that any sane being desires. Jesus being a wise master knew that there was nothing that the heart of man desired more than a continuation of a conscious existence.

Again I believe that Jesus knew that his purpose in the world was to teach man how to live in harmony with divine law in order that the body might be saved from

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sorrow, sickness and finally death of the body. "The wages of sin is death."

In the 49th verse, He continues, "Your fathers did eat manna in the wilderness and are dead." I think that the above words will give a clue to the mystery of the 47th verse. Jesus was speaking in the presence of Jews who knew from traditions that their fathers had spent years wandering in the wilderness. They doubtless knew or had heard that somehow they were mysteriously fed upon the manna of which Jesus spoke. Again, they knew that what Jesus said with regard to their death was true—that is, their fathers who had eaten manna in the wilderness were not living in the body at the time when the master was speaking.

Continuing in the 50th verse, He says, "This is the bread from heaven, that a man eat thereof and not die."

Now, it is reasonable that Jesus had impressed his hearers that He was talking about physical bodily life and death.

We can hardly believe that there were any great metaphysicians in his audience, and if there were, they would have had about as true a conception of a dead human spirit as any great psychologist or theologian of the present day. And certainly there is no conception at all. It is obvious that there is no other interpretation save what is given, unless the original is wrong. If Jesus had been thinking of the death of the soul He certainly would have been honest enough to say what he meant.

In verse 51, He continues, "I am the living bread, if

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any man eat of this bread, he shall live forever." He did not say that after your body is dead your soul shall live, but He simply says "you shall live," and not die as you know your fathers died. Dear reader let me say, just here, Jesus knew that if man was created in the image of the father, it must have been from a spiritual standpoint. And if man's spirit is in the "image and likeness of God and in Him man lives, moves and has his being," we are forced to conclude that spiritually, man is simply so much God. Therefore a part of the real God-self. If God is absolute, nothing can be added to or taken from him; neither can any part of God be annihilated—hence the death of the spiritual self is illogical and unthinkable. Then what was Jesus talking about? In John 11:25 we read, "I am the resurrection and the life, he that believeth in me though he were dead yet shall he live again; and whosoever liveth and believeth in me shall never die."

In considering the latter part of the verse we shall first note the wisdom of the speaker—the simplicity of his audience and the conditions which gave rise to the conversation. We must consider that the speaker was a wise and gentle master, talking to a simple-minded woman whom he loved as a mother. He is too noble to speak to her in this hour of gloom when thoughts freeze the heart and gentlest words fail to soothe, other than in terms that she knew.

I believe that she could have understood him without seriously burdening her mind.

Again we note the conditions which gave rise to his

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words, is in the fact that Lazarus, a brother, was dead. They had sought the friend and master four days previous, but failed. At this time the brother lies in the tomb before them, dead bodily. Jesus says to them—verse 26; “whosoever liveth and believeth in me shall never die.”

This passage is so often given an interpretation absolutely out of harmony with common sense. Is there anything in the speech of the master or the conditions surrounding the case to impress one that Jesus had reference to the death or life of man's soul? If Jesus had in mind the thought of spiritual death, it is evident that those about Him thought that He was talking about bodily death. If He did not mean bodily death, His speech was ambiguous, illogical and worthless. Doubtless Jesus used that impressive hour to inform his friends of the most startling possibility in human existence.

There are individuals who claim that the life or death to which Jesus refers means the condition of bliss or sorrow which comes as a reward, but death means no such thing. Death means annihilation.

CHAPTER IV.

JESUS AND PHYSICAL IMMORTALITY.

Bodily existence not displeasing to God—Why Jesus healed the sick—Bodily health conditional—Jesus understood the new law of life—Prolonged life—Prof. Elmer Gates—Late Discoveries.

THERE are religious teachers to-day who look upon material human existence as a condition displeasing to God. They impress you that God has been weeping ever since He discovered that the making of man was a mistake, and according to their notions—man is a filthy and lost creature, whose sojourn here is unnatural and displeasing to the Maker; that the only real existence is after the death of the body. Jesus never taught any such doctrines. If the real and acceptable life is the spiritual condition, why would Jesus spend His time in healing the bodies of the sick? Why is it that we find Him coming in contact with all manner of disease in order that somebody's life might be prolonged in the body? Why is it that He brings Lazarus back to the earthly existence, if it is unnatural, filthy and displeasing to the Creator? It is simply an outrage to accuse Jesus of doing things contrary to the will of his father. Not only that, after Jesus healed the body He usually commanded the patient to go and sin no more. It is evident that there was a connection between sin and sickness. If the body were to remain absolutely well, man would never die. No one ever heard of a perfectly well man dying.

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Jesus came to earth to save man from death. The Bible plainly teaches that bodily death is conditional. Death came to man as a result of eating the forbidden fruit, or in other words, because man broke the holy laws of bodily existence. But far away in the dim past, bards and sages sang of a redeemer who would come and show man the way to his former condition of life. Unless Jesus' purpose was to save man from all sorrow and pain, He was no true Saviour. As long as there is a belief in the inevitability of death, there can be no real happiness in the human family

I believe that Jesus knew and understood the laws by which man could continue living from age to age in the body. A careful study reveals the fact that Jesus spoke against the greater enemies of health and long life. He taught that we should not entertain anxious thoughts about future conditions and things. He spoke against fear thoughts. Every psychologist knows that fear is one of life's greatest enemies. Every one has read Jesus' exhortation, "fear not." Instead of sorrow and sadness, He bade us, "be of good cheer." Jesus taught us to never avenge ourselves against those who do us wrong. Jesus believed in the doctrine of non-resistance.

Science has discovered that every command of the ancient Master must be obeyed or else there can be no perfect bodily health—hence no long life. According to exact science, we know that it is possible to prolong life in the body for an indefinite time. Again, we find that science gives the same rules for the perpetuation of bodily

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life, that Jesus gave near two thousand years ago. And yet there are people who will tell you that Jesus did not have bodily existence in mind.

But it seems reasonable that if obedience to certain laws will bring perfect health and long life to-day; obedience to the same laws two thousand years ago would have produced the same effect. The universe is governed by "immutable law and that law is divine."

May be after all, Jesus had in mind the same thing that science has recently discovered. According to exact science, every emotion has a certain effect upon the body.

Prof. Elmer Gates, of the Smithsonian Institute, U. S. A., says, "In 1879 I published a report of experiments showing that when the breath of a patient was passed through a tube cooled with ice, so as to condense the volatile qualities of respiration, the iodide of rhodopsin, mingled with these condensed products, produced no observable precipitate, but within five minutes of the time the patient became angry, there appeared a brownish precipitate, which indicates the presence of a chemical compound produced by the emotions. This compound, extracted and administered to men and animals, caused stimulation and excitement. Mourning for a lost child recently deceased, produced a gray precipitate; remorse, a pink precipitate, etc. My experiments show that irascible, malevolent and depressing emotions (injurious impresses) generate in the system injurious compounds, some of which are extremely poisonous. Also that agreeable, happy emotions generate compounds of nutritious value, which stimulate the cells to manufacture energy."

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Mr. Larson in his great book, "How to Stay Young," says "There are three original causes of mental adversity. These three causes are anger, fear and worry; when combined with the four principal adverse states will produce any and every adverse mental state that can possibly appear in the human system.

"The four attitudes referred to are the heavy attitude, the serious attitude, the superficial and excited attitudes."

"When the mind is in a heavy or depressed attitude, the states and actions of the mind will become sluggish and such states will produce conditions in the system that tend to ossify the cell structures."

Every student of the doctrines of perpetual youth and the possibility of greatly prolonging life in the body, knows that Jesus taught what science has discovered in the past twenty years. It is evident that Jesus knew that the emotions seriously affected the body and the health. We know according to exact science, that many of the things that Jesus did with regard to daily living were conducive to health and longevity. We have good reason to believe that He was a moderate eater. He believed in water more than He did in tea, coffee, beer or wine. From what we learn of Him from history. He preferred the outdoor life to being shut in. Every one knows that He walked a great deal. Jesus was too wise to allow His mind to be burdened with any care. He would not have accepted a house had it been given to Him. Jesus worried about nothing. He was as forgiving as a little child. He resisted nothing that came

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against Him. Why did Jesus do as he did? Science answers to-day without making any attempt at being Christian. Whether Jesus knew just why He did such things or not, we know that His way of living was a means to a certain end, and that end was peace, happiness, a sound body and abundant life.

CHAPTER V.

LONGEVITY IN PLANTS AND ANIMALS.

Trees 3,000 years old—A 1,000 year toad—Animals that live 1,000 years—Dr. Peebles in the Orient—English Yew trees—Ceylon elephants—Books that should be read.

IT is marvelous to think of the longevity in the vegetable and lower animal kingdoms. Why is it that the great trees of California attain the age of 3,000 years? Why do certain species of the animal kind attain such remarkably great ages?

Recently we read the account of Methuselah, the 1,000 year old toad, as given by the "North American Sunday Journal." "The Journal" said, "There could be no doubt as to the ancientness of 'Methuselah's' dwelling place. The limestone period goes back at Butte to an early epoch. There could be no doubt as to 'Methuselah's' having been in it. The dynamite tore the top of the prison squarely off, and there were imprints of his body upon it, where he had pressed upon the earthen walls in the first stages of his imprisonment. Besides, 'Methuselah' bore upon him the unmistakable signs. His color, once a fine bluish black, had faded into a dull gray. His eyes, unused for ages, were practically useless. Profound structural modifications had taken place in them showing in itself the many years that must have rolled over him. Both of these changes—that of the pigmentation of the skin and in the structure of the eyes, could have come from nothing less than a long period of long evolution. They are the irrefutable proofs of 'Methuselah's' age."

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Some scientist may be able to produce an argument to prove that the toad "Methuselah," could not have lived so long had it not been for the peculiar condition of suspended animation. But the fact that the life force remained in him so long under such conditions, makes the case so much more marvelous. Even granting that there were fissures or crevices in the rock through which air and food reached him, still we must admit that the conditions of his existence were strangely abnormal. And it seems that if this creature retained the spark of life probably 1,000 years under such conditions, we might reasonably conclude that the same specie of the toad family should, under perfectly normal conditions, protected from any injuries that might occur from its surroundings, live more than 1,000 years.

The remarkable thing to which I desire to call the reader's attention is that for us to know that it is possible for any animal kind to live hundreds of years, should inspire us to investigate the reason why man, the highest form of animal existence, does not live a thousand years or even longer.

Dr. Peebles, in his wonderful book, "Death Defeated," says, "In Guadeloupe there is a strange plant producing yellow and red blossoms, called the 'life plant,' that never dies. If a leaf be broken off and pinned by the stem on the wall of a warm room, each of the angles between the curves of the leaf margin soon throws out a number of very white delicate tentacles or roots, and soon a tiny new plant begins to sprout, and in the course of a

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week or two, attains the height of two or three inches. When in India, I was frequently shown trees over 1,000 years old. Near the base of the Chapultepec are the trunks and 3,000 small ones. It is believed to be 3,000 years old. Near the base of the Chapultepec are the stone baths of Montezuma's time, shaded by waving cypresses supposed to be over 1,000 years old.

"The yew trees of England attain a great age. Those at the fountain abbey are over 1,200 years old.

There is one at Crowhurst 1,500 years old, and one at Braburn, the age of which is stated to be about 2,000 years.

"There are two flourishing orange trees in Rome, planted by St. Dominick and Thomas Aquinos; the one 500, the other nearly 600 years of age."

"When visiting Jerusalem and other parts of Palestine a few years since, I saw many ancient cedars and evergreens. The scraggy olive trees in the Garden of Gethsemane are considered to be over 1,000 years old."

With regard to the longevity of birds and animals Dr. Peebles says further, "It is generally conceded that parrots in India and Central and South America, range from 100-300 and even 500 years. The historian Tacitus tells us that in his time eagles lived to be 500 years old; and only a few years since an eagle living in confinement died at Vienna at the age of 104.

"The elephants of Ceylon attain a very great age. It is said that they grow for 30 or 40 years, and live 200, 300 and even 500 years. The elephant called Hannibal,

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connected with a traveling circus here in America, and which died in 1859 was extremely old—some say 700 years.

“After Alexander the Great had vanquished Porus, King of India, he took a large elephant which had fought valiantly in the battle of the King, and called him Ajax, dedicating him into the sun, and setting him free with the following inscription: ‘Alexander, the son of Jupiter, hath dedicated Ajax to the sun.’ The elephant was found 350 years afterward bearing the inscription.

“A noted Englishman, Sir R. Phillips, gives the minute history of a tortoise that lived 220 years. Why should not man crowned with reason, live as long as the tortoise or the elephant, governed only by instinct?”

Dear reader, have you ever asked yourself or anybody else why man does not live as long as some kinds of animals? Has it ever flashed upon your consciousness that you have as much right to live 500 years as a bird or a beast? May be you have not. Then do you believe that God, the Creator, has one whit more respect for an elephant than he has for a man? If you think rightly, your answer will be no.

Well, tell me then, why is it that 50 out of every 100 children born into the world die before they reach the tenth birthday, and why so few of the remaining 50 ever reach the 80 year mark? Something is seriously wrong. We must admit that God has more respect for a clumsy elephant than He has for man, or else man is the murderer of himself.

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If you desire to know why children die before they reach maturity, study the laws of hereditary and parental influences. And to know why man, as a rule, dies before he reaches the 100 year mark, read and study everything that you can find dealing with the subject of mind and its effects upon the body. And above all, make the sacrifice of your life and purchase and read the following books: Dr. Hudson's "Law of Psychic Phenomena," Mr. Gaze's books, "How to Live Forever," "Perpetual Youth," "Auto-genetics," Dr. Peebles' "Death Defeated," Mr. C. D. Larson's "How to Stay Young," Eleanor Kirk's "Perpetual Youth," Sir Cornwell's "Self Synthesis." And, of course, there are others that will come to your notice. There are scores of weekly and monthly periodicals dealing with the subject. Buy such literature and investigate, think and know. Answer these great questions for yourself. Surely there can't be so much "smoke without some fire."

There is something in the doctrines of "perpetual youth" and long life.

CHAPTER VI.

PEOPLE WHO LIVE LONG.

Thomas Parr's great age—Elizabeth Macpherson—Philip Lautier
—Ephraim Pratt—Keepoolele of Hawaii—The ancient Britons
—Why man lived long in the sixteenth century.

DR. EVANS says, "We generally find some peculiarity of diet or habits to account for human longevity, in the past. We find that some were living in the most abject poverty, begging their bread. Some led active lives; some lived entirely upon fruits and vegetables; some led sedentary and retired lives; some worked with their hands, and others with their brains. Some ate but one meal a day, and that principally of grains and fruits, while others ate animal food to some extent. Yet we find one or two principal causes accounting for the majority of the cases of longevity, and the causes were moderation in the quantity and quality of food and equanimity of temper."

