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NEW THOUGHT

A Journal of Practical Idealism

Edited by

William Walker Atkinson

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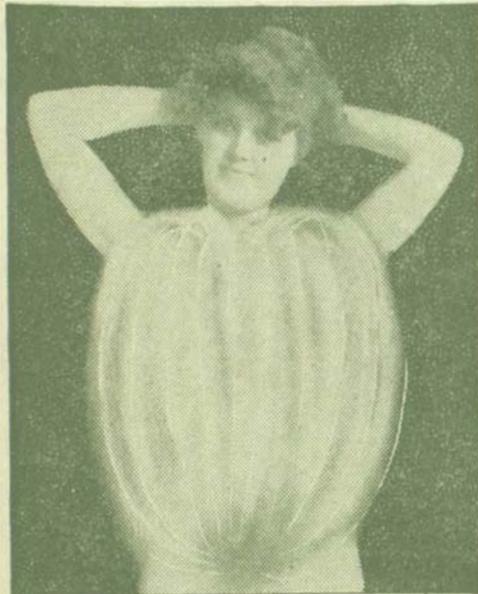
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Miscellany, Poetry, and Clippings

THE NEW THOUGHT PUBLISHING CO., 215 WABASH AVE., Chicago, Ill.

without the use of medicine
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 come from a good circulation full of magnetic life
 We prove it to you



This cut shows how the Magnetic waves from our Vest envelope the entire trunk of the body, and saturate the patient with powerful Magnetic vibrations. We make Shields for every part of the body, all described in our new book, "A PLAIN ROAD TO HEALTH," full of Magnetic Information. Send for it today. Free to all.

THESE LETTERS SPEAK MORE FORCIBLY THAN ANY STATEMENT WE COULD MAKE

Serious Complication of Lung, Stomach and Kidney Trouble—
 A Marvelous Chicago Recovery.

Dr. Thacher: Dear Sir:—It gives me great pleasure to testify to the perfect cure I have gained by using your wonderful Shields. After suffering 15 years with stomach troubles, although doctoring the greater part of the time, I kept getting worse, until I was the victim of a severe complication of stomach and kidney trouble, which a year and a half ago all seemed to go to my lungs. Had dreadful pains, lost my appetite, could not sleep, became so very weak that I could hardly walk across the floor, and not able to do my work. At times when my pains were not so severe I would try to read, but could not for more than five minutes at a time, as I was very nervous. My family and friends thought I would not live another month. I was getting tired of taking medicine. Nothing helped me. I happened to see your advertisement in the paper, which read "Magnetism Cures Without Medicine." I thought, "While there is life there is hope." So just one year ago to-day I put on your wonderful Magnetic Vest, Leggings and Insoles. The result was a miracle, for in two days I felt relieved; in a week, very much better; in three weeks, entirely cured.

Words cannot express how thankful I am to you for your kind advice; also for the treatment, to which I owe my life. May you live long for suffering humanity's sake. May your great and sure cure be known a great deal better than it is to-day. Yours respectfully, Mrs. O. Ray, 2316 Ridgway St., Chicago, Ill.

We have hundreds of just such letters, stating that the patients had been cured of diseases that had been considered incurable. Do not be discouraged. Do not give up hope, even if you have been told your trouble could not be cured. Investigate our claims, for it is a duty you owe yourself. All we ask is for you to write us and send a complete description of your case, and let us send proof of what has been done in other cases.

We will send you FREE OF CHARGE our new book "A PLAIN ROAD TO HEALTH," and will advise you just what application of Magnetism will be required for your case. Write us fully to-day, and we will take the same careful pains to advise you, as if you would call at the office and see us in person.

WARM FEET—A pair of FOOT BATTERIES, the very smallest shields we make, worn in the shoes will convince the most doubting skeptic of the curative value of MAGNETISM. \$1.00 a pair or three pairs for \$2.00. Send size of shoe when ordering FOOT BATTERIES.

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We will point you to cases of Paralysis, Consumption, Kidney Trouble, Catarrh of Stomach and Bowels, Dyspepsia, Rheumatism, Nervous Prostration, Obesity, and a hundred and one other diseases. We can show you the most incontestable proof that we have cured them. We have cured them in many instances after they had been given up to die.

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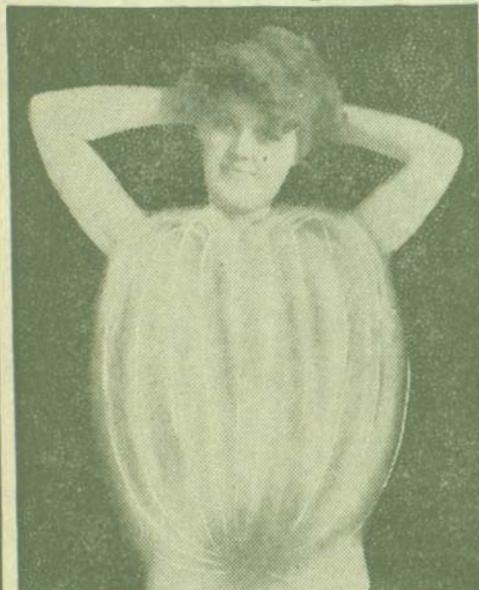
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This book should be read by every student of psychology and every Doctor Medical and Non-Medical who recognizes the Mind as a potent factor in the treatment of disease.

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The NEW THOUGHT Publishing Company

NEW THOUGHT

A Journal of Practical Idealism

EDITED BY

William Walker Atkinson

Vol. XIX

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Chips From the Old Block

William Walker Atkinson

KEEP on the Sunny Side of the street of Life.
Always look on the bright sunny side of things.
There is always the sunny side to be found—if we only look for it.

Those who walk in the light of the sun, grow to be sunny.

Those who face the sun, soon reflect its rays.

Blessed be the man or woman with the Southern Exposure.

Leave the gloom, the shadows, and the darkness to those who like them—let us seek the sun, like true Children of Light.

In the dark corners dwell the slimy, creeping things—there is the home of Fear, Worry, Hate, Jealousy and the rest of the foul brood.

On the Sunny Side dwells Love and the children of Love.

The downturned mouth, the fishy eye, the clammy hand-clasp—these things grow in the darkness.

On the Sunny Side are found the upturned corners of the mouth, the twinkling eye, the hearty hand-clasp.

The dark corners and shadows breed the Gloomy Gus species.

The Sunny Side produces the Sunny Jims.

The sun kills the microbes of Negative Thought—the gloom and darkness is their birthplace and favorite dwelling.

Keep on the Sunny Side until ten o'clock in the morning—the rest of the day will take care of itself.

Get into the Sunny habit.

Get out of the gloom.

Be Sunny!

Smile!

Why not?

The Principles of Mental Healing

SECOND LESSON—THE INTELLIGENCE OF THE CELL

By Sidney A. Weltmer

This is the second lesson of the series of lessons upon "The Principles of Mental Healing", from that master of this subject, Prof. S. A. Weltmer. To attempt to praise the work of this earnest worker and pioneer in the field of Mental Healing would be but to paint the lily or gild the rose. Prof. Weltmer's work is too well known and firmly established to require any word of commendation from anyone else. In this series of lessons Prof. Weltmer gives us a plain, simple presentation of the fundamental principles underlying Mental Healing as practiced by him for many years past, the principles being set forth so that their relation to modern science may be plainly perceived. We feel sure that this series will be welcomed by the hosts of students and friends of Prof. Weltmer, and will prove a worthy addition to his long list of writings.—The Editor.

THAT which enables any form of being to express itself is mind. The whole purpose of mind seems to be to find expression, to give up its possessions in some objective form of life.

Intelligence is the power of the mind to know and to tell what it knows and in telling what it knows it expresses itself.

Thirty-five years ago we had very little accurate information with regard to the minutia of the human organism. We were taught very little about the molecule, the cell and the protoplasm, the mold in which the cell is cast, in which it finds its birth. We had not then thought of ascribing intelligence to the cell. Intelligence was only conceded to that which was objectively intelligent. No one had acquired a knowledge of the real healing processes.

The physician of a half century ago, after he had exhausted his resources as to drugs, in his effort to aid his patient in overcoming his physical disturbances, consigned him at last to "nature" for healing; but he knew nothing of how nature healed disease, only that it did the work.

To-day in modern psychology we have learned that "nature" in healing is nothing else than the response of the subjective mind to the help that is offered, and this subjective intelligence is perfect, absolute, without qualification and without limitation.

In the present day thinking instead of being considered merely bones, muscles, sinews and blood vessels, the physical organism is regarded as an aggregation of cells, each of which is intelligent within itself—each of which is capable of correlating its activities and functions with all of the other cells in the vast organism.

There are times when one group of cells will rebel against another and war takes place within the precincts of the organization, just as it sometimes does within the confines of an ordinary commonwealth, but it is not their nature to do this.

It is not the nature of any part of man to initiate warfare within his being but sometimes there are rebellions and mutinies and insurrections, and there are defeats and victories of the various communities of intelligences, the cells.

All of the power that is manifested at any stage of the development of the cell, was latent within that cell before any manifestation began. It is simply the evolution and unfoldment of the indwelling power in response to the inherent purpose of mentality to find expression.

All that the cell ever becomes it knew how to become before it made its first division, or before it associated itself with millions of others that are necessary to the formation of a physical organism.

When the original cell from which a human body is formed, lies in its pro-

toplasm, undivided, it has a mentality and in this mind in latent form a knowledge of what it is to become. It knows how to divide; if uninterrupted, unhindered or unperverted in its activities it knows how to express itself in a perfect physical organism. When it has completed this physical organism it has completed its expression.

All forms of being are the results of the division of cells, beginning in the same manner, with a single cell, and ending with a great community of cells, completing the work of the creation of a physical body.

Each cell possesses intelligence as a single individual. As a community, combined into one great intelligence, each knows the business of the other; each knows its proper relation to the other and as a result they all harmonize. Perfect agreement exists and if any one is disturbed, all are disturbed.

So perfect is the communication existing between the cells that the slightest disturbance caused by a prick of the finest pointed needle on the surface of the body is instantly known to the whole community of cells.

The pain or sensation which is felt is the voice of the subjective mind speaking through the cell. In fact, pain is the only manner in which the subjective mind can inform the objective man that there is danger somewhere within the precincts of the physical organism.

In the beginning of the expression of life, it would seem that the subjective mind has a comparatively simple process to perform, but it gives to each one of the successive cells which it reproduces, to which it gives birth, the intelligence of the parent which produced it, and each of these in turn know all about and exercise the function of reproduction.

After the consideration of the intelligence of each separate cell, the question naturally arises as to whether man is not entirely lost, his whole intelligence scattered, when his cells are destroyed. But the sum total of the intelligence of

the cells constituting the body, has nothing whatever to do with the ego which entered the first cell at the beginning, except that he either fosters the proper perpetuation of the various life centers, or else he interferes with their continuous existence.

The ego, the inner, subjective self, was complete in the beginning. The mystics have a beautiful philosophy with regard to the inception of life in the cell. They teach that each separate individual, or ego, was at one time merged in the great Infinite Intelligence and was detached by being thought out into space; that man is a thought of God.

Then that thought seeks a physical experience; it desires to become a creator, a reproducer; and so it builds a body for itself, passing through all of the various life experiences necessitated by a physical existence; to do this it enters the environment of the cell and then begins the work of evolving and unfolding a body in which to dwell.

Each of these tiny cells has the power of reproduction and not only that, but physiologists tell us that it has the power of infinite reproduction; that there is no physiological reason why man should not continue to reproduce his body forever, except that he has learned to believe that at a certain age these cells will cease to reproduce themselves, the body will become infirm and physical dissolution take place.

Taking this view of the subject it is possible that the body could live as long as the mind which occupies it; that man is living in a body which is composed of millions of living, intelligent organisms, and those which can form in an instant.

Then if there is one inactive cell lying within the domain of the body, that for years has failed to perform its offices of reproduction or nutrition, thereby curtailing the expression of life in the physical organism, when the objective mind gives its consent, instantly that work again begins, normal activity is reinstated and the creative process begins, because that

minute, intelligent thing is able to respond. In no other way can we account for the instantaneous healing resulting from suggestion, and especially that resulting from a single suggestion.

