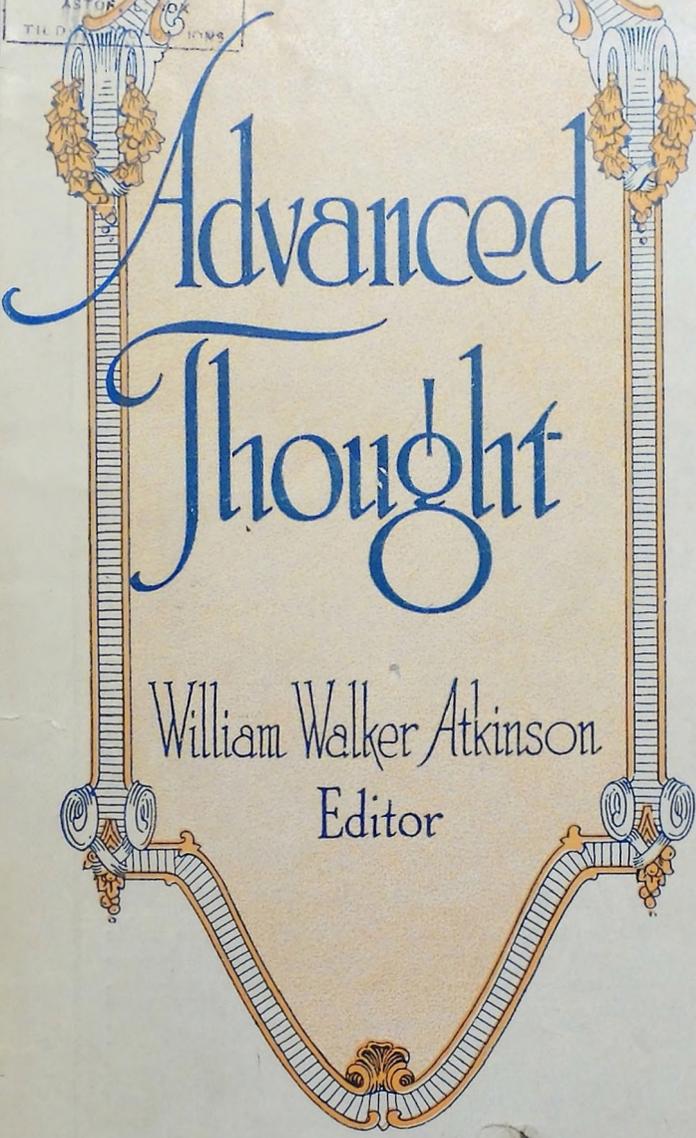


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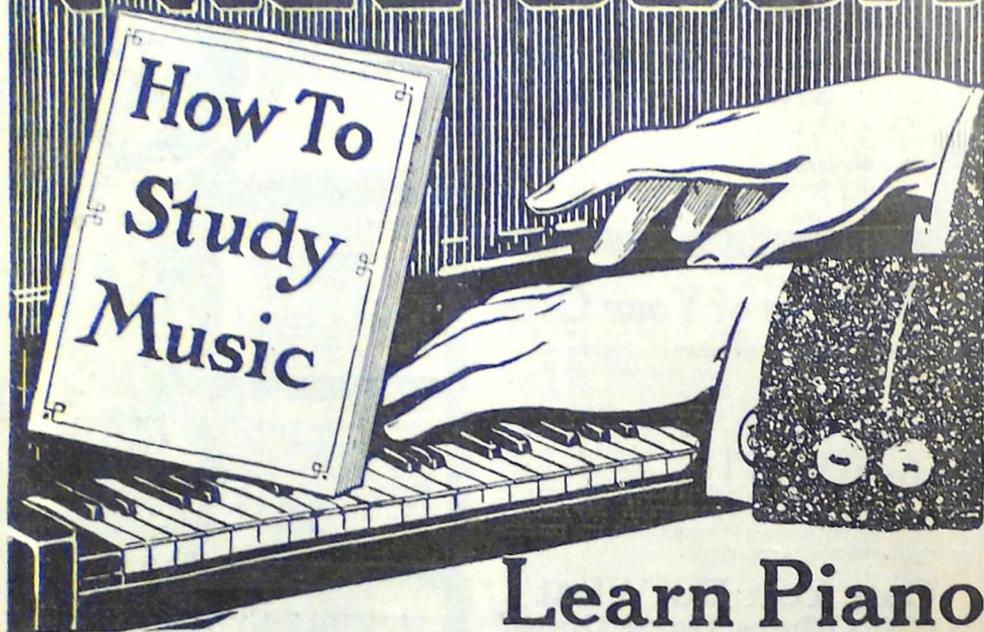
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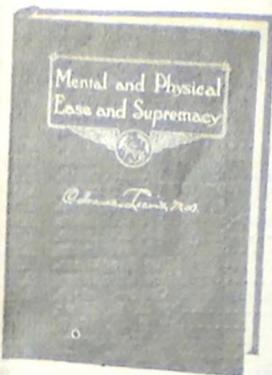
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Advanced Thought

A Monthly Journal of
The New Thought, Practical Psychology, Yogi
Philosophy, Constructive Occultism,
Metaphysical Healing, Etc.,

WILLIAM WALKER ATKINSON, Editor

Vol. 1

SEPTEMBER, 1916

No. 7

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Subscription Rates, Etc.

Single Copies, Ten Cents. Yearly Subscription (12 issues) \$1.10
(In United States, Alaska, Cuba, Porto Rico, Mexico, Hawaii and Phillipines)

In Canada, \$1.35 a year. In Foreign Countries, \$1.50 a year

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Address all Subscriptions, or other communications to

Advanced Thought Publishing Co.

166 N. Michigan Avenue

Chicago, Illinois



KEYNOTE

For
Meditation

FOR SEPTEMBER, 1916

Naught that is Create can dominate me.
I bow my head only to the Uncreate, in
which I live, and move and have my being.

*Sound the Mental Keynote. Your thought will
materialize in objective form and action—your
ideal will become real.*



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The New Thought, Practical Psychology,
Yogi Philosophy, Constructive Occultism,
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Vol. I

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No. 7

Chips From the Old Block

By William Walker Atkinson

So you've had another stumble, have you? Took a bad tumble just when you thought that you were getting along so splendidly? Well, it's too bad; and yet quite good!

It seems to be a law that just when we think that we have mastered all problems, and "have the world in a sling," then we stub our toe against some pebble, and down we come with a thump.

Punishment for being too vain and self-confident? Oh no, not at all! Merely a reminder that we have a real job before us, and must keep our eyes and ears open in order to accomplish it efficiently.

It's no **crime** to feel self-satisfied—but it is a **folly** to feel that we have nothing to learn. We always have something else to learn—we never get through learning, for Truth is Infinite.

Suppose you proceed three feet, and then slip back two—what of it? **Aren't you a foot ahead!** A net gain of one-third is not to be despised.

Get some "bounce" into you. When you are thrown down, up you come again—providing you have cultivated "bounce."

But your stubbed toe hurts, doesn't it? Well, now that's too bad! I know that it hurts too much for you to laugh; **but, then, you're too big to cry.** See if you can't manage to evolve a little grin, anyway—it will help some.

But, remember first and last, the main thing is to **Keep on Going!** That's the spirit of the game. That's the thing that wins the game. So pick yourself up; bind up your toe; and **Keep on Going!** You'll **Get there** all right.

How We Know Things

By William Walker Atkinson

I have received a number of letters from the readers of this magazine, expressing interest in what I have said in last month's article concerning the **direct consciousness** of the "I am" which everyone finds within himself if he will take the trouble to search his consciousness for it. Many have expressed surprise at my statement that all that we know, except this consciousness of the "I am," we know only indirectly and intermediately.

I have been requested by a number of these correspondents to give a short, plain, non-technical explanation of what science and philosophy really know and teach concerning these important subjects. At first I hesitated, fearing that the subjects might be too technical and "dry" for the average reader—might not be considered by him as "practical" enough to do him any good. But a little further thought convinced me that here is an opportunity to present in plain, simple form certain important bits of general information which are generally accessible only to those who have the time and patience to pore through a lot of text-books. Many, indeed, do not know where to look for such information.

And, so, in this month's article, and several to follow, I shall present to you, in as plain and simple form as possible, a general idea of what psychology and philosophy hold to be true regarding the subject of **how we know things**, and **what we know** by conscious experience. I ask my readers to carefully study these articles, for they represent the condensation and boiling down of considerable study on my own part, and on the part of those from whose works I have obtained the information. The substance of these articles will afford excellent material for the base and foundation of further thought and study of the subject, should any of you care to pursue the matter further.

Indirect Experience. As I have stated in last month's article, the knowledge and certainty of one's own experience—the consciousness of the "I am"—comes to each of us as an act of direct consciousness, direct cognition, or direct knowing. This is the only possible item of direct knowledge—this consciousness of the Self.

There are certain mystic experiences, and phases of transcendental consciousness which seem to indicate other fields of direct knowing; but, these, when carefully examined are seen to be but higher phases of the consciousness of the Self. That which is known in these higher phases of consciousness, or superconsciousness, is simply the knowledge of a Greater Self.

So, at first, and in the end, all **direct** knowledge is seen to be that of the knowledge of the Self, the Ego, the "I Am." All other knowledge is discovered to be **indirect** knowledge—the experience of the phenomenal world.

In philosophical inquiry we often hear repeated these phrases: "our world of phenomenal experience," or "the phenomenal world which we experience in consciousness;" and it will be well for us to become acquainted with the true and full meaning of these terms.

To "experience" a thing is to **make its practical** acquaintance by means of observation or trial. We gain all our experience by "experiment," which term means: "a trial or observation to ascertain something unknown, or to demonstrate something previously ascertained in the same way." Our "experience" is that which we have learned by observation and trial. Our "world of experience" is that portion of the great phenomenal world we have experienced in conscious perception by observation and trial.

Phenomena. In this inquiry we shall learn much regarding phenomena; and the terms "phenomenon," "phenomenal," etc., will become quite familiar to us. But, before we meet with the terms so frequently, it will be well for us to become acquainted with their full and true meaning.

The term "phenomenon," is derived from the Greek term meaning "to appear, to show, to be seen." The term in its general philosophical usage means: "That which is apprehended by observation, and is represented in consciousness." In its strict philosophical usage, it means: "**That which appears in consciousness as a perceived object, mental state, or sensation.**" The plural of the term is "phenomena."

Anything and everything which appears in conscious perception as the perception of an external or physical object, or a mental or psychical state, process, or sensation, comes under the general class or category of phenomena. A moment's thought will discover that this category, by its terms, must include all the objects, events, and activities of the physical world, including our own bodies; and also all of our mental or psychical states, processes, or activities.

As all of the objects, events, and activities of the physical world are known to us only by means of our conscious perception of them through sensation, it follows that our entire physical world must consist entirely of phenomena. And as our mental states, processes, and sensations are known to us only as objects of consciousness, it follows that these, too, must be phenomena. The only thing which is known to us except through the senses, and the mental processes arising therefrom, is the "I Am." All the rest are the objects, events, and activities, physical and psychical, which we experience in consciousness—and which, therefore, are phenomena.

How We Know Phenomena. We must remember, first and last, that our world of phenomenal experience is not known to us directly and immediately, but only **indirectly** and intermediately through the medium and channel of our sense-organs, sense-perception, and the offices of our nervous system and brain. Without these mediums or channels we would experience nothing of the phenomenal world in consciousness. Cut off or inhibit our sensory apparatus, and we would have no further knowledge of the phenomenal world.