The following cases selected from Dr. Evans:

Thomas Parr, of Shropshire, England, died in 1635, age 152 years. At the age of 88 he married, appearing to be no more than 40. He lived very abstemiously, but upon being brought to London by the Earl of Arundel to see King Charles II., and being fed rich foods as well as given costly wines, with the excitement of the city, he soon died. Upon a post mortem examination by Dr. Harvey, the body was found to be in a most perfect state.

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The cartilages were not even ossified as is the case of most old people, and the only cause to which death could be attributed was a mere plethora brought on by luxurious living in London. He was married a second time at the age of 121, and could perform the work of an ordinary laborer, and ran foot races when 145 years old.

John Michaelston, a grandson of Thomas Parr, died in 1763, aged 127 years. He attained his great age through extreme temperance.

Elizabeth Macpherson, living in the County of Calthness, Scotland, died in 1765, aged 117 years. Her chief diet for many years, was buttermilk and greens. She retained all her senses till within three months of her death.

Francis Confit, of Burythorpe, Yorkshire, England, lived to be 150 years old. He was pleasant in his disposition, temperate in his living, together with occasionally eating a raw egg, enabled him to attain such an extraordinary age.

Philip Lautier, originally from France, died in London, at 105. He ate but two meals a day, mostly vegetables, and drank only water.

John Wilson, of Sussex, England, died in 1782, aged 116. For the last 45 years of his life, his suppers were made mostly of roasted turnips. He was of temperate and sober habits, rising early in the morning.

R. Bowman, of Irthington, near Carlisle, England, lived to see 118 years. He never used tea or coffee; his principal diet was bread pudding, potatoes, broth and

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occasionally a little meat. His drink was equal parts of milk and water.

Ephraim Pratt, born in Sunbury, Mass., died in 1803, aged 116. The Rev. Dr. Dwight stated at the funeral, that throughout his life, he (Ephraim Pratt) was very temperate both in diet and habits. He took very little animal food—milk being his common article of diet.

Henry Jenkins, of Edlerton, Yorkshire, England, lived to the age of 169. The registers of the Chancery and others courts prove that he gave evidence and had an oath administred to him 140 years before his death.

Sir Tancrea Robinson, who knew him well, states that in the last century of his life, he was a fisherman. When 90 years old, a child was born to him, and when 169, he would walk to London to have an audience with Charles II. His diet was coarse and plain, and he made it a point to rise before the sun each morning.

John Weeks, of New London, Conn., died at the age of 114. When he was 106, he married a girl 16, at which time his gray hairs had fallen off, and were renewed by a dark head of hair, and several new teeth also had made their appearance. He was a hard toiler, regular in his habits, and lived largely upon corn bread and baked beans.

Keepoolele Apan, of Hawaii, died, according to the best English testimony, at the age of 128 years. His great age was certified by W. D. Alexander, the Hawaiian historian.

The Utica New York papers recently published a

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sketch of the life of Abraham Elmer, who on the coming Thursday was to be 117 years old. He enlisted in Sacketts Harbor for the war of 1812. He was born in Warren, Herkimer County, January 26, 1782.

"Nothing has more stirred or startled the village of Morrisville, Va.," writes a correspondent of the Philadelphia Press, "than the case of an aged woman at the century mark, who has suddenly begun to throw off the feebleness of age and to grow young again. Her name is Lidia Ann Parsons. She belongs to the Society of Friends. She has dispensed with her cane and her glasses. Hearing has returned."

Plutarch states, that the ancient Britons only began to grow old at 120 years.

Boadecea, queen of the ancient Britons, in a speech to her army, when about to engage the degenerate Romans, said, "The great advantage we have over them is they cannot, like us, bear hunger and thirst, heat and cold; they must have fine bread, wines and warm houses; to us, every root and herb are food. Every juice is an oil and every stream of water our wine."

Their arms, legs and thighs were naked and their food consisted exclusively of acorns, berries and wild fruits.

We notice that the cases of exceptional longevity are due to the fact that each individual did some one thing in common. We notice that there was a diversity of diet, but in every instant, each individual was moderate in habits. Each one had some fixed rule which was care-

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fully followed. Again we notice that as a rule they did not live in the great cities surrounded by the excitement and a thousand temptations. As a rule they were of a gentle disposition—hence not greatly given to anger, fear and worry.

But somebody asks, "Why did they die?" I ask why those men and women of moderate habits and gentle temper, who lived so long about the sixteenth century, are not living to-day?

According to Mr. C. D. Larson, those who have studied only the body, do not understand man. He says further, "The principal reason why the secrets of eternal youth were not hitherto discovered, is found in the fact that the law through which youth may be perpetuated, is metaphysical as well as physical; therefore, neither physical research nor mental research alone could find it."

In the past man has firmly believed that old age and death were inevitable, in spite of the fact that the world's greatest Master, Jesus, preached a gospel of everlasting life.

If those individuals who lived very well and so long during the sixteenth and seventeenth centuries had known that thoughts, beliefs and expectations had more to do with lengthening or shortening life than all of the common food and simple habits, probably some of them would be here at this moment to tell the story.

There are men and women walking mother earth at this moment, who will be here 500 years from to-day. They will be far stronger than the strongest man. Their

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youth and beauty will be wonders to behold. Their wisdom will surpass the wisdom of Confucius, Zoroaster, Buddha, or Jesus.

Reasoning from the known we know that man through the infinite law of mind, is able to build for himself any kind of intellect or body he desires.

Man should grow greater as long as he lives. The faithful student who lives to see 300 years may be wiser than any philosopher that ever lived. But he will find that his education will have just begun. Every man has a right to learn all that is to be known, and no man can learn all that he should know, except he lives through many, many succeeding ages.

"Narrow is the way that leads to life, and few there be that find it."

CHAPTER VII.

THE EVER CHANGING BODY.

“Vanished age”—The attention of the civilized world—Cammille Flammarion—Of what the body consists—Our bodies only transformed gases—Frederick Bury and long life—Prof. Eli Metchnikoff—Harry Gaze and bodily change—Prof. Weisman, of Friburg.

“In a long vanished Age whose varied story,
No record has to-day.
So long ago, expired the grief and glory.
There flourished far away,

“In a broad realm whose beauty, passed all measure,
A city fair and wide,
Wherein the dwellers lived in peace and pleasure,
And never any died.

“Disease and pain and death, those stern marauders,
Which mar our world’s fair face,
Never encroached upon the pleasant borders,
Of that fair dwelling place.

“No fear of parting, no dread of dying
Could ever enter there.
Mourning for the lost, no anguish crying,
Made any face less fair.”

THE subject of perpetual youth and longevity is engaging the attention of the profoundest scientists, philosophers and theologians throughout the civilized world. In the past those who believed in the

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perpetuation of youth and indefinitely prolonged life on earth were few and looked upon as practically insane, but the majority of thinking people to-day desire continued youth and long life.

This is an age of wonders and marvelous discoveries. I think that the greatest discovery of modern times is that our bodies are ceaselessly changing.

Camille Flammarion says, that "Five-sevenths of the flesh and blood are water, while the substance of the body consists of albumen, fibrin, casein and gelatin, that is organic substance composed originally of four essential gases—oxygen, nitrogen, hydrogen and carbonic acid.

Water is a combination of two gases, air a mixture of two gases; thus our body is composed only of transformed gases. None of our flesh existed three or four months ago; shoulders, face, mouth and arms and hair, even to the very nails—the entire organism is but a current of molecules, a ceaseless renewed flame. A stream at which we may look all of our lives and never see the same water again. All is but assimilated gases, condensed and modified and more than anything else, it is air.

Our whole body is composed of invisible molecules which do not touch each other, and which are continually renewed by means of assimilation, directed, governed and organized by the immaterial force which animates us. To this force we may give the name "soul."

The foregoing statement comes from one of the world's greatest scientists. If the above statements are

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true, we can easily see that the passing of years does not make man old but that man produces age in himself by violation of natural laws. If nature gives man an entirely new body in less than twelve months, how can we truthfully say that a man is fifty or sixty years old?

Many years ago, scientists declared that life might be greatly prolonged provided old age conditions could be overcome in the body. Modern science has revealed the fact that old age can be prevented and even where old age conditions are already manifest in the body, the same may be quickly eliminated, thereby making it possible to prolong life many years in the body, perpetually enjoying youth which is to be desired more than all of the wealth of the world.

Mr. Frederick Bury said in the "Balance," April, 1907, that "The possibility of conquering old age, even death, is not altogether a new idea, but it has never until of late years been in any way scientifically propounded. And to-day scientists of every imaginable school are considering the matter.

"When you come to think of it, it is a ridiculous thing to say nothing of the horrible feature the perpetual funerals, this dreaded repulsive dying habit. Yes, even hard-headed material; scientists admit that dying is a habit and nothing more."

According to Prof. Eli Metchnikoff, eminent scientist and sub-director of the Pasteur Institute, Paris, France, "old age" is caused by a germ which he calls "Macrophag;" and Edward Carpenter, a seer as well as

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scientist, suggests that the name of macrophag is worry, for thoughts are things—they are microbes, some baneful and some beneficial. The mental attitude is everything. It does not matter so much what you eat or drink or wear or how much you exercise, as it does how you think.

If the physical force has become depleted by long habitual wrong thinking, it may be necessary for you to exercise care for a while in a material way, until your body is made strong, for you are to grow a new body—the expression of your new ideals.

I agree with Mr. Bury's statement with regard to food. I don't think that it matters a great deal provided we eat what agrees with us. It is evident that the time, quantity and conditions under which food is taken have much to do with the benefit derived therefrom.

But we find from experience that it does matter a great deal about exercise. The writer finds that daily exercise is absolutely necessary for the maintenance of a normal body, which implies a body in which the process of change and renewal is perfectly carried on.

Continuing our survey of various opinions, Mr. Harry Gaze, one of the most profound writers upon the subject of human longevity, says in his book, "How to Live Forever," that "Recent discoveries warrant the positive affirmation, that physical immortality is possible to every intelligent being."

"As the knowledge is unfolded, it seems strange and surprising that these simple principles should remain

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so long unrecognized. This truth is unmistakable and the suggestions are entirely logical. The idea of the inevitability of old age and decay, is founded on misconceptions due to ignorance of the simplest laws of being. Most people imagine that physiological scientists could readily disprove the possibility of living forever, but on the contrary, scientists themselves frankly admit that it is possible."

Mr. Gaze says further, that "The secret of perpetual youth is in man's intelligent co-operation with the process of change and growth. Change is inevitable, but whether these changes are consciously co-operated with or not determine life or death. If man will learn to consciously evolve, it will be to the interest of nature to preserve him indefinitely. Man lives as long as it is advantageous for nature to impart new life to him. Youth is but another word for unfoldment.

"No man grows old; he becomes old by not growing. Stagnation is not tolerated in nature. It is growth and not years that determines the period of youthfulness.

"One cannot continue to grow in size, but he can in quality of organization. As one continuously rebuilds his body he should build a better body by proper auto-suggestion and life habits. An ungrowing man is useless and nature buries him internally by appropriating useless substance.

"While the importance of harmonious thoughts and practice of hygiene should be remembered, the writer would emphasize the fact that only by becoming a con-

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scious factor of evolution can man completely overcome the disease of old age."

Dr. Monroe, an eminent physician and scientist, says, "The human frame as a machine contains within itself no marks by which we can possibly predict its decay; it is apparently intended to go on forever."

Prof. Weisman, of Friburg, says that "death is not a primitive attribute of living matter, it is of secondary origin. There are animals that never die."

CHAPTER VIII.

A SURVEY OF GREAT OPINIONS.

"The world is young"—Prof. Jaques Loeb, of the University of California—Another eminent writer—Miss Sophie Leppell, the Australian authoress—Dr. Leon Elbert Landone—A body clarified and purified—The body rebuilt daily—The vibratory forces of life—Every desire fulfilled—Hygienic laws and long life—Sylvester Grahm—Paupa, on youth—Mrs. Edward Kelly, how to stay young—Various opinions, why compiled.

"The world is young.

Why should we be the slaves of ancient thought?

Why menaced by old out-worn lies,

When all the morrows hang upon to-day?

We being slaves, enslave the coming years.

Then let us rise to manhood and be free."

PROF. JAQUES LOEB, of the department of physiology at the University of California, says, "Man will live forever, when he has learned to establish the right protoplasmic reaction in the body."

Another eminent writer in harmony with Prof. Loeb, says that "The scientific possibility of prolonging life indefinitely in the body, consists of the fact that the body is constantly changing its component parts, so that a new body is in constant formation, and that the individual has through right thinking and living the power to control the subconscious ~~ness~~ intelligence in charge."

Miss Sophie Leppell, the Australian authoress, says

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in her book, the "Science of Life," that "We are beginning to see that old age and its accompanying ailments, might for a long time (how long we cannot say now) be avoided by wise living.

"Barring accidents and poverty, which always mean slow starvation in some form, and such conditions are due solely to human folly, I do not see why anyone should be ill—I will go further and say, that I do not see any inherent necessity for any such a state of health to cease. If man could abolish poverty and accidents and resolve to be wise, not to-morrow, but to-day, I consider it a conservative prophecy that many such wise ones may live to and even exceed the age attained by Methuselah. When you are in perfect health as I claim to be, you feel that there is much truth in the saying, 'Time was made for slaves.' "

Dr. Leon Elbert Landone, A. M., M. D., Ph.D., in his deductions from the experiments of Thomas Huxley, Dr. Andruth, Prof. Mathews and Prof. Elmer Gates, in a chapter title, "On what we base our faith," says with regard to the possibility of human longevity; "In the first place, just what can we rationally believe from the facts presented, and secondly what are these facts upon which we base our convictions?

"We believe that it is possible for the physical body of man to become so purified, so clarified, so sensitive and responsive that it may continue living from age to age without death. We believe that the income and the outgo of the body can be so controlled and so perfectly ad-

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justed that the organism will not become old, but will be rebuilt from day to day, thus ever remaining young.

"We believe that the vibratory forces which mean life, vitality and immortalization, can be embodied to such a degree, and radiated through the tissues to such an extent, that this man of clay will really become a temple of the living God, not merely a reservoir of unconscious and regulated intelligence.

"We believe that the grain of sand, the single cell, the plant, the tree, the animal man and God, are looking upward and forward.

"We believe that the Creator never embodied an impulse within the human breast, unless there was sometime and somewhere it would be fulfilled completely. In other words, we believe in eternal life rather than death and darkness. And why do we believe thus? Because we know that the life manifestation, its quality and its extension, depend upon the endurance and the condition of the physical structure. If anything were the matter with the soul itself, if it were imperfect, if it had to be saved, sad indeed would be our lot. But the soul is perfect, and its manifestation is tainted only when it passes through tainted substance even as the pure white light becomes colored red, green, or purple as it passes through red, green or purple glasses.

"Just as soon as the brain centers become responsive enough to embody the spiral or spiritual vibration and radiate them to all the tissues of the body, just that moment will the body become immortal.

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“Attainment depends not upon development but upon responsiveness and endurance of the vibratory quality of the muscular structure of the nerve body.

“We believe in the immortality of the flesh because we know that the strongest impulse of all nature is to reproduce. Each cell seeks to reproduce itself; seeks to perpetuate itself; seeks to immortalize, both by prolonging its own life, and then by continuing the life of the race by reproducing its own kind.

