

or a sea-voyage sufficiently rough for "practical purposes."

This subject I find to be abundantly prolific, and I see that I have been able to do hardly more than to hint at its more prominent aspects. It seems to me that moods only need to be studied more, and to be better understood, to bring them very much under the control of our wills. A great deal is learned when we know what a mood is, and know that we are subject to varying frames of mind, resulting from causes which affect our health. If I know that I am impatient and cross because I am hungry, then I know how to get rid of my mood, and how to manage it until I do get rid of it. If I feel unable to labor, not because I am feeble, but because I am not in the mood, then I have the mood in my hands, to be dealt with intelligently. If my reason tell me that it is only a mood that hides from me the face of my Maker, my reason will also tell me that my first business is to get rid of my mood, and that my will must approach the work, directly or indirectly. We are always and necessarily in some mood of mind—in some condition of passion or feeling. It is the intensification and the dominant influence of moods that are to be guarded against or destroyed. Moods are dangerous only when they obscure reason, destroy self-control, and disturb the mental poise, and become the media of false impressions from all the life around us and within us.