Within each cell is the same power of reaction to external suggestion that is possessed by the entire mass. That which causes this response is the intelligence of the subjective mind that lives within this aggregation of separate intelligences.

Taking this as a fundamental proposition we can readily understand how healing takes place. The ego, which knew how to cause the first division of the cell from which the entire body was built, knew how to do this perfectly and there was no objective means brought to bear to prevent the evolution of this physical body. As the ego is a thought of God, the physical body which the ego builds is the thought of man.

Thus the mind built this body, unfolding and developing it, and in many cases perfectly finishing it, making a complete structure of it before the objective mind laid sufficient interference in the way of the process of unfoldment to make it imperfect.

There is no flesh formed in a human body by any other process than by the division of the cell. This is the way a human body is built. This is the way that the microscope reveals that the work is done.

The suggestive therapist has an opportunity to see many wonderful things. In his work oftentimes he has the privilege of watching the very processes of creation.

In the writer's experience incidents are plentiful demonstrating that there is lying dormant around each wound an aggregation of cell intelligence, ready to be entrusted with the work of healing and if unreservedly trusted they will perform the work perfectly, repairing and rebuilding into natural form the injured part.

One of the most striking examples of the speedy work of this reparative agency occurred in the case of a prominent man

from Nebraska, who is now one of the officials of that state.

This man came to the Institute after suffering about two and a half years from an unhealed laceration on the calf of his left leg, which had resulted from the bite of a savage dog, a large portion of the flesh having been literally extracted by the vicious animal.

This wound had refused to heal and one of the surgeons who examined the patient a few days before I saw him, and who advised the amputation of the limb, stated that it would be impossible for nature to heal a wound of such proportions, which represented the absence of at least twenty two cubic inches of flesh and would require the formation of twenty-four square inches of new skin.

He was rather skeptical concerning suggestive methods and very much discouraged with regard to his physical condition.

Being a man of more than ordinary intellectual attainment his case required skilful handling, the requisition of knowledge acquired through many years of close study and investigation and an intuitional understanding of what was essential to bring about a proper mental attitude on his part.

After studying the man carefully I explained to him the process by which healing would have to be brought about in his case and he began to take a somewhat hopeful view of life.

I then invited him to my morning lecture in which I pointed out the power, the possibility and wisdom of the cell, of the subjective mind and its possibilities and intimate, harmonious relation with the Infinite Mind.

As he listened he grasped the idea that he could get well. This thought infused his entire being. The pain left his limb and the first suggestion being followed by careful, skilful treatment, it never returned. Each day he was given the necessary treatment and instruction and within five weeks from the time that this impulse was aroused, every portion of the flesh had filled in, new skin had

formed over the surface, and blood vessels were plainly visible crossing the entire new surface.

In this case there had to be positive reproduction of new cells; new nerve cells, new cells in the formation of the walls of blood vessels, muscular tissue cells and new skin cells. Three years have passed since this marvelous work of healing and this gentleman remains in perfect health.

Another case as marked as the first, but showing a different type of cell intelligence was that of a man who was totally blind. His disease was described as atrophy of the optic nerve. In response to the suggestion that the power and intelligence within him that was able to build and shape and vitalize the mechanism of the eye at the beginning of his life, had the power to rebuild and renourish it, his sight returned and vision was perfect at the end of ten days.

In this case it seems that the cells were aroused to perform the function of nutrition. They had no doubt lain dormant, starved to a certain extent, and had lost sensitiveness to light.

This is one of the most striking instances of the latent power that lies within the individual, of the intelligence of the cell to respond to suggestion when the subjective mind understands it, and brings out the fact of the intelligent activity of the cell in nutritive processes.

The importance of the foregoing facts lies not alone in what was accomplished but increases a thousand-fold when we take into account the promise of future achievements along these lines.

The writer has demonstrated that there is lying within the subjective realm a cure for every disease and is convinced that with the proper opportunities for investigation and experimentation, there can be found within this same realm a cure for every case.

Whether or not it is true that each of these cells has a separate intelligence, does not matter so much, but one thing a wide experience has proven; there is sufficient power within the subjective mind, acting through these cells as the various avenues of physical expression, to overcome any physical ailment. There is no disease that cannot be healed, nothing that man may want in the way of physical perfection that he cannot obtain.

That person who is consciously healed, who is conscious of trusting this subjective power, will carry with him a consciousness of unity with divinity, of kinship with himself, of contentment and freedom from fear, of sudden escape from bondage, that will remain with him a cherished memory forever.

The article following this will deal with the inter-relation between mind and matter, setting forth the fundamentals of mental healing.

LOOK WITHIN!

"The great courage we need to inspire within beings is to look within themselves and use, with reliance, the dormant forces lying there"

—S. A. Weltmer

New Thought for Beginners

SECOND LESSON—THE SEARCH FOR THE "I"

By William Walker Atkinson

In this series of articles the writer attempts to instruct beginners in the New Thought by an unusual method, and according to an unfamiliar principle. Instead of insisting upon the acceptance of a hypothesis or general principle of truth, he aims to cause the student to perceive in himself certain forms of consciousness and understanding—certain facts of experience, in fact—and to then enlarge this experience, understanding and consciousness until he perceives the truth in actual experience and consciousness. Instead of starting with a general principle and then proceeding to apply that principle to the particular facts of everyday life, the process is reversed and the student is taught to perceive particular facts of everyday life and then to reason inductively by experiment to general principles. In this way the student obtains his knowledge from "within", rather than from books. An ounce of actual experience is worth a pound of theory. We trust that this attempt will receive the approval of those who consider it. It will require a little time to develop the idea fully, of course. The progress must be made step by step, experience following upon experiment, and knowledge upon experience. It is possible to experience truth, as well as to know it theoretically. The older methods seek to enfold the truth in the mind of the student—to place therein the general principles. In this method we aim to "unfold" the truth which is latent and dormant within the mind of each. After the real self is found, the rest is comparatively easy. Although these lessons are labeled "for beginners", we feel that even the most advanced students may read them with practical benefit. Incidentally, we may say that these lessons are modeled upon the instruction given by the most advanced teachers in certain of the oldest esoteric fraternities—a fact which will be apparent to many of our most advanced readers.

IN the last lesson we had impressed upon us the fact that each and every individual is the Centre of his own universe; that the universe of each individual is simply an individual universe which he has created for himself from the material of the infinite universe; that such individual universe exists only in the *knowing* of the individual, and disappears the moment he ceases to know. In this consideration we see that the individual is concerned with two distinct classes of things, i.e. (1) the things belonging to the "I," and (2) the things belonging to the "Not-I," or outer world. This classification, in its broadest sense, is quite easy to make, for the individual has merely to say that everything within the limits of his physical body is "I," and everything outside those limits is "Not-I." But when we begin to analyze a little closer, the matter takes on more intricate qualities. Let us pursue the examination a little further—let us analyze a little more closely.

In the first place, the closer examination and analysis reveals the fact that the physical self is not necessarily the real "I" at all. You will soon realize that the body is merely a living mechanism through and by means of which the

"I" is able to manifest objective life. A little self-examination will reveal to you the fact that *instead of you being a body having a soul, you are really a soul possessing a body.* You will soon learn to smile at the old conception of the soul as a nebulous something which will develop for your use after death, and which will then carry you away—a something like the life-preserving parachute which the aeronaut uses when he forsakes the balloon. You will soon learn to *feel* that the body is merely an appendage and outer covering of *you*—the "I," and that when you are through with it you may discard it without lessening the "I." It is worth striving for, this conception of the indwelling "I," as distinguished from the outer garment of the body. When one realizes that the physical body is *not* the "I," but is merely an instrument of the latter, then one may begin to assert his mastery and control of the body in a manner impossible before.

This consciousness may be more clearly developed by considering the physical body in detail, and mentally separating each part from the "I," in order to realize that it belongs really to the "Not-I" category rather than to the real self. Beginning with the feet, you will realize

that if these useful appendages were separated from you, you would still remain the same "I"—your consciousness of your individuality would remain undisturbed. In the same way, one may realize that his legs, and even his arms, might be separated from him, and yet he would still remain conscious of the "I" existing unaltered within him. One may even imagine the loss of the entire trunk (if it were possible to preserve life) without disturbing the integrity of the "I." The most difficult thing is to imagine the separateness between the "I" and the brain, and yet a little self-examination will give you the consciousness that the brain is simply the delicate machinery by means of which the "I" thinks, just as the delicate machinery is operated by means of the power of the steam or electric current, or just as the carbon film of the electric-light is made "light" by means of the current flowing through it.

To those who believe that the "I" would be wiped out if the sensations from without the body and within the body were cut off, we suggest that they use their imaginations a little and realize that it is possible to exist in being even if shut off from every channel of impression from the outside world and from the internal mechanism of the body itself. In Jack London's powerful though terrible tale of the "Sea Wolf," he makes his character, Wolf Larson, suffer the terrible experience of total paralysis, so that in the end he senses nothing through the five senses, nor can he feel anything in relation to his physical body. He dwells for a short time absolutely cut off from everything except his own consciousness of his mental being—a tiny flame burning in the darkness, but burning brightly, nevertheless. This experience may be almost duplicated in moments of reverie or meditation, in which the individual loses all consciousness of the body and of the outside world, and is simply conscious of himself and his thoughts. In such moments one seems to be a pure mental entity floating

in space, independent of and removed from his physical environment. The same thing is true in day-dreams in which one seems to be travelling about freely in places far removed from his physical body.

The mystics and the poets have given us many instances of this consciousness of being independent of and apart from the physical body. The well-known experience of the poet Tennyson is typical of this special state of consciousness, which, while manifested in a high degree in this particular case, nevertheless will awaken recollections of similar experiences of lesser degree in the life of the majority of people. Tennyson stated the experience clearly in his poem "The Ancient Sage," which he wrote after reading carefully "The Life and Maxims of the Philosopher Lao-Tze." In the argument against materialism embodied in this poem, Tennyson gives the following experience which was really a leaf from his own book of experiences. The lines run:

"And more, my son! for more than once
when I
Sat all alone, revolving in myself
The word that is the symbol of myself,
The mortal limit of the self was loosed,
And passed into the nameless, as a cloud
Melts into heaven. I touched my limbs, the
limbs
Were strange, not mine—and yet no shade
of doubt
But utter clearness, and thro' loss of self
The gain of such large life, as matched with
ours,
Were sun to spark—unshadowable in words,
Themselves but shadows of the shadow
world."

Tyndall relates an interesting conversation which occurred one night at Farringford, in which Tennyson, Jowett, and Tyndall took part. The subject was the power of the imagination as an instrument of scientific discovery. After Jowett had retired, the conversation was continued by Tennyson and Tyndall. Finally, Tennyson told Tyndall of a remarkable series of experiences which had come to him. Tyndall reports the statement as follows:—

"With great earnestness Tennyson described to me a state of consciousness into which he could throw himself by thinking intently of his own name. It was impossible to give anything that could be called a description of the state, for language seemed incompetent to touch it. It was an apparent isolation of the spirit from the body. Wishing, doubtless, to impress upon me the reality of the phenomenon, he exclaimed, 'By God Almighty, there is no delusion in the matter! It is no nebulous ecstasy, but a state of transcendent wonder associated with absolute clearness of mind.' Other persons with powerful imaginations have had, I believe, similar experiences. Walking out with a friend one evening, the poet Wordsworth approached the gate, and laying hold of its bars, turned to his companion and said, 'My dear sir, to assure myself of the existence of my own body I am sometimes obliged to grasp an object like this and shake it.'"

Tennyson himself repeatedly referred to this strange experience. The following statement from him is typical of the rest. He said:

"A kind of waking trance I have frequently had, quite up from boyhood, when I have been all alone. This has generally come upon me through repeating my own name two or three times to myself silently, till all at once, as it were, out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being, and this not a confused state, but the clearest of the clearest the surest of the surest, utterly beyond words, where death was an almost laughable impossibility, the loss of personality (if so it were) seeming no extinction, but the only true life. Depend upon it, the spiritual is the real; it belongs to one more than the hand and the foot."