“We believe in the immortality of the flesh because by very simple hygienic care, we can greatly prolong life manifestations, hence we have reason to believe that a complete knowledge of the vibratory forces and their effects upon the structure of the body will aid the organism in making the life manifestation permanent.

“We believe that it is possible to render the body responsive enough to embody new material from substance of plants, that is, seeds, nuts, etc. It is this class of substance through which the life force manifests and within which it is embodied. Many seeds retain their vitality for years, while plant substances that produced them, seldom retain their life more than two years.

“Knowing that mind is a powerful factor in human development, we look further and discover that love and spirituality are more important forces in the uplifting and purifying the ‘physiological organism.’ ”

Sylvester Graham, who was born early in the eighteenth century, said that “physiological science affords no

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evidence that the human constitution is not capable of returning to the primitive longevity of the species.

"The highest interests of our nature require that youthfulness should be prolonged. And it is capable of being preserved as life itself; both depending on the same conditions. If there ever was a state of the human constitution which enabled it to sustain life much beyond the present period, that state involved a harmony of relative conditions. The vital processes were less rapid and more complete than at present. Development was slower, organization more perfect—childhood protracted, and the change from youth to manhood took place at a greater removal from birth."

See Graham's book—"Science of Life."

Paupus, one of the most phenomenal characters of Europe, says "The children's hour is one of the agencies which keeps me young. There is really no cause for growing old. Think young and you are indeed so."

Mrs. Edward Kelly, the mother-in-law of Mr. Frank Gould, is called the youngest grandmother in America. She says, "I never worry, I never fret, I never argue—I never talk scandal. I never go without nine hours' sleep. I try to think of others, and lend a hand. I am a sunshiner; there it is—be cheerful, kind, restful and think kindly of others and you will always be young."

In compiling the various beliefs and opinions contained herein, I am doing for my readers the very favor I wish some one had done for me. The first writings that inspired me to investigate the great subject before us,

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came from the pen of Dr. Leon Elbert Landone, A. M., M. D., Ph.D., who is, doubtless, one of the greatest scholars of modern times. I read his lectures which appeared some years ago in "New Thought." After reading his wonderful words, I began to look for the words of others who believed as he did. I found it difficult to get hold of the various thoughts, beliefs and opinions contained in this chapter and other parts of this little book. You have before you in a nutshell the opinions of some of the world's greatest scientists. If one man's beliefs inspired me, which inspiration has led me to a place of indescribable health and happiness, I sincerely feel that the thoughts herein given will help every reader, who will not stop until the writings of every man or woman mentioned have been read.

CHAPTER IX.

THE POWER OF MIND OVER THE BODY.

Students of modern Psychology—Where dwell life's deadliest enemies—Concentration of thought on parts of the body—A wound quickly healed—Appendicitis—A supposed tumor—A fatal belief in the number 13—Dr. McIvor Tyndall—Children and birthdays.

THE day of truth and life is dawning upon the suffering Ages.

"It doth not yet appear what we shall be when the pervading consciousness of our lives shall be that of an all-enfolding permeating love, in which we may rest with perfect security and unbroken peace. With such a continuous Divine inshining, marvelous will be our development, our sense of freedom and power, and our attainment of all that goes to make life sublime and beautiful."—Helen L. Manning.

All students of modern psychology have learned that there is a kingdom which touches our existence at a thousand points, in which dwell the deadliest foes to health, happiness and long life. That kingdom is mind. Thoughts have a specific effect upon the body. We receive thousands of suggestions daily from which our thoughts take form. We know that those thoughts sink into the sub-conscious, and sooner or later those thoughts produce corresponding conditions in the body. We are taught that every cell in the body has a consciousness between which cell consciousness and greater mind consciousness there are millions of lines of communication.

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Any portion of the body may be affected by concentrating the mind upon the same. For example, on yesterday, while polishing the blade of an old knife—in the act, the blade slipped off the small stone which I held in the left hand, and penetrated the flesh to quite a depth, thereby leaving a very ugly gash. I have learned in recent years, that one of the greatest remedies for ordinary wounds and ailments is to see that such conditions are left so that nature can do the healing and then just literally forget about the affected parts. And the result is, to-day there is scarcely a trace of the wound. The reader may say impossible, but it is possible. The fact is that when the mind is fixed for any considerable time upon a certain part of the body, the result is, more or less congestion takes place because of a greater blood flow to that point, which retards the process of healing. Just as the thought can affect any part of the body that is diseased, which proves that there is a marvelous sympathetic relation between the mind and every portion of the body, so can suggestions and thoughts make it possible for diseases to attack certain portions, and at times the whole body.

Not long since I read of a man to whom the physician jestingly said, that the vermiform appendix was located on the left side. Shortly afterward there was an epidemic of appendicitis in the community. One day a hurried call came to the physician, requesting that he should go to a certain hospital at once. On entering the door, he recognized the man with whom he had talked some time previous. The patient was groaning with

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great pain. The doctor inquired of his trouble. He said, "Doctor, I have an awful attack of appendicitis." "Where is your pain?" inquired the doctor. "Oh, down on the left side of the abdomen." "You don't have appendicitis on that side." "Why, you told me that the appendix was on that side," was the patient's reply.

Dr. Herbert Parkyn, formerly medical superintendent of the Chicago School of Psychology, some time ago cited the following: "I remember a recent case of a woman who was absolutely convinced that she was suffering from an internal tumor. Curiously enough she had been operated on for this complaint some six or eight years before, when a large tumor was removed. Six months ago she received a fright through one of her children upsetting a lighted lamp, and when she had somewhat recovered she became convinced that a recurrence of the trouble had begun, and that the only thing to save her life was an immediate operation. She had consulted her own physician, who, after a most minute diagnosis, declared that there was absolutely nothing to fear, and that there was no trace whatever of the supposed tumor. Nevertheless, this woman who was possessed of considerable means, consulted another physician, who upheld his brother medico. The woman was still unconvinced, however, and applied to us for a bed as paying patient, entering the hospital and begging that the operation might be immediately performed. Well, we had received particulars of the case from the two physicians, and after examination and with their per-

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mission declared that the operation was certainly necessary, and should be performed without delay. With the assistance of two of the visiting surgeons, I determined to perform the operation in imagination, and this is how we did it. The patient was given just a sufficient quantity of anesthetic to produce semi-consciousness—she could hear and feel vaguely, though she could see nothing. We moved about the room quietly, spoke in whispers, gave orders to the nurses, etc., and, in fact, acted as though we were engaged in the biggest operation of our lives. Then one of the assistants fetched a big jug of iced water, and holding it above the supposed affected part, let the cold fluid fall at the rate of about one drop every five seconds. When the water touched her body, the deluded patient winced and groaned as though in great agony.

“After we had gone on in this way for some time the woman was swathed in bandages, and conveyed by ambulance to her room. On awakening, she found two trained nurses creeping, one of whom immediately held a cup of beef tea to her lips and asked her to try and swallow a little. After considerable effort she succeeded, confiding to the nurse the fact that she felt very weak and languid. There she remained for ten days, after which she was allowed to get up for a time, and her friends were permitted to see her. In three weeks she returned home, perfectly cured of her imaginary tumor, and to this day she does not know of the hoax which was played upon her.”

In the above cases just cited, we have excellent illus-

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trations of how suggestions and thoughts deeply impressed, will affect the body.

In the first case, doubtless the victim had often thought of the much dreaded disease—appendicitis, and the fact that individuals in the community were suffering from the malady, was a powerful suggestion that possibly he would be the next. It is probable that he was of a nervous temperament, and perhaps in his imagination he had felt the excruciating pains of an inflamed appendix—hence the cells composing that part of the body to which the thought had been directed, were less positive, and the only thing needed under such conditions would be an attack of constipation and congested colon to bring about the appendicitis on the left side. Somebody has said that “Thoughts are mightier than armies.”

In the second case, we see the law of suggestion operating in both directions, and especially in the process of healing. The make-believe operation, the presence of bandages, trained nurses, etc., were powerful suggestions in the direction of immediate recovery. The suggestions were so perfectly carried out that there was no way for a doubt or adverse suggestion to enter into the mental operation, hence the sub-conscious mind accepted absolutely the fact that the supposed tumor, the cause of the disease, had been removed, and since the sub-conscious mind controls all of the functions of the body, it is easy to see how a condition of harmony came about. Let us remember this fact: whatever is thoroughly impressed upon the subjective mind is accepted as true, and the

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subjective or sub-conscious mind immediately proceeds, through its control of all bodily functions, to establish corresponding conditions in the body.

Dr. McIvor Tyndall, in his book "How Thought Can Kill," says "Thought is a force that we may harness and direct and make to do our bidding, or like the other life essentials we may allow it to master and destroy us. That we do allow it to destroy our happiness and health is evident. This is done by harboring a discordant thought, that becomes in time a poison that kills.

"A case that came under my observation illustrates the fact. A certain lady had taken into her mind the belief that the number thirteen was unlucky for her. The thought may have first entered her mind as an affected superstition. It took root there, however, and day by day increased in potency and strength until it became a very part of her life. The illness was not particularly serious, and the attending physician afterward told me that he had entertained no doubt as to her ultimate recovery. But one day she discovered that the number of her room was thirteen. She became violently ill. She declared that she knew it meant that she was to die, and die she did.

"Now, I believe that far from being killed by her 'imagination' as we are prone to call it, she was killed by a reality. That is, her thought-force had been accumulating in the line of destructability all the years until it had actually produced chemical changes in her physical organism, resulting in disintegration.

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“Recent experiments prove this theory to an extent sufficient to give a basis from which to make further tests. Chemical analysis of the perspiration alone has evinced the fact that worry, anger, resentment, revenge, malice, fear and all manifestations of destructive thought-force produce emotions (feelings) and produce destructive elements in the blood.”

In another chapter in this book we asked the question, why fifty of every hundred children born, die before they reach the age of ten. In considering the effect of thought upon the body, we cannot afford to overlook the fact that children are especially and wonderfully affected by the suggestions and thoughts given out by their mothers, nurses, relations, etc.

Somebody has said that “fear is man’s greatest mental foe.” Countless thousands of mothers attempt to make their children good by filling their minds with fear thoughts of terrible demons, snakes, ugly dogs, the boogy-man, etc. There came under my observation the case of a mother who boasted of being able to make her little boy obey by simply telling him that a big black dog was coming to get him. I was told some time later that the same boy was so badly frightened at the sight of a black dog, that the child actually had several spasms as a result, and during the same year died. And in like manner thousands of children are weakened by suggestions that produce destructive thought.

Many mothers in teaching their children to pray, suggest the possibility of dying during the hours of sleep.

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Such a phrase as: "If I should die before I wake, I pray the Lord my soul to take," should never be spoken to a child, and especially just before it falls asleep.

Such thoughts not only dwarf the physical, intellectual and spiritual make-up of the child, but the plastic mind of the child is the hot bed in which destructive thoughts germinate and flourish, and the later harvest will be early weakness, disintegration and death.

I do earnestly pray for the day when every mother will study the wonderful law of suggestion. Certainly the subject is no new one, but there are millions who know but little or nothing about the subject. How many mothers know that many words spoken in the presence of their children will decide to a great extent just what will be the fate of their posterity? How many mothers know that many words carry in themselves the death-blow that will come to the innocent child in some far off day? How many mothers can see any harm in the birthday festival? Edward Earl Purington says: "Eevry birthday fete is a nail in the coffin, a death-day forecast."

What do birthdays suggest to children? Every birthday suggests to the boy or girl the fact that he or she is one year nearer that dreaded condition of old age and decrepitude, decay and death.

If we are to indulge in birthdays, let us learn that they are birthdays indeed. Let us learn that according to exact science, our bodies are recreated every 10 or 12 months, and that instead of coming nearer the time when we are to cease living, that the days of greater unfold-

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ment are approaching; that each succeeding year will bring greater physical, moral, intellectual and spiritual powers that may increase indefinitely. This shall be our law, and in the glorious days that are now dawning upon a long lost race, we shall fight and toil until every chain of ancient race-thought, which has so long bound us to fear, sickness, sorrow and image of death, is broken.



CHAPTER X.

EXERCISE.

The need of bodily exercise—Physical culturists—Great muscle and little lung power—Athletes usually die young—The best exercise—Mr. Gaze, on proper exercise—Captain Diamond, of San Francisco—Old people may regain their youth—The play spirit—Children and play.

WITHOUT bodily exercise at all periods of life, there can be no perfect bodily health. Inactivity weakens the circulation of the blood, thereby producing a condition in the vital organs whose health and life depend upon perfect circulation.

There are many institutions that give excellent instructions along the line of bodily development. Anyone who will study and practice with care will be greatly benefited. Thousands of men and women, old and young, are physical culturists to-day, and its advocates are increasing daily.

Everyone who has not been an extremist will speak in highest praises of benefits derived. Thousands of dollars usually spent for doctors' bills are saved, and greater health and joy are the reward. But the majority of athletes have died young. There are obvious reasons. In many cases, enthusiasm overruled good judgment. A desire to get quick results and to perform remarkable feats of physical endurance—thus overtaxing the vital organs. Many a young man has developed great muscles, but has paid but little attention to the development of

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great lungs, which should supply such muscles with the needed fuel. In such cases we are not surprised to hear that a great would-be strong man has catarrh of the lungs.

Again, as a rule, the systematic exercises indulged in are too mechanical, and we know that where any bodily action becomes purely mechanical there is a harmful draw on the vitality. Take the Marathon runner as he sprints along—watch him as he is making the home dash—study the grimaces and drawn features—see his surging chest, the lungs struggling to supply the needed oxygen.

Then, again, let us study the features of a class of young men and women whose arms, hands and feet are moving in harmony with martial music, whose faces are lit with smiles. Of the two kinds of exercises, which will prove the more beneficial? It is a scientific fact that any bodily action, whether it be rigid exercise or hard labor, seriously affects bodily change and cell growth. No one under any condition should exercise or work until a condition of complete exhaustion takes place in the body. People can preach all they want about "hard work is good for you." God has never intended that man should exert himself as we see in the world to-day. Take two horses of like build, and possibly of the same strength and power of endurance, use one horse for heavy draught-work and the other for light driving purposes. Work the two horses for fifteen years, and then put them on exhibition and note the difference. What is

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true with one animal in the respect of physical activity is true with another.

The question naturally arises, therefore, as to what exercises are best for those who desire to develop an ideal body in which the law of change and renewal will operate perfectly. I believe that every one should adopt some form of systematic exercises in connection with the playful sports, in order that the less developed parts of the body may be improved, but outside of that, play is the best form of exercise for everyone. The working man needs exercise as well as the man who sits at the desk. The man who saws wood would find his muscles unprepared for a hard day's shoveling. Work generally exercises certain muscles, while others are scarcely acted upon.