If we have never given thought and attention to the subject, we probably hold to the idea that we actually perceive the objects of the phenomenal world **themselves**—that we really see, hear, taste, smell, and feel these things **themselves**. This, however, is but an illusion which is dispelled by knowledge.

Consciousness is defined as: "**The state of being aware of one's own existence; and one's sensations, feelings, ideas, and other mental processes or states.**" You see, there is nothing stated about one becoming aware of things external to oneself—nothing but our mental processes and states are mentioned. Let us see why this is.

We are never **directly** conscious of phenomenal things. **We are conscious merely of our sensations or mental images of them.** This is what is meant by the statement that we are conscious only of our mental states or processes—for our sensations and their more complex derivatives are "mental states and processes." We look at this page, but we are not **directly** conscious of it. We are conscious merely of the sensations arising from the irritation of certain optical nerves coming in contact with certain light-waves reflected from the page. In the same way we are conscious of certain sensations arising from the irritation of certain tactile nerves arising from touch-contact with the magazine. In the same way we are conscious of the presence of our own bodies.

All that ever is present in our consciousness regarding the phenomenal world is either (1) that which we are experiencing in sensation at the moment; or (2) representations in memory, or imagination, of sensations and their more complex derivatives that we have experienced in the past. As psychology expresses it: "there are in mental states and processes certain indefinable characteristics which cause us to become aware of them." Huxley well said: "How it is that anything so remarkable as a state of consciousness comes about by the result of irritating nervous tissue, is just as unaccountable as the appearance of the jinnee when Aladdin rubbed his lamp."

We know our phenomenal world of experience only by means of the pictured representation of it in our consciousness. The clearness of the picture depends upon the degree of efficiency of our senses, and the degree of attention that we have bestowed upon the phenomenal

object. Robbed of the report of one or more of our senses, our world of phenomenal experience would become more limited; add another sense, and our phenomenal world would grow much larger. Imagine the conscious experience of one born blind; and the imperfect experience of one who is color-blind. With all of our senses inactive, or absent, we would have no world of phenomenal experience at all—we would then be conscious merely of the "I am"—of our own existence, which we obtain not through sensation, but by direct consciousness.

We never perceive the phenomenal world "as it is," at any time. All that we perceive are the pictures of it created in our consciousness by means of the messages conveyed by the senses. At the best, our phenomenal world is known to us merely as a presentation of a reflected picture—a shadow cast by the phenomenal things themselves.

This does not mean that there is no objective existence to the external phenomenal world, or that the reflected pictures are not to be relied on. No one but a very radical idealist would assert this—and even he would not carry his belief into actual practice in his everyday life. **There is something outside of us that is represented by our pictured representations of it**—never forget this, lest you land in the quagmire of idealistic nihilism, or "nothingness."

We never perceive **all** of the phenomenal world that is presented by our senses. Much that the senses report is rejected by us, owing to lack of interest and attention. We select from the sense-presentations only that which interests us, and which attracts and holds our attention. Our sense reports are "censored" by interest and attention, those arbitrary members of the mental board of censors.

Our pictured representations in consciousness are generally classified by us into three general classes, viz: (1) representations of physical objects **external** to our bodies; (2) representations of physical objects **internal** to our bodies; and (3) our psychical or mental processes, or complex and derivative states arising from our original sensations derived from physical objects. But, in considering this classification we must always remember that whether these pictured representations are those derived from physical objects external or internal to our bodies, or whether they be complex psychical processes or states, **they are all internal to our consciousness**—as the popular idiom puts it, they are "all in our mind," no matter what may have been their original source or position.

PAY THE PRICE

**We can obtain practically anything we want,
providing we want it enough to pay the full price**

Dharma

By Yogi Ramacharaka

The student of the oriental philosophies frequently meets with references to "Dharma," and usually experiences considerable difficulty in forming a clear understanding of the term. And this need not be wondered at when it is realized that the term has no exact equivalent in English, it having shades of meaning and implication possessed by no single English term.

As generally used the term "Dharma" is translated as "duty," "virtue," "right action," etc., but none of these terms carries with it the full implication of the Sanscrit term "Dharma." Perhaps "right action" comes nearer than any other term to the general meaning of the original one. But then, the question naturally arises: "what is the right action?" and the question is one not easy to answer.

Priests, and others who make a business of laying down rule, laws, and principles of right action, usually are very firm in their doctrine that there are absolute principles of right and wrong, without exceptions, applicable in all cases and to all persons. But it requires very little experience in life to discover that it is not so easy to say "this is always right without exception," and "this is always wrong, without exception." Our experience shows us that right and wrong are sometimes so blended into each, and the shades of difference so faint, that it is quite difficult to determine which is which.

No one would expect the child to have the same fine distinction of right and wrong as his parents. And no one would expect the savage, or undeveloped human being, to have the same fine sense of right and wrong as has the cultured individual of the most advanced races. Moreover, the standards of morality and ethics are constantly changing. Much that was considered quite right and proper a few hundred years ago, is now taboo in all respectable circles; and on the other hand, many things which were then thought quite improper are now regarded in accordance with right action. If the standard of right action were absolute, it would never change or vary.

The orientals recognize this fact of human life, and meet it squarely. **Dharma means the rule of right action that best represents the highest development of the individual.** The Dharma of a cat is quite different from that of a horse, says the oriental; then why try to judge one by the standards of the other? We consider it quite proper for the cat to capture and kill mice, but if our dogs kill sheep we feel that they have violated a certain law of their own acquired

and developed nature, and they are punished therefor. And yet the wild-dog or wolf is considered as acting quite in accordance with his own nature when he kills a sheep. He is destroyed not because of wrong-doing, but as a means of protection of the property of man.

Many may say, "but this is dangerous doctrine; what rules should be followed? For there must be some rules and standards." Quite true indeed; and all human laws are based upon this necessity. But the laws touch on only a small part of man's conduct—the great field of conduct and behavior lies outside of the law. Then follow the laws of religion, some one says. But these also, touch only a small part of man's field of conduct—there is a wider field outside of this. A man may keep safely within the limits of the law, and yet commit acts which shock the moral sense of the community. Likewise, a man may keep the letter of the religious laws, and yet violate their spirit to a shocking degree.

Human laws are designed for the protection of society. They cover only general principles of conduct, and are concerned only with the protection of members of society from the encroachments of other members. All human laws have arisen in response to the needs of society. And all human laws have **followed** the crystallization of public sentiment. Consequently, public sentiment is always a little ahead—sometimes a long way ahead—of the statute laws. Sooner or later the growing and evolving public sentiment crystallizes into a law. In the same way, public sentiment often outgrows existing laws, and the laws lapse in disuse and obsolescence until they are finally abolished and repealed.

It is a fact only too well known that certain individuals occupying high places in society justify their acts by the fact that they "always keep within the letter of the law." They piously claim that they are moral and good members of society by reason of this law-abiding custom. Yet the public regards them as immoral and bad citizens, because they violate the spirit of the public sentiment regarding right action. The truly moral person, and good citizen, always lives on a higher plane than the laws—he imposes upon himself duties, obligations and restrictions, beyond those insisted upon by the law. He anticipates future laws by his present actions. Such a man is a part of the great movement which causes the evolution and advancement of laws.

All that human laws can do is to strike an average of right conduct. The best individuals live above that average; the less developed individuals wish to live below the average, and the law presses hard upon them by reason thereof. The Dharma of the orientals does not teach disregard of the laws of man; on the contrary, it teaches

obedience to the laws, in the interests of society, and as an example to others. But it equally teaches the virtue of living by even higher standards than the law, as discovered by one's own "conscience." **The law is not ignored—but it is regarded as the minimum requirement.**

And now for the religious requirements. Most religions content themselves with teaching merely the general rules of conduct, and these generally no higher than the human law. This is but natural, for these religious laws are plainly of human origin, and rise no higher than the average sentiment of the society and age that produced them. Added to these are certain requirements regarding religious duties and observances, which have no bearing whatsoever upon the question of morals, ethics, or right action. Moreover the teachings of the churches concerning details of conduct, vary and evolve like any other human laws.

And likewise, all of us are familiar with the good church-member who keeps all the ecclesiastical laws, as well as the civil laws, and yet whose name is a reproach among his fellows by reason of his unfair treatment of his fellows, and his lack of observance of the unwritten laws of his times. Such a man may die in the odor of sanctity, and on good terms with the civil law, and yet be regarded as having done society great harm by his lack of equity, his oppression of those under him, and by his general example. Clearly, something even higher than written ecclesiastical laws are required; even ignoring the fact that much of the ecclesiastical law is burdened with non-essentials of conduct.

But, some one may object: "How about the Sermon on the Mount? Is not that a high rule of human conduct?" I answer that it is the very quintessence of altruistic and unselfish conduct; but like similar teachings in the Hindu and Buddhist religions it is not adapted to the requirements of the race as it now is constituted. I say this not as a matter of adverse criticism, but as a plain statement of fact. The man who would model his life on such teachings today would actually come under the law of the land regarding vagabondism, and neglect of family—and would be locked up accordingly. Moreover, his conduct would bring down upon him the censure of the very churches which preach the doctrine itself. As Herbert Spencer has well brought out in his "Data of Ethics," altruism and unselfishness may be carried to such an extreme as to render a person an undesirable member of society. Here, as elsewhere, the "golden mean" must be struck.

Those who may consider this last statement an exaggeration, are invited to consider some of the teachings of Buddhism which inculcate the virtue of poverty, forsaking of home ties, etc.; some of the

similar teachings of the Vedas; and some of the Christians doctrines concerning these things (these being strikingly similar to the other teachings along the same lines) particularly the teachings of the Sermon on the Mount (see Matthew, v, vi, vii). No one can live up to such rules, except the Hindu or Buddhist ascetic mendicants, with their vows of poverty and their begging bowls. No one in a Christian land can conform to them, unless he become a member of a religious order, supported by other members of society who have to work for their living.

Then what is the Higher Law by which men should live, and act, and do? The answer is that of the oriental teaching of Dharma—very simple. Here it is in general outline. Conform with the laws of your land and time, in order to set a right example to those below the average, and as a matter of public duty; and at the same time strive to improve those laws, so far as lies in your power so to do, along the lines of a higher justice and fuller equity. Conform with the general average and standard of morality of your land and times, for the same reason. But, do not limit your action by these artificial standards, when you find a higher sense of righteousness within you. Do not seek to excuse yourself for not living up to the highest that you find within you, by saying: "I have conformed with the law of the land; the general teaching of the churches; and the average standard of the community in which I live." These things are all very well, and sufficient, providing you find nothing higher than them within yourself. But, if that higher law exists in your consciousness, then you are as much a law-breaker as the man in jail, or the outcast from the churches, if you neglect its precepts.

This then is your Dharma—your Higher Law of Duty. Its essence and spirit is expressed in these words: "**Live up to the best you find within yourself!**" Be true to yourself! Be honest with yourself! Keep the laws of your own higher being, as well as the laws of the courts, or of your religion if you have one! This is the spirit of Dharma. As man evolves, his Dharma evolves with him, and his duty evolves accordingly.