These experiences of Tennyson had a powerful influence upon his philosophy and his poetic expression, and instance after instance might be cited to show the force the idea exerted upon him. The

following will suffice:

"Let visions of the night or of the day
Come as they will; and many a time they
 come
Until this earth he walks on seems no earth,
This light that strikes his eyeball is not light,
This air that smites his forehead is not air,
But vision—yea his very hand and foot—
In moments when he feels he cannot die,
And knows himself no vision to himself
Nor the high God a vision, nor that one
Who rose again; ye have seen what ye have
 seen."

"Vague! but ah! how hard to frame
In matter-moulded forms of speech
Or ev'n for intellect to reach
Thro' memory, that which I became."

Much of Walt Whitman's writings may be more clearly understood, when one bears in mind that the Good Old Grey Poet experienced flashes of soul-consciousness similar to that mentioned in connection with Tennyson. For instance, he often tells his bewilderment after awakening from such flashes of soul-consciousness, as follows:

"I cannot be awake for nothing looks to me
 as it did before,
Or else I am awake for the first time, and all
 before has been a mean sleep."

"When I try to tell the best I find, I cannot;
My tongue is ineffectual on its pivots,
My breath will not be obedient to its organs,
I become a dumb man."

"As in a swoon, one instant,
Another sun, ineffable, full dazzles me,
And all the orbs I knew, and brighter, un-
 known orbs,
One instant of the future land, Heaven's
 land."

I have mentioned these experiences at some length, not for the purpose of advising you to cultivate or develop transcendental states of consciousness, but for the purpose of impressing upon your mind that it is possible for the individual to regard, consider and be conscious of Himself as independent of the body, the latter being seen to be but the instrument of expression for the Real Self which dwells within. I lay considerable stress upon this realization, for I know that with it comes a sense of the mastery over the body and the consequent development of that mastery in the direction of restoring and preserving normal,

healthy physical conditions. When you realize that it is not you who are sick but merely a portion of your vital machinery, then you may realize that you are positive and superior to that vital machinery instead of it being positive and superior to you. This is the essence of Mental Healing, and is well worth acquiring.

The ancient Hindu teachers in impressing upon their pupils the fact of the independence of the soul toward the body, held that the soul gives its own testimony to this fact. To illustrate this they asked the pupil to try to imagine himself as dead. Much to the surprise of the pupil, he would find it impossible to do this. For try as he would, he would always find the "I" alive in his imagination, either inside the living body, or else standing outside of the dead body and viewing it. It is impossible to think of the "I" as "I am not"—it is always "I am" with all thought of the "I." But we may easily think of, and imagine, the physical body as dead, cast off, or discarded. So at the last we may see that the physical body is not necessarily a part of the "I" consciousness, for the "I" may be conceived, intellectually and in the imagination, as existing apart from the physical body, and even after the latter has perished. And accordingly, even one's own physical body is recognized as merely a part of the great "Not-I" of the universe—merely an outer *form* which the "I" has created for its use from the material of the infinite universe. To find the "I" we must plunge still deeper into the recesses of our being.

Socrates, just before his execution, was asked where he wished to be buried. He answered: "You may bury me wherever you please, *providing you can catch me*. Say not that you have buried Socrates, but say that you have buried his body."

The *Prashna Upanishad* says: "From the Self is the self born, and as the shadow beside a man, THAT is expended in this. By the soul's action it controls the body. The soul is the seer, toucher, hearer, smeller, thinker, knower,

doer, the perceiving spirit, and rests in the supreme unchanging Self."

The *Katha Upanishad* says: "The soul is neither born, neither does it die. It cometh from no place, and there is nothing of which it is made. Unborn, unthinkable, eternal, this Self does not die when the body dies; it is hidden within the being of men, and is visible only to the eye of spiritual consciousness."

Eckhardt, the German mystic, said: "The soul is above time and space; it is greater than the body. It is more correct to say that the body is contained within the soul, than that the soul is contained within the body."

Sir Edward Arnold in his celebrated poem entitled "The Song Celestial," and which is a free translation of the celebrated Hindu epic "The Bhagavad Gita," says:

"Never the spirit was born, the spirit will
cease to be never,

Never was time it was not, end and beginning
are dreams;

Birthless and deathless and changeless remaineth
the spirit forever,

Death hath not touched it at all, dead
though the house of it seems."

Never say nor think "I *have* a soul."
Say, rather, "I have a *body*." Your soul is not a vapory something that is going to spring out from you someday, like a bubble from the child's pipe—You, yourself, are the soul, right now, this moment; right here, where you are. You are the soul, looking out from behind your eyes, and reading these very words. Can you not realize this—can you not *feel* your own presence back of those eyes which read these words; back of those ears which hear them; *yea, even back of that mind which thinks them?*

In next month's lesson, we shall pursue the "I" still further back into the recesses of your inner being—we shall track it back to its inner temple within yourself. It is possible for each and every individual to discover his own ego, or soul,—the experience is possible to every one who has a mind. We shall view the road to such knowledge in our next lesson.

Science and Art of Successful Salesmanship

ARTICLE VII. MENTAL REQUISITES OF A SALESMAN

By Henry Frank

WE are all marked by our mental characteristics. The manner in which we think, remember, read, recognize friends, reason or formulate an idea, is peculiar to each of us. Supposing I ask an architect, a brick mason, a marble-cutter, a worker in iron and steel, a sculptor, a poet, or a playwright, to express his opinion of the beautiful tower that rises over three hundred feet above Broadway on the famous Singer Building. No two of these will give the same opinion of it, and if they were to write out a description each one would see certain different features which had escaped the other. Now why? Merely because each one has adopted certain mental habits which instinctively impel him in the elaboration of every thought.

These mental habits, however, begin to form very early in life. If one will give a subject for an essay to a class of children even under the age of fifteen one will instantly recognize the mental characteristics that are forming among them from the varied and distinctive points of view and methods of expression the essays reveal.

The cause of this is that the mind is controlled by the force of habit the same as the body. Habit is the most peculiar and powerful law of life. None of us escapes it; but each is the unconscious subject of its despotism. Usually this fact is recognized, but as a rule its evil or sinister results only are contemplated. We must not, however, overlook the fact that as the law of habit rules in our lives it can and is made a power for

good oftener than one of evil. Indeed if this were not so then life would be a constant waste and ruination and the race would be ceaselessly degenerating. In order to see this more clearly we must study habit in some of its phases. Study yourself and see how you are ruled by a habit in every thing you do. I'll take myself as an illustration. I awake in the morning. I find that I never awake abruptly but feel I am waking up for some time before I open my eyes and know that I am awake. I always awake this way. I don't jump out of bed; I think about it for awhile. I throw on my bath robe and call for a small swallow of strong, black coffee. After my bath I buy the morning paper and read it through, although I am sometimes annoyed by my feeling that I ought to attend to other things first. I find I invariably put sugar in my cup before pouring in the coffee, and in putting on my hat I always look inside to see which is the front. I butter my bread and cut my meat with my knife in my right hand but whenever I use the fork I do so with my left hand. I slip my right arm into my coat sleeve first and find I cannot get my coat on if I insert the left arm first. I find in walking I throw my left foot forward first and in bowing to a lady must remove my hat with my right hand, and if I try to do it with my left I act very awkwardly.

In short my every movement is affected by a previously formed mental habit: an unconscious mental action which reveals itself in some physical performance. Now what forces me to act this way;

and why if I try to act in another way do I either fail or make myself ridiculous?

Elsewhere, discussing this theme I have said ("Mastery of Mind" pp 80) "We have observed that every mental action leaves an inerasable impression upon the brain substance. Each stir of a muscle, each impulse of the will, each craving of a passion, each yearning of an emotion, each pictorial impression of the imagination, each abstract reflection of philosophical reasoning, leaves somewhere in the nervous and brain structures of the body indestructible residua, which abide as latent forces of the soul. They are indeed fleshly spectres of flitting mental forms. They lie deeply buried in the secret recesses of myriad cells, subject to recall into conscious activity when the proper energy musters them into action."

Prof. Scott writing on the subject of habit and the physico-mental sources from which the force emanates says: "There is a most intimate relation between our acts and our thoughts. Every time we think there is a slight change taking place in the delicate nerve cells which compose a large part of the brain. Every action among these cells leaves its inerasable mark or 'crease,' for the nerve substance is plastic. It is easy for the paper to bend where it has been creased, and it is likewise easy for an action to take place in the brain where it has taken place before. That is why it is easy to think our old habitual thoughts and why it is so hard to think new thoughts or to perform new movements. When a thought has been thought or an action performed many times the crease becomes so well established that thinking and acting along that crease is easier than other thoughts or actions and so these easier ones have become habitual. In a very real sense the thoughts and the actions form the brain, and then when the brain is formed its plasticity is so great

that it determines our future thinking and doing."

He very effectively further compares the forming of habits in the mind to the cutting of paths in primitive forests. At first the task is very hard, and little by little tree after tree must be felled, till finally a way is cleared. Then when the labor of hewing the trees and clearing the underbrush is finished the passing through the pathway becomes a mere mechanical and unconscious process. "Every thought we think forms a path through our brain and makes it easier for every other similar thought. We think along certain lines and that is equivalent to saying that we have formed certain pathways of thought through the brain. It is easy now to think these beautiful thoughts but to think a new thought is like beating a new path through a forest; while to think along the old lines is like following the old paths where advance is easy. A habit in the brain is like a path in the forest. We know how easy it is to take the old path and how hard it is to make new paths; and so we learn how easy it is to think and do old things and how hard it is to do and think new things."

Thus we see a habit once formed becomes a power always forcing or inclining us to certain ways of thinking or certain ways of acting. It is a law both in physical nature and in human nature that every force follows the line of least resistance. That is, every motion moves in the easiest and most attractive path. Whenever there is opposition, that is, when resistance is felt, then we know we are opposing an old way of thinking or acting and introducing a new way which may form into a new habit.

Hence it is plain that the salesman who desires to meet with success cannot too soon undertake the formation of mental habits that will cause him to conjure and not abjure the end of his ambition.

Philosophies of the Orient

BRAHMANISM

By William Walker Atkinson

This is the second of a series of articles, in which will be given the several great philosophies of the Orient. This series forms part of a greater series which will include the Philosophies of the World, ancient and modern, giving a general outline of the thought of the greatest philosophers of all ages and countries, considered in connection with the principles of the New Thought. These articles will appear monthly, in this magazine, and will then be published in book form. They will form a Condensed Library of the World's Great Philosophical Systems. It is of course understood that in stating these various philosophies the writer does not indicate his personal acceptance of their tenets—he merely records what he finds in each.

BY the general term, "Brahmanism," the writers usually designate that great general school of religio-philosophy which is the basis of the orthodox religious and philosophical thought in India. One of the leading dictionaries defines the term "Brahmanism," as follows: "The system of religious belief and practice introduced and propagated by the Brahmans. This greatly varied with the lapse of ages, but to every successive form of it the name Brahmanism may be employed." The authorities generally hold that the term arose from the word "Brahman" or "Brahmin," which is defined as follows: "The priestly caste of India, which constitutes about one-tenth part of the population of India. This is the most intellectual of all castes, having great metaphysical subtlety. The Brahmans are admirably adapted for metaphysical speculation, and for mathematical reasoning; but throughout their vast literature they have almost uniformly told monstrous myths in lieu of history. Nor do they care much for natural science." Students of the Hindu esoteric religio-philosophies, however, hold that the term arose from "Brahman," by which is meant the Universal Principle of Being—the One Life of the Universe. The Hindus themselves are often inclined to resent the use of the term "Brahmanism," or "Hinduism" in connection with their national religio-philosophy, they claiming that these terms

have been ignorantly applied by the Western world. The Hindus know their general religious and philosophical system by the name, "*Sanatana*," which means "the Eternal Religion."

