

THE VITAL TOUCH.

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Very few people have an adequate conception of the wonderful power exerted by thoughts .We do not realize the tremendous influence that we are exerting every minute of our lives;an influence that makes for good,strength and happiness both to ourselves and to others ,or directly opposite.

We look at a violet: it is a beautiful thing yet what a very small space it occupies,but on entering a room that contains it, we smell at once its perfume everywhere. We feel the very soul of this tiny flower and in doing so we are made to realize that we,the highest of all things can at least give as much as this violet.

What we give comes from our inner selves so we must begin with this inner self, making it pure and noble,then the outer life will be the same,for we each make our lives what they are and if they are wrong,we alone are to blame. We cannot expect this inner life to become perfect at once and we must watch and encourage every sign of improvement. No matter in what stage of life we are,we have an influence and so we must watch continually and not say that when we are grown we will have this influence for the good,for this like all the good things in life,must be worked for. Is there anything in this life that is worth having that is not worth working for?

In order to have things in harmony,we must have good health,for this is essential to man's well-being,happiness and success. There is a direct relation between thought-force and health and happiness,or sickness and misery. One cannot appear at his best in any line of activity if his body is diseased. We can all be in good health if we only wish it,but some have the idea that to be fashionable they must be sick and in order to be fashionable they will do anything. The influence we get from a weak body is not the one we want,so in order that we have the best influence we must not over-look the care of our physical body for with the mind and body working at cross purposes,little can be accomplished. In order to have this influence when we are grown,we must

first have some thing to build upon,so we will first look to the care of the child and its early training.

It is found as a rule that animals,in proportion to the complexity of their organization and functions,mature late in life;the higher the organism, the longer proportionally to the whole term of life does it take to reach the full exercise of all its powers. We must not then,expect a child to be a man but must give it the most careful training.

The food taken by the adult and child not only differs in composition but in purpose as well. In the adult life, food is taken to repair the waste of the body while with the child,besides repairing the waste there are additional purposes, such as the forming of new tissues and furnishing a greater supply of energy, which is needed then more than at any other time. It must be clearly understood as an universally applicable rule for men,not only in childhood but at all ages,that the amount of food ought to accord within certain narrow limits with the amount of force employed for the purposes of daily life. Nature provides us with a stored amount of force so that when a demand arises for unusual and prolonged exertion,or during sickness,we can call upon that, providing we have lived properly and not used it all. It is possible to have an undue amount of this stored nutriment, and it will result in disease and cease to be available for use. It is not possible to lay down any fixed law for the diet of a person unless we know his daily life and habits,and in a way his personal peculiarities.One should be able to judge for himself the food he should take,knowing himself better than anyone else. On the choosing of our food more depends than the majority of us realize.

If our body is well cared for,our mind will be kept and trained in a better manner. It is rare indeed to find a person with a disease of any kind, especially one that does not confine one to the room,but from which it is hard to free oneself, who is a cheerful,happy person. It has previously been taught

that mental activity leaves no chemical nor physical trace on the brain. It has been proven experimentally that this statement is false and it was found by an experiment that every conscious mental experience creates in some definite part of the brain a definite brain structure. It is then in our power to get more mind and we can find nothing so valuable as a good sound mind and the knowledge of how to use it. It is the mind that discovers and invents, knows and enjoys and does all we do. It is the mind that learns and then applies the learning. With it we are able to do quicker and easier all that we do, have better affections and emotions and are more capable of leading the true, pure life that was meant for us to lead. Without it we are helpless.

The most important part of the mind building comes during infancy through the primary school age until about the twenty second year. There is no subject that is ^{of} so great importance as that of giving to the child the proper education. During the first stage of brain building, the sensation stage, the child should as early as possible be taught to discriminate between each color tone, pleasurable and healthful taste, every difference of smell and touch, sight, etc., omitting not one recognizable sensation-difference of any of the senses. These sensation memoires should be given to the child in a natural order and a systematic classification. If the different color pitches, hues, and tints were given to the child all at one lesson there would be such confusion in the child's mind that it would be far better not to try to teach it, as weak and probably wrong impressions would be the only result. The lesson should be at a certain hour each day, also, so that by habit a full supply of nutrient blood may furnish material for the creation of new cellular structure. If other things are brought in at this hour, the blood will not be centered as it should be for the best results. If the child has not had proper rest during the night or is ill, it is better not to give the lesson, for it will only make weak brain structures. A single lesson does not answer for only after five or six repetitions of the same fact will it be reproduced strongly enough in the child's

mind to last through life time. All the facts of any of the senses should be made equally interesting and impressive if possible, otherwise some of the memories will stand out with greater prominence and in not having the memories concerning the fact to influence the judgement, the conclusions drawn are apt to that extent to be defective.