The thinkers of the race have embodied this same idea in many proverbs, axioms, and aphorisms; as for instance, "noblesse, oblige," or "rank imposes obligation." Or these lines from the Kasidah:

"Do what thy manhood bids thee do; from none but self expect applause; He noblest lives, and noblest dies, who makes and keeps these self-made laws."

This, then, is a hint of the oriental teaching of Dharma. Ponder it well!

The Silent Place of the Soul

By Carolyn Woodsworth

The fourth of the Nine Stages of the Mystic Path, or The Steps of Initiation, is that known as The Silent Place of the Soul. This phase constitutes the subject of this paper.

In this stage, or step, the soul discovers the presence of an inner sanctuary into which it may retreat when it desires peace and rest and relief from the struggles of the outer world of discord and strife. Into this quiet place naught can enter to disturb. It is sacred to its owner—no intruding presence is permitted there. Here is heard the Voice of the Silence—the Soundless Sound—all other vibrations are stilled.

One of the most characteristic features of mystic experience is this discovery of the World Within the soul. The illumined mystic soul discovers within itself great worlds of inner experience of which it had never before even dreamed as existent. So positive is this inner experience that the mystic is apt to grow to regard it as the real world of experience, and to regard the world of outer experience as unreal and illusory.

In this phase of mystic experience we encounter one of the many paradoxes with which life is surrounded. We find, in the first place, that this phase of mystic experience is solitary and intensely personal. The Solitude of the Soul is felt and experienced to its utmost. No companion can accompany one into these inner places of peace and quiet. The path must be trodden alone. It is "the flight of the Alone to the Alone." But, on the other hand, the journey is best undertaken when aided by the experience of those who have traveled the road before, and who have left the record of their experiences as a guide-book, or a map, to aid the progress of those who would follow after them.

In these guide-books and maps, notwithstanding how much they may differ regarding the details of other aspects of the journey, we find a universal insistence upon what they call "Mystic Contemplation." And they all agree that the best way to begin Contemplation is to "consider for a little time, in a special and undivided manner, some simple, concrete, and external thing."

A mystic has written of this method: "The object of our contemplation may be almost anything we please, a picture, a statue, a tree, a distant hillside, a growing plant, running water, little living things. We need not, with Kant, go to the starry heavens. 'A little thing the quantity of a hazel nut' will do for us, as it did for Lady Julian long

exact opposite of the divine peace, the opposite of the peace of the Abyss; of that marvellous peace which is full of activity; full of affection, full of desire, full of seeking, that burning and insatiable peace which we pursue more and more after we have found it. Between the peace of the heights, and the quietism of the depths, there is all the difference that exists between God and a mistaken creature. Horrible error! Men seek it themselves, they establish themselves comfortably within themselves, and no longer seek God even by their desires."

A modern writer on the subject well says: "A good deal of the pseudo-mysticism which is industriously preached at the present time is thus crudely quietistic. It speaks much of the necessity of 'going into the silence,' and even, with a strange temerity; gives preparatory lessons in subconscious meditation; a proceeding which might well provoke the laughter of the saints. The faithful, being gathered together, are taught by simple exercises the way to attain the quiet. By this psychic trick the modern transcendentalist naturally attains to a state of vacant placidity, in which he rests; and 'remaining in a distracted idleness and misspending the time in expectation of extraordinary visits,' believes, with a faith which many of the orthodox might envy, that he is here 'united with his Principle.'"

Augustine Baker, a mystic writer, has beautifully expressed the spirit of the true state of Quiet and Peace—the true Silence, in the following words: "It is like the soaring of an eagle, the flight of which is continued for a good space with a great swiftness, but withal with great stillness, quietness and ease, without any waving of the wings at all, or the least force used in any member, being in as much ease and stillness as if she were reposing in her nest."

POISE AND POWER

"Calmness of mind is one of the beautiful jewels of wisdom. A man becomes calm in the measure that he understands himself as a thought-evolved being. And as he develops a right understanding, and sees more and more clearly the internal relations of things by the action of cause and effect, he ceases to fret and fume, and worry and grieve, and remains poised, steadfast, serene."

The Need of Water

By Frederick Vollrath

It is a sad commentary upon the results of civilization that mankind should require instruction upon two subjects which are so closely connected with physical well-being as are Breathing, and Drinking, respectively. Nature teaches the young child, and primitive man, how to breathe correctly and how to drink correctly; but civilization promptly proceeds to take away from him these fundamental instincts, and to replace them with artificial habits.

In the state of Nature, or in early childhood, the human being drinks naturally, and requires no instruction upon the subject. But as he becomes more civilized, or else grows away from early childhood, the human being finds himself deprived of the natural sources of water supply, and accordingly loses his instinctive desire for sufficient fluids.

Constant neglect of her calls, renders Nature less insistent in the demands for sufficient fluids, and the person often loses almost all trace of the normal thirst instinct. But he pays the bill of Nature, nevertheless, as do all persons who depart from the established rules of Nature.

The human being can no more expect to be healthy without a sufficient supply of fluids, than can he expect a plant to be healthy and normal if deprived of its normal supply of fluids. The principle is the same; yet we find the same person who is careful to supply his plants with their needed fluids, neglecting to supply himself with the fluids he, himself, needs for the same reasons. This is usually the result of ignorance on the part of the man or woman. Let us hope that this article will dispel this ignorance on the part of at least some who may happen to read it.

In order to appreciate the necessity of supplying the body with sufficient fluids one needs to consider the part played by fluids in his physical economy. Let us then investigate the matter.

You may be surprised to learn that at least 70 per cent of your physical body is composed of fluids—**water!** You are constantly throwing water out of your system, and consequently must replace that which is thus discarded, if you wish to maintain a normal state of health and physical well-being.

You are constantly throwing off a large amount of water in the form of perspiration. You perspire even when you perceive no traces of it upon your skin. Were you to cease perspiring, you could not live. The text-books on physiology illustrate this by the old story of the boy who was covered with gold-leaf in order to play a part in a Roman

pageant. He died within a short time. Experiments upon animals have verified this fact.

The perspiration carries with it a certain proportion of the waste and filth of the system, and forms an important service in the work of excretion. Without this excretion the system suffers. The work of the perspiration is second only to that of the kidneys, in this respect, although persons seldom realize this. Water is needed to supply that evaporated in perspiration. Did you ever realize that **the normal healthy person throws off in perspiration from one and one-half to two pints of water in twenty-four hours!** It requires several good drinks of water to replace that quantity, does it not?

The lungs throw off quite a quantity of water with the exhaled breath. Then the kidneys use up quite a supply of water in excreting the waste matter of the system. The normal average person excretes about three pints of urine in twenty-four hours. Where does this water come from? From what you drink, of course.

Water is needed in your system to maintain an even temperature, and to keep down the excessive heat generated by the combustion of the oxygen of the air with the carbon of the food. This combustion produces animal heat, which must be regulated by the water in the system, just as the water placed in the radiator of an automobile prevents overheating of the machinery thereof. But this water is evaporated, and needs to be replaced.

Water is also used by Nature to carry the blood corpuscles and nutritive elements derived from the food, both of which flow through the arteries and veins. Some of this water is constantly being thrown off by the system, and needs to be replaced. And, also, Nature employs water for the purpose of carrying off the waste products of the system through the bowels. Natural and normal action of the bowels depends upon a sufficient amount of water to moisten these excreted substances; a lack of water tends to produce constipation and unnatural action of the bowels, or rather lack of normal action thereof.

Now what happens when a person does not take into his system sufficient fluids to replace the normal amount thrown off each day? Simply this: Nature acts precisely as does a city whose water supply is limited or impaired, i. e., it decreases the amount allotted to each set of physical activities. It does the best it can, and allots the amount carefully and equally—but before long normal activities are affected, and physical troubles set in.

In the first place, in such case there is not enough water to carry on the work of perspiration properly; and as a consequence there is not the normal excretion of waste matter through the skin. Then there is a lack of excretion through the kidneys, the urine being thick

and showing other signs of lack of water. The blood lacks sufficient fluids to carry on its work. The bowels become constipated, owing to lack of fluids to carry on their work properly. It is estimated by competent authorities that over seventy-five per cent of the cases of constipation are originally caused in this way. The proof of this theory is that constipation is easily cured by a return to normal habits of drinking.

With imperfect elimination, particularly bowel-elimination, the system becomes clogged with the debris of the system, and becomes feverish and foul. Whenever you see one of those dried-up looking feverish anemic creatures, you may be sure that he or she has gotten into the habit of taking insufficient fluids into the system. Such a condition is nearly always accompanied by constipation, insufficient elimination, poor circulation, foul breath, strong sweaty perspiration, and unnatural urine—all the results of Nature being compelled to carry on certain processes without sufficient fluids.

More than this, insufficient fluids result in stinting those normal secretions—the juices and fluids needed in digestion and similar processes. Water is the base of all of these fluids, and the base of many semi-solids as well. Can you not see what must happen when the water-supply of the system becomes impaired, and the body is put upon half-rations of water!

Now then, how much does a normal average man or woman require in order to maintain a balance, and to enable Nature to perform her offices properly? Figure it out for yourself! The kidneys secrete and pass off about three pints of urine in twenty-four hours. The skin excretes from one and one-half to two pints of water in twenty-four hours, in the form of perspiration. The lungs evaporate about ten to fifteen ounces in the same time. The bowels use a moderate quantity in its excretions. And a small quantity is thrown off in the minor secretions of the body, as for instance, the saliva, tears, etc.

A certain quantity of fluids has been taken into the system in the food, particularly when fruits form a portion of the diet. But this does not begin to supply the requirements of the system. The normal man requires the addition of a considerable amount of water, or drinks having water as their base, in each day of twenty-four hours. **The best authorities estimate that the average adult requires from two quarts to five pints of water each twenty-four hours, in order to maintain the normal balance of Nature!**

If the proper amount of water is not supplied to the system, there results a condition similar to that of the "dried apple." The drying-up first manifests in the internal parts of the body, but sooner or later shows itself in the outward appearance. Moreover, in such cases there

is always some degree of the impairment of the physical functions, as you may readily imagine in view of the facts above related.

How much water do YOU drink every day? How much do you fall short of the normal amount? Some persons actually **boast** of their habit of drinking but a small amount of water, seemingly thinking that it indicates a superiority to natural conditions. Poor foolish creatures—they cannot expect to beat Nature at her own game!

The best way to drink water is to take it in not too large quantities, but frequently during the day. Sip it slowly, and do not gulp it down. Take a good drink of water the first thing upon rising in the morning; and another the last thing before retiring at night. Then drink frequently during the day—not too much at a time.

Water taken at meals is not harmful, providing that you do not use it to “wash down” your food and thus preventing the proper mastication thereof. The old fetich about not drinking at meals has now about disappeared. The best authorities now actually recommend the practice, with the above stated reservation. Many advise a good drink of water just before the beginning of a meal. Water does not “thin out” the gastric juices as so many fear; the surplus water is very rapidly taken up into the system.

The trouble about getting people to realize the value and importance of the above given advice concerning water-drinking, is that it is **too simple**—people crave complex, mysterious remedies and methods. **All practitioners of natural therapeutics know that if persons would chew their food properly, take sufficient fluids, and would breathe properly, that a very large percentage of the physical ills and diseases would disappear. Add to this the cheerful, happy, contented state of mind, and we have the ideal system. When will people realize this great truth?**

A never-to-be-forgotten rule is this: **That which keeps the healthy man healthy, will make the sick man well again if he will but do the same things.** Nature’s requirements are very vimple; and yet how we try to evade them!