The *Sanatana*, or Brahmanism, while it may be considered as a general system of religio-philosophy, is in reality a most catholic and universal blanket which is spread over a variety of schools of philosophy and countless sects and schools of religion. While these schools and sects differ materially from each other upon questions of interpretation and minor points of doctrine, nevertheless there is always to be found a common point and basis of fundamental agreement among them. In other words, they start from the same fundamental premise, and then branch out into innumerable divisions of interpretation, doctrine and practice. Omitting from the consideration the various religious sects of India, we find six great systems or schools of Hindu philosophy, the two principal of which, the *Sankhya* and *Vedanta*, respectively, we shall consider in succeeding papers. In this paper, we shall consider the more general and fundamental principles underlying the whole system of Brahmanism.

Brahmanism may be said to be based upon the teachings of The Sacred Books of India, which are known as the *Vedas* and *Upanishads*, respectively. The *Vedas* are the very oldest of the Hindu Sacred Writings, and have a most

ancient origin, in fact they belong to the days before history was written. They have been known as the Sacred Writings for thousands of years, but are believed to have existed centuries before they were committed to writing, having been committed to memory and transmitted from teacher to pupil according to the ancient Oriental practice. The four principal *Vedas* are the *Rig-Veda*; the *Yajur-Veda*; the *Sama-Veda*; and the *Atharva-Veda*, respectively, although there are nearly one hundred minor Sacred Writings of great antiquity. The *Upanishads* are Sacred Writings supplementary to the *Vedas*, and are devoted to metaphysical and philosophical discussions, arguments, and speculations—in fact they may be considered as the philosophical part of the Sacred Writings, the *Vedas* being more theological than philosophical. The *Upanishads* touch upon about every possible shade and form of metaphysical and philosophical thought possible to the mind of man, and it is practically impossible to think of any phase of this thought without finding that it has been fully discussed in the *Upanishads*. These books form practically an encyclopædia of metaphysics and philosophical speculation. There are about 250 separate *Upanishads* generally regarded as authoritative, besides which there are many others less known and in some cases kept secret by the several schools and cults.

The Western world is but beginning to wake up to the realization of the thoroughness and subtleness of the metaphysics and philosophy of the *Upanishads*. But various Western writers of note have bestowed high praise upon these wonderful writings. Victor Cousins, the eminent French authority upon the history of philosophy, tells us that: "When we read the poetical and philosophical monuments of the East,—above all, those of India, which are beginning the spread in Europe—we discover there many a truth, and truths so profound, and which make such a contrast with the meanness of, the results at which

European genius has sometimes stopped, that we are constrained to bend the knee before the philosophy of the East, and to see in this cradle of the human race the native land of the highest philosophy. . . . India contains the whole history of philosophy in a nutshell." Sir Monier Williams, in his celebrated work on the Hindu Religions, says "Indeed, if I may be allowed the anachronism, the Hindus were Spinozites more than two thousand years before the existence of Spinoza; and Darwinians many centuries before the doctrine of Evolution had been accepted by the scientists of our time, and before any word like 'Evolution' existed in any language of the world."

Prof. E. W. Hopkins, says: "Plato was full of Sankhyan thought, worked out by him, but taken from Pythagoras. Before the sixth century B. C. all the religious-philosophical ideas of Pythagoras were current in India." Davies says: "Kapila's System is the first formulated system of philosophy of which the world has a record. It is the earliest attempt on record to give an answer, from reason alone, to the mysterious questions which arise in every thoughtful mind about the origin of the world, the nature and relations of man and his future destiny . . . The philosophy of Schopenhauer and Hartman is a reproduction of the philosophical system of Kapila in its materialistic part, presented in a more elaborate form, but on the same fundamental lines. In this respect the human intellect has gone over the same round that it occupied more than two thousand years ago." Hopkins says: "Both Thales and Parmenides were indeed anticipated by Hindu sages, and the Eleatic school seems but a reflection of the *Upanishads*."

Schlegel says: "Even the loftiest philosophy of the Europeans, the idealism of reason as it is set forth by the Greek philosophers, appears in comparison with the abundant light and vigor of Oriental idealism like a feeble Promethean spark in the full flood of heavenly glory of the

noonday sun, faltering and feeble and ever ready to be extinguished." Speaking of the Vedanta, Max Muller says: "None of our philosophers, not excepting Heraclitus, Plato, Kant, or Hegel, has ventured to erect such a spire, never frightened by storms or lightnings. Stone follows upon stone, in regular succession, after once the first step has been made, after once it has been clearly seen that in the beginning there can have been but One, as there will be but One in the end, whether we call it Atman or Brahman."

In the papers which are to follow, upon the subjects of the *Sankhya* and the *Vedanta*, respectively, we shall see more of the fundamental ideas of Brahmanism. For the purposes of the present paper, it is necessary merely to refer to the fundamental and basic conceptions of this general school of schools of the Hindu philosophical thought. Brushing aside the differences of interpretation, we may state that the fundamental axioms of the philosophy of Brahmanism are as follows:

I. From Nothing, nothing can come. Something can not come from Nothing. Therefore nothing can really be *created*. Whatever *really* is, must have always been. If it has not always been, it cannot be now. If it is not now, it never can be.

II. Something can never be reduced to Nothing. Once Something, always Something. Nothing can be destroyed that *is*, or has ever been. Forms may change, but Substance is Eternal. What ever is now, must be forever, or it is not at all.

III. Whatever has been evolved, must

first have been involved. Whatever is expressed must first have existed in latency. In every Cause must dwell the Effect. The Effect can be but the reproduction of the Cause.

From the three axiomatic principles stated above, the Brahman teachers hold that back of all the universe of changing form—over and above the phenomena of Time, Space and Causation there must exist an eternal, immutable, and infinite Something—the Only Reality—the only Truth; and that the Universe of phenomena—the world of change, time, space, and causation, must be in the nature of illusion, or unreality, or appearance. The nature or reason of this "illusory universe"—this world of Maya—forms the chief subject-matter for argument, discussion and speculation in Hindu philosophy, as indeed it does in the philosophies of all peoples, and in all ages. The differences arising therefrom have given birth to the various schools of metaphysics and philosophy in India, as elsewhere. We shall not consider this phase here. The main thing to be remembered is that Brahmanism holds that: There is but One Reality; one Truth; one Mind; one Substance; one Presence; one Law; one Power; one Being; and as all these are really but names for the one and same thing, it follows that: THERE IS BUT ONE—AND ONE ONLY.

And, the Hindu philosopher calls that One, "THAT;" the Hindu metaphysician calls it, "Brahman;" the Hindu religionist calls it "God."

So, this then, is the Keynote of Brahmanism: *There is but one—men call it by many names.*

THE ONE-ALL

"I know the One to be the All. The Great Self, the Truth, all effulgence, transcending all darkness. Knowing this, one can transcend even death"—Uponishads

Studies in Reincarnation

IX. DO ANIMALS REINCARNATE?

By L. M. Hughes

This is one of the series of studies in Reincarnation by L. M. Hughes, which have been running in this magazine for several months past, and which have attracted much favorable comment. Many New Thought people accept the teaching of Reincarnation usually in some one of its modified forms; many others reject the idea in favor of the doctrine of Spiritual Progression from plane to plane without the necessity of return to an earthly body; while many others combine the two general ideas. In either case, the present series of studies must prove interesting as setting forth the teachings which are held as true by a very large proportion of the earth's inhabitants. The New Thought has no fixed Articles of Belief, but extends to each of its followers the right of individual interpretation, judgment and belief. In a general way, however, it may be said that New Thought people generally accept the fundamental idea of the Oneness of Life, and the idea that each Ego is evolving divinity and moving Godward. But just how the evolutionary process is proceeding is a matter which the individual decides for himself, and he usually does so decide, in fact, he frequently changes his opinion several times as his ideas develop and his spiritual insight grows clearer. —The Editor.

NO one who has become attached to an animal, made a companion of it, and enjoyed its affection in return, can remain unmoved by a pang of deep regret as he gazes on its lifeless body, stiffening in death, and realizes that never again will its eyes brighten at his approach, nor its voice respond to his own greeting. Some animals—especially dogs—are so very nearly human in their comradeship and understanding, that their owners have been heard to express a conviction that such creatures have souls, thereby exposing themselves to the ridicule of unsympathetic friends, and the reproof of "religious" people. I, myself, was once severely reprimanded by a clergyman for declaring, on the death of a pet squirrel, that I knew I should meet it again, in a future life. This squirrel had, for several years, lived in my room, refused to eat from any hand but my own, and accompanied me on my country walks when it would perch upon my shoulder, running down to hide in my pocket if a dog appeared in sight, or any other cause aroused its fears. I felt that a strong Karmic link of affection had been established between us, which could not be terminated by that event which we mistakenly call "death."

Why is it that so many "religious" and

excellent folk appear to rejoice in limiting, within the very narrowest bounds, the number of those who will be "saved," i. e., will be *happy* in another world? In dealing with the history of human creeds and religions, one cannot fail to observe how strongly they all share in that one sentiment—the satisfaction of believing that the larger part of creation is destined to eternal damnation? We remember the story of the old Scotch woman who was bewailing the wickedness of the inhabitants of the village in which she lived, and giving it as her opinion that none of them would be saved except herself and her husband, adding, after a pause, "And I'm not so *sure* about *John*." It would almost seem as though the glory and efficacy of a creed must be judged by its niggardliness in doling out tickets for reserved seats in Paradise.

There is, in the Bodleian Museum in Oxford, England, a quaint old book, over one page of which I have often smiled and sighed. Smiled at the oddity of its pictorial imaginery; sighed at its narrow-minded teaching.

It is one of those beautiful old sacred volumes, illuminated by the monks of the middle ages, with all the lettering exquisitely executed by hand, and broad margins of illumination around each

page. The painting is on vellum; the colours as brilliant and fresh as on the day when Brother John, or Brother Ambrose sat in the shaded cloisters of some peaceful Abbey, laying them on with skilful fingers; the gold leaf bright and glittering as when first burnished. But, alas! for the subject:

At the foot of the page is shown a graveyard, in whose emerald turf holes have been cut, and bodies are being laid in them for burial. Higher up, in the border, the souls from these bodies are being dug out by little devils, with black tails and pitchforks, who are spearing them and dumping them in baskets, carried on the backs of other little devils! Still further up, we see a cavalcade of basket-laden imps, arriving in hell, where large fires are being raked together and kept ablaze behind bars, through which the souls are pushed after being forked from the baskets, much as one sees harvesters forking bundles of hay from a wagon and piling them up on a haystack! The monk who designed that warm little parable, was probably—at the worst—a genial, gluttonous, pleasure-loving soul; or—at the best—a gentle, spiritual saint. Yet, he sat there apparently taking delight in inventing detail after detail of horror with no apparent revolt from the idea of eternal punishment, and, possibly, with a "Thank-God-I-am-not-as-other-men-are" sort of feeling.

And if, in the case of their fellow-creatures, human beings find satisfaction in the denial of future bliss to anyone but themselves and a chosen few who belong to their own church or creed still more harshly will they deny the possibility of a future life for animals. Here and there, we meet a lover of furry and feathered things who believes in another existence for his favorites, but he is apt to be apologetic for his unorthodox views.

Reincarnation teaches that animals *do* live again,—not individually as yet—but in animal form, collectively, ensouled by, and gathering experiences for, a group-soul, which will eventually become an individual.

In order to give a definition of the expression "group-soul," it will be necessary to recall what was said in my second study, with regard to the evolving life of the Monad.

Those among my readers who know anything of metaphysics, will remember how Leibnitz—the great German philosopher—used the word "monad," as a technical definition of the ultimate elements, in his metaphysical theory of reality. Distinguished from the *atom*, he took the Monad to be a world in itself—a unit containing the potentialities of the Universe, not yet developed, but latent,—as the acorn contains the whole future oak tree, to use a very simple simile. Reincarnation teaches that each monad is the outbreathed life of God, containing, germinally, all the Divine powers and attributes, and that it is this "infolded spark of Deity that is the guarantee of man's final triumph; this is the hidden motive power that makes evolution at once possible and inevitable."

This Monad can only grow and develop in response to vibrations received from outside, in the first instance. We all know that the Universe is built, modified and maintained by vibrations. We see, because our eyes respond to the vibrations of light which reach them through the ether; we hear, because our ears respond to vibrations of sound. Every atom of matter in the cosmos, is in a constant state of vibration or motion.