If the child has been properly cared for during the earliest part of his life when he is allowed to enter the primary school he will be in a strong healthy condition both physically and mentally. Let the child go a year, then see if the conditions are the same as when he entered. In regard to his body they should be, and his mind should be changed only for the better. Whether this is true or not depends a great deal upon the teacher. Compare at the end of a year or so two children, letting them both be in the same good conditions upon entering the school, but who have been sent to different teachers. It does not need to be told what kind of teacher they should have had. Perhaps one will be nervous, speaking in a shrill, strained voice and on the verge of hysterics half of the time. The other quiet, gentle, kind; nervousness being entirely foreign to her nature. The knowledge gained will not be the same, either. Is it a puzzle in our minds long as to which one of these two children went to the true kind of teacher. To teach children properly, besides the fullest mental preparation being necessary, the purest of lives and the most supreme control of oneself are absolutely essential. There are times when to be still demands unmeasurably higher strength than to act. Composure is the highest result of power. During this age, although the teacher plays a great part in the life of the child, the mother plays equally as great a part. If the teacher is of the wrong type, the mother can do a great deal to right the wrong done her child. When the child comes home tired and perhaps cross if he finds at home his mother ready to greet him with a face full of sunshine, ready to help him out with any little trouble he may have had,

and carrying with her the appearance of peace, she not only rests the child but comforts him at the same time. It is a blessing to have the real sympathy. Some however, do not seem to know what it is. As soon as the child enters the home, the mother at once remarks how tired he looks and what a headache he must have after being confined to the school room all day. Nothing must do but the child lie down and be waited upon. After two or three weeks of such performances, the child will become sick and besides sick, selfish, for his mind is kept always on himself and his comforts. Even though the child is not strong, it is not helped by such actions, only made to suffer more. As we grow older, however, we cannot expect our friends and parents to be always giving to us, but our lives should be such that we are able, through their kind care during our childhood, to not only help ourselves, but others.

We must learn to control ourselves among the first things, and learn to think twice before acting. Don't be in a hurry and rush headlong through life. Do what is done in a quiet, calm manner and in this way we not only keep ourselves from being worn out over comparatively nothing, but the work is done thoroughly and well, and the time does not have to be spent in going over it again. When you are working, work and when you are supposed to be resting, see that you are. The longest and most perfect rest should be during sleep, but how many do truly rest. How often when we are lying down we find our muscles in the arms and body contracted, the head raised from the pillow and in reality we are trying to hold ourselves up from the bed instead of resting upon it. This is true of so many things. Instead of being free and easy we are held tight and are straining all the muscles and nerves to their greatest extent. When we find ourselves in this condition, stop and relax. In this way we soon learn to have complete control over our bodies, and we should strive to have just as much control over our minds.

We should not allow ourselves to become way up on the mountain heights one day and the next be as low down as we were high up. Doubts and longings are

destructive to all harmony. Often a little more forceful motion takes us away from our difficulties and our diseases. There is no force that can accomplish this more quickly than the trill of joy and gladness; no stimulant that is more thorough and speedy in its action. Allow the spirit of gladness to come and let every action prove the desire to have it remain. If we care to, we can find joy in everything. It is better to build castles in the air than to dwell in the caves of gloom. Anything that arouses confidence in life with a large sense of its power and beauty increases human energy and prepares the best conditions of success in all its undertakings. If we have awakened to an understanding of the real and a power of discernment of the artificial, if we have developed the creative instinct of the soul, we are no longer swept away by tides and currents we cannot control. In joy we find our strength and nothing external can deprive us of the gladness of today. Let us not look at the misfortunes we have but at the sunbeams that fall across our paths.