COMPENSATION

“There can be no progress, no achievement, without sacrifice, and a man’s worldly success will be in the measure that he sacrifices his confused animal thoughts, and fixes his mind on the development of his plans, and the strengthening of his resolution and self-reliance. And the higher he lifts his thoughts, the more manly, upright, and righteous he becomes, the greater will be his success, the more blessed and enduring will be his achievements.”

Dynamic Thought

By Theron Q. Dumont

I have received so many letters from readers of this magazine, asking me to give them some more "stories" from actual experience in teaching Personal Magnetism, that I have decided to include in this paper several instances occurring in my own experience as a teacher. That I have told the same stories in some other of my published works will not, I think, detract from their interest and value in this series of articles.

You will notice that in the cases which I shall now relate, as well as in the case quoted in last month's paper, the student was carefully **drilled** in the cultivation of the proper mental attitude, and in the projection of thought-currents. I lay great stress upon this **practicing** and **rehearsal** of the thought projection, etc. This plan not only gives the person confidence, but also establishes a **habit** of brain action which renders easier the subsequent actual manifestation of the thought power. In this idea there is concealed a hint which the wise will take advantage of.

The first case which I shall relate to you is that of a professor in one of the great American universities. This gentleman was a specialist in a particular line of scientific research, and was an authority on his own subject. His magazine articles and books attracted many earnest students, and his vogue was steadily increasing by reason thereof. But, in the picturesque American slang, he "fell down" completely when it came to class work and public addresses. He found it almost impossible to capture and hold the attention of his audiences.

He came to me in Paris and asked my advice. I gave him some general preliminary instruction, imparted to him my working theory, and then started in to drill him thoroughly, along the same general lines as in the case of the young lady which I recited last month. I bade him use his **imagination to its utmost power, until he was able to almost actually see the room before him filled with students.** I taught him to practice sending to this roomful of imaginary students the strongest kind of mental commands, such as: "Give me your full attention!" "Steady now, your full attention, your complete attention to my words!" "That's right now, keep it up! You are giving me your full attention—now hold it firmly fixed upon me!" And so on, each mental command being positive, and directing the students to fix their attention firmly upon him.

I bade the professor imagine the presence of certain leaders among his real class of students, and to first capture their attention. Then

wonderful thing he considers it the whole thing in metaphysical thought. If such is the case, I freely forgive him for I've been there myself, in a way. Whenever I come across one of these new converts to metaphysics, I am reminded of what Bob Ingersoll once said of new converts to religion; here it is: "These new converts are like bumble-bees—they're biggest when first born."

But, now to answer the letter. Well, in the first place I would say that **I thoroughly agree** with the general idea expressed in the quotation from Dr. Toney, as quoted in my correspondent's letter. I haven't the slightest hesitation in stating that if I were editing a journal of Suggestive Therapeutics, I certainly should try to stick to my last, and to give only the best scientific information on that subject that could be obtained. I should no more admit articles on Reincarnation and Karma, or "Becoming One with the Infinite," in such a journal, than I do now admit articles on Economics, Sociology, Politics, etc., to the magazine I am now editing.

I would draw the line in that case, just as I do in the present case, and for precisely the same reason, i. e., because such subjects are entirely outside of the field of the magazine. And I would be prepared to stand the adverse criticism of those who would like such articles published in the magazine, in that case, as in the present one. Reincarnation and Karma and Oriental Philosophy have absolutely no place in a "journal devoted to Suggestive Therapeutics," in my opinion.

But, the good Doctor like some other worthy critics, is evidently "thinking of something else." This magazine, "**Advanced Thought**," is not in any sense "a journal devoted to Suggestive Therapeutics." The term "Suggestive Therapeutics" does not appear on its title page, or announcements. It is, as its title page announces, "a Journal of The New Thought; Practical Psychology, Yogi Philosophy, Constructive Occultism, Metaphysical Healing, etc." Rather a big field, isn't it? Takes some fence to get around that field—I hope no one will try to fence us in, though.

This magazine touches upon Suggestive Therapeutics merely as one branch of the general subject of Metaphysical Healing. The article on Metaphysical Healing for this month happens to be on that particular subject; last month it was on Christian Science; the month before, on Mental Science; next month on another branch of the general subject. If there are any who subscribe to this magazine under the belief that it is "a journal devoted to Suggestive Therapeutics," they are lacking in discernment—for it certainly is not that kind of a magazine, at all.

I have a very kindly feeling for Suggestive Therapeutics, for it was by that particular path that I entered the general field of metaphysical thought, study, and work since followed by me. It gave me the first intimation that there was a common principle manifesting in and back of the various forms of Metaphysical Healing. But I regard the

methods of Suggestive Therapeutics as but one of a number of methods of manifesting Metaphysical Healing—the best method in some cases, and not the best method in other cases. I regard Mental Science, Christian Science, and other phases of Metaphysical Healing as just as much entitled to recognition by scientific investigations as is Suggestive Therapeutics. I have given my general views on the subject of the school of Suggestive Therapeutics in my article in this month's magazine.

But, I cannot consent to any claim, on the part of practitioners of Suggestive Therapeutics, that they have the "whole thing" in the field of Metaphysical Healing—not to speak of the larger field of metaphysics and philosophy, oriental as well as occidental. Any attempt (and such are frequent) on the part of practitioners of Suggestive Therapeutics to claim that their school is the "whole thing" in the entire field of metaphysics and kindred fields of thought, are rather pitiful in the eyes of those whose minds range over a wider field.

This attitude on the part of such practitioners, is in my mind as regrettable as that of certain Christian Scientists. Of both I feel like asking, like the girl on the train—sort of "sarcastic like," you know—the somewhat personal question: "**Say, Moyle! d' yer think yer th' Whole Cheese?**"

For, like poor Myrtle, these good folks have entirely too much Ego in their Cosmos. They hold their own little disk of thought so close to their eyes that they fail to see the great sun of Truth beyond it. They should take to their hearts the wisdom embodied in the one-time popular slang phrase, "**there are others!**"

As for any idea that an interest in Suggestive Therapeutics renders superfluous an interest in metaphysics or philosophy, or even oriental religio-philosophy—that is childlike, and needs no serious discussion. Even the **entire subject of Metaphysical Healing** is but one of the many things engaging the attention of the great body of thinkers "along these lines" today. Wake up, Doctor—don't be a Rip Van Winkle!

While I agree in the main with the spirit of Dr. Toney's article regarding the proper field for "a journal devoted to Suggestive Therapeutics," I take exception to his fling at "heathenism." This is the old moth-eaten orthodox trick of condemning all things outside of one's own little field as "heathen." The individual who has outgrown the swaddling clothes of intellectual infancy

"Takes his own, wherever found

On heathen or on Christian ground."

Say, Doctor, now that we have both gotten it out of our systems, let's forget it and be good friends. Beautiful weather we're having, isn't it? Think we'll have a delightful Autumn. Did you notice the

Harvest Moon? Great, wasn't it? How're the crops down your way? Who's Elizabeth Towne going to vote for in November, for President? Well, I must be going; good day!

EMBALMED IN BOOKS

Our good old friend, Thomas Jefferson Shelton, in the August number of his journal, "Scientific Christian" (1657 Clarkson St., Denver, Colo.), in relating some of his personal experiences in New Thought, says:

"I let my two books go out of print, and utterly refused to have anything to do with any kind of an organization. It looked like foolishness to let my books go out of print, but I am just as well off as William Walker Atkinson with his 57 varieties. I shall not be embalmed in books be they ever so good. What's the use?"

You're right T. J., and you're wrong! Depends upon how you look at it. If one allows himself to be **mentally hide-bound** by what he has written and published in book form, then he is limited and restricted by his books. In such case he is book-bound, and that is as bad as being hide-bound, or being bound in any other way. But if one refuses to be bound by his books, and, instead, proceeds to express himself regardless of what he has said in his books, then he saves his soul alive, and remains free, unconditioned, and unbound.

But, T. J., you have saved yourself a mighty lot of bother by calling a halt on your book production. For one thing you have escaped the infliction of having several and sundry methodical old ladies of both sexes point out some discovered "discrepancy" in your books—some point in which your statement does not exactly "gee" with something that you wrote fifteen years before. You escape the annoyance of being accused of "inconsistency."

You see it's this way. There is a certain class of folks who seem to think that one's thoughts on all subjects should be mathematical in their exactness—that there should be a multiplication-table exactness about all of one's written work. When they come across anything that seems to contradict, or apparently contradict, something that one has written long before, they cry "inconsistency," "discrepancy," and all the rest of their favorite stock of terms. If one really minded that sort of thing, it would become unbearable, or else would drive one into an embalmed state of mind, and render one incapable of doing any fresh thinking—it would stop mental evolution.

But, glory be! I have never allowed this to bother me. I have written each book, and each article or editorial, as if I had never written a previous line in my whole life and never expected to write another. In my books I have pictured the Truth, or phases of the Truth, from all angles. Consequently, inasmuch as there are angles, there often is

an apparent discrepancy in my presentation, at least so far as details are concerned. Personally, I consider this a proof of the honesty and sincerity of my work. If I were to present the same picture, not varying in a single detail although taken from different angles, I would deserve to be called a faker, for such a condition would be contrary to natural laws and facts.

When a number of witnesses are called in court, and all testify exactly alike down to the smallest details, then there is always a grave suspicion that the evidence is "faked," for no two persons (not to speak of a dozen) ever see the same thing in precisely the same way—each sees it from his own angle. And so it is with a writer, as he shifts his viewpoint, he sees things from a new angle, and if he is honest in his work he reports each angle as he sees it.

Moreover, one's presentation of the Truth changes as one grows. A man's writings should reflect his growth and development, providing he is really growing. I could not write some of my older books just in the same way, today, even if I tried to. I have moved to another position, and would have to picture the thing as I now see it. This knowledge formerly tended to discourage me, until I learned better. **I found that each book, written at some particular stage of my writing history, was adapted to the needs of a number of persons who are in just the same stage or phase of development as I was when I wrote that particular book.** Consequently, such persons get much more benefit from one of my older books than they would from a new one just from my pen. There is a law in these things; and it helps one when he realizes it.

Again, and this is a source of perpetual wonder and interest to me, **when I pick up some one of the older books I find in it things that I did not know when I wrote the book.** I have often arrived at certain conclusions after a long period of mental travail and effort, and after congratulating myself upon my discovery would happen to pick up one of my old books, and lo! there were the same things plainly stated in its lines, **or between them.** I had not known the things when I wrote them; and I had never discovered them when I had looked over the book before. But there they were in black and white, or at least so strongly implied that it seemed impossible that anyone could have missed them.

I frequently advise persons to re-read their books, from time to time, after allowing an interval for assimilation. They will always find new things in the old book. For I often find new things in my own books, as I have said. I met an interesting old lady several years ago, and the conversation touched upon this fact. She related an incident in her own experience when a young woman. She frequently met Emerson, the families being intimate, and one day she asked him whether he did

not mean thus-and-so in one of his passages. "Well," said Emerson, "**I didn't when I wrote it, but I do now, since you have mentioned it.**"

Every writer, writing in the right spirit, puts more into his books than he realizes; often more than he dreams of at the time; often more than he understands at the time. In this way he "embalms" an unfolded part of himself in the books, if you do not object to the term. No! this is not "inspiration"—it is the superconscious mental faculties at work. That's all—and that's a lot!