The Monad, in response to vibrations, then, ensouls form after form, and passes through all the elemental planes of nature, until in the mineral, we find—in the wonders of chemical affinities, and the power of crystallization—that what may be almost termed *consciousness* has been aroused to life. In the vegetable kingdom, we find the Monad still further awakened, and beginning to show a certain amount of intelligence. Plants will send out their roots in the direction whence the most suitable nourishment may be obtained. Flowers will make use of all kinds of devices in order to at-

tract bees and other insects, and thus secure cross-fertilization. The tendrils of creeping plants, will instinctively turn in the direction of anything which may afford them support. Sow a bean upside down, with the cell that is to produce the root nearest the surface of the earth, and the root begins to grow upwards, but almost at once, turns round and grows downward. All such phenomena are directly traceable to the power of selective response to vibrations. And thus, after passing through countless forms in the elemental, mineral, and vegetable worlds, the Monad at length reaches the animal kingdom, where, owing to its change of environment, its new powers of locomotion, and greater opportunities, the progress becomes somewhat more rapid. And here let me make it quite clear that all this time, the Monad does not ensoul a single mineral, or vegetable, or animal, but expresses in groups of forms—or species—as a group-soul, not yet individualized. I will ask you to imagine the Monadic Essence, or group-soul as a pool of pure water, colorless and transparent, from which it pours out a glassful to ensoul each of a dozen animals, and in their bodies, lives through the various experiences that befall them. As each one dies, the glass of water, colored—let us say—by the advancement in evolution which the animal has acquired, is emptied back into the pool, whose waters became, in consequence, more and more variegated in tint and substance. The succeeding glasses of water, give to the succeeding animal forms, slightly increased intelligence, or consciousness, which might be called “accumulated hereditary experiences.” In the words of one, abler than myself, “Countless chickens having fallen a prey to hawks, birds just out of the egg will cower at the approach of the hereditary enemy, for the life that is incarnated in them, (the Monad-group-soul), knows the danger, and the innate instinct is the expression of its knowledge.”

Gradually the animal begins to involve

personality. At first, it is more or less a group personality—observe how a herd of wild animals, or a flock of sheep will follow each other about, acting as though dominated by one “soul,” as indeed they are. Later, especially among the domestic animals which are closely associated with man—the horse, the dog, the cat—we sometimes find an almost individualized personality. Have we not all known dogs, who seemed to distinguish between “right” and “wrong?” Whose love was very human, and of whom we have said, “That dog does everything but speak?”

A group-soul which animates such advanced types of animals, presently comes down to unity, and ensouls a succession of single forms, and as the animal expressing such a soul begins to be sensitive to impacts of vibrations from the mental plane, it is ready to receive a further outpouring from the life of God, which is the embryonic soul of Man—the human Monad, the Divine spark from the plane of Mind.

Reincarnation tells us that animals have a short and fleeting existence upon the astral plane after death, the length of it depending on the degree of intelligence developed. In most cases, they are only dreamily conscious, but perfectly happy. It also impresses upon us the enormous responsibilities we incur towards them. Those who love and care for their pets, teaching them such virtues as cleanliness, obedience and affection, and training them in good habits, are forming Karmic links (see Study No. 7) which will one day, in a far-off life, bring them together as master and servants or teacher and pupils, mutually helping and loving one another; while those who wantonly inflict pain on the unresisting creatures, so dumbly at their mercy and depending on their pleasure, are surrounding themselves with adverse influences and a general atmosphere of hostility, which is bound—by the law of cause and effect—to work out in some form of suffering for themselves.

New Thought in the Home

FIRST PAPER—THE POWER OF CHEERFULNESS

By Margaret Van Norden

This series of articles by Mrs. Margaret Van Norden will take up the question of the application of New Thought principles in the home. It is intended primarily for women, for women really create the spirit of the Home, as Mrs. Van Norden says. But men may read these pages with profit and thus learn to help their life partners in establishing and maintaining the principles of New Thought in the Home. Mrs. Van Norden will welcome letters from her readers, but will not be able to answer the same except through the columns of this magazine. She will be glad to throw light on perplexing questions regarding the home life, if it is in her power so to do. In answering communications addressed to her, she will use merely the initials of her correspondents, and their privacy will be respected in every way, all letters being destroyed immediately after being read and the answer written.

IT is a saying none the less true because of its age and triteness that "the proof of the pudding is in the eating," which saying is in full harmony with the pragmatic tendency of the age which insists upon measuring everything by the question: "What is it good for?" In the same spirit many people are asking regarding New Thought, "What good is it to me? Can it be used in my daily life?" Considering the fact that the daily life of the majority of women is spent in the home, and also the fact that these women are beginning to manifest a great interest in the New Thought, it may be seen that the idea of "New Thought in the Home" must appeal to many earnest seekers after Truth whose minds are now considering the principles of the New Thought.

To many New Thought is a something metaphysical and philosophical which is far removed from the every day work and duties of the average person. These persons regard it as akin to poetry, music or art, in that it appeals to the æsthetic emotions rather than to the practical faculties of the mind. But this is merely a half-truth. For while it is true that in New Thought there are afforded many opportunities for exercising these so-called "higher" mental states, there is nevertheless to be found within it principles which may be applied in the most "practical" phases of life's duties and tasks. Indeed, were this not the case, New Thought would be discredited, for anything based upon Truth and Life must needs fit into *every* phase and form

of life's activities. If Truth cannot be applied to the field, the workshop, the kitchen, the woodpile, and the ditch, then it is not Truth. To hold otherwise is akin to holding that the sun shines only upon certain favored objects and beings, and withholds its rays from others not so attractive to it. Truth is as Universal as Life, and is capable of being applied to all of life's activities and manifestations. There is no high nor low in work, in Truth. Every human endeavor, large or small, is a manifestation of Life, and consequently we may apply the principles of Truth thereto.

Moreover, while many of us have fallen into the habit of speaking of the household activities as petty, a little further thought will convince us that the whole of our civilization is based upon the home life of the individuals composing that civilization. No nation or civilization is stronger than its homes. The Home is the Nation in miniature. The Nation is but the Family seen through the magnifying glass. The Home is the source from which flows the stream of National Life. According to the ideals of the Home, so will be the acts of the Nation. Break down our ideals of the Home and the Family, and our conventions and civilization necessarily perish, to be succeeded by newer conventions and civilizations in accordance with the newer ideals. This fact is admitted by the opponents of the present ideals of Home and Family, as well as by those who strenuously support the latter. The Home is the Nation in the making.

What is sown in the Home is reaped in the National Life. Let us then not make the mistake of considering the Home and its duties as "petty," but let us rather see in these duties the kindergarten work of Civilization, the influence of which must of necessity reach out to the apparently broader and greater fields of endeavor. The workers in the Home are the layers of the foundations of the Nation.

The Home is essentially the domain of the woman. While the man plays his part therein, to a greater or lesser degree, the keynote of each home is struck by the woman who reigns therein. Upon her shoulders rests the task of making the home worthy or unworthy of the name. Even where the man happens to be overbearing, domineering and arbitrary, still the woman will have the real power of creating and maintaining the spirit of the home. The woman's power is always the finer and the more subtle, and the finer and more subtle forces always overcome and dominate the more material. It is one of the most hopeful signs of the times that the women of the land are becoming interested in the principles of New Thought, under one name or another,—many who are applying these principles have no other knowledge of New Thought than that they have unconsciously absorbed because "it is in the very air" of to-day. The application of these principles will mean happier homes, and families reared to take the higher view of life and to apply the principles of optimistic idealism in the everyday tasks and duties. Feeling these things to be true, I shall endeavor to present to you in a series of papers in this magazine some plain, practical suggestions regarding the application of the principles of New Thought in the Home. In these papers I shall endeavor to avoid theory as much as possible, and to confine myself to the "working out" side of the question of Truth.

I know of no better place to begin these suggestions than at the subject of Cheerfulness. Cheerfulness in the Home is a thing greatly to be desired. This is

so readily recognized that it seems like voicing a platitude to state it. But, even so, how rare a thing it is! There are but few homes in which the doctrine of Cheerfulness might not be preached and practiced with good results. There are but few homes in which the doctrine of ideal is maintained. This is not a pleasant statement, but the slightest examination of one's own household will tend to prove its truth. And in view of the fact that it requires but a comparatively slight effort, training, and practice to firmly establish this ideal in every home, the existing conditions are almost criminal. An excellent gentleman to whom we mentioned this subject recently, said, with a smile half humorous and half sad, "Such a condition would close half the churches, for then Home would be a Heaven on earth, and people would cease to be interested in a Heaven above the clouds." There is an old legend that there was once a monk who was so remarkable in his manifestation of Cheerfulness that he interfered with the ceremonial religion and ascetic gloom of the monasteries. Shifted from one monastery to another, he spoiled each of them and caused doleful visages to be replaced by the cheerful smile and laughing eye. As a punishment for his offenses he was taken out of the body and sent to the infernal regions. A short time after, his Satanic Majesty lodged a protest, saying that the Cheerful Monk had changed the whole nature of Hades, and made it so desirable a place to reside in that it was in danger of being overcrowded; and, besides, the idea of punishment was completely neutralized by the presence of such a man and his infectious Cheerfulness. So, in the end, it was found necessary to translate the Monk to Heaven in order to restore Hades to its original condition. There is quite a lesson to be learned from this quaint medieval legend. Hades with Cheerfulness would no longer be Hades; and almost any place becomes more like Heaven when its degree of Cheerfulness is increased.

New Thought in the Home

Not only is it true that "a soft answer turneth away wrath," but it is also true that a Cheerful answer turneth away Gloom. Just as it takes two to make a quarrel, so does it require two to create a Depressed Atmosphere. Cheerfulness is positive, while Gloom is negative. The positive always overcomes the negative, in the world of Mental States. The way to fight darkness is to "let a little Sunshine in." The woman who has mastered her mental states, and who has firmly established a Centre of Cheerfulness has taken a great stride forward in the direction of a Happy Home. She has based her new structure upon a firm foundation. Will you not join my circle of New Thought readers who are starting to establish and maintain a Centre of Cheerfulness in their homes? Will you not try it for just one month, in order to demonstrate to yourself its virtues and power? Will you not give this idea a fair trial? If you will try my plan, *in earnest*, for a single month, you will be so well pleased with the results that

darker. It is a mere habit, or mental trick, which decides which of the two sides we shall look for. Cultivate the habit of looking for the brighter side, and you will soon see it at once without any special trouble. Resolutely refuse to view the darker side. One becomes that which one thinks of, and it is just as easy to think of the Cheerful side as of the Gloomy. But see what a difference it will make in your life and the lives of those around you if you form the right ideal and then realize it.

Many have found it a great help in the matter of establishing desirable mental habits, to deliberately counterfeit the *outward appearances* and physical manifestations of the mental state they wished to induce. Professor William James and other eminent psychologists have told us the value of such practices. Go about with a frown and clenched fists and you will soon feel "cross." Go about with a smile on your lips, and a cheerful look in your eyes, and you will soon *feel* cheerful in earnest. Just as mental states produce appropriate physical manifesta-

undesirable emotional tendencies in ourselves, we must assiduously, and in the first place cold-bloodedly, go through the outward movements of those contrary dispositions which we wish to cultivate." Professor Maudsley says. "The specific muscular action is not merely an exponent of passion, but truly an essential part of it. If we try while the features are fixed in the expression of one passion to call up in the mind a different one, we shall find it impossible to do so." And, finally, Dr. Woods Hutchinson says: "To what extent muscular contractions condition emotions, as Prof. James has suggested, may be easily tested by a quaint and simple little experiment upon a group of the smallest voluntary muscles of the body, those that move the eyeball. Choose some time when you are sitting quietly in your room, free from all disturbing influences. Then stand up, and, assuming an easy position, cast your eyes upward and hold them in that position for thirty seconds. Instantly and voluntarily you will be conscious of a tendency toward reverential, devo-

and bright, happy and *cheerful*. Throw yourself into that state for a moment and act out the part. Even this moment of rehearsal will do you good. Then having found the correct physical manifestation, endeavor to make it habitually. Remember that there is not merely the cheerful smile and glance, but also the cheerful tone of voice, and the cheerful walk. All of these things play their part in the great work of creating desirable mental states and rendering them habitual and natural.