We too often hasten through the passing day with but scanty enjoyment or stolid endurance, looking hazily to some distant time for the fulfillment of desire. The best condition for future happiness is in the largest possible appreciation of today, so do not allow the present to go by unnoticed, thinking only of what the future will bring us. Do not let the little annoyances that come up worry us, but put them aside with the determination never to allow them to return. We have it in our own hands whether we are to be happy or not for we have control over our thoughts and upon them depends our happiness. It may seem queer that what is seemingly such a little thing should be of so great importance but the most wonderful and strongest things in this world are just those things which one cannot see. The old order of things, where selfishness, ill-will and envy prevailed is gradually passing away: it is slowly being outgrown. Love is coming to be a part of nature now, and we are conquering the greatest of all evils when we love our neighbor as ourselves. This is one of the hardest things to do, to forget the wrong that may have been done to us, and love.

It is a known fact that we find some people we feel drawn toward at once, while others are repulsive. In both cases we should encourage the affection we have for them and strive to increase it. Even though the affection we bear is so small as to be nearly lost, hunt for it and encourage it to live and grow and crowd out the evil. Love destroys fear, and gives rise to a sublime faith. It forgives graciously and nobly, frees us from a world of care and anxiety and besides these things it brings us the love of others, surrounding us with happiness. A love that lifts up and helps him who has fallen is as truly a force in overcoming our own sin as though it were our own struggle. If we can receive by friendship concrete expression of man's inner aspiration of what he is at heart really striving to be, we have the key to what is a dominating and creative cause in his life. We cannot judge by the actions of others: we must first know the person, for if we look only at the external conduct of men, we never can fully appreciate the significance of their lives.

It is not the easiest thing in the world to make ourselves love another, and we are often apt to think it is impossible. How can one resist a happy smile, a pleasant word and little kind acts. If we give to our enemies such things it will not be long before we begin to know more of their nature. There is good in every one if we are only willing to see it and if we only are able to know the disposition of our would-be enemies we can find the good and in loving it forget the bad. When we have come in contact with a person who has made this the rule all his life, is it not then we feel something even higher than that felt from the violet. We then if never before, have a desire to be like them and we can. If we never allow ourselves to dwell upon our wrongs or upon the faults of others, we soon forget them and in place of them we find happy ones. If we go out and commune with nature we cannot hold impure thoughts for she teaches us our true relation to God. While with her we are brought in contact with the purest and best. It is impossible to stay cross when among the flowers, even though we might have been cross before. All that we are is

the result of what we have thought; it is made up of our thoughts and found in our thoughts. If we speak or act with evil thought the result is pain and there has been an effect produced upon us that is hard to get rid of. If we speak or act with evil thoughts, the result is pain and there has been an effect produced on us that is hard to get rid of. If we speak and act with pure thoughts how different is the result. Everything appears transformed; our companions are kinder to us, our tasks are made lighter and we are not a burden to ourselves or to our companions.

We find in this world two kinds of thinkers; the destructive and the constructive thinker. The former takes a negative view in life. He is doubtful, skeptical and suspicious of nature. The key note of his being is distrust and lack of faith in himself and others. Every affirmation of hopefulness, joy and trust in the eternal fitness of things he meets with a skeptical sneer and scorns the idea of final good and perfection. It is hard if one has been a destructive thinker the most of his life to turn and become a constructive one. The evil thoughts are always looking for an opportunity to be the predominating ones, so it required all the keenness and wakefulness of which a mind is capable to steer clear of them. After the first few victories it soon becomes easier and we find that not only has the disposition changed into a sweet, trustful one, but the countenance has changed, giving a frank, serene and smiling face. Right thinking is the key to health and happiness, wrong thinking the cause of misery and disease.

We reserve the right to say who shall enter our homes. Are our minds of less importance so that we let what so ever will enter it? We have entire control of our thoughts, which is something we cannot say of anything else. The right knowledge and use of this power is our salvation. No one can tell of the unending power for good which each of us may have in our homes, among our fellow-beings, by having faith in them. Care for the soul of people, for the soul of what

they do as well as what they are. Each epoch must be fertilized anew by some fresh movement of thought if it is to have the highest measure of intellectual life and as progress is measured by the intellect of the individual soul we find that in order not only to make our own lives fuller and richer, but thoughts must be pure but as the individual grouped makes up the nation, we have our own share in the forming of our country.