No, T. J., I do not think that a writer of books really is bound or limited by his books, **unless he allows them to master him.** If he can forget them, as fast as they are written, and keep on expressing the Truth as he finds it from day to day, he will never be bound. But I admit that there is a danger in it—we are apt to be cowards, and shrink from the cry of "discrepancy" or "inconsistency," and so check off everything that we write, in order to make sure that it "gees" with what has been written before. This leads to limitation, and the choking of the fountain of thought. From this may the Lord deliver us! Amen!

P. S. The publishers of this magazine have just laid the following letter on my desk—just as I finished reading the "proof" of the foregoing paragraphs. It is from this self-same Shelton. He says:

"William Walker Atkinson once called me a 'cantankerous old Cuss!' But I will take a chance on an advertisement for one month in his magazine, and if he gets results we will keep it up. I AM, T. J. Shelton."

Thanks, T. J., on behalf of the publishers. But, say, I don't remember saying that awful thing about you. You must have caught my thought vibrations over that Sunphone of yours. Even our inmost thoughts are not safe, nowadays.

If any of my readers are curious to know just what Shelton's "Sunphone" is, let them write him (mentioning my name) and he will tell them all about it—or rather, all that he **thinks** he knows about it, and that is a'plenty. Great old chap is Shelton! No danger of **him** being embalmed—he couldn't stay still long enough for them to insert the needle; quicksilver is nothing as compared to that man!

I TOLD YOU SO

When this magazine was started I advised you to take good care of your numbers, and to save the back numbers, because I know that they would soon get out of print. Well, the expected has happened. The March numbers have entirely disappeared from mortal view. There is not a March number left in this office. And subscribers are now writing in trying to purchase duplicate copies of that issue, they having loaned, given away or lost their original copy. I'm sorry, but

it can't be helped. It will be only a few days before the April and May numbers are exhausted—and the rest will follow in turn. I have known persons to offer as high as one dollar for the old back numbers of a magazine I formerly edited—and they couldn't get them even at that price. So, a word to the wise is sufficient—**hold on to your back numbers of this magazine.**

MERELY THE EDITOR

Many of my friends send in subscriptions and orders for books, intended for the publishers of the magazine, but addressed to me personally; and often containing money orders made out in my name. I appreciate the good intentions of this action, but really, good friends, this course often results in a loss of time. I am not the owner of this publishing business, nor even part owner. I am merely the editor of this magazine, and have my hands full with this work and the writing of a book from time to time, so I can't begin to spare the time to attend to the details of business. So, in future, please render unto Caesar the things that are Caesar's, and send your orders direct to the company, and not to me personally.

ADVERTISING vs. TEXT

You will notice that we have seven pages more reading matter, or "text," this month—55 pages, count 'em! I needed them to get in that long-deferred "Old-New Thought" Department; and I could get them only by crowding out seven pages of advertising, some of which were devoted to books published by the same concern which publishes this magazine. They said that it **couldn't** be done—they needed the money! I said that it **could**—I needed the space! You have often wondered what would happen if an irresistible force met an immovable obstacle—well, look at this month's number of the magazine, and see for yourself! Seriously, though, I think you are getting quite good measure, "heaped full and running over," in this magazine—particularly with paper going up like the thermometer during the hot spell. No! I am not leading up to an increase in subscription price—I'm merely calling your attention to how much you're getting for your money, that's all! All the world loves a bargain; and I wish to add to your happiness by letting you know that you are getting one this time. So, you see **I'm** pleased, and **you're** pleased, and **everybody** is pleased except the publishers—and they don't count; their whole purpose in life is to pay paper bills.

“Questions and Answers”

Conducted by the Editor

In this department the editor publishes and answers communications from the readers of this magazine. Its pages are open to all honest inquirers who ask questions on subjects in which they are interested for the purpose of getting information, or being “set straight” on any points which have perplexed them. No attention, however, will be paid to communications obviously intended to exploit pet fads of the writers, or to abuse or revile the honest opinions of others. It is understood, of course, that the subjects of the questions shall come within the general field and scope of this magazine, as indicated by our title page. The subjects of Economics, Sociology, Politics, etc., are out of our field, please remember. Make your inquiries as clear, concise and practical as possible, and the editor will do his best to give them the consideration that they merit. The names of inquirers will not be printed, nor need they be given in full if inquirers prefer it—initials serve every purpose in the case.

KARMA, OR CUSSÉDNESS?

Mrs. L. A. S. writes: “In your June number I found one of the things I needed, namely, the response to H. P. H.—‘Too Big to be Hurt.’ That response is rich! I laughed and cried as I read it, just through sympathetic appreciation gathered from experience. I never could wear the garb of humility, or placards announcing various forms of submission to things against which my whole soul rebelled; yet I have had to discipline myself in the light as I understand it. My very soul rose in rebellion to unpleasant facts that I could not exclude from continuous sight and hearing, and for which I am not responsible in any way. Yet the more I tried to free myself, by ‘the beautiful thought’ method assisted by a more or less submissive or rather neutral attitude, the closer that abhorred condition clung for recognition, and with the most provoking persistence. The only check I could make was made when my rebellious soul caught me without the above mentioned robe, and said some effective thing. I have tried to account for this abhorred condition in my environment (not of home or relatives) by Karmic action from a previous life, but so far I have no satisfaction from that, because I don’t see any sense in punishing one for something of which one has no memory. I certainly have not done a thing in this life to merit this thing. It doesn’t belong to me in any way—yet here it is. I can rise above the condition, if let alone, but I can not exclude sight and sound of it. It is a lie to say I don’t see or hear. If the fiendishness is not directed to me, I can soar very high and really not feel it. Ignoring it does no good whatsoever. I hope that some time you will touch upon this point in your answers.”

Well, my dear L. A. S., you’ve handed me a tough nut to crack. I don’t see what I can say in the matter, inasmuch as I do not know the circumstances of the case. If I were not so short of space, I might fire a shotgun charge at it, in hope that some stray shot might land—but I can’t well do this at this time. It seems to me (in the absence of knowledge of the facts of the case) that it might be as well to get to work trying to cure the trouble, instead of bothering about the why and wherefore of its existence. Better get to work on it, and leave the speculation until after the cure. Have you ever tried Thought Force on it? I have known excellent results to arise from a mental treatment of such conditions. But in such treatment, it is not necessary to “pour in

thoughts of love"; go for it as you would for a bad case of roaches in the pantry, or rats in the cellar!

So far as this idea of Karmic "punishment" is concerned, I have grown mighty sick and tired of it. It seems to me that it is like the old orthodox "I suppose it is all for my own good" consolation, which is so often uttered to excuse the lack of proper action. The latter-day sigh is "I suppose that it is my Karma, and comes as a punishment for something I did in the ages long past!" Fiddlesticks! Both the orthodox thought and the heterodox thought are all of the same character—off the same piece of goods. It's just a case of trying to put the blame on something.

I remember a case of Karmic affliction and retribution which a good husky woman completely cured by the application of a rolling-pin wielded under the inspiration of the Spirit of God. She chased the Lords of Karma out of her household, I assure you. The man was so surprised that he never got over it—he has been a model man ever since. And, as for the woman—when she thinks that she stood it for all those years, believing it to be Karma, she gets sore all over. She sees now that what she thought was Karma, was just plain cussedness.

Don't I believe in Karma? Of course I do. I really believe that it was Karma in the case of the woman just mentioned. But instead of the Karma being a punishment, I think it was intended to wake her up to a realization of her own individuality and selfhood. She had been "a worm of the dust" up until that time, and I think that Karma wanted to get her out of that condition. When it hurt too much to be borne, she got rid of the trouble, and of Karma at the same time. She found her Selfhood, her Egohood, her Individuality, glory be!

There has been too much of the "punishment" idea in our talk of Karma, anyway. Some teachers would have us line up like a lot of naughty schoolboys, holding out our hands to be caned for the good of our souls. Pooh! I, for one, am tired of this "be a good boy, Johnny, or Karma will get you," kind of talk. We boast of having gotten rid of our orthodox Devil, and here they seek to trot out a new one called Karma. Don't be frightened, children! It's just the same old Devil wearing a new garb, and given a new nickname—his real name is FEAR!

The Karma I believe in is not that kind of a devil. Instead, it is a law or force that works in the direction of causing us to unfold in our real Individuality—to awaken into a realization of our real Egohood, and just what that means. Sometimes it makes things hurt quite a bit, in order to wake us up, and to make us let go of a lot of fool notions that we have been holding onto for lo! these many years. When the tooth hurts bad enough, we attend to it! As for our sins—we're punished by them, not for them.

As for all this talk about there being a select body of high-grade book-keeper angels called "the Lords of Karma," whose job it is to balance the accounts of us poor mortals, and to prescribe the exact proportion of punishments and rewards that may be coming to us—all that I have to say is: "Turn over! you're talking in your sleep!" If this is the best that Theosophy can offer us, let us get back to the old orthodox fables—they're simpler and less terrifying. Such ideas belong to the childhood of the race, and are utterly unworthy of those who would pose as World Teachers!

It's funny how the race insists upon a Devil to frighten it into being good. Take away the old Devil, and people howl for a new one, until finally one is invented for them. Theosophy trots out the Karma Devil; and Christian Sci-

ence, the Malicious Magnetism Devil—two of a kind! I say Booh! to both of them!

Well, L. A. S., I've really used up quite a bit of space, after all, haven't I? Hope there's something in it that will reach the spot with you. Did you ever think, my dear L. A. S., that, after all, we can get rid of pretty much anything, if we are willing to pay the price? Who was it who said: "Said the gods to man, 'What do you want? Well, take it and pay for it!'" Most of us want what we want, but don't want to pay the price. We want the cake and the penny, too—but we can't have 'em both, for the Law doesn't work that way.

METAPHYSICAL LAWS

J. C. writes: "Can the fact that circumstances tend to adapt themselves to the individual, or that we can control circumstances by the power of thought, be accounted for by known physical laws? Is intuition a necessary factor in the case?"

No, although there are correspondences on the physical plane. The laws in question are metaphysical, not physical. No, I do not see that intuition is involved in this phenomenon.

THE PSYCHIC MOON

T. N. P. writes: "Do you approve of exercises as given in _____? They rather appealed to me, but I am a little wary of spiritual meditation lest it degenerate into psychic inefficiency—dreaming."

My answer here is but a repetition of my old and tried Touchstone Test, i. e., "Does this make me stronger, better, and more efficient?" There are many basking in the baleful rays of the moon of the lower psychic planes who are not being made stronger, better and more efficient thereby. The rays of the sun are the life-giving ones, which make things grow! Did you ever hear of Moonshine making things grow? Take a lesson from Nature, good friends, and don't get Moonstruck! No, I'm not getting frivolous; I think that any advanced occultist will back me up in what I have just said.

TIDES OF EMOTION

Mrs. A. L. O. writes: "Why am I hopeful and carefree during the Full Moon, and the reverse during the rest of the month? Am I to believe that the moon has an effect on me, or don't I have enough control over myself?"

I don't know of any good reason why the moon should affect you in this way. I suppose that some of my astrological friends could give you some reason or explanation along their own lines. And, I feel quite certain that some of the amateur occultists whom I meet during the course of a season could give you many explanations—one explanation to each occultist, and no two explanations alike!