The greatest lesson in exercises may be had by simply watching a group of innocent boys and girls at play. Mr. Harry Gaze says: "Play is the ideal form of exercise, as there mind and body harmoniously co-operate. Each cell nerve and muscle should thrill with merry thoughts and impulses. Men and women little realize how much of their suffering and weakness is due to a gradual crushing out of the spirit of play. Life is taken far too seriously by most people. Even when they do seek diversion, they usually ride in a crowded car to a stuffy show to see others mimic the play that all should enjoy in real life. One needs to commune more closely with nature and to play in the fields. As the body gradually gets clogged with foreign substance through lack of proper

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exercise, an aversion to play is formed, which is supposed to be natural and befitting to a person of 'mature years.' One should be ever young.

"All normal activity promotes health and strength, but joyous activity produces the most enduring results. The value of exercise depends mainly on the quality of thought with which each movement is imbued. In all forms of exercise, the thought should be so directed that each movement may be harmonious and rhythmical. This is essential to the highest culture of the body. The more pleasurable the exercise, the more perfect will be the development. The daily practice of dreary systems of physical exercises is not beneficial. Enjoyment, interest and enthusiasm are essential to the expression of abundant life."

Everybody should exercise. There is no reason why any other man, who has lived as long as Payson Weston, should not be able to walk from New York City to San Francisco, just as Mr. Weston is now doing. Because a man or woman has lived 75 or 80 years should be no excuse for inactivity.

Dr. Peebles, so beautifully says, "Though on the borderland of full four score years, I am luxuriating in the morning time of youth. I can work fourteen hours per day, bat a ball and run a race with athletes."

It is said that Captain Diamond, of San Francisco, who is near the half score above a hundred years, is a physical culturist of great strength. We are told that this old-young man became interested in systematic out-

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door exercise after he had reached the age at which most men and women think they ought to leave the world.

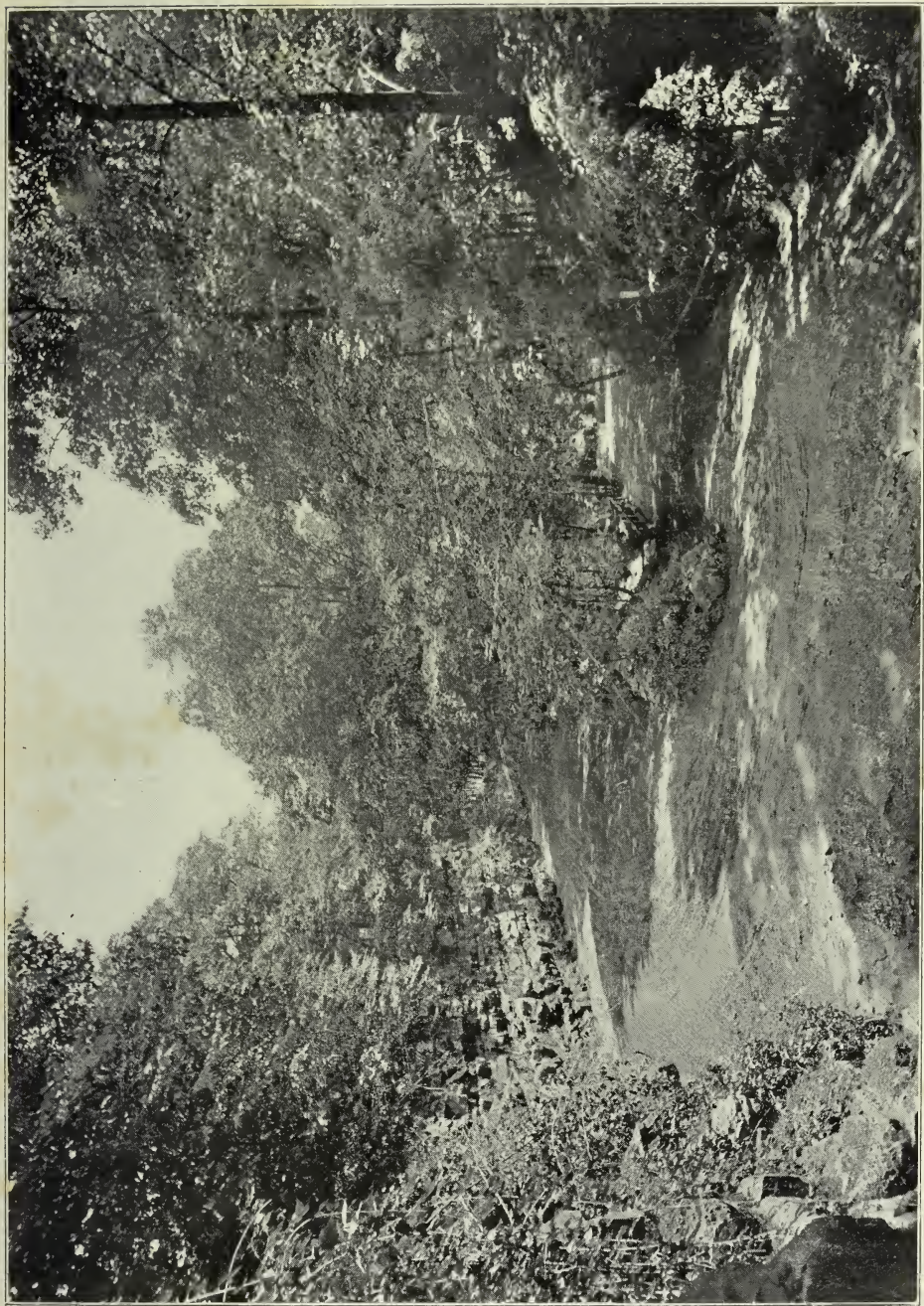
There is no reason why any supposed old man or woman should be stiff and feeble. Anybody can take out-door walks. Olive oil is cheap. Distilled water can be had in any home. Everybody has or can have a bathroom. I dare any old person to begin this day—take light exercises, increasing the same gradually. Reduce the amount of food taken daily; buy a small family still—place it on the stove—fill it with water and the fire will do the rest. Drink distilled water. Use olive oil daily. It may be used for massaging the body, also it should be used as a food. It may be spread upon salads or taken in lemon water. And, in addition to these simple rules, read everything that can be found treating upon the mind and its power over the body, and you will soon know that the oldest body is absolutely under the power of the mind. We must learn that our thoughts and beliefs have fought against mother nature in her effort to keep us or our bodies young. And if we will repent and change our way of living—take proper foods and such liquids as will dissolve the mineral deposits that for years caused the stiffening of the tissues and hardening of the walls of the arteries, we shall find a decided improvement in a few days, and if the rules are faithfully followed, a new and far younger body will be the result. But we must ever remember that we must absolutely hold in mind the proper thoughts. We must lay aside our dignity such as has caused our bodies to

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ossify. We must become as little children. Walk into the country daily, if possible. Go into the woods, along the banks of streams; listen to the birds that never grow too old to sing; study the mighty oak, whose majesty tells of the battles with storms through the centuries, and yet in its emerald dress, there is the suggestion of eternal youth. We should learn to run, sing, laugh and play ball as we did when we were boys and girls. We will soon learn a wonderful secret—that anyone who plays as innocent children play, will be young as long as he plays. If boys and girls would play 100 years instead of 15 years, the doctors would have to get a job of making balls instead of pills, and many undertakers would have to transform their hearses into tallyho coaches.

Never think that it is a mark of unmanliness to be interested in birds, bees, butterflies, frogs, dogs, cats, smiling flowers, rippling brooks, blue skies and stars, as well as the great things in the realm of art, literature and science.

Nature gives the "old man" and the child alike, new bodies in less than a year, but the difference in appearance is due largely to the difference in wholesome activity and inactivity. These sayings may seem new and strange, but they are true nevertheless, and the time is not far distant when such truths will be spoken from the greatest pulpits and platforms of this country. If you don't believe these statements, keep the matter to yourself, for fear you speak your infidelity to your next door



“O FOR THE SILENCE OF NATURE’S WOODED SHRINE.”

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neighbor who will wonder how anybody in this marvelous age of progress could be so ignorant of some of the really great things going on in the world.

CHAPTER XI.

FOOD.

What shall we eat?—Different schools—Only proper foods should be taken—Vegetarianism—Sudden change—Fruitarian diet—The no-breakfast plan—Some books that we should read.

“A glory shines across the coming years.

The glory of a race grown great and free.

’Twas seen by sages, poets, saints and seers,

Whose vision glimpsed the dawn that is to be.”

WHAT shall be the food of the mighty race that is to be? It is evident that food influences the body. So much is being written and said about diet and food reform, that we are forced to question who is right. One school tells us that it does not matter so much what we eat provided that what is eaten agrees with us. There may be much truth in the teachings of this school. I think that only suitable foods really agree with us. From this school we learn that we can eat meat, fruits, nuts, or anything that we desire. This school teaches that food values and combinations should be studied; that ignorance of the nutritious values and the improper blending of many food products is responsible for much of the sickness, decrepitude and old age conditions to be seen in the world today.

In selecting our food we should be careful to not select anything that causes the slightest pain or disease. Thousands of people go to their meals and invariably

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come away feeling worse. My experience has been that people generally eat too many kinds of food at one time. Having many kinds of highly seasoned foods before us, an abnormal appetite is developed and the result is immoderation and often imperfect mastication. We are learning that over-eating is a gross sin. To over-load the stomach is to make the system a dumping ground for useless matter which will soon cause serious trouble.

Mr. Gaze, in his book, "How to Live Forever," says that "by over-feeding, calcareous and various other inorganic elements are deposited in the bodily tissues, and especially about the joints, causing the lack of elasticity peculiar to age. There is also a gradual hardening of the arteries. If the perfect nourishment of the vital organs and the proper elimination of detrimental elements are not effected, then decrepitude and bodily death appear."

The school of vegetarianism has excellent claims. I believe that the vegetarian diet modified by vegetable oils is far better than the foods composed largely of meats. There are food scientists who won't tolerate the idea of totally abstaining from meats. Such writers hold that meat will never be discarded until vegetarians can demonstrate that their food can produce a superior race. I think there is evidence that men have done excellent intellectual work, subsisting wholly upon vegetable diet. Most everyone knows that there is nothing in the vegetable diet that works against spirituality, and as far as mere animal strength is concerned, the



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elephant would not thank his master for a piece of ham for breakfast. Neither would an ox be so much of a cannibal as to eat roast veal for dinner, and in either of these creatures we find towering monuments of strength, hence there is no question as to whether it is possible for the vegetarian to do the same thing physically and morally, the same quantity and quality of work done by the meat eaters. And if for no other reason than the fact that the animal in the lower kingdom has just as much right to life as the animal man in the higher kingdom, we should do all that is in our power to banish such suffering. There is no better way to do this than to learn that fruits, nuts and vegetables contain all that is necessary for bodily nutrition. As long as we demand meat there will always be some one who will take the life of innocent creatures, to supply the demand, therefore, the man who eats the cow is indirectly responsible for its death.

I would advise no one to attempt to break away from the meat eating habit suddenly, but reduce the quantity gradually. Any sudden change from one kind of diet to another may occasion much harm. The writer is well acquainted with a young man who, two years ago, became so enthused over vegetarianism that in one day he decided to have nothing to do with the flesh of animals, but this young man found that his health failed within six months. In all probability, had he reduced the quantity by degrees—substituting some vegetable oil instead, no harm would have come to him.

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One of the profoundest writers of the present day, dealing with the subject of the various kinds of diet and the effects of the same upon the bodily health, says: "Vegetarian diet is preferable inasmuch as it gives more sustained vitality than meat. Vegetarianism, however, is only a step between meat and the ideal diet. The transition should be gradual, as a sudden change of diet is often productive of injurious results.

"The most ideal, yet thoroughly practical diet consists of fruits and nuts, known as the fruitarian diet, and is a distinct advance upon vegetarianism. Fruits and nuts contain all of the elements essential to the sustenance of life. Walnuts, blanched almonds, prunes and figs constitute splendid food for nerve, brain and muscle. Bananas and dates are conductive to the formation of cellulose and adipose tissue. Ripe olives form an excellent rejuvenative food containing most of the necessary elements of nutrition. They nourish and purify, at the same time lubricating the system and producing astonishing elasticity of muscle. If ripe olives cannot be secured, pure olive oil should be used, either as a salad dressing, or taken with a little lemon juice."—Gaze.

But the fruitarian diet is rather expensive when people are in poor circumstances. But that fact should not discourage any one, especially when we know that such marvelous possibilities are before us. The poorest individual can buy a book now and then treating on the wonderful subject of bodily improvement. Buy books and learn how to use to the best advantage such foods as

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we are able to procure at the present, ever looking forward to the time when we can reach the ideal.

We should ever be careful as to the amount of food taken. Never, under any circumstances, eat until there is a sense of burden in the region of the stomach. Never eat between meals. I am a firm believer in the no-breakfast plan. I eat two meals a day. Certainly it may not suit the man who is doing laborious work, but for those who are given to sedentary duties, I think that two meals a day far better than three. Since I have adopted the no-breakfast plan, I have no more stomach troubles; as I had previously. No one should eat less than two meals a day. Fruit may and should be taken at each meal. Eat slowly and masticate or chew thoroughly every morsel. Never eat when angry or fatigued. You may have to read a whole book to really know just what effect anger has upon the process of digestion, but if you will simply obey the command to "be joyful" at meal-time, you may reap a rich harvest in bodily health. We can only hint at the many valuable things to be learned about foods and their effects upon the body. But all people who value the greater life that is for us in the coming days, will spare no means in order to know what foods are best suited to bodily health and longevity.

The following books will be of great help: "The No-Breakfast Plan," by Hooker Dewey, M.D.; "Uncooked Foods and How to Use Them," by Mr. and Mrs. Eugene Christian; "The A. B. C. of Our Nutrition," by Horace Fletcher, and "Foods and Their Effects," by Sophie Deppel.

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Many people do not receive a great deal of benefit from their diet. The body remains thin and emaciated. For such people there is no better way known to-day for producing flesh rapidly than the milk diet. It has been proven again and again that the exclusive use of milk as food, has added fifteen pounds to the body in a month. The flesh produced by the use of milk is not as firm as flesh gained from more solid foods, but by *following the instructions* contained in the "milk diet" formula, you may make flesh firm and lasting. (See "Milk Diet" book. Appendix.)

CHAPTER XII.

BATHING.

Bathing and a perfect body—The morning bath—The Turkish bath—The sun bath—The air bath—Internal cleansing.

EVERYONE is aware of the benefit to be derived from proper bathing. But those who are looking for the fountain of perpetual youth will find more value in bathing as one of the means by which youth may be retained as long as there is life, than heretofore.

In the future, the wise home-builder will lay special stress upon the proper kind of bath-rooms. Every bath-room will be provided with a sun-bath apartment, the sides and roof of which will be made of glass. Also the same will contain couches, etc., upon which the immortal may recline while the body drinks in the invigorating sun rays.

Bathing is absolutely necessary for the promotion of perfect bodily health. The skin is continuously throwing off poisonous wastes through its pores. Bathing regularly cleanses and strengthens the skin, thereby enabling it to perform its function of elimination more perfectly.

The cool morning bath is very beneficial for bracing and preparing the body for the daily activities.