And now, until next month, I ask you to practice toward creating a Centre of Cheerfulness in your Home. Make your Home such a Centre of Cheerful Thought that its influence will extend far beyond its limits, and will attract to it the people, things and conditions in accordance therewith, through the power of the great Law of Attraction. I ask *you*, each one of you, to take this step at once, and set into motion the Law underlying these things. You will find that life will take on a new complexion for you, and that those who are near and

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undesirable emotional tendencies in ourselves, we must assiduously, and in the first place cold-bloodedly, go through the outward movements of those contrary dispositions which we wish to cultivate." Professor Maudsley says. "The specific muscular action is not merely an exponent of passion, but truly an essential part of it. If we try while the features are fixed in the expression of one passion to call up in the mind a different one, we shall find it impossible to do so." And, finally, Dr. Woods Hutchinson says: "To what extent muscular contractions condition emotions, as Prof. James has suggested, may be easily tested by a quaint and simple little experiment upon a group of the smallest voluntary muscles of the body, those that move the eyeball. Choose some time when you are sitting quietly in your room, free from all disturbing influences. Then stand up, and, assuming an easy position, cast your eyes upward and hold them in that position for thirty seconds. Instantly and voluntarily you will be conscious of a tendency toward reverential, devotional, contemplative ideas and thoughts. Then turn the eyes sideways, glancing to the right or the left, through half closed lids. Within thirty seconds images of suspicion, of uneasiness, or of dislike will rise unbidden to the mind. Turn the eyes on one side and slightly downward, and suggestions of jealousy or coquetry will be apt to spring unbidden. Direct your gaze toward the floor, and

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darker. It is a mere habit, or mental trick, which decides which of the two sides we shall look for. Cultivate the habit of looking for the brighter side, and you will soon see it at once without any special trouble. Resolutely refuse to view the darker side. One becomes that which one thinks of, and it is just as easy to think of the Cheerful side as of the Gloomy. But see what a difference it will make in your life and the lives of those around you if you form the right ideal and then realize it.

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Prof. R. P. Halleck says: "By inducing an expression we can often cause its allied emotion. . . . Actors frequently have testified to the fact that emotion will arise if they go through the appropriate muscular movements. In talking to a character on the stage, if they clench the fist and frown, they often find themselves becoming really angry; if they counterfeit laughter they find themselves growing cheerful. A German professor says he cannot walk with a school-girl's mincing step and air without feeling frivolous." Professor William James says. "Whistling to keep up courage is no mere figure of speech. On the other hand, sit all day in a moping posture, sigh, and reply to everything with a dismal voice, and your melancholy lingers. . . . If we wish to conquer

undesirable emotional tendencies in ourselves, we must assiduously, and in the first place cold-bloodedly, go through the outward movements of those contrary dispositions which we wish to cultivate." Professor Maudsley says. "The specific muscular action is not merely an exponent of passion, but truly an essential part of it. If we try while the features are fixed in the expression of one passion to call up in the mind a different one, we shall find it impossible to do so." And, finally, Dr. Woods Hutchinson says: "To what extent muscular contractions condition emotions, as Prof. James has suggested, may be easily tested by a quaint and simple little experiment upon a group of the smallest voluntary muscles of the body, those that move the eyeball. Choose some time when you are sitting quietly in your room, free from all disturbing influences. Then stand up, and, assuming an easy position, cast your eyes upward and hold them in that position for thirty seconds. Instantly and voluntarily you will be conscious of a tendency toward reverential, devotional, contemplative ideas and thoughts. Then turn the eyes sideways, glancing to the right or the left, through half closed lids. Within thirty seconds images of suspicion, of uneasiness, or of dislike will rise unbidden to the mind. Turn the eyes on one side and slightly downward, and suggestions of jealousy or coquetry will be apt to spring unbidden. Direct your gaze toward the floor, and you will likely go off into a fit of reverie or abstraction."

In view of the above statements, do you not see your way clear to cultivating the inner mental states by the aid of the physical manifestations, in connection with your ideals? Do not cultivate a wooden smile, or a ghastly grin, in hopes of becoming Cheerful, but try to manifest the expression which *naturally* comes to you when you are feeling quite pleased

and bright, happy and *cheerful*. Throw yourself into that state for a moment and act out the part. Even this moment of rehearsal will do you good. Then having found the correct physical manifestation, endeavor to make it habitually. Remember that there is not merely the cheerful smile and glance, but also the cheerful tone of voice, and the cheerful walk. All of these things play their part in the great work of creating desirable mental states and rendering them habitual and natural.

And now, until next month, I ask you to practice toward creating a Centre of Cheerfulness in your Home. Make your Home such a Centre of Cheerful Thought that its influence will extend far beyond its limits, and will attract to it the people, things and conditions in accordance therewith, through the power of the great Law of Attraction. I ask you, each one of you, to take this step at once, and set into motion the Law underlying these things. You will find that life will take on a new complexion for you, and that those who are near and dear to you will begin to show the power of the forces which you have set into motion. Do not be discouraged at little "slips" and temporary setbacks, but trust to the Law to work things out through and for you. It will not be necessary for you to tell those about you what you intend doing, for this course may make you self-conscious and may also awaken sceptical resistance and hindrance. Manifest through your works, rather than through your words. Let the word

CHEERFUL

stand out before your mental eyes in strong relief. Build your ideal upon the word; think and act in accordance with the ideal; and then Realization must come and will come, for such is the Law.

The Telepathy Department

Ernest Weltmer *Director*

(Telepathy means "the transmission of thought direct from one mind to another." Is it unreasonable to think that the Mind of Man which has evolved and by the use of great blunt fingers builded the delicate Wireless Telegraph Machine which transmits thoughts through space, is able to transmit thought directly without the use of a machine of any kind? The editors have been interested in Telepathy for many years, and this department is devoted to the conduct of a gigantic Telepathy Experiment. The original purpose of the Experiment was to gather data proving that one man could reach and influence large numbers of people at one time; to develop a great many sensitive Telepathy receivers; to discover as many as possible of the laws of Telepathy; and to bring into the lives of the receivers a force for good health, success and happiness in the study and thought of these things and in the weekly periods of communion with the sender and each other. The Experiment has over four thousand enrolled members in every part of the civilized world, who make an effort to receive simultaneously a message sent from Nevada, Missouri, at nine P. M. each Thursday night. The first message was sent September 12, 1907. Since then not a Thursday night has come and gone unobserved by the sender, Sidney A. Weltmer, and the thousands of receivers enrolled. Much has already been achieved, but much more is yet to be learned. Many have been healed, many turned upon the road to success and happiness, and many have developed a high degree of psychic power. Membership is free to all interested students of these subjects—there being no strings attached to this free privilege. Anyone making application will be enrolled, given a number, and sent free our complete course of lessons in Telepathy and Success—our "Telepathy Calendar." The messages and results are reported each month in these pages.)

THE following letter presents a phase of telepathy more or less familiar to mental healers, and, I suspect, to others who treat the sick. The writer shows that he had come into very close sympathy with his patient, as would also be indicated by what he says about their relations in other ways, and, being himself more or less sensitive, he would be liable to just such an influence as that described. His letter follows:—

"I was called upon, some time ago, to take charge of a man whom I found to be the victim of drink to such a degree that his family were unable to further manage him. He was a man of wealth and liked to travel and together we covered many thousand miles over land and sea, he gradually improving, but having serious relapses from time to time. He finally improved so far that I felt my services no longer necessary.

"I had found the man well posted regarding the teachings of spiritual philosophers but more than others he seemed to like the teachings of Mrs. Eddy, as meeting his spiritual requirements, and I allowed him to follow this line of thought to his heart's content as it would do him no harm and apparently worked good for him both physically and mentally. We discussed such subjects, barring no teaching of a philosophical or psychic order, daily, and we were more than congenial through our relations one to the other.

"After we separated the man went west with his only son, who took up the work which had been my duty, in order that his father might not have the constant knowledge that he was under the surveillance of a comparative stranger, as we believed that this would be beneficial to his mind and give him more of an incentive to rely upon his own will power to work out his complete recovery.

"For some time I received letters glowing with satisfaction and encouragement as to the mental and physical improvement shown.

"On one day, however, I arose with a feeling of great depression both mentally and bodily and this condition remained in spite of determined efforts to throw it off. I was nervous, irritable and cross and my head ached and felt as though I had been drinking heavily, although I do not use liquor at all, nor tobacco.

"I finally went to bed at night feeling that some influence had controlled me through the day which was determined that I should not be at rest. I constantly recalled the many disagreeable little occurrences which had come up when I was laboring with my patient, and he was in my mind continually throughout the day.

"The receipt of a letter a few days later, stating that the old man, my former patient, had procured by stealth a bottle of whiskey and had consumed it during the night before the day mentioned above, and had been

in a state of intoxication and consequently very mean and disagreeable (as he invariably was under these conditions), on the same day which passed so uncomfortably for me, has convinced me that it was a case which might come under the head of "Telepathy" as he and I are, and have been, in constant correspondence and he has often expressed his regret that our usual conversations on subjects of mutual interest had to be discontinued.

"This is but one instance of many in my experience of past years but may serve to illustrate the subject in a manner not experienced by some others who are interested, and may open a vista of thought to them and possibly assist in the discussion of the matter in hand.

"Hoping that my little narrative may not bore you, but that it may be received in the same spirit in which it is given, I remain,

"Yours for advancement, S. N."

I agree with S. N. that this is a case of telepathy, but it seems to me that, as is usually the case, there is more than just plain telepathy to be seen in it. In fact, I much doubt whether there is such a thing as telepathy unmixed with what are called clairvoyance, objectivation, visions, obsessions in some degree, and also dissociation in varying degree; not to mention other more obscure possibilities and less conventional phases of occult psychic phenomena. I shall not take much space for that purpose just here, but I wish to say just a word on this subject and for that purpose will use this letter as an illustration.

S. N. says "I—went to bed—feeling that some influence had controlled me through the day which was determined that I should not be at rest."

He expresses here the idea that he had a feeling as if his peculiar moods and feelings for that day were the results of the activities of something outside of himself. This is a quite common experience with many people and is sometimes carried to such an extreme of expression that the feeling of "obsession" is entirely dominant and the victim feels that he is at times entirely ousted from his own body. I have observed in a great many different cases a great many different stages of the growth of this idea. I believe that, while there may be true "obsession" and there may not, there is at least fictitious "obsession" apart from that which is now explained by the hypothesis of multiple and dissociated personality.

It is not at all unusual for the reception of telepathic messages, both spontaneous and voluntary, to be accompanied, or even accomplished by some degree of fictitious "obsession" phenomena. This may take the form of a "feeling" that some one is endeavoring to

control one's movements, or it may only go so far as a "sense" of being "influenced" in the thoughts one thinks or the actions one performs. I have experienced both of these phenomena at different times, while making telepathy experiments and in other psychic experimentations, but I have never seen in my own experience anything to lead me to think them other than fictitious "obsessions" as I call them. And, taking my own experiences as a basis of study of the experiences reported to me by others and coming directly under my observation, I am inclined to believe that fictitious are much more common than real "obsessions," if indeed there is, strictly speaking, real "obsession" at all.

In accounting for these phenomena I am inclined to disagree with both the "spiritists" and the "dissociationists." I rather think that it is a matter of the relation which the ideas constituting the fictitious "obsession" bear to preceding ideas and sensory experiences and the manner of their presentation to the conscious attention. Further than this I will not go in this article, since, in order to make my position clear would require more space than the whole of this contribution will take. My object is not to present my ideas of "obsessions" and the like, but merely to point out their relation to the ordinary experiences of conscious life and call attention to the fact that they are common to nearly all psychic experience.