But, seriously, I can see how you may have acquired the idea that the moon affected you in this way, along the lines of auto-suggestion, or acquired idea. If so, you would naturally manifest "expectant attention" at the time of each Full Moon and at the other periods; you would then "look for" and expect the mental and emotional states that you attribute to each. And according to the laws of psychology, your expectations would materialize. "As a man thinketh," you know.

As a matter of scientific interest, I should like to see what would happen if you would change your "expectations." But you would have to change them

in earnest, and not in the spirit of the old lady who repeated her Affirmations as follows: "My headache is entirely gone and will never return (Oh, of course, I know that it will return, but I promised to repeat the Affirmation, anyway), it will never return, will never return at all (thank goodness, that's through with—I wonder when that headache will come back? I really wish I could get rid of it!)." That kind of "holding the thought" never gets one anywhere.

"A FOOL THERE WAS"

N. H. writes: "I read what you said in July magazine about a 'Fool's Paradise.' Now don't you see that you strive to live in the Fool's Paradise yourself? You have your own theories, just as well as anyone else. I don't believe that anyone can live and not have his own theory, and Fool's Paradise. Do you?"

Well, I don't know! It all depends! One may have a theory, and yet not blind himself to the facts supporting an opposite theory—and thus not be altogether a fool. But, no matter how good a man's theory may be, if he refuses to see or admit any facts which do not agree with it, and says, instead, "so much the worse for the facts," then that man certainly dwells in a Fool's Paradise. And many of us do just this thing. I try to avoid it as far as is possible for me so to do.

But, after all, we are all of us more or less fools, at the last, when all is said and done. I know that I am, for one. I have been all kinds of a fool—and several kinds at the same time, sometimes. But, I keep jogging along just the same, proud of my folly. When a man realizes that he is a fool, then his feet are planted on the Road to Wisdom. Someone has said that the Knowledge of One's Own Ignorance is the richest fruit of the Tree of Knowledge. Maybe so, maybe so! Certainly the wisest men I have ever met have been the freest to say "I do not know." When I meet a man who refuses to admit that he doesn't know, then I know that I have run across a very stupid fellow whose opinion is not worth listening to.

Talking about fools, did you ever hear that little poem, "The Fool's Prayer," by Edward R. Still? Here it is; it will do all of us fools good to read it once more:

THE FOOL'S PRAYER

By Edward Rowland Still

The royal feast was done, the king
Sought out some new sport to banish
care,
And to his jester cried: Sir Fool,
Kneel now, and make for us a prayer.

The jester doffed his cap and bells
And stood the mocking court before;
They could not see the bitter smile
Behind the painted grin he wore.

He bowed his head, and bent his knee
Upon the monarch's silken stool;
His pleading voice arose: "O Lord,
Be merciful to me, a fool!"

"No pity, Lord could change the heart
From red with wrong to white as wool;
The rod must heal the sin; but Lord,
Be merciful to me, a fool!"

"Tis not by guilt the onward sweep
Of truth and right, O Lord, we stay,
'Tis by our follies that so long
We hold the earth from heaven away.

"These clumsy feet, still in the mire,
Go crushing blossoms without end;
These hard well-meaning hands, we trust
Among the heart-strings of a friend.

"The ill-timed truth we might have kept—
Who knows how sharp it pierced and
stung?
The word we had not sense to say—
Who knows how grandly it had rung?

"Our faults no tenderness should ask,
The chastening stripes must cleanse
them all;
But for our blunders—Oh, in shame
Before the eyes of heaven we fall.

"Earth bears no balsam for mistakes;
Men crown the knave, and scourge the
fool
That did his will; but, thou, O Lord,
Be merciful to me, a fool."

And like that of the other poor jester, my own most earnest prayer is: "O Lord, be merciful to me, a fool!"

OVER THE BORDER

J. M. W. writes: "In your answer to R. W. B. you say that you are not very much interested in the nature of life after death. Now I, like R. W. B., am decidedly interested in it. If I were going to New York, I would be interested in so slight a thing as whether I was to go on the limited, or in a motor car, or on foot. And, if there were a probability that as soon as I started I would forget all about having lived in Chicago, I would be interested in finding out whether or not such was really to be the case. How much more likely is it that one would be interested in the great journey after death? If the Something in you was immortal in the past, do you remember about it? If it is going to be immortal in the future, will you remember about the present? If not, is not this a perversion of the term immortality? In what way does it differ from the belief of the Rationalist, or anyone else who believes that death ends all? They all believe in the conservation of energy. Or, will the memory of the whole past return at some later period? Is all the literature published along these lines sheerly imaginative, without any foundation, and entitled to no credence whatsoever? I would like to know where we are at in this matter."

J. M. W. voices a very natural desire. So long as Personality means Individuality to one, then the things of Personality are matters of the most vital importance. I have no wish to discourage interest in the happenings in the life over the border. Those to whom the subject possesses interest do quite well to investigate the subject so far as investigation is possible. But there comes a time when one sees that another state of existence, or other states of existence, are but of the same material as the present state, and so he is willing to indulge the spirit of the explorer, i. e., the discovery of *Terra Incognita*—the unknown country. Others, unable to feel this spirit of the Divine Adventure, seek eagerly to secure maps, books of travel, etc., which profess to give a full description of the country. It is all a matter of taste, or particular stage, or state, of individual development.

- It does not affect the general principle of the thing to remember that no two reports of this kind exactly tally. For that matter, hoy could they tally, considering the fact that each person carries his Hereafter around with him—makes his own Hereafter, so to speak. The very best books and writings on the subject can give merely general principles, that's all. So long as one finds himself filled with the desire to obtain good maps, and books of travel, which describe the lands beyond the border, then by all means let him make use of them—so long as he feels the desire. And when he tires of this plan, he will lay down his guide book and maps, with a yawn and a sigh. But in neither state nor case is there any especial merit or demerit, wisdom or folly—it is all a matter of desire and the satisfaction thereof.

J. M. W. wonders whether one remembers anything about past stages of existence. Has he no flashes of memory of that kind, himself? Most persons have. And, of one thing he may be sure and that is that if there is anything worth remembering in this present life of his—he will remember it sooner or later. He seems to regard full recollection and remembrance as a necessary attribute of immortality. Let us see! Does he remember very much about his life at the age of seven years, of ten years, of fourteen years, of twenty-one years? How many experiences of his twenty-first year does he remember?

Is not his memory of that year a very limited series of "flashes," instead of even a dim recollection of that year as a whole? How many incidents of his life on the day exactly one year ago from today does he remember? Could he swear to its occurrences without the aid of a diary or notebook? And, yet he certainly will claim that he is the same individual that lived and acted his part on that day.

Moreover, just as psychologists inform us that every perception of that day is indelibly printed on the records of his memory, and need only to be brought forth into the field of consciousness; so do the occultists claim that the records of one's past experiences are equally firmly printed somewhere in the psychic being of the individual, and may equally well be unfolded into consciousness at the proper moment. Does he not realize that all that psychology knows as "instinct" in plants, animals, and men, is now perceived to be but a phase of memory—unconscious memory?

Finally, the personless survival of the individuality is not the same as the scientist's conservation of energy. If the half-truth of the loss of individuality by absorption into the Whole were the full truth, then this objection would stand. But there is another point of view, which I may merely hint at here, without presenting any proofs whatsoever. It is this: suppose that instead of loss of individual consciousness, by absorption in the Whole, it should be true that the individual consciousness will gradually enlarge, by throwing off its restricting and confining sheaths, until it includes a greater and still greater content of experience; and that finally it will find that it is conscious of the Whole Thing; what then? Is this to be considered a loss of individuality or a gain thereof? In such case just what degree of importance would that greater individual attach to the particular experience of today, the majority of which one naturally will forget a year from today?

Oh, yes, I know I haven't proved anything in the case. I wasn't trying to—I couldn't, for reasons which will be obvious to the careful thinker. I am merely giving you a little food for thought and speculation, that's all!

After all, no matter how we may view the matter, we are embarked on the Divine Adventure. We may not know just where we're going—but we're on the way, just the same. There are two spirits in which we may proceed: the first, that of doubt, query, curiosity, inquiry, the study of guide-books and maps; the second the confident, fearless spirit of the true adventurer and explorer of unknown lands and seas, which eagerly seeks the new and strange experiences before it, and which, thrilled by the breaking of the waves around the bows, and the long wake stretching out behind the stern, breaks out into the Chant of the Divine Adventure:

"For we're sailing forth on the old trail,
The out trail, our own trail;
We're booming down on the Long Trail—
The Trail that is always new!"

HUMOR AND NEW THOUGHT

A. L. writes: "Your answers to questions in the magazine are filled with the spirit of good humor. Somehow I had the idea that my sense of humor interfered with my advancement in New Thought, and it was a great relief for me to find that humor and New Thought are good friends."

Glad that I have shaken you out of the old folly regarding knowledge and lack of humor. I can not see any necessary connection between wisdom and a "prunes and prism" facial expression. I regret to say that certain New

Thought folks seem to follow the example of the good woman who used to stand before her mirror "fixin' up my Sunday mouth," before going to meeting on the Sabbath. Sometimes, on those fortunately rare occasions when I am called upon to "talk to" a New Thought meeting, I look at my audience and am sure to discover quite a number of those pursed up "pious" mouths, with the inevitable melancholy expression which has been assumed to indicate that the wearer thereof is very, very earnest, and thoughtful. When I see this I am filled with an almost irresistible temptation to say or do something quite foolish, just for the purpose of making the good sisters "laff right out in meetin'."

One of the wisest of the philosophers of ancient Greece was called "the Laughing Philosopher," because of his custom of conveying great truths in the guise of a joke. Yet he was far from being a fool—his name lives in the annals of Greek Philosophy. An old aphorism, several thousand years old I believe, runs this way: "Truth has many masks; on one of which there is always to be found a grin."

An old legend relates that an earnest disciple sought the rare privilege of gazing upon the graven features of his chosen god—the God of Wisdom—in the holy-of-holies of his sacred order. For years he toiled and wrought in order to prove himself worthy of the sight. Finally, with much ceremony, he was admitted to the dark room in which the image of the god dwelt. He waited in darkness through the night, until at last the dim rays of dawn lighted up the sacred place. Gazing intently, he saw before him a mighty form, with a massive head. As the light increased he was able to distinguish the features of the God of Wisdom—and lo! upon his face was spread a cheerful smile which suspiciously resembled a grin. The Moral?—write it for yourself.

Elbert Hubbard once told me of a visitor who entertained the Roycrofters with many a merry quip and quirk, and kept them in an almost continuous roar of laughter. One of the girl workers—and she had suffered, else she would not have known—turned to Hubbard and said, "John, how that man's soul must have been tortured by Fate—his smile is a tragedy!" And, Hubbard added, she of all the crowd had the spiritual discernment to perceive the reality behind the appearance. A smile is no less a smile even though it appears through tears hidden or revealed.

The Lord deliver me from these folks whose faces are puckered by spiritual pessimisms, and who think that Wisdom consists of ponderous platitudes and serious expression. I distrust these sour folk. I fear that the milk of human kindness has curdled in their bosoms. There is a certain large body of religio-metaphysicians (no, I shan't mention names) which is distinguished by its superficial "sweet" smile, and its essential lack of humor. I never have been able to decide whether the lack of humor arises from the doctrines accepted, or whether the doctrines are accepted because of the lack of humor. I wonder which!