The sponge bath should be followed by a brisk hand rub until the skin glows. Everyone cannot bear the nervous shock attending the cold bath. In such cases, slightly warmed water is better. The cold morning bath

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in winter makes it possible for the body to withstand more cold, and in summer it is not so seriously affected by the heat.

A hot bath should be taken at least once a week in order to remove the oily substance from the body, which substance if left any considerable time upon the body, will tend to clog the pores.

The Turkish bath is highly beneficial, and may be taken two or three times a month.

No one can afford to overlook the matter of systematic bathing. The benefit may be increased provided one has a knowledge of the power of auto-suggestion. In bathing, as in all other means by which we hope to evolve a superior self, we should ever hold the thought of the high purpose in view. There should be a positive affirmation that each bath is really assisting nature in the production of the ideal body.

The sun-bath is absolutely essential to bodily change and growth. The body should be exposed to the sun's rays for a while daily. But such is not always possible.

Anyone may take the air bath each day. The body may be exposed to the air as long as it is convenient and the body is comfortable. At the conclusion of the air bath, the skin may be rubbed with a Turkish towel, finishing with the hands as in taking the water bath.

Nowadays we hear much about the internal bath. Every home should contain a colon bath outfit. Such an outfit properly used, will relieve much suffering and oftentimes, a fatal illness. The appendicitis nightmare

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has a real enemy in the colon bath. The flushing of the colon in case of constipation is far better than pills, powders and various cathartics used for billiousness and impact bowels. The mildest cathartic leaves the body in a weakened condition, and besides, the process of cleansing is imperfect. If every one drank freely of pure water, ate ripe fruits and exercised daily, there would be little need of the internal bath. But to-day, and especially in the cities, the majority of people suffer because of indigestion and constipation. In the first place, too much food is taken during the day, and generally, the food is poorly masticated, and again there is a lack of proper out-door exercise. These conditions are largely responsible for constipation, which is really one of the most dangerous diseases known to-day. In order to maintain a perfect body, it must be cleansed and purified internally as well as externally.

In the matter of bodily cleansing and purification, distilled water is said to be the most beneficial liquid that may be taken for the purification and renewal of the body. It has been proven that distilled water used in connection with olive oil used internally as a part of the daily food and massaged into the body after the hot bath, has done wonders in restoring strength and youthfulness in the aged.

Not only will distilled water remove calcareous deposits that stiffen the tissues and cause the ossified conditions found in the bodies of the aged, but will prevent such conditions in the young.

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Distilled water, if used exclusively, will prevent many diseases that find their way into the system through impure water. Two glasses of distilled water should be taken on retiring, also the same quantity should be taken on rising in the morning. The water should be taken in sips.



CHAPTER XIII.

BREATHING.

The attention given to breathing—Breathing properly a lost art
Clothing that restricts the lung action—Crowded halls,
churches, etc.—Deep breathing—Night air—The power in the
air.

NOTHING should receive greater attention than the matter of proper breathing. It is said that the lower animals are naturally deep breathers, and, doubtless, man in some far away age breathed deeply. To tell the average person that proper breathing is a lost art and that man must be taught how to breathe, your speech to such, would seem foolish. Man has lived the artificial life so long, that it is absolutely necessary for him to learn many things that lower animals do from instinct. There can be no perfect health where the individual does not breathe deeply of pure air. Everyone should know that shallow breathing of impure air is more or less responsible for all respiratory diseases. Colds, pneumonia and consumption would soon become unknown were everyone to do away with all clothing that restricts the waist, and that part of the body surrounding the lungs, and breathe deeply of only pure air.

It is obvious that man has lived unnaturally so long, that he is not seriously troubled as to whether he has a wholesome air in which to live or not. It is possible for man to live two months without food, but no man can live an hour without oxygen. But in the face of this fact, the

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majority of people seem to be satisfied to live in poorly ventilated houses.

During the past winter while thinking of the importance of more oxygen for a rapidly dying race, the writer noted with care, the fact that out of 362 homes, only nine gave evidence that the occupants knew the importance of pure air. People go to crowded theatres, churches and the like, where it is almost impossible to exist a great while without taking into the lungs the poisonous air that has come from lungs badly diseased. Many women on these occasions are so tightly imprisoned in steel and whalebone, that what little oxygen does come their way, only reaches the upper portion of the lungs.

Is there any wonder that the government has to take steps to save the nation from the ravages of the "great white plague?"

In the new dawn which is now upon us, when thinking men and women everywhere are seeking the "life more abundant," man must study the vital subject of deep and proper breathing. The process of change and renewal in the bodily tissues will be retarded because of a lack of oxygen.

The breathing of clean wholesome air is one of nature's methods of purifying and freeing the body of dead cells and wastes.

One should take deep and full draughts of air at every breath. The writer has found that the simple lung bath, taken two or three times daily, will add health to

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any weak body. Each morning standing by an open window, or better still, out in the great ocean of life-giving air, stand erect, with mouth closed, gradually take into the lungs a full draught, retain two or three seconds, then exhale slowly, keeping perfect control over the breath during the acts of inhaling and exhaling. These simple exercises will be very beneficial. Should one become dizzy, simply stop until the dizziness passes, then proceed. The exercises may be increased to suit the conveniences of the individual. From three to ten minutes will give excellent results. The exercises may be practiced at any time whether walking, sitting or reclining, provided there are no restrictions in the region of the lungs.

The air is just as beneficial at night as in the day. The lower animals never complain about the night air. The evil effect is only in the mind.

Special thought should be given to deep breathing until the habit becomes fixed. Also cheerful and inspiring thoughts should accompany all special breathing as in all other exercises.

It is sad to think that countless thousands go down yearly, simply because they are not wise enough to appropriate the heavenly manna that floats upon every passing breeze.

By a few cheerful skips, hops and runs across field and along the banks of streams, we can extract from the air a life power more potent for bodily health and vigor, than all the liquids and pills in a thousand drug shops.

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Those who desire to gain a real knowledge of breathing should by all means purchase a copy of the "Science of Breath," by Yogi Ramacharaka. The book in itself is a complete manual of oriental philosophy of physical, mental, psychic and spiritual development. Price 50 cents. See appendix. ✓

CHAPTER XIV.

SLEEP.

Sleep with the head due North—The golden hours of rest—Six German students who attempted to go without sleep—The bedroom—The thoughts before going to sleep—Be calm—Bed covering—Trust—Suggestions.

SLEEP.

“Close now thine eyes and rest secure;
Thy soul is safe enough, thy body sure;
He that loves thee, He that keeps
And guards thee, never slumbers, never sleeps.

The smiling conscience in a sleeping breast
Has only peace, has only rest:

The music and the mirth of Kings
Are all discord when she sings.

Then close thine eyes and rest secure,
No sleep so sweet as thine, no rest so sure.”

—FRANCIS QUARLES.

SLEEP with the head due north. There should be a regular hour for retiring. At the close of day, birds and beasts go to rest, while man like a God in intelligence, wastes his forces in the early hours of the night, attending balls, festivals, pool-room and saloon, parties, late suppers and everything that tends to shorten life by virtue of over-indulgence, to say nothing of the baneful results that naturally follow a lack of refreshing sleep. Chronic insomnia, nervousness and often insanity can be traced to excessive wakefulness.

Dr. Peebles cites the case of six students in a Ger-

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man University, who resolved to go without sleep for a week. He says, "not one of them succeeded, but two young men died of brain disease, three others were obliged to leave the institution on account of brain trouble." No one should expect health when the holy law of sleep which is absolutely necessary to bodily change and renewal is continually broken. Sleep eight hours if you need it. Remember that too much sleep does no good.

The bedroom should have two windows, which should be kept open the year round. Sleeping in a draught is an excellent habit. There is no reason whatever why one should fear the night air. About two years ago I began to sleep in a draught—between two windows. When I am forced to sleep in a room that has only one window, I push the bed as near the window as possible, in order that I may breathe of the pure air in the neighborhood of my bed.

If possible, have plain plastered walls, carpetless floor.

After getting in bed, the body should be put in position for sleep. Sleep either upon the right side, or back. Some writers say that we should never sleep upon the back, but I think that is a matter best decided by the individual. When sleeping upon the back, use little or no pillow. When the body is in a position for sleep, relax every muscle in the body just as an infant. Forget and forgive everything of an unpleasant nature. Some people, and they are in the majority, make a habit of lying upon their beds and rehearsing anything and every-

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thing that has happened weeks in the past. Such a thing should never be. There is no time in life when our thoughts exert such wonderful power over the body as at or about the time we fall asleep.

Doubtless everyone has experienced the fact, that if one just on going to sleep thinks seriously of taking a train at a certain hour, how easy it is to awake at the right time without being called. Just as the subconscious is capable of bringing about the condition of wakefulness as desired; just so it will invariably produce any other condition in harmony with the thought entertained on going to sleep. Thousands of people awake daily, actually feeling worse than they did when they fell asleep the evening before. They find themselves unrefreshed, dull, stupid, cheerless and mean. The reason may be found in the fact that they fell asleep thinking of their unpleasant experiences. Probably there was a feeling of hate or dread of some coming task, ordeal, or some supposed enemy. And all such thoughts do more to keep one tired and unrefreshed, than the day's work.

What a difference of feeling when a person falls asleep thinking of some pleasant experience, the return of some lost friend, or some valuable gift. How easy it is to awake; how cheerful we feel; how easily we can jump from our beds and greet the new-born day. Doubtless everyone has had just such experiences, but never gave them any special thought. Through a knowledge of the subconscious mind and its mode of operation, we may accomplish untold wonders toward regaining perfect

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health and renewed youth. On going to sleep absolutely refuse to entertain any thought, unless it be a thought pleasant and constructive in its nature. Be careful to rest for a while—become perfectly calm. Learn to think of yourself as a part of the great infinite whole. Think that the watcher by your bed is a father of boundless love, who protects and renews the body by his law of love. Have faith and believe and expect to rise the next morning happy, refreshed and perfectly well. Persist in such thoughts and affirmations for one month and then note the difference in your health and appearance. You will soon learn that thoughts are things.

The bed covering should be as light as possible. Never sleep upon feathers. Never attempt to fall asleep when hungry. Take a glass of milk if nothing more. When you awake do not jump out of the bed all of a sudden. Be silent for awhile. Lay your plans for the new day. Let a feeling of thanks fill your consciousness. During these golden moments when the soul is still, affirm, "I will be calm and strong during this day; I will let nothing disturb me; I will regret nothing; I will do my best in everything; there is a power within me greater than anything that can come against me, therefore through the great over-soul (God) I will be the master of my fate, this and each day."

To individuals who do not know the law of suggestion or the power of a thought, the foregoing expression may sound like a childish prattle, but, dear reader, the "half has never been told."

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“There is many a trouble
That would break like a bubble,
Did we not rehearse it
And tenderly nurse it,
And give it a permanent place in the heart.
There is many a sorrow,
Would vanish to-morrow,
Were we but willing to furnish the wings.
But sadly intruding, and quietly brooding,
It hatches out all sorts of things.”

CHAPTER XV.

GLORIOUS PROMISES.

"There shall be no sin, no pain, no death—Hon. Charles Hughes, of Barnes University—The average life 46 years—Michael Boudinkoff—Shensei Abalva—Earth's immortality—"The brave in heart"—Truth's prophecy.

GLORIOUS PROMISES.

"The prophecy includes, there shall be no sin, no pain, no cross, no death, for the former things have passed away.

The vision saith, thrice blessed are they
Whose quickened hearts the warmth receive which prophets felt,

And here and now the word receive."

HON. CHARLES H. HUGHES, L.L. D., dean of the medical department of the Barnes University of St. Louis, Mo., at the graduating exercises of the college physicians and surgeons, of Boston, June 19, 1909, said: "The human race to-day is living low down in the scale to what it should be and will be when the great facts of medicine are made known and practical. Forty-six years is the average duration of human life to-day, when it should be ninety or one hundred." Dr. Peebles, in his book, "Death Defeated," says: that "carefully prepared statistics show that the individual ages of earth's mortals are continually growing longer. Among the causes are sanitation and applied knowledge."

Michael Boudinkoff, who made his appearance in St.

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Petersburg recently, is 129 years of age. He was in the Russian army for more than 80 years. He draws a military pension of 120 pounds a year. He is still healthy and vigorous.

Prof. Elie Mechnikoff cites the case of a woman Shensei Abalva, living in the village of Aba, in the Gori district, at the age of more than 180 years, hardy enough to be able to do her own house work and ordinary sewing. Obedience "quickenened and intensified by a determined will is a leading factor in the filling and rounding of a long extended life."

"Those seeking earth's immortality and who are living for it, throwing off through the excretory organs and perspiratory glands the coarser mineral accumulations and taking on the finer and more etherel elements, glide gradually and gracefully through wisely ordained evolutionary processes toward the goal of an unending life on earth—refined, purified and redeemed."

Having these glorious promises through God's ordained prophets—promises which are the result of practical and logical discoveries, should we not shout for joy? O, if this wide, sad, sick and dying world would awake, arise, investigate and believe!

"The brave in heart, the true in mind,

Will dare to see the truth aright.

While coward souls perverse and blind, will shun the
light.

"But though all eyes on earth were closed,

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Still would the sun as brightly shine.
And truth by all the world opposed, is still divine.

“That which men abuse to-day,
Men of the future will adore.

And truth that error seeks to slay, lives evermore.”

St. John
Feb 14 - '18

“Every primordial atom of the body, every cell having served its purpose dies and gives place to another. Accordingly by the use of proper digestible foods; by pure healthful drinks; by vigorous assimilation; by wisely appropriating and adjusting the right atoms, molecules and elements, thus refining, purifying and spiritualizing the body, why should it not upon reaching a certain keynote in the scale of spirituality, defy the death struggle, the casket and the tomb? This constitutes the real resurrection of the body. A body innately fashioned for immortality.”

O, thou dark, sad and silent tomb, thy gloom has appalled earth's passing mortals for ages untold; but this day, truth knows thy bounds and predicts thy end—prophesies a time when thou shalt be no more.

“O grave, I will be thy destruction.”

CHAPTER XVI.

IMPORTANT RULES.

How shall we save the body?—Man must learn—Henry Jenkins—Many great teachers—Study and investigate—Outdoor exercise—Clothing—Tea, coffee, wines, etc.—Thoughts during the meal hour—Distilled water—Olive oil—When the body is sick—Auto-suggestion—Some men and women who inspired me.

IMPORTANT RULES.

“**W**HAT shall I do to save my body from death?” is the question that thinking and unthinking people are asking to-day. We find men asking the same question that the noted Israelite asked nearly two thousand years ago, when he came to Jesus and said, “Good Master, what shall I do to save my body from perishing?” Jesus said, “Obey the commandments,” not simply the commandments written by Moses, but obey all physical and psychical laws that govern the human-self.

An individual of the present day cannot hope for a greater and “more abundant life,” than any other individual who obeyed certain laws, while being ignorant of the most important laws that control human existence.

Man must learn that life is controlled by spiritual forces that are the foundation upon which physical life depends.