Therefore, when I say that all telepathy experiences are composite of telepathy, strictly speaking, and clairvoyance, "obsessions," etc., I do not wish to be understood as saying that they are in any degree uncanny or fearful, but merely to call attention to their complexity.

In this letter, I would say that we have at least the following factors active: Telepathic relations between the minds of S. N. and his patient made him subconsciously cognizant in greater or less degree of the state of the latter, not only at that time but more or less at all times, perhaps; At this point some degree of subconscious clairvoyance may have come into play, giving the more complete detail of mood and action: Telepathic sensitiveness on the part of S. N. made him in some degree conscious of the telepathic messages subconsciously received and his subconscious clairvoyant observations of the distant patient: His sensitiveness being incomplete the contents of the subconscious came to the conscious attention mixed with conscious thoughts and ideas and with a necessity for being accounted for to the conscious attention: This resulted partly from a feeling of detachment from the preceding conscious experiences, partly from a feeling of close connection with the patient, and perhaps, partly from a partial perception of the real nature of the subconscious experience: At any rate it came to the conscious attention as

something foreign to the conscious experience, something unaccounted for, and the effort to account for it resulted in a delusion of some more or less distinct personality as its source and the source of the tendencies to mental and, perhaps, physical expressions at variance with the conscious wishes.

I have by no means completely analysed this experience, and I shall not attempt to do so. I have accomplished my purpose if I have shown the reader that these experiences, in common with most of our psychic experiences, are not simple, but very complex experiences made up of many parts, the product of the balance of many related and oftentimes warring factors.

Here is a letter which tells something of the benefits which may accrue to the receivers in the Telepathy Experiment with proper attention to its practices. It is also typical of a great many letters received telling of receiving the message but failing to recognize it as such until after reading the report in the magazine. There are really quite a number of such letters which reach my desk from time to time, and an unusually large number for the night to which this letter refers.

There is another incident connected with that test which I wish to mention here, since it is right in line with the thought we have in mind at this moment.

One of the students, Mr. M., was the sender that night, for reasons explained elsewhere, and when he came to send the message, the first time that he had ever tried it he gave special attention to a friend of his whom he desired very much to influence if possible. Although this friend had never before mentioned the Experiment in her letters to him, he received a letter shortly afterwards asking him what the message was that night and speaking of feeling an unusual influence during the time of receiving. This without, of course, her having the least hint of his connection with that particular test.

But to return to the letter. I take the liberty of publishing a large part of this letter because I believe that it will encourage others. I omit the name for obvious reasons.

"I wish to tell you how grateful I am for the benefits I have received through our telepathic club. The distressing complaint of 18 years standing is nearly gone. It was caused by my falling with a chunk of wood in my arms.

"On the third of February I saw three Egyptian pyramids with bright light over one. Also saw the Comet with the message 'Eternal progress'. Did not report the pyramids because I was reading an article about them in the paper the Sunday before and thought it had been impressed upon my memory." 10086.

Last month's report covered three tests the last of which was for February third. On this night a figure representing a rude attempt at drawing a pyramid with a star or the sun shining above it, was the model serving as the message.

This test was unusually successful, as we have seen by last month's report. The letter of receiver number 10086, which is printed in this article shows that it was perhaps even more successful than our report can show.

As mentioned in our last report, that was the beginning of a series of experiments which we are still making, from time to time, for the purpose of determining whether new and different senders are able to make any difference in the reported results of the weekly tests.

Our plan for these experiments is this: at irregular intervals, and without the knowledge of the receivers, the message is sent by others than the regular sender, sometimes, in connection with him and at other times without his assistance.

The following report will show something of the results so far as we have gone.

On February third Mr. M. sent the message, with the results noted. He sent the message alone that night, Prof. Weltmer knowing nothing of what sort of a message was being sent and devoting the whole of his attention to the transmission of the thoughts of health and hope which he usually endeavors to impress upon the minds of the sensitive receivers during the tests.

February 10.

No message at all was sent on this night. The reports which were received were studied as carefully as if a message had been sent, with the following results.

Not quite the usual percentage of receivers made reports of messages which they supposed that they had received.

Of these reports there were five which would have been classed as showing "sensitiveness" if they had been sent in for the seventeenth.

There was one which would have been classed as "sensitive" to S. A. W. if it had been sent in for the twenty-fourth.

There was one which would have been classed "sensitive" to M. if it had been sent in for the twenty-fourth.

February 17.

The message:—"HELP IS ALWAYS NEAR".

This message was sent by the committee which selected it, Mrs. M., Miss T., and myself. Prof. Weltmer did not even know what was being sent, as he was in Washington, D. C., at that time.

Reported results:—Eight of the receivers seemed to be sensitive to the message and one to be sensitive to Prof. Weltmer. The num-

bers of the "eight" are as follows: 8400, Ills., 2364 B, Md., 224, Kas., 2781, Mich., 10247, Kas., 9956 B, Minn., 10060 B, Conn., Mrs. A. P., Calif.

Receiver number 10261 reports as follows:—8:56 P. M. Did not receive any message but it seems that Prof. Weltmer is travelling as my body vibrates as when on a train, when concentrating on Prof. Weltmer." At just about the same actual time Prof. Weltmer was on a street car and for the larger part of the week preceding had been traveling on railroad trains.

It has happened several times that receivers have reported hearing railroad trains or feeling their motion when it so happened that Prof. Weltmer was travelling at the time for sending the message.

February 24.

The message:—Two messages were sent in this test. One, "BE STILL," was sent by Prof. Weltmer, as usual. The other, "THE HARVEST IS RIPE," was sent by the Mr. M. who sent the message of February third.

The method of sending on this night was very different from that usually followed. Each of the senders was given a bundle of reports from a previous test. From these reports he selected a number of receivers upon whom he in turn concentrated all his attention and force of thought. While thinking of the one whom he was endeavoring to send the message he wrote the receiver's name and the message, just as if he were writing him or her a letter.

Reported results:—One receiver, number 4196 B, Ala., who, by the way, was one of

those to whom Mr. M. gave special attention, showed sensitiveness in her report. There were seventeen others who received the same attention, who did not make favorable reports.

Two receivers, Miss L. L., N. Y., and A. A. C. Ont., Can., who were neither of them on the list of those to whom he endeavored to send the message, showed sensitiveness to Prof. Weltmer.

I have little to say about the results of this test, for it is next to impossible to form any conclusion from one test, especially when it is so barren of results, or when its results are so fully negative. I regard it of no consequence that those who showed sensitiveness to Prof. Weltmer's message were not on Mr. M.'s list. I have thought that there might be some damping effect where different messages were directed to receivers looking towards a common center. We shall have to look to future experiments for any information on this line.

March 3.

There was no message sent on this date. The reports were subjected to the same treatment as was given to those for February tenth with the following results:

Over half of the reports received bore messages which the receivers believed that they had received.

Two would have been classed "sensitives" if they had been sent for February seventeenth.

One would have been classed "sensitive" to Mr. M.'s message if it had been sent for February twenty-fourth.

Three would have been classed "sensitives" to Prof. Weltmer's message if they had been received for February twenty-fourth.

The New Telepathy Program

Publisher's Announcement of the New Plan Upon Which the Experiment Will Be Conducted

During the year ending with February it cost New Thought in round figures, a trifle over \$2,500 to conduct the Telepathy experiments.

These tests were made without any cost whatever to the members of the class and the New Plan does not change the *free* membership in the least, but merely, by a process of elimination, narrows the membership down to those who are vitally interested and who will devote the proper amount of time and study to the experiments to insure the very best results.

Perhaps some of our readers may doubt, or at least be surprised that the 52 experiments in the past year could cost such a sum in actual dollars and cents, but you can soon convince yourself of the correctness of the sum if you will only figure the cost of postage, stationery,

circular matter, reports, clerical work, etc., required to keep in touch with twelve thousand members scattered all over the world.

The writer is looking after the business end of New Thought and unless there is some present or future value in each particular department of New Thought that department is speedily dispensed with. Therefore you may be assured that we have the most excellent reasons for planning a more extensive series of tests than has yet been attempted. Not one member will be asked to bear or even contribute to the expense of the experiments further than that they pledge themselves to devote the regular time for concentration and as much time to the study of the instructions as they can spare.

Here are the reasons for perpetuating the Telepathy experiments.

The class has been successful in proving Telepathy a fact.

It has drawn the members of the class closer together, united the great New Thought family with a purpose and made them happier because it opened an inconceivably broad field of investigation.

It started their mental energy all flowing one way for the spiritual and physical development of the entire class.

Through it many have experienced physical benefits, others have unfolded mental capabilities of which they were unconscious, while many others have turned lives that had been barren failures into substantial success.

The class has aroused a general interest in this important subject. Popular literature has considered the subject in a serious way. The churches have recognized its great possibilities. The stage is depicting the phenomena to the public in plays that are founded on its principle. "The Witching Hour," "The Servant in The House," "The Dawn of a Tomorrow" and many others of the most successful productions of the year are built upon this particular phase of psychology. The physical scientists have been forced to acknowledge its existence, and further we have gathered data that will live through the ages and assist our successors in researches that will lead humanity to who may dare to say where. Is this not enough to accomplish in four years and at a total expense of a trifle less than \$15,000.00? and in view of this success are we not justified in carrying the work further? Is not this work of human betterment the great initial purpose of New Thought?

New Thought and the originators of the Telepathy Class do not claim all the glory of this achievement, for it belongs to every one of those twelve thousand earnest patient people who have so generously sacrificed their time to the tests. Without them nothing would have been accomplished. Lacking their co-operation Telepathy would have yet been tabooed by the popular press, hooted by the Physical Scientists and made the butt of jokes from the stage.

The New Plan.

In order to make our future tests productive of the very best possible results and reduce our expenditure of time and money to the lowest possible medium of waste, we are going to require the re-enrollment of the class.

Many of the original members have dropped out through a lack of time, change of address, or for other reasons so that it is a waste of time and postage to try to reach them by letter, so to establish the class in a business basis that will insure the best results for the following plan we are going to ask everyone who wishes

the new literature to fill out and mail the following blank.

The new instructions and handsome colored map of the United States and Southern Canada showing the variance of time from coast to coast, and which is the personal gift of Prof. S. A. Weltmer, will be sent as soon as your blank is received.

The class is not limited to subscribers to New Thought so if you have some friends who are interested in Telepathy have them send in their application for membership.

Every applicant will be treated with impartiality.

What You Will Get.

Ernest Weltmer, the Telepathy Director, has just completed an elaborate plan for the future tests, and although the plan will be somewhat expensive to us, yet his extensive preliminary tests have been so successful that we feel justified in assuming the added burden.

We could not take space here to give more than some of the important features of the new plan which will be given in the Telepathy Department of the New Thought for June. Perhaps the most important innovation is the systematic alternation of the message for Health, Success, and Verbal Meaning. These messages will follow each other in regular order and the instruction will cover the preparations for the reception of each of these different messages. There is a plan for interchangeable sending and receiving by dividing the class as to locality, temperament and age without excluding any member from participating in every test. All the instructions will be published in the Telepathy Department first and will later be supplied to non-subscribers in pamphlet form. The reports will be published each month in the New Thought only.

The Map.

Early in January Prof. S. A. Weltmer contracted for a large number of maps showing the location of Nevada and railway connections to distribute among the many friends and patrons of his Nevada Institution and he thought it would be especially acceptable to the New Thought Telepathy Class to present each member with one of these. He went to the extra expense of having a plate made which shows the varying time east and west which corresponds with the sending time in Nevada. This gift from him is due to his great interest in the class he organized four years ago.

The Book.

Mr. Atkinson is now engaged in writing a new book on "Telepathy," which will contain a full statement of the Weltmer Telepathy Experiments. This will be a large cloth bound volume and will cover every phase of the subject.

Our purpose in bringing out this book is to

give the public a practical text which will enable each reader to begin and conduct researches of his own. There are very few people who have not had experiences at one time or another which perplexed them and which might properly be classed as telepathic, and since the beginning of the experiments we have had an ever increasing number of requests for books containing just such information as Mr. Atkinson is giving in this book. He is eminently fitted to write a practical book on telepathy for he has access to all the records of the Weltmer tests as well as all that has been accomplished by contemporary investigators.