One loses a lot of good things by reason of inhibited and suppressed humor—much Truth, among other things. For there are certain aspects of Truth that can never be appreciated or grasped except by the aid of a lively sense of humor. This may seem like heresy to the "prunes and prism" brigade—but it's a mighty true fact, as many have discovered. Many of our troubles and problems exist only in our over-serious view of things—they have no real existence. And an application of the humorous view dissolves them into the nothingness which is their true state. The ancients had much to say regarding

"the laughter of the gods" arising from some of the absurd notions and doings of mankind. This deific laughter arose by reason of the superior wisdom of the gods, not because of their lack of wisdom.

Well, that's enough about Humor and Wisdom—I've gotten serious about it!

SUCCESS IN FAILURE

Oh, long and dark the stairs I trod
With stumbling feet to find my God,
Gaining a foothold bit by bit,
Then slipping back and losing it,
Never progressing, striving still,
With weakening grasp and fainting will,
Bleeding to climb to God, while He
Serenely smiled, unnoting me.

Then came a certain time when I
Loosened my hold and fell thereby,
Down to the lowest step my fall,
As if I had not climbed at all.
And while I lay despairing there
I heard a footfall on the stair
In the same place where I, dismayed,
Faltered and fell and lay afraid,

And, lo! when hope has ceased to be
My God came down the stairs to me.

—Anonymous.

Old-New Thought

In this department the editor invites you to enjoy with him certain selections from some of the older writers. Some of the best New Thought is very old indeed. Truth knows no time or country. New Thought is a state of mind, rather than a set creed, you must remember. The inspired writers of a thousand years ago, and the illumined writers of today, are contemporaries in New Thought—they live in the same thought and feeling, though they are separated by the years.

"AS A MAN THINKETH"

By James Allen

The aphorism, "As a man thinketh in his heart so is he," not only embraces the whole of a man's being, but is so comprehensive as to reach out to every condition and circumstance of his life. A man is literally *what he thinks*, his character being the complete sum of all his thoughts.

As the plant springs from, and could not be without, the seed, so every act of a man springs from the hidden seeds of thought, and could not have appeared without them. This applies equally to those acts called "Spontaneous" and "unpremeditated" as to those which are deliberately executed.

Act is the blossom of thought, and joy and suffering are its fruits; thus does a man garner in the sweet and bitter fruitage of his own husbandry.

"Thought in the mind hath made us. What we are
By thought was wrought and built. If a man's mind
Hath evil thoughts, pain comes on him as comes
The wheel the ox behind. . . .

. . . . If one endure
In purity of thought, joy follows him
As his own shadow—sure."

Man is a growth by law, and not a creation by artifice, and cause and effect is as absolute and undeviating in the hidden realm of thought as in the world of visible and material things. A noble and God-like character is not a thing of favor or chance, but is the natural result of continued effort in right thinking, the effect of long-cherished association with God-like thought. An ignoble and bestial character, by the same process, is the result of the continued harboring of grovelling thoughts.

Man is made or unmade by himself; in the armory of thought he forges the weapons by which he destroys himself; he also fashions the tools with which he builds for himself heavenly mansions of joy and strength and peace. By the right choice and true application of thought, man ascends to the Divine Perfection; by the abuse and wrong application of thought, he descends below the level of the beast. Between these two extremes are all the grades of character, and man is their maker and master.

Of all the beautiful truths pertaining to the soul which have been restored and brought to light in this age, none is more gladdening or fruitful of divine promise and confidence than this—that man is the master of thought, the moulder of character, and the maker and shaper of condition, environment, and destiny.

As a being of Power, Intelligence, and Love and the lord of his own thoughts, man holds the key to every situation, and contains within himself that transforming and regenerative agency by which he may make himself what he wills.

Man is always the master even in his weakest and most abandoned state; but in his weakness and degradation he is the foolish master who misgoverns his "household." When he begins to reflect upon his condition, and to search diligently for the Law upon which his being is established, he then becomes the wise master, directing his energies with intelligence, and fashioning his thoughts to fruitful issues. Such is the conscious master, and man can only thus become by discovering within himself the laws of thought; which discovery is totally a matter of application, self-analysis, and experience.

Only by much searching and mining are gold and diamonds obtained, and man can find every truth connected with his being, if he will dig deep into the mine of his soul; and that he is the maker of his character, the moulder of his life, and the builder of his destiny, he may unerringly prove, if he will watch, control, and alter his thoughts, tracing their effects upon himself, upon others, and upon his life and circumstances, linking cause and effect by patient practice and investigation, and utilizing his every experience, even to the most trivial, everyday occurrence, as a means of obtaining that knowledge of himself which is Understanding, Wisdom, Power. In this direction, as in no other, is the law absolute that "He that seeketh findeth; and to him that knocketh it shall be opened"; for only by patience, practice, and ceaseless importunity can a man enter the Door of the Temple of Knowledge.

A man's mind may be likened to a garden, which may be intelligently cultivated or allowed to run wild; but whether cultivated or neglected, it must, and will, *bring forth*. If no useful seeds are *put* into it, then an abundance of useless weed-seeds will *fall* therein, and will continue to produce their kind.

Just as a gardener cultivates his plot, keeping it free from weeds, and growing the flowers and fruits which it requires, so may a man tend the garden of his mind, weeding out all the wrong, useless, and impure thoughts, and cultivating toward perfection the flowers and fruits of right, useful, and pure thoughts. By pursuing this process, a man sooner or later discovers that he is the master-gardener of his soul, the director of his life. He also reveals, within himself, the laws of thought, and understands, with ever-increasing accuracy, how the thought-forces and mind-elements operate in the shaping of his character, circumstances and destiny.

Thought and character are one, and as character can only manifest and discover itself through environment and circumstance, the outer conditions of a person's life will always be found to be harmoniously related to his inner state. This does not mean that a man's circumstances at any given time are an indication of his *entire* character, but that those circumstances are so intimately connected with some vital thought-element within himself that, for the time being, they are indispensable to his development.

Every man is where he is by the law of his being; the thoughts which he has built into his character have brought him there, and in the arrangement of his life there is an element of chance, but all is the result of a law which cannot err. This is just as true of those who feel "out of harmony" with their surroundings as of those who are contented with them.

As a progressive and evolving being, man is where he is that he may learn that he may grow; and as he learns the spiritual lesson which any circumstance contains for him, it passes away and gives place to other circumstances.

Man is buffeted by circumstances so long as he believes himself to be the creature of outside conditions, but when he realizes that he is a creative power, and that he may command the hidden soil and seeds of his being out of which circumstances grow, he then becomes the rightful master of himself.

That circumstances *grow* out of thought every man knows who has for any length of time practised self-control and self-purification, for he will have noticed that the alteration in his circumstances has been in exact ratio with his altered mental condition. So true is this that when a man earnestly applies himself to remedy the defects in his character, and makes swift and marked progress, he passes rapidly through a succession of vicissitudes.

The soul attracts that which it secretly harbors; that which it loves, and also that which it fears; it reaches the height of its cherished aspirations; it falls to the level of its unchastened desires,—and circumstances are the means by which the soul receives its own.

Every thought-seed sown or allowed to fall into the mind, and to take root there produces its own, blossoming sooner or later into act, and bearing its own fruitage of opportunity and circumstance. Good thoughts bear good fruit, bad thoughts bad fruit.

The outer world of circumstance shapes itself to the inner world of thought, and both pleasant and unpleasant external conditions are factors which make for the ultimate good of the individual. As the reaper of his own harvest, man learns both by suffering and bliss.

Following the inmost desires, aspirations, thoughts, by which he allows himself to be dominated (pursuing the will-o'-the-wisps of impure imaginings or steadfastly walking the highway of strong and high endeavor), a man at last arrives at their fruition and fulfilment in the outer conditions of his life. The laws of growth and adjustment everywhere obtain.

A man does not come to the pothouse or the gaol by the tyranny of fate or circumstance, but by the pathway of grovelling thoughts and base desires. Nor does a pure-minded man fall suddenly into crime by stress of any mere external force; the criminal thought had long been secretly fostered in the heart, and the hour of opportunity revealed its gathered power. Circumstance does not make the man; it reveals him to himself. No such conditions can exist as descending into vice and its attendant sufferings apart from vicious inclinations, or ascending into virtue and its pure happiness without the continued cultivation of virtuous aspirations; and man, therefore, as the lord and master of thought, is the maker of himself, the shaper and author of environment. Even at birth the soul comes to its own, and through every step of its earthly pilgrimage it attracts those combinations of conditions which reveal itself, which are the reflections of its own purity and impurity, its strength and weakness.

Men do not attract that which they *want*, but that which they *are*. Their whims, fancies, and ambitions are thwarted at every step, but their inmost thoughts and desires are fed with their own food, be it foul or clean. The "divinity that shapes our ends" is in ourselves; it is our very self. Man is manacled only by himself: thought and action are the gaolers of Fate—they imprison, being base; they are also the angels of Freedom—they liberate, being noble. Not what he wishes and prays for does a man get, but what he justly earns. His wishes and prayers are only gratified and answered when they harmonize with his thoughts and actions.

In the light of this truth, what, then, is the meaning of "fighting against circumstances"? It means that a man is continually revolting against an *effect*

without, while all the time he is nourishing and preserving its *cause* in his heart. That cause may take the form of a conscious vice or an unconscious weakness; but whatever it is, it stubbornly retards the efforts of its possessor, and thus calls aloud for remedy.

Men are anxious to improve their circumstances, but are unwilling to improve themselves; they therefore remain bound. The man who does not shrink from self-crucifixion can never fail to accomplish the object upon which his heart is set. This is as true of earthly as of heavenly things. Even the man whose sole object is to acquire wealth must be prepared to make great personal sacrifices before he can accomplish his object; and how much more so he who would realize a strong and well-poised life?

Here is a man who is wretchedly poor. He is extremely anxious that his surroundings and home comforts should be improved, yet all the time he shirks his work, and considers he is justified in trying to deceive his employer on the ground of the insufficiency of his wages. Such a man does not understand the simplest rudiments of those principles which are the basis of true prosperity, and is not only totally unfitted to rise out of his wretchedness, but is actually attracting to himself a still deeper wretchedness by dwelling in, and acting out, indolent, deceptive, and unmanly thoughts.

Here is a rich man who is the victim of a painful and persistent disease as the result of gluttony. He is willing to give large sums of money to get rid of it, but he will not sacrifice his gluttonous desires. He wants to gratify his taste for rich and unnatural viands and have his health as well. Such a man is totally unfit to have health, because he has not yet learned the first principles of a healthy life.

Here is an employer of labor who adopts crooked measures to avoid paying the regulation wage, and, in the hope of making larger profits reduces the wages of his work-people. Such a man is altogether unfitted for prosperity, and when he finds himself bankrupt, both as regards reputation and riches, he blames circumstances, not knowing that he is the sole author of his condition.

I have introduced these three cases merely as illustrative of the truth that man is the causer (though nearly always unconsciously) of his circumstances, and that, whilst aiming at a good end, he is continually frustrating its accomplishment by encouraging thoughts and desires which cannot possibly harmonize with that end. Such cases could be multiplied and varied almost indefinitely, but this is not necessary, as the reader can, if he so resolves, trace the action of the laws of thought in his own mind and life, and until this is done, mere external facts cannot serve as a ground of reasoning.