Many people of the past obeyed the rules of moderation in diet, exercise, etc., but they are dead.

Henry Jenkins, who died December 8, 1670, at the age of 169 years, did not know that his thoughts, beliefs

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and expectations had more to do with the span of life than all of his habits of moderation.

Man is learning according to exact science, that one may obey all laws pertaining to food, exercise, dress, and bodily cleanliness, and still believe in the three score year and ten idea. The man who believes such a thing draws the deadline himself, and he cannot go over it.

Man is learning that God has set no bounds. It would please God were man to live ten times eighty years.

We are children in a great world institution. It is our privilege and duty to study what the wiser ones of earth have discovered and are willing to teach us.

There are many great teachers in the world to-day whose teachings will bring startling revelations. Every one should read the writings of W. R. C. Latson, M. D., J. M. Peebles, A. M., M. D., Ph. D.; Sir Harry Gaze, Prof. C. D. Larson, Mrs. Ella Wheeler Wilcox, Mrs. Elizabeth Towne, Dr. Elbert Landone, Miss Eleanor Kirk, Dr. Julia Seaton Seors, and scores whose names we have not room to mention here.

The following rules contain some of the underlying principles, the practice of which will insure greater health and happiness and a longer life "here and now."

First, study and investigate until you are satisfied that man should never grow old, and that early death is a race habit that may be avoided.

Just as soon as you are satisfied that the above facts are true, turn about and create for yourself a new thought world. Bid the thoughts of sickness, old age and death good by. Prepare for yourself a new goal that

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shall stand far above the valley of sadness, tears, melancholy and death. A goal in the sunlit realms of peace, joy and hope, where light and life dwell forever.

Teach yourself to think of youth and a body that will grow stronger and more beautiful each year. Expect to look younger, to be younger and more active each month and help your mind to create your ideal body by actual exercise in the open air.

Take brisk walks daily. As you walk hold the thought of increasing strength, activity and youthfulness.

Wear light colored clothing and as soon as possible wear only garments of white. The color of clothing has a great effect upon the body. White is the best color that may be worn.

Wear no tight collars, ties, shoes, hats, corsets or garters. Tight garments restrict the circulation. Distribute the clothing equally over the surface of the body.

Eat only when hungry and never between meals. Eat two light meals and never more than three meals a day. Eat as little meat as possible. Chew thoroughly every bit of food taken. Never eat when angry, or highly excited.

Avoid tea, coffee and wines as you would carbolic acid. They are not foods, therefore absolutely unnecessary. Rest thirty minutes after each meal.

During each meal, hold the thought that the food you eat will increase within you renewed life. Eat some ripe fruit after or during each meal.

Do not make a habit of drinking water during the meal.

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Make up your mind this day that hereafter you will breathe only pure air, whether asleep or awake. A wise investment may be made in the purchase of an indoor window tent. By its use you may have fresh air for the lungs while you sleep, and in the meantime, the body can enjoy the comforts of the warm room. Sleep with the mouth shut. Think no sad or hate thoughts on going to sleep, for whatever thought you carry with you into the beautiful land of dreams, will come again some other day to curse or bless you. Reflect upon the great unseen Intelligence that is able and willing to protect you while you sleep. Remember, that God is no respecter of persons. He does not ask as to whether you have subscribed to a particular church or creed, but, "Doth thy spirit trust?"

Keep the teeth clean and bathe the body regularly.

Drink distilled water. Boiled and filtered water may not be free of germs. Drink two glasses of distilled water just before going to sleep, also in the morning after the mouth has been cleansed.

All water should be taken in sips.

Take from one to two tablespoons of olive oil into the system daily. If the body manifests old age conditions, after the hot bath, massage the body with olive oil, and especially about the joints.

Forget birthdays. Never think of death. To think of death is to fear death. To fear death is to attract death, by rendering the body passive to destructive thought elements.

Never talk on subjects that make you sad or gloomy.

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Stay away from funerals and dead people, unless duty calls you there.

Never sing hymns that are suggestive of death. Don't let anybody make you believe that God delights in any such praise.

If your body is sick, rest, fast, take medicine if you think you need it. And each night before going to sleep hold in your mind a picture of yourself becoming stronger each succeeding day. This one rule itself if carried out will work wonders in the body in a very short while.

Remember when the body is ill, it is the result of a broken law, but God is kind and through this great law of healing, He freely forgives, and God's law if left undisturbed, will readily and rapidly heal the body.

Auto-suggestions, if constantly and properly practiced, will do wonders along the line of bodily improvement. Make up your mind now that you will never grow old or weak, and that at eighty or ninety you will be just as young as you are now, that you will be much stronger and wiser; believe that when you reach the century mark you will possess greater muscular strength; that your living power will be far superior to what is it now.

Mentally see yourself daily growing into the ideal. There is no limit to human development. According to known facts, a man may continue to develop indefinitely.

Go into silence daily. Each one should provide a room in the home into which one may go, and in this little shrine put out of the mind all thoughts of the busy world and commune with the higher Unseen. Read Mr. Larson's "Great Within." 50 cents. See Appendix.

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If possible, spend a little while in the woods each day. O, for one hour in the silent deeps of tangled wild-wood, drinking draughts of sweet perfume—charmed by the song of the birds; allured by gentle, sighing winds among giant oaks, dark pines and dreamy cedars. Thus in the very bosom of dear Mother Nature, my soul is wooed from a world of sorrow and care, to realms of bliss unspeakable.

This is heaven when the mind is wrapped in calm meditation, and the soul is lost in the mists of holy contemplation, away from the busy mart and din of strife—in the serenity of nature's wooded shrine where no human kind is near, and none by God can hear.

Dear reader, I close this little message of the "more abundant life" which I send you through a collection of facts, personal experiences and opinions, gathered from some of the world's master minds.

In the first place, if I did not sincerely believe every statement contained in this little book, I would not have spent the time to write and compile the facts it contains.

Because of the fact that I know that the subject dealt with herein is of greatest importance to dying humanity, I prepare and publish this little book and send it on its mission—to inspire and help others as its teachings have helped me, beyond human expression. As for the style, I have no apology to make, and for criticisms I care not one whit. A diamond in the rough is worth while. "Know the truth and the truth shall make you free."

Once my feet touched the borderland of death's

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grim vast. I was sick, sad and weary. Life's day was one of toil, failure and despair.

I was not only sick in mind, but I was rapidly sinking with what the doctors called rapid consumption, but at the mid-hour of that starless night I heard far in the distance, the swell of a mighty chorus. It was the grand choir of life heralding the dawn of a new day of peace, joy and perfect health and endless life, "here and now." I heard loud and clear among its singers, the voices of the Townes, Gaze, Larson, Wilcox, Peebles, Latson, Landone, Larkin, Hammond, Kirk, Sears, Wilson, Sabin, Herbert, Post, Hall, King, Round, Paupus, Flammarion, Bury, McFadden, Kingsley, Allen, Atkinson, Wattles, Conable, and countless others, whose names we cannot mention here. The song they sang was sweet. I listened and, though at a distance, I joined the chorus. I was lifted from the grave. To-day I am happier and stronger than ever in my life.

Health and happiness will come to anyone who will investigate. One copy of the "Nautilus" or "Eternal Progress," should be read monthly by every sensible person in the world. One copy of "Nautilus" or "Eternal Progress," is worth more than a thousand "Cosmopolitans."

Study the hints and simple truth herein contained. Know the truth—the dawn of a grander day is upon us.

"There are evergreen glades that sparkle with the waters of immortal life and there are El Dorado lands where youth and royal manhood are eternal." ✓

APPENDIX.

"Straws that show which way the wind blows."

THE following pages contain articles and extracts picked up here and there. Some of the articles are the product of some of the world's most fertile brains.

The writings are straws which tell the way the wind blows. In each there is a sublime call to sick and dying humanity to rise and break the galling chains of ancient race-thought; to know that disease, old age and premature death are not inevitable; that DeSoto's fountain of youth is not in a strange and unexplored land, but within the human-self.

For untold ages, the great and the wise have prayed for continued youth, for without it there can be no perfect health, hence no absolute happiness. But the laws by which youth and perfect health may be retained, were not discovered until within recent years.

O youth eternal, what is greater, more wonderful, more divine? The untold billions of the world's gold fail and the glory of all earth's crowns cannot compensate for the loss of youth.

Some of the excellent articles have appeared from time to time in the "Nautilus," published by Mrs. Elizabeth Towne, of Holyoke, Mass. Anybody who desires to get rid of sickness and the many ills that make humanity so miserable, send to Mrs. Towne, \$1.00, for a year's subscription to the "Nautilus," and you will find

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that the first copy will bring inspiration and new health and happiness. I speak thus of my own account. No one is paying me to advertise the "Nautilus;" Mrs. Towne does not know that I am in the world, but probably had I not known her through her wonderful teachings which have come to me in the past, I would not be here to speak of the worth of "Nautilus."

LIVING FOREVER.

ELIZABETH TOWNE.

"Why do advanced thought people, Hudson, Dewey, and others, die before they should? Don't they practice what they preach?"

Because it *may* take more than a few years' effort in one man's lifetime to overcome the millions of years of the dying habit that have gone before.

It took time to bring the 1,000-year-living habits of Methuselah and the like down to the three score years and ten of Solomon, and the thirty-two years average-of-life of fifty years ago. Is it any wonder we don't overcome such a habit in one decade or so?

Already we are on the live-for-ever up-grade, the average length of life being now ten years greater than it was a generation or two ago.

We are living longer because we want to. We shall live forever as soon as we want to hard enough.

Desire on any line is cumulative; it is good work of transformation and glorification.

If you succeed in wanting to hard enough, to keep right on living forever, how will you feel in five hundred

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years from now with not a soul on earth that you had known in youth? You'd be lonesome, and if you were lonesome you wouldn't want to keep on living. Then you'd quit it.

There will be a lot of folks overcoming death about the same time. A hundred and forty-four thousand of them, the Bible says. There would be some fun in overcoming death in such a nice congenial multitude, all bent on making the earth a lovely place to live in. Almost any of us who fitted into that crowd would find it easy to want to hard enough to keep us living right along, helping the good work of transformation and glorification.

The 144,000 may be already at work. They may keep right along living and working. Who knows?

On the other hand, the 144,000 may be only babies now, babies that were born in the new thought and are growing up in it.

Sometimes I think that to teach successfully the live-forever habit, we must begin with the grandparents at least.

Sometimes I am so enthused with Life that I think I want to live forever, and shall do it.

Other times I grow impatient of the dead slowness of this world in answering to the new thought of beautiful living. Then I feel as if I wouldn't live here forever, not for anything!

I presume everybody has spells of feeling impatient and momentarily discouraged about the world, just as I do. It is "natural"—to the dying habit of mind.

Until we so fix upon ourselves the living-and-loving

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habit of mind that we never even think of feeling impatient over the world, or like being glad we don't have to stay; we shall not be ready to stay here forever.

I am certain we shall all by the power of desire overcome somatic death. I never doubt this, even in the moments when I feel I wouldn't stay here forever anyhow. "No good thing will He withhold from them that love Good." The last "enemy" to be overcome is death—when the other evils are subdued it will be easy to want to live forever. Then we'll see!

I don't know who will be the first, and I don't care. He will doubtless earn all the glory he gets like any other pioneer. He's welcome to it. You see, I'm the daughter of the pioneer—I'd rather come later when there is plenty of good company to work with. There is always plenty to do, even if one is only a great-grand-child of the pioneer.

Are you surprised that Dewey and Hudson et. al. didn't live forever? I don't see why. So far as I know neither of those men believed even in the possibility of living forever, much less exercised that present tense faith necessary to the overcoming of death in themselves. They believed in the live-longer idea and doubtless they lived longer than if they had pursued the old habits of thought and life; but they hadn't yet got to the live-forever idea.

If Mary Baker Eddy or Helen Wilmans or Harry Gaze were the ones to pass on, your surprise might have some excuse. They all believed in living forever and have announced their intention of doing so.

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But if they all died in a bunch it wouldn't ruffle my faith that the world is very close to realizing the truth of the live-for-ever idea. And if it would ruffle yours you are doubtless at least an incarnation or two away from overcoming death in yourself.

FROM "NAUTILUS."

PUBLISHED BY MRS. ELIZABETH TOWNE, HOLYOKE, MASS.

THE HABIT OF YOUTH AND ENTHUSIASM.

ADELAIDE KEEN.

Backs are Bent Not by To-day's Cares, But
by Yesterday's and Tomorrow's: Why Old
People are Neglected: How to Take Twenty
Years Off One's Age.

"Except ye become as a little child, ye can in no wise enter the kingdom of happiness!"

In New Thought, the new man and the new woman re-born through soul suffering, can attain perpetual youth. We may keep from growing old, just by being a child, spiritually, or in the spirit, and ward off, by material means, the material blemishes of old age, its decay, debris, depression and doubt. Little children trust and enjoy, old people doubt and complain.

What if your illusions and hopes are shattered? Get more, better ones; it is not too late!

The world is full of divine intelligence, ideas, plans, waiting to be seen and used. We are but channels, mirrors, or lamps, showing how good God is! Because you

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are sick, lonely, poor, you don't care to live, and Life seeks other channels and you deteriorate.

Stop it; get alive; no one can keep you down and out unless you allow it! Bathe in the fountain of enthusiasm, the real waters of youth, laugh and play, your Father's happy, trusting child!

Dissect this nightmare of age. Sickness, loneliness, poverty! All lies! When men walked with God, in Bible days, they lived several centuries. When we are ninety, we get ready to die, they were frisky and joyous, healthy and ambitious. Suppose the sons of Methuselah had kindly told him to go to the poor-house; he was "in the way!" Terrible things would have happened.

You see, those old people wanted to live; they claimed a right to life, and God, and they kept their health. Besides, worry was unknown—simple living, plain food, much family affection prevailed. Nowadays, we ignore our family, we complicate Life, eat too much. All the diseases which make old age so sad, can be dissolved, by water, inside and out, deep breathing, active exercise, proper food, chewing, letting go of troubles! See what fun it is to grow young, to drop burdens! Don't you know that backs are bent, not by to-day's cares, but by yesterday's or to-morrow's? When your sickness goes, you will be cheerful, people will seek the mellow sunshine of your smile, and you will never be lonely. The real reason why old people are neglected, is not because young people are selfish. It is the constant shadow of care, most of it imaginary, or else, the burden of complaint and nagging, that keeps the old man isolated.

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Literally, he is on a desert island, in a fog, to remain! The pity of it is he blames Fate, God, heredity, people, anything but himself.

God said, "It is not good for man to live alone," and so long as he is willing to learn, he need not; to make new friends, be cheerful, sympathetic. It hastens old age and death, to dwell mentally, in the spirit world, of dead companions. Think kindly of the dead, as if they had gone on a journey, and hope to see them later, but renew your life and youth by living in the Present!

The other sorrow of old age is poverty. Much of this is imaginary, too. We hoard for a rainy day, and it is pouring now. For ungrateful heirs who treat us all half civilly. Get busy and spend; don't delay. Travel, buy, enjoy, live!