The book will be given as a premium with every yearly subscription. It will be ready for delivery by June 1st.

Sign the below Re-Enrollment Blank, and send to us at once.

S. W. WELTMER,
Business Manager.

RE-ENROLLMENT BLANK.

New Thought Publishing Co.,
Telepathy Department,
Gentlemen:

I hereby make application for re-enrollment in the New Thought Telepathy Class and faithfully pledge myself to follow the directions and devote the required amount of time each Thursday evening for concentration and send in my report promptly after each sitting.

I will avoid thinking any thoughts that would disturb my harmonious relation to all others who are lending their efforts to the success of the class.

It is further understood that I am not to be asked for any fees or dues or to obligate myself in any other ways than those specified herein.

Name
State
Postoffice
County
Street or Box No.....
Age
State of Health

MEMORY FOOD.

A Case Where Memory Was Strengthened by Grape-Nuts.

Food that will actually help the memory as well as agree perfectly with a delicate stomach is worth knowing of.

A good wife out in Iowa who did not know which way to turn to get food that would agree with her husband, who was left in a weakened condition after a serious illness and could scarcely retain any food in his stomach, was one day induced to try him on Grape-Nuts, the famous ready-cooked breakfast food, and from the first he began to improve rapidly. In three months he had gained 30 pounds.

She says that his stomach has recovered so completely that he can now eat any kind of food.

She mentions the boy of an intimate acquaintance, who was so delicate and thin that his appearance was pitiable and he had no appetite for any ordinary food. He was put on Grape-Nuts and liked the crispness and sweetish taste of the new food and took to it. His improvement began at once and he is now a healthy, plump boy.

"I know that Grape-Nuts will do more for weak stomachs than any medicine. The claim that it will build up and strengthen the brain has been proven to my certain knowledge. Sister, who writes for the press, and is compelled to memorize a great deal, has been using Grape-Nuts and says she is surprised at the result. There is a marked improvement in her memory and the brain works more perfectly and with better results."

Read "The Road to Wellville," found in packages. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

EDITORIAL CHAT

By William Walker Atkinson

In this department the editor will relieve his mind of sundry matters which are found to be pressing for expression—matters grave, or matters trivial, it makes no difference. In so doing he makes no pretense to gravity or serious demeanor, but, feeling that he is talking informally to a circle of friends gathered around the family table, the fireplace, or even around the big stove in the cross-roads store. Those who insist upon perpetual gravity and seriousness are warned away from this department—there is enough seriousness in other parts of the magazine, and the editor is determined to keep one place at least where he may relax and talk to his friends informally. There is a grave danger in taking oneself too seriously—and this department is the safety-valve. In this department, also, we shall answer criticisms of New Thought (the movement, not the magazine) which may appear in other publications, whether such be favorable or unfavorable, together with comments upon the same. The favorable criticisms we shall welcome, of course, and the unfavorable we shall likewise welcome, for we believe that, in the end, "every knock is a boost." Moreover, if New Thought cannot stand its share of adverse criticism, so much the worse for New Thought. At any rate, we think that we can take care of our end of the discussion in such cases. In our comments, we shall endeavor to be fair and tolerant. If we depart from this principle, we trust that you will call our attention thereto, and we will "fess up." We must confess, however, that we find within us a disposition to be intolerant of intolerance. We feel so strongly that no one has any corner upon truth — no monopoly of knowing — that when others claim to be "the only real thing" we are apt to vigorously dispute the claim. If such feeling crops out too strongly in our "comments", pray remember that it arises from no personal grudge or spirit of partizanship, but simply from the desire and demand for the maintenance of "the open door" to truth. We ask that our readers clip and send to us anything relating to the New Thought movement, favorable or adverse, that same may be noticed in this department.

"NEW THOUGHT, AND ONLY NEW THOUGHT."

I HAVE received several letters from our readers, in response to my request for suggestions regarding the nature of the articles desired in the magazine, containing various suggestions that we broaden our field in certain directions. Each of these good friends suggested that the broadening should be in the direction of one of his or her particular hobbies, pet reforms, or special objects of interest. A number who were greatly interested in Socialism asked that we give one or more articles each month on Socialistic topics. Others thought that a strong article each month on Single-Tax would be just the thing. One, at least, offered to supply us with radical articles on Philosophical Anarchism. Several thought that we should take a decided position on Sex subjects, particularly in the direction of attacking existing institutions and conventions, while others held that we should preach the doctrine of Regeneration, Sexual Purity, or Anti-Race-Suicide. Many ideas related to the problem of Sex, from Celibacy to Varietism, were urged upon us. Others advised us to devote a considerable portion of our space to Spiritualism, some thinking that a series of lessons in Mediumship would be very popular. Some thought that we should devote space to Bible Lessons; others that Freethought articles would be just the thing. Some thought that we should "come out strong for Woman's Suffrage," while others considered Civic Re-

form worthy of our most earnest efforts. And so on, the result being that we had at least one vote upon every possible "ism," doctrine, creed, or fad, theological, social, economic, political, psychic, or ethical. These writers were in the minority, of course, but I feel that an answer is due to them, which answer will also serve as a statement of our general policy.

"New Thought Distinctively."

Just as I was seated at my typewriter for the purpose of writing this answer and declaration of policy, I was handed a letter from one of our readers which contained a statement so much in accord with the words which I was about to write that I think it well to reproduce it here. The writer, who lives in Atlanta, Georgia, says among other things:

"In response to your invitation, I make the suggestion that *the magazine ought to be kept a distinctively New Thought publication, with little or no effort to enter the popular magazine field.* Now I may be wrong in this. Possibly the best way to attract and build a larger constituency is to combine popular subjects with the more technical New Thought articles; but my judgment is that there are enough people interested in New Thought subjects to constitute an immense and fruitful field for any publication that will handle these subjects exclusively and adequately. To be sure I read the articles in *The Progress Magazine* on what Chicago and New York and London are doing, etc., etc., and find them interesting. These may not be out of harmony with its general purpose, yet I never turn to these pages with-

out the feeling that I would rather see them filled with matter of a psychological nature, more in keeping with the real character of the magazine. One looks for these articles in *Munsey's* and *McClure's* and *Everybody's*, but he does not expect to see them in the *Scientific American*, or the *Musical Courier*, or the *Psychological Review*; and no more do I think that they ought to be found in a distinctively New Thought publication. Surely the subject that calls such a magazine into existence is broad enough and deep enough and important enough to warrant exclusive treatment instead of an effort to straddle the matter and cover the whole range of human interest. When Miss Wells inquired, some time back, if more fiction should be printed in New Thought I replied that it would be too much like asking the shoemaker to shoe my horse—he might be able to do it, but the chances are that the blacksmith would do it better, and get the job."

Before proceeding further, I would say here in justice to *The Progress Magazine*, that its publishers do not claim that it is a New Thought magazine—in fact they clearly state that it is a *general* magazine with an optimistic and idealistic editor in the chair. When the change was made from the old *Eternal Progress* to *The Progress Magazine* the publishers entered the general field of magazines, and therefore the articles now appearing in its pages are of a general character, Mr. Larson's writings being the only New Thought in the journal. We mention this to relieve the editor and publisher of *The Progress Magazine* of the charge of inconsistency—they are *not* inconsistent, but are realizing their own ideals, and building up a large general circulation. If New Thought, however, were to pursue the same policy it *would* be inconsistent, for we claim to be a distinctively New Thought journal, and are trying to realize *that* ideal.

The "General Field."

We have no desire to "break into the general field"—we are satisfied with our own little field. We believe that "a little field well tilled" is a worthy ideal, and a still worthier realization. To those who wish to read general articles, we recommend *Harper's*, *Scribner's*, *Century*, *Everybody's*, *McClure's*, *Munsey's*, *American*, *Hampton's*, *Cosmopolitan*, *Progress*, *Colliers'*, *Saturday Evening Post*, and the many others in that field. To those who like articles on the household, fashion, and "woman's world" in general, we would say that the *Ladies' Home Journal*, *Woman's Home Companion*, *Delineator*, *Designer*, etc., will give a much better supply than can we. Other magazines make a specialty of politics, economics, civic reform, etc.; while there are several good spiritualistic magazines in the field; a number of religious journals; and one or two free-

thought publications; which will satisfy lovers of these subjects far better than we could attempt to do in occasional or regular articles on these subjects. You will notice that the most successful *class* magazines are those which hew close to the line of their special work, while the most successful *general* magazines are those which give the best, greatest quantity, and largest variety of general articles. The two fields are quite distinct. To attempt to be both a *class* magazine and a *general* magazine at the same time, is akin to an attempt to straddle two horses traveling in opposite directions. As the old colored brother said: "It caint be *did*!"

New Thought Fiction.

So far as New Thought fiction is concerned, let us be honest with ourselves and with each other. Let each of us honestly answer the question "Has there ever been such a thing as a first class New Thought story—a New Thought story worthy of the name—in any of the New Thought magazines?" Just think a little before answering—be honest as well as loyal. To my mind the average New Thought story is—well, I can't find the proper adjective to fit the case. It is either a mild, diluted Sunday School tale, using New Thought terms instead of the accustomed orthodox ones; or perhaps a romance built around the No-Breakfast Plan or Fletcherism; or else a strange story which in its strivings to be "occult" becomes positively weird in both literal and slangy usage of the term. I ought to know about the latter variety—I wrote one once myself and it was certainly the "weirdest" thing one could imagine. It makes me shudder to think of it, now—but it actually got into print, bringing tears to the eyes of my friends and smiles to those who like Job (I think Job was the man) wished "Oh, that mine enemy would write a book."

I remember only three really first class New Thought stories, and all of these have since been dramatized. The first two were "The Transfiguration of Miss Philura," and "The Resurrection of Miss Cynthia," respectively, both by Florence Morse Kingsley. The third was "The Dawn of a Tomorrow," by Frances Hodgson Burnett. The first two, although written in the lighter vein carry with them some sound New Thought principles. "The Dawn of a Tomorrow" is one of the finest things ever written, emphasizing New Thought principles. But it wasn't written as a New Thought story and it didn't appear in a New Thought magazine. Some time ago Miss Wells wrote to Mrs. Burnett asking her to write a serial story along New Thought lines for this magazine. The reply was that she could not undertake to produce such stories "to order," and that "Glad," the heroine

of "The Dawn of a Tomorrow" came to her as an inspiration and a revelation, unexpected and undesigned. Mrs. Burnett intended to write a conventional Christmas story—but "Glad" came to her instead.

If ever a story like "The Dawn of a Tomorrow" comes to NEW THOUGHT, I will throw open half of our pages to it—but so long as I have any say in this magazine there never shall appear in its pages any of those tiresome, colorless, immature, amateurish apologies for fiction which have been masquerading in the New Thought magazines as "New Thought Fiction". Oh, the memory of those long pages filled with tiresome, stale platitudes; mawkish sentiment; wishy-washy, goody-goody, sermonizing; metaphysical theorizing; and cheap moralizing which have been offered us as "New Thought Fiction" during the past five years, in the various New Thought magazines—alas! the very memory of them brings tears to my eyes. For me, far better the "Rollo Stories," the "Elsie Dinsmore Tales," and the "Peterkin Papers" of our childhood days. The characters in this would-be "New Thought Fiction" are grotesquely unnatural—they wander about like strange, pale, bloodless, gibbering ghosts—creatures of another world uttering plaintive platitudes; boring the reader with interminable dreary talk; doing nothing resembling the actions of real folk; posing ever; and finally standing in a ridiculous group as the curtain falls, with vacuous expression and silly grin. Nay! nay! Pauline!

New Thought and Politics.

Another letter, which has just come to hand says:

"Please, Mr. Atkinson, do not make the mistake that Elizabeth Towne has made. *Do not enter the field of politics.* I love Elizabeth, and have taken her magazine for years, and she has given us some glorious messages. But when she writes of Ballinger, the Administration, Pinchotism, Cannonism, Aldrichism, and Educational Warships, I feel like having a good cry. My husband and brothers poke all sorts of fun at me on account of Elizabeth