Circumstances, however, are so complicated, thought is so deeply rooted, and the conditions of happiness vary, so vastly with individuals, that a man's *entire* soul-condition (although it may be known to himself) cannot be judged by another from the external aspect of his life alone. A man may be honest in certain directions, yet suffer privations; a man may be dishonest in certain directions, yet acquire wealth; but the conclusion usually formed that the one man fails because of *his particular honesty*, and the other prospers because of *his particular dishonesty*, is the result of a superficial judgment, which assumes that the dishonest man is almost totally corrupt, and the honest man almost entirely virtuous. In the light of a deeper knowledge and wider experience, such judgment is found to be erroneous. The dishonest man may have some admirable virtues which the other does not possess; and the honest man obnoxious vices which are absent in the other. The honest man reaps the good results of his honest thoughts and acts; he also brings upon himself the suf-

ferings which his vices produce. The dishonest man likewise garners his own suffering and happiness.

It is pleasing to human vanity to believe that one suffers because of one's virtue; but not until a man has extirpated every sickly, bitter, and impure thought from his mind, and washed every sinful stain from his soul, can he be in a position to know and declare that his sufferings are the result of his good, and not of his bad qualities; and on the way to, yet long before he has reached, that supreme perfection, he will have found, working in his mind and life, the Great Law which is absolutely just, and which cannot, therefore, give good for evil, evil for good. Possessed of such knowledge, he will then know, looking back upon his past ignorance and blindness, that his life is, and always was, justly ordered and that all his past experiences, good and bad, were the equitable outworking of his evolving, yet unevolved self.

Good thoughts and actions can never produce bad results; bad thoughts and actions can never produce good results. This is but saying that nothing can come from corn but corn, nothing from nettles but nettles. Men understand this law in the natural world, and work with it; but few understand it in the mental and moral world (though its operation there is just as simple and un-deviating), and they therefore, do not co-operate with it.

Suffering is *always* the effect of wrong thought in some direction. It is an indication that the individual is out of harmony with himself, with the Law of his being. The sole and supreme use of suffering is to purify, to burn out all that is useless and impure. Suffering ceases for him who is pure. There could be no object in burning gold after the dross had been removed, and a perfectly pure and enlightened being could not suffer.

The circumstances which a man encounters with suffering are the result of his own mental inharmony. The circumstances which a man encounters with blessedness are the result of his own mental harmony. Blessedness, not material possessions, is the measure of right thought; wretchedness, not lack of material possessions, is the measure of wrong thought. A man may be cursed and rich; he may be blessed and poor. Blessedness and riches are only joined together when the riches are rightly and wisely used; and the poor man only descends into wretchedness when he regards his lot as a burden unjustly imposed.

Indigence and indulgence are the two extremes of wretchedness. They are both equally unnatural and the result of mental disorder. A man is not rightly conditioned until he is a happy, healthy, and prosperous being; and happiness, health, and prosperity are the result of a harmonious adjustment of the inner with the outer, of the man with his surroundings.

A man only begins to be a man when he ceases to whine and revile, and commences to search for the hidden justice which regulates his life. And as he adapts his mind to that regulating factor, he ceases to accuse others as the cause of his condition, and builds himself up in strong and noble thoughts; ceases to kick against circumstances, but begins to *use* them as aids to his more rapid progress, and as a means of discovering the hidden powers and possibilities within himself.

Law, not confusion, is the dominating principle in the universe; justice, not injustice, is the soul and substance of life; and righteousness, not corruption, is the moulding and moving force in the spiritual government of the world. This being so, man has but to right himself to find that the universe is right; and during the process of putting himself right, he will find that as he alters his thoughts towards things and other people, things and other people will alter towards him.

The proof of this truth is in every person, and it therefore admits of easy investigation by systematic introspection and self-analysis. Let a man radically alter his thoughts, and he will be astonished at the rapid transformation it will effect in the material conditions of his life. Men imagine that thought can be kept secret, but it cannot; it rapidly crystallizes into habit, and habit solidifies into circumstance. Bestial thoughts crystallize into habits of drunkenness and sensuality, which solidify into circumstances of destitution and disease: impure thoughts of every kind crystallize into enervating and confusing habits which solidify into distracting and adverse circumstances; thoughts of fear, doubt and indecision crystallize into weak, unmanly, and irresolute habits, which solidify into circumstances of failure, indigence, and slavish dependence; lazy thoughts crystallize into habits of uncleanness and dishonesty, which solidify into circumstances of foulness and beggary: hateful and condemnatory thoughts crystallize into habits of accusation and violence, which solidify into circumstances of injury and persecution: selfish thoughts of all kinds crystallize into habits of self-seeking, which solidify into circumstances more or less distressing. On the other hand, beautiful thoughts of all kinds crystallize into habits of grace and kindness, which solidify into genial and sunny circumstances: pure thoughts crystallize into habits of temperance and self-control, which solidify into circumstances of repose and peace: thoughts of courage, self-reliance, and decision crystallize into manly habits, which solidify into circumstances of success, plenty, and freedom: energetic thoughts crystallize into habits of cleanliness and industry, which solidify into circumstances of pleasantness: gentle and forgiving thoughts crystallize into habits of gentleness, which solidify into protective and preservative circumstances: loving and unselfish thoughts crystallize into habits of self-forgetfulness for others, which solidify into circumstances of sure and abiding prosperity and true riches.

A particular train of thought persisted in, be it good or bad, cannot fail to produce its results on the character and circumstances. A man cannot *directly* choose his circumstances, but he can choose his thoughts, and so indirectly, yet surely, shape his circumstances.

Nature helps every man to the gratification of the thoughts which he most encourages, and opportunities are presented which will most speedily bring to the surface both the good and evil thoughts.

Let a man cease from his sinful thoughts, and all the world will soften towards him, and be ready to help him; let him put away his weakly and sickly thoughts; and lo! opportunities will spring up on every hand to aid his strong resolves; let him encourage good thoughts, and no hard fate shall bind him down to wretchedness and shame. The world is your kaleidoscope, and the varying combinations of colors which at every succeeding moment it presents to you are the exquisitely adjusted pictures of your ever-moving thoughts.

"You will be what you will to be;
Let failure find its false content
In that poor world, 'environment,'
But spirit scorns it, and is free.

"It masters time, it conquers space;
It crows that boastful trickster, Chance,
And bids the tyrant Circumstance
Uncrown, and fill a servant's place.

"The human Will, that force unseen,
The offspring of a deathless Soul,
Can hew a way to any goal,
Though walls of granite intervene.

"Be not impatient in delay,
But wait as one who understands;
When spirit rises and commands,
The gods are ready to obey."

The body is the servant of the mind. It obeys the operations of the mind, whether they be deliberately chosen or automatically expressed. At the bidding of unlawful thoughts the body sinks rapidly into disease and decay; at the command of glad and beautiful thoughts it becomes clothed with youthfulness and beauty.

Disease and health, like circumstances, are rooted in thought. Sickly thoughts will express themselves through a sickly body. Thoughts of fear have been known to kill a man as speedily as a bullet, and they are continuously killing thousands of people just as surely though less rapidly. The people who live in fear of disease are the people who get it. Anxiety quickly demoralizes the whole body, and lays it open to the entrance of disease; while impure thoughts, even if not physically indulged, will soon shatter the nervous system.

Strong, pure, and happy thoughts build up the body in vigor and grace. The body is a delicate and plastic instrument, which responds readily to the thoughts by which it is impressed, and habits of thought will produce their own effects, good or bad, upon it.

Men will continue to have impure and poisoned blood, so long as they propagate unclean thoughts. Out of a clean heart comes a clean life and a clean body. Out of a defiled mind proceeds a defiled life and a corrupt body. Thought is the fount of action, life, and manifestation; make the fountain pure, and all will be pure.

Change of diet will not help a man who will not change his thoughts. When a man makes his thoughts pure, he no longer desires impure food.

Clean thoughts make clean habits. The so-called saint who does not wash his body is not a saint. He who has strengthened and purified his thoughts does not need to consider the malevolent microbe.

If you would perfect your body, guard your mind. If you would renew your body, beautify your mind. Thoughts of malice, envy, disappointment, despondency, rob the body of its health and grace. A sour face does not come by chance; it is made by sour thoughts. Wrinkles that mar are drawn by folly, passion, pride.

I know a woman of ninety-six who has the bright, innocent face of a girl. I know a man well under middle age whose face is drawn into inharmonious contours. The one is the result of a sweet and sunny disposition; the other is the outcome of passion and discontent.

As you cannot have a sweet and wholesome abode unless you admit the air and sunshine freely into your rooms, so a strong body and a bright, happy, or serene countenance can only result from the free admittance into the mind of thoughts of joy and goodwill and serenity.

(To be continued)

THE INTERNATIONAL New Thought Alliance

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SECOND CONGRESS, IN CHICAGO

The Second Congress of the International New Thought Alliance will be held in the Elizabethan Room of the Congress Hotel, Chicago, the week of September 17-24, 1916.

The Secretary of the Alliance will open temporary headquarters for the Alliance at the Congress Hotel September 15, and many of the visitors from out of town will make the Congress Hotel their home during this week. The Chicago people are leaving nothing undone towards making the Congress a success, and the officers at headquarters are receiving great encouragement from the leading New Thought teachers and speakers who have expressed their willingness to be present at the Congress and do all possible to make it a success. Among others who have expressed their willingness to take part in the program are:

William Walker Atkinson,
Lilian Whiting,
Perry Joseph Green,
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Dr. Julia Seton,
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 Henry Victor Morgan,
 Betty Pennington Umstot,
 Charles Gilbert Davis,
 Elias Andrews,
 Florence Crawford,
 T. W. Butler,
 James A. Edgerton.

The Congress will open Sunday morning, September 17, at eleven o'clock, with addresses of welcome by President James A. Edgerton and Mrs. Sarah C. Morse, Vice President of the Illinois District, and one or two other addresses by some of the New Thought speakers. Also Sunday evening at eight o'clock another fine program will be presented, and on Monday, Tuesday and Wednesday mornings at ten o'clock the reports of the twenty-eight Vice Presidents will be received.

The mornings of Thursday, Friday and Saturday will be devoted to business connected with the Alliance and to these last three sessions admission will be by membership card only. On Monday at noon, a luncheon will be served in the dining-room of the Congress Hotel, and an opportunity will be given to all New Thought people to become acquainted. Arrangements for this luncheon are being made by Miss Alice L'Hommedieu, 7748 Peoria street, Chicago, and those desiring reservations for this luncheon should communicate with Miss L'Hommedieu. The price per cover is \$1.50

Each afternoon at three and each evening at eight o'clock splendid programs will be given, consisting of four or five addresses by the New Thought teachers and speakers, with musical numbers given by Chicago talent.

Wednesday evening of Congress week a reception will take the place of the usual program and another opportunity for a general good time will be given to the visitors.

A beautiful Souvenir Program is being prepared, copies of which will be mailed by sending ten cents to General Headquarters, 802 Washington Loan and Trust Building, Washington, D. C.

Those desiring hotel accommodations during the Congress week will communicate with Miss Ellen Snyder, 1339 North Dearborn street, who will be glad to furnish names and rates of desirable hotels.

A bulletin is being prepared at headquarters now, containing advance information in regard to the Congress, copies of which will be mailed to anyone sending a stamped envelope to General Headquarters, 802 Washington Loan and Trust Building, Washington, D. C.

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The Hindu Yogi Deep Breathing Methods
for the Development of Health and Power.

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of unusual and peculiar value that would be of great benefit to many readers.

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