Ten years can be taken off a woman's age by good grooming, massage of face, scalp and body. You can do it yourself.

Five years more slip away, when she has donned a becoming dress and hat. Remember the French, the greatest artists in dress and cookery, attain results with simple materials, but great patience!

Right thinking will remove another five or ten years, then, all is possible! It is the thought, not the years! Take any two women of fifty, one single and sad, the other married and happy; the contrast is marvelous. And you can be happy anywhere, even in a fool's paradise of perpetual youth and hope! Sixty-five need not copy sixteen, save in sweetness. Really, age should sweeten, not sour, all our thoughts. And so it would, if we refused

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to be cast down! Sympathy is a privilege and power of mature people; we all love those who are so interested in our hopes and aims, that they forget their own cares. Aunt Maria is a "nagger"—we dislike her, even in an attic, when she comes to visit us. We flee from her tongue, her sharp eyes which see all our weaknesses. But when Aunt Bessie comes, we rush to greet her, to give her the best room, because she loves us, sees only our best side and does not domineer. Old people seem to think they know best and they dictate far too much.

Youth wants to try, to learn, and old age is not always wise, except in a false knowledge of human nature. Most of this Wisdom is unreal. Life changes and improves, and people are not so "human," as they used to be, or rather, wicked. For this vaunted knowledge always means knowing sins and weaknesses. The earth is just as comfortable, rather more so, than ever, with new thought and new inventions, clever books and cheap travel, than it ever was before. So you might as well decide to remain, and to get all the fun you can out of life. Suppose some one is giving you suggestions to die, and leave your money to so and so; just quietly make up your mind to live, and spend your money yourself, or, else give it, slowly and wisely, to those who deserve it! Get some of the thanks now!

Nature, art, friendship, travel, books, pets, flowers, sports, these belong to all of us, at all times. The great thing is not to give up hope! There are countless amusements for the cheerful, nothing whatever for the discouraged. And by all means, forget birthdays; you are

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as young as you feel! Get alive, in every part; and crick and cranny of your soul, and your body will be transformed. The body is only a garment! Wash it, brush it, sun it; it will be pliable and smooth as satin.

Old age is an accumulation, in the mind, of prejudices, in the body, of ashes, acids and lime. Dissolve these.

←

From Suggestion, 1907.

THE ART OF LIVING.

BY ELLA WHEELER WILCOX, NEW YORK.

To make this care-filled world as beautiful as we can to heart, mind, eye and ear should be one of man's leading efforts.

And by man, of course, is meant also woman. Most women love to adorn their persons and their homes; and having so adorned them, to keep their clothing and their furniture in good order.

If a garment begins to rip or fray, it is repaired; if the furniture or walls of the home show wear, they are at once looked after, says Ella Wheeler Wilcox, in the *Chicago American*.

There is scarcely a woman in the land who does not take pride in the thought that she is regarded as a good housekeeper; one who preserves her mansion with scrupulous care and makes it attractive to the eye of every beholder.

If she were told that her home was going to decay for the lack of attention she would feel insulted and disgraced.

Then why do so many women feel ashamed to own that they take as good care of the "Mansion of the Soul," as they take of the mere house of wood or stone? Why do they give more attention to the clothing of the body than to the body itself?

Why do so many women call attention to the fact

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that they are aging and hasten to tell each observer how little care they take to arrest the ravages of time?

These peculiarities are particularly characteristic of the very women who pride themselves upon their good housekeeping, viz., the women of New England.

If to one of these a friend suggests the scientific care of her skin, her hair, or her figure, she will, in nine cases out of ten, reply with more or less scorn at the intimation that *she* would be so "vain" or "silly" as to give her personal appearance so much attention.

When by the persuasion of a worldly-wise woman she is finally convinced that it is not absolutely wicked to preserve her good looks, she is almost certain to swear her friend and her hair and skin specialist to secrecy. She will confess to employing a "manicure," but further than that she will not "incriminate" herself.

There are women who dare not confess to the most intimate friend that they consider the body worthy of care beyond the finger tips. But why confess to the finger tips? Are the nails nobler than the cuticle?

Not only do they take this stand but they delight in calling attention to their own consciousness of departing youth, in order to prove their utter absence of vanity. To all such women I have this to say:

Do not be forever harping on the theme of *Age*.

Keep the thought of *Eternal Youth* in your mind.

Fill your lungs with full inhalations of fresh air every day several times, and think of *Youth*, *Vitality* and *Energy* while you breathe.

Expect to look younger next year, next month and next week. If you have observed any falling off in your

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personal appearance, instead of saying or thinking that you have reached the turning point toward old age, think you are only passing through a subway station to *New Youth and Beauty*.

Begin to care for your body scientifically.

Nature cares for our bodies like a kind nurse, until we grow old enough to care for them ourselves.

Then she expects us to do the work.

Your skin, and hair, and teeth, and eyes and digestion, which seemed to need no attention in early youth in order to keep in good condition, were under the supervision of nature. But after youth is passed, they will not retain their glory unless you supply the work nature and youth did for them.

Take less food and of a more carefully selected quality than you took in early youth.

You have impaired the machinery of digestion, probably, by overtaxing it.

Reduce the quantity and improve the quality of your sustenance.

Use no stimulants, but take more pure liquids than of old.

Water, milk, oils are all agents of eternal youth.

Arouse your circulation by active physical exercise, massage and baths, which will open the pores.

From *N. Y. Sunday World*.

SECRET OF HOW TO GROW YOUNG AGAIN.

BY J. L. NASCHER, M. D.

(From the *New York Medical Journal* and Copyright, 1909, by A. R. Elliott Publishing Company, New York.)

The old joke about the bald heads in the front rows of the theatre where there are pretty chorus girls in the cast, has a psychological basis. The bald heads are there acquiring mental activity. They are getting young again.

Rejuvenescence—getting young again depends primarily upon increased mental activity. This in turn increases and stimulates our physical activity. The most potent of the mental stimulants are psychic—youthful companions, change of scene and residence, complete change of mode of living.

We decry the old maid who dresses as a young girl and seeks her companions among the young. One of them said she felt young because she tried to feel young by dressing and acting as a young person. She knew the secret of rejuvenescence.

We all want to live long, yet we adopt the mode of life which shortens the periods of development and maturity, and then try to retard the last or declining period.

In the hurry and activity of present city life, the rest is not commensurate with the work which necessitates it, while recreation itself is intensified until it be-

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comes exhaustive work. Instead of taking mild physical exercise such as simple gymnastics, as recreation after mental work, school children take up strenuous athletics like running or football.

Instead of simple reading and light plays for physical labors, we take up education lectures and scientific reading. The greater the anthithesis between the character of the work and the character of the recreation, the more benefit will redound to the individual. This does not mean that exhausting labor requires exhausting recreation, yet that is what we are doing in the period of development.

The amount of absolute rest in sleep should be measured by the individual's natural requirements, not by the exigency of his vocation. The natural requirement is determined by his inclination to sleep. The child sleeps naturally as long as the system finds it necessary; it wakes, plays, learns, and when overcome by mental or physical fatigue it falls asleep again.

Man fixes his period of sleep irrespective of the requirements of his system, and habituates himself to a certain number of hours or a certain hour for arising. While the system will accommodate itself to the habit, after exhausting labor the individual will oversleep himself. Few are so situated that they can sleep when they feel so inclined, and as long as the system demands.

In considering longevity we must exclude such factors as extraordinary hardships and hazardous vocations. We must remember that activity increases waste, and that meat increases physical activity. Since mental

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rather than physical vigor is necessary in the battle of life, meat should be used sparingly and cereals freely during the development period.

The period of maturity is passed over with indifference by most individuals. The man feels well and strong physically and bright mentally, and until decline sets in he does nothing to prolong this period while he does much unconsciously to shorten it. Excesses of all kinds weaken nutrition, prevent reconstruction, and increase waste. The city man lives too fast. He does not sleep enough, he eats too much, he works too hard mentally and physically, he drinks and smokes to excess, he is irrational in his recreations.

As long as he does not feel the harm he will not believe in its existence. It is only when some excess leads to a pathological condition which produces the discomfiture of disease can he be made to realize that his mode of living will shorten his life.

Sleep should be regulated by nature according to the work, not by the clock. Hunger and not the taste of the viands should regulate the amount and frequency of his meals. The sense of mental and physical fatigue should control the amount of his work. In his recreations he should be regulated by the principle that the greater the antithesis between his work and his recreation the greater the benefit.

Mental labor requires physical recreation and vice versa. Dancing may be a diversion, but it is no recreation to the manual laborer, while chess playing will not relieve the mental strain of the civil engineer. This is

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a subject on which the physician is rarely called upon for advice, yet it is important.

There are many psychic causes for quick aging. The moment a man is a grandfather, though he be but forty years of age, he suddenly feels old. Many men when they are placed in a responsible position involving life lose their former buoyancy and lightness. Impending death, a secret fear, a great loss, a sudden fright, have all produced sudden and permanent aging of the individual.

A more important mental factor in creating the feeling of age is enforced seriousness and dignity, which become in time habitual and restrain the person from such recreations as would best overcome the mental and physical fatigue of their vocations.

An elderly physician went to a masked ball disguised as a school boy. He played marbles, spun a top and played with others similarly masked. For weeks afterward he was in a joyous humor, more active and brighter than he had been in years.

The whole question of longevity hinges upon the mode of living. If we favor the unnatural precocious development of youth and maintain indifference during the period of maturity, thus shortening both periods, we will have an early and short period of decline. If we prolong the period of development, and prolong the period of maturity, preparing for the succeeding period, we will have a late and long period of decline.

It is all a question of rational and natural living.

From *Pittsburg Gazette*.

TO LIVE 250 YEARS EAT NUTS AND PIE.

Dress in White, Sleep in a Draft, Forget All About Death.

Boston, April 26.—The Rev. Dr. John Fair, head of Boston's newest cult, the "New Life," declares that he has discovered the secret of how to live at least 250 years without pain, evil or sickness. Here are his rules:

"Dress always in white. White is the prime principle of life.

"Do not think of death, do not believe in death.

"Live principally upon vegetables and nuts. Abjure meat, milk, oil and flesh of all kinds as well as all stimulants.

"Sleep eight hours daily, exercise four hours and work eight hours.

"Stop work a half hour before each meal and do not resume work until a half hour after each meal.

"Be alone for a half hour each day not necessarily to sleep, but to get the mind in a condition of natural repose.

"Sleep with your bedroom window open. Always have a draft in your room.

"A daily menu I would suggest would be as follows:

"Breakfast, honey, toast and at long intervals an egg; dinner, soup made from nuts or celery or an orange, with lettuce or radishes and brown bread; supper, apple pie and fruit.

"I offer to any one who does this not merely 250, but a 1,000 years of life if desired."

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THE FOUNTAIN OF YOUTH.

BY JOHN BALL, M. D., SAN FRANCISCO, CAL.

In all ages since history began, we find evidence that the most advanced minds—the poets, prophets and philosophers of their time, were firm believers in some occult and indefinable which, when once traced to its lair, caught unawares or, or otherwise got possession of, would make its possessor invincible and immortal. This faith in an unseen and unrealized power is altogether different from a mere belief. Millions of people for thousands of years believed that the earth was flat, which proves that the universality of a belief is no evidence of its truth, but faith, as the apostle says, is an evidence of things unseen. A belief is a mental phenomenon based on the evidence of the physical senses, and is generally fallacious. But faith is an intuition of the soul and can always be relied upon.

In a general way, the various systems of philosophy and religion undertake to confer upon their votaries immortality, unfailing youthful vigor and invincible power. But wherever we have the means at hand to trace any of these systems to their origin, we find them to fall lamentably short of their promises. Are we to conclude, then, that this abiding faith of the brightest and most able men of all ages is a chimera and a delusion? I think not.

Whatever else *Immortality* may be or mean, it must be something inherent in the person who is immortal. It cannot be granted nor conferred upon the recipient,

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like a title of nobility or a certificate of election. It follows, then, that we shall not find immortality in any system of religion or philosophy; immortality is an inherent attribute of all living things.

We speak of the second childhood of old age in terms of derision, so, when we speak of *Eternal Youth*, we don't mean the undeveloped condition of childhood, but the matured and vigorous condition of young manhood and young womanhood. And it is the waning, in few years, of this vigorous joy of living which has prompted men in all ages to seek a panacea for weakness, decay and death.

What is life anyway, and what is it for? Are we just dumped on the earth to live a few years and then die and rot? Is the chief end of man to accumulate a few million dollars, and then be blotted out of existence? This seems to be the way most men look at this problem. Or, do we really think, right down in our inmost souls, that the Christian idea of sitting, or kneeling, or standing around a great white throne, playing a golden harp, is an adequate fulfillment of our best aspirations? Of course not.

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THE SECRET OF METHUSELAH'S LONG LIFE.

BY REV. P. G. GREEN, PORTLAND, OREGON.

Is it possible for men to live as long as did Methuselah: the Bible answers yes, while science and philosophy, through their of-repeated axioms, state that what has been once can be again. If the law of the past is still extant, then it is possible to put that law into practice, or operation again, and to get the same results that the antediluvians got, viz: long life.

This law is eternal, and is, therefore, still existent. Science is exact truth. Divine truth is exact truth. Therefore divine truth is scientific. Hence science and truth are one. Properly understood, the Bible and science always agree. The disagreement between science and the Bible is only apparent, and is due to misunderstanding or misinterpretation of the word God. The Bible states that the earth has four corners, and because a young man by the name of Gallio declared that the earth was round, instead of square, he was cast into prison as a heretic, because he declared what was contrary to the word of God. The difficulty here was a misinterpretation of figurative language. God's laws are eternal. God's laws are still in existence. All that was ever in existence, in the laws that permitted and made it possible for men to live eight and nine centuries is still existent, and the reason for men not living eight and nine centuries to-day, is because man has lost his knowledge of those laws, and consequently is not able to put them into operation.

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God is willing, I believe, that we should live long if we live well. "My people are slain for want of knowledge," said God. These laws can be rediscovered. By proper research and study, there is no reason why man should not again become perfectly familiar with the laws that are conducive to longevity, and which will overthrow and subdue disease, sickness and death. For we are promised in the Bible that even death, the last enemy, shall be conquered.

Science and research are bringing to light and practicability now to-day, what centuries ago would have declared an impossibility. True science is only the discovery and application of God's eternally existent laws. One hundred years ago it would have been difficult for people to have believed in the possibility of man conversing with man on the opposite side of this continent by wire. It would likewise have been difficult for man to have believed that in this day people would communicate with each other by means of wireless telegraphy. And to-day, it is difficult for some people to believe in, and comprehend the possibility of people communicating with each other telepathically or mentally, or by the transference of thought; but in fifty years from now, yes in twenty years—this thing shall become as thoroughly established a fact as the possibility of wireless telegraphy, the telephone system, or the development of the knowledge of electrical laws.