There is no life in the whole except what lies in the individuals. Race and species types are not lasting but evanescent while only the succession of individuals with changing adaptations lasts. In taking into our spirit some portion of the universe, our personality remains just about the same, but the content of the personal life becomes deeper and more intricate as it becomes inclusive. If the mind is kept wholesome we feel certain of success and with Whitman we can say "I myself am good fortune." If we allow the depressing thoughts to be our companions how can we expect good fortune and success. Is it not true, however, that success is ours and we have a right to it if we will only be willing to get up and work for it, keeping for our companions cheerful thoughts. One cannot hide one's thoughts for no matter of what nature, one is sure to reveal oneself.

Passing by strangers, it is seldom one does not take from them something either helpful or otherwise. If we are capable of receiving the good impressions letting the others go, then we have taken one step nearer our goal. Every quality of the mind has its corresponding quality in the world of ideas, so the genius who is capable of receiving the ideas becomes a philosopher, inventor, artist, or hero, according to the nature of receptivity. Receptivity is the outcome of a pure and balanced mind, freed from all disturbing elements. If instead of giving to our neighbors a gem or a flower, we would give a lovely thought and let it fall into their hearts, we would then be giving a priceless gift, and one that would neither wear out nor fade. When such a gift is given to us, do we not prize it and long to be like the giver.

There is hardly an act of our lives that does not tend to demonstrate the existence of a higher plane of action. We know the desire for love, truth, and devotion to ideals and reverence for principles are all higher than any thing in the material world. Of course our ideals that we are ever striving for differ just as widely as people, however in each case they are correspondingly as high. If we ever live toward our ideals, the form will change but the spirit will remain the same, and the ideals of the man will be the higher ideals of the boy. In our endeavor to reach our ideals, our path is by no means easy and we often fail. Do not let these failures discourage us: better let us make use of them to aid us in the hard places before us. It will be of no use to any one to sit down and blame oneself for an hour or so, or to keep thinking of the failure and wishing our actions had been different. What kind of companion is one who is continually thinking what might have been and what is his disposition. How much sweeter the companionship would be if he would put the mistake aside, not in a careless way, but with a determination not to let it happen again. In this way of treating such failures we come nearer to becoming beautiful within.

Live in the highest and best thoughts. It is the act of an illy constructed man to blame others for his own bad condition; it is the act of one who has begun to be instructed to lay the blame on himself; and of one whose instruction is complete to blame neither himself nor others. Never for a moment give up the thought that we are not to be completely instructed. We are to make out of ourselves the best we can. Every act has its bearing and the constant repetition of these acts goes to make up our personalities.

What we need now more than anything else is growth in character. The world needs now stronger character more than greater intellectual power. Let us not be lacking in this, but bend all our efforts toward making this self of ours be of the best.

Success in this world does not necessarily mean proficiency in money making, in professional skill nor any form of special activity. Rather a man should stand not only for intellectual strength but moral strength and pure, strong affections. When we stop to realize just what influence one mind may have upon another, we cannot but recognize the fact that we each have a very important part to play in this little world and that we should use our thought power with the greatest of care. Every true thought carries peace and goodwill to us and our companions; every evil and hateful thought is simply increasing our burdens.

Phillips Brooks says "It is only the man daring to think of himself nobly, divinely, as the son of God that there comes the possibility of putting his human powers to perfect use." The first use of our thought then, is to fix it upon principle, - the principle of life, and the law of love by which life is revealed to us. It is simple, yet we find it so subtle, so soul searching as to bring about a complete readjustment of ourselves to the source of our being and to our fellow men.

With this change in our point of view, we will not see things as we have seen them before, and in seeing them differently we give them to others differently. Perhaps in this way we will let some little thought fall that will sweeten their lives, although it be unknown to us. We shall not only act differently and speak differently, but we will mean something we have never meant before, and we will be changed through and through. We will then perhaps have come nearer gaining the perfect use of ourselves and in thus gaining over ourselves, help those who perhaps are less fortunate than we.

Thus we find that this unborn something that we have called the "Vital Touch" has an influence over ourselves and others which cannot be denied and as long as we have it in our control to make this a good influence, is it not our duty to see that it is so.