These same laws that man in his ingenuity and study has brought forth and is applying to-day, for his own convenience and benefit, were existent thousands of

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years ago. They were existent in Methuselah's time; they were existent in Adam's time. They have always been existent; but if they were not discovered before, they are known to-day. Possibly some of these laws may have been understood by the antediluvians; if not, they were much further advanced along some other lines than we are to-day. They understood the law of life and understood it much better than we do.

The soul is the seat of life. The spirit within the soul is the life. Physicians and material scientists have been looking for life in material substances, in medicines, in drugs and in chemicals and in that way have sought to heal man of his ailments.

Psychologists recognize that there is a fuller, ampler and truer supply of life right within us, viz: within the soul, and instead of trying to bring life to man from without, psychologists are bringing life to man from within by concentration of his thought, by teaching him how to handle his mind, and the powers that heretofore have been lying dormant within his being. And great and wonderful are the accomplishments along this line.

However, I do not wish to leave the impression that psychology deals only with the healing of the body, for healing is only one phase of that science. The New Psychology has for its backbone the great law of suggestion, which is the underlying law of all Bible laws and commandments. Psychology deals with the laws and the functions of the soul and its relation to life, disease and death; with the soul's relation to God, prophecy, inspiration, faith, and true prayer. May we not look here

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for the laws and means by which we may extend the limit of man's life into the centuries? Certainly there is much more hope of finding the secret of long life from the study of the source and seat of life than by the study of drugs and chemicals.

Suggestion is the law of God and Heaven, and by it God speaks to all His subjects. It is the connecting link between the machinery of man's soul and the dynamo of Heaven, just as the trolley pole is the connecting link between the motor of the street car and the power in the wire, which represents the dynamo at the powerhouse. So, when we properly and thoroughly understand the machinery of our minds, and the power of the several laws of faith, man will learn that he does not have to reach away out into the Heavens, nor call with the loudest tones to get God's ear, or to touch the fountain of power, for God is within man as truly as without, and we must look to God and speak to Him within, and there find the hem of His garment that heals the sick. There is healing power for any ailment or any disease, and to cure all who are diseased if we know how to draw upon that power properly.

If Adam and Eve had never taken the suggestion of death and had never received the knowledge of good and evil, they probably would never have passed out of the flesh by way of disease and death. Why? The Bible declares that by sin death entered, the inference then is without sin, death could not have come. For before Adam and Eve partook of the forbidden fruit, their conscience was perfectly pure and devoid of

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offense before God and man. Could our minds be brought back to this state of purity, man would no doubt leave his body in some more desirable way than by disease and death.

They knew no such thing as wrong; they knew no such thing as sin; they knew no such thing as death. It is true they had heard the voice of God declaring death if they disobeyed His command, but hearing a thing and experiencing a thing are different. I may tell my little boy that if he puts his hand on the stove it will burn him, but when he has placed his hand upon the stove and has been burned, he has a positive knowledge that could not have been gained in any other way, an experimental knowledge. So by testing the warning, death came.

And so Adam and Eve, before they ate of the tree, did not have an experimental knowledge of the consequences of sin, sickness and death. I do not mean to say that they would have lived forever in the flesh, had they not apartaken of the forbidden fruit, but it is possible that they would have been translated like Enoch and Elijah. In their eating, the suggestion of death was planted in their minds and consciousness, and the seed, the thought, unless destroyed, must grow and bring forth its kind.

Thoughts are things. Thoughts possess vitality and power, and like a seed planted in a garden, are bound to bring forth their representation in the flesh and in the mind.

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FROM "PERPETUAL LIFE,"

BY THE GREAT GERMAN METAPHYSICIAN, GRAMMER.

Immortality, or perpetual life, is the fondest hope, the legitimate goal and the just birthright of every human being. But the majority of earth's inhabitants of all religions, and those of no religious belief at all, imagine that it is to be attained, if at all, at some future time, and in some other place and world aside from this.

Every human being in the world who is not sick or insane, has an innate desire for life, to live as long as possible. If there is an individual person in this universe who does not desire to live, it is because he is either sick or insane, in some abnormal condition of mind or body; or expects to be soon. The more enlightened and more highly developed the individual, the more intense the longing and desire for life. Now the Creator of this universe never planted a single desire in the soul of one of His creatures for anything that was totally impossible of their attainment.

There is no other power-planting power in the universe, except the Creator. This desire for life is not sectional or local, but is a universal one. If perchance, the Creator might afford to disappoint a few of His creatures, think ye that He could afford to disappoint them all? You may aptly answer, so far as the perpetuation of life is concerned, with possibly two or three exceptions, this has been the case. I grant you that this is true; but assure you that there is legitimate reason for

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this, as there is for all things else and I desire to bring this reason out clearly before the minds of my readers.

People desire but they don't demand. The hope but they don't realize, notwithstanding the promise that "He that ploweth in hope, shall reap his reward." Here is the kind of hope that the world has held, i. e: "I hope it will rain this afternoon, but I don't think it will, as there are no clouds and the wind is not right;" "I hope that my friend from the city will visit me this week, but I am sure that he can't find time from his business;" "I hope that this evening's telegram brings me good news concerning my sick friend, but I really expect the worst;" I hope to make a good crop this year, but the astronomers and weather prophets are all saying that it is going to be a bad year;" "I hope that my child will recover from its present illness, but I know it is impossible, for the best physician in town says that it has an incurable disease and must die;" "I hope to be rich some day, but I don't see how I ever can, as I cannot get rich at hard work and I have no money to speculate with;" "I hope to be happy, but my environments are such that it is utterly impossible;" "I hope to be happy beyond the grave, and yet I have little real grounds upon which to base such hope."

This is all poppycock. It is hope-against hope, which is no hope at all. It is childish; it is enfeebling.

Now, real hope is mixed with expectation, and tintured with a belief that is akin to faith. No one really hopes for a thing unless he expects that it will transpire.

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The word hope when used in any other sense, is as empty sound and a tinkling cymbal.

If you hope you believe, if you believe, you expect, if you expect, you at least have within you the germinating principle of faith. If one has the germinating principle of faith within, and learns to recognize it, it will begin to germinate and grow until it ripens into the fruitage of "Saving Faith." The faith which creates and remodels life and environment.

Does God or nature banish people from the face of the earth. Verily, yes; criminals, ignoramuses and weaklings. And why? Because it would not be wisdom to perpetuate such a race of beings. You say, "Then why do the Christians sicken and die alongside of the criminals, the profane, and the unjust?" Because the name Christian is a misnomer. The true Christians are yet incog. And the best are only in the Christ embryo; and no one really knows who they are. Then if we don't know them, how shall we judge them? We say the just sicken and die. But who are the just? Your book says, "The just live—by faith." It says they live. Well, if they live they don't die. Life and death are at antipodes with each other. If you know of any class of people who live, then they must be just. If none such exist, then when people become just, they will live according to the promise.

At present, people are ignorant and weak, and stupid. But when they learn how to live, they will have the requisite knowledge to drop all of these traits which are traits of weakness, and then and not until then, will

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they have the requisite knowledge to use the power, and will accordingly make their demands upon the gods, who will respond most profusely. And—listen, when people learn how to live, they will cease to die. And I say unto you if people knew how and what to demand, the very gods would hear and answer their every prayer. Nor could all the devils (either real or imaginary) debar them from any good thing, or stay their ingress into God's eternal kingdom of opulence, by one single hour.

No one will demand that which he has no faith in. Neither is it possible for him to exercise faith in that which he has no hope or expectation of obtaining. The average man or woman does not hope for perpetual life; therefore it is utterly impossible for them to do so until they change their mind.

"It is appointed unto man once to die." So say the priests, and the people have swallowed it—and died. "Three score years and ten are allotted unto man to live;" and few individuals have been able to overcome the effect of this hypnotic suggestion and live beyond that priest-decreed limit. They dare not. This is the *Decree* which has gone forth from the priest, and think of the millions of Christians who have more faith in edict of the priest than of what their own dear Leader has said: i e. "He that heareth these words of mine shall never see death." As long as the words of the priests are more sacred to the people than the words of Jesus, or the innate gods, they will continue to make their lone residence in the cemeteries. Now why should the people take the words of the priests in preference to the words

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of Jesus? Simply because they were in a state of infantile development; the world was in its infancy, and it was easier for them to accept that which appealed to the negative side of their nature, hence they were simply hypnotized into the negation of death. This was according to the law of least resistance, at the time it was received.

If you are under the service of a priest, you cannot be serving God. There is but one priest for you, and that is the infinite God, and you are the human manifestation thereof. Until you learn that patent fact, *You Can Never See God Nor Overcome Death*; but must go down to the dark Hades of the tomb just as your fathers have done. Which will you take, the words of Jesus, or the words of the priests? I say, which will you take? Answer this question; answer it deliberately and answer it decidedly, and answer it now. Tell me which you will take, and I will tell you what your chances for immortality are. Jesus was the greatest real priest this world has ever known. Yet His doctrines have been so sadly misunderstood and misinterpreted and abused.

The different sects of Christians, bearing His name and claiming to be His disciples, are as wide of the mark as the merest atheist, or heathen, or the fool who hath said in his heart, "There is no God." Poor, deluded, ignorant, weak and erring mortals. But Christians and atheists are living the best they know, and drifting alike down the great stream of time, into the dark gulf of the tomb, as fast as time can carry them, just as their fathers have done. Oh, stop, ignorant world, in your

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mad career adown life's stream to death. I warn you to stop; if you would have life, I say, stop and consider. Learn of one who knows whereof he speaks. Learn life's great secret and the possibility of eternal and perpetual life in the flesh.

You say you do not desire to live forever; that is too long. You lie; or either you are insane. If you are a liar I warn you here that no "liar shall enter the kingdom of heaven." If you are insane, then you have separated yourself from your plus-entity, and shall not see God. Now come, don't be a liar, and don't be insane, if you can help it. Be truthful, be rational. Be sane. And your chances for life and liberty will be greater. If you have lied and deceived yourself, lie no more. If you are insane, allow me to bring you to your senses.

There is not a male or female biped on the face of this terrestrial ball, who would not give worlds (if they possessed them) to live a million years. If they only had the positive assurance that they would never grow old, or ugly, or inferior, but would remain young, and happy, and gay, and full of life and manly and womanly vigor. Now, you need not try to dodge the issue, or argue the question, or twist, or squirm, for I know what I am talking about, and I know human nature; and if you are a human being, this statement is true of you as of all the rest of human kind. If you are not a human being, then I am not talking to you or about you; so you keep still, whether human or animal, mineral or vegetable, if you have not this desire, then no such possibility exists for you; don't be alarmed.

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But let us take it for granted that you are sane, truthful, and sensible, and human, and as such, have a desire to live as long as you can be young and happy. This is the first pre-requisite, and the first real indication that the possibility exists for you. Then you wish or desire to live. The wish is the father of the deed. This being true, immortality is thus fathered within your very being; a conception has taken place; a germinating principle has been planted—the principle of life. The principle of perpetual life; the principle of immortality. Now it must be nourished and cherished. It must be watered and cultivated. It is to be watered by hope and faith, and cultivated by living the life of knowledge which hope and faith reveal to you. You now have desire.

But if you do not have the desire, you cannot hope; and if you cannot hope, it will be impossible for you to exercise faith; and if you cannot exercise faith, you will never live the life; and if you do not live the life you cannot be engrafted into the universal ego and cannot have your life engrafted into the universal life, and hence cannot attain immortality or perpetual life.

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THE DESIRABILITY OF LONG LIFE.

BY LIDA EVANDAL.

Founder and Organizer of the Longevity League, Passaic,
New Jersey.

Ask the barefoot boy whose body is throbbing with life, the maiden dreaming of love, the mother bending o'er the cradle of her child, the man who has fought hard for a high place in the world and has won it: "Would you prolong life?" and from out the heart comes a fervent "Yes."

If we could be sure of health and youth and happiness as long as we live, the desirability of living long would never be questioned. It is only the unhappy, the unfortunate, the weak and helpless ones who feel that life is not worth living, and that the sooner they can lay down their burdens, the better off they will be. They that have failed to get out of this life the things they thought they desired most, are the only ones who are ready, even eager sometimes, to pass on and seek the happiness promised them, by the theologians, in the Great Beyond. This vague concept of religion, that we will receive in the next world all the things that we fail to get out of this one, is responsible for much of the giving-up attitude toward life that results in early death.

The despondent ones question the desirability of keeping up a hard fight for existence here on earth when by merely closing their eyes and ceasing to breathe, they will be at once transported to a haven of rest and peace.

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There is another class of persons who seem willing if not anxious to depart from the body because they consider it as a cage of clay, holding the soul a prisoner within it and preventing its expansion, growth and development. They feel that they are souls held down by a body, and if freed from this weight of flesh they could soar to illimitable heights. If they could but realize the unbounded opportunities for development here and now, they would cease to despise, they would take better care of, the holy dwelling place of the spirit.

In the normal man and woman there is born an innate and intense desire to live on in the body. Death to such is a letting-go, a giving-up, a failure to solve the mystery of what life may mean. That there is a strong inborn desire for a duration of physical life beyond the allotted span of years, is shown by the deep and widespread interest in the subject of longevity with youthfulness and health.

In all ages and climes, men have sought for the fountain of youth, a pool of health, a river of life, wherein they might bathe themselves, renew youth, regain health and enjoy continued youth and life. We know to-day that we are nearer the promised land of physical immortality, than ever before. Scientists are experimenting to find out what this precious thing called life is, and how to perpetuate it; psychologists are delving into the mysteries of mind, soul and spirit to learn if there is to be found in these the law of life. Materialists are experimenting with matter, separating it into its elements, combining these again, seeking to discover the composition

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of that spark of vitality generated in nature's laboratory and to know whether it be possible for man to create and to preserve it.

After working along different lines, all of these investigators hold out a rainbow of hope to us. They tell us that their experiments prove that it is possible for man to live much longer than he does now, and to be healthy, happy, young and active as long as he lives. They declare that they have found no reason why man should grow old or diseased or should die merely because a certain number of years have been registered on the calendar of time.

They assert that life is lengthening and we shall no longer be limited to the proverbial three-score years and ten. Some of them even dare say that we may hope for immortality in the flesh.

Suppose it is true. Suppose this possibility of lengthened or unlimited physical life is a rainbow of real promise, shall we go towards it? Is it to be desired and sought after?

We can all look about us and see persons who make us feel that if we were like them, or had to fill their place in life, we would not desire to live a long life, or at all. That brings us face to face with the question: "What must life offer us to make its continuance desirable?"

First of all, I would place health. This is the only foundation upon which we can build the superstructure of a long life, and without it other things we desire cannot be attained.

With a body full of vitality, glowing and thrilling

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with health, we would never pause to ask, "Is life worth living?" Is longevity desirable?

Then we must have youth. We must look out upon the world through rose-colored glasses; we must retain the power to enjoy life; we must be able to see happiness everywhere and still believe in the possibility of its attainment. We must have the elasticity of the mind of youth, its power to expand, to grow and develop. We must keep our bodies young, active, lithe, full of vigor. The world desires and has need of youth with all of its enthusiasm and overflow of joyous spirits. If we long to stay in the world, to be a power in it as long as we live, we must *Stay Young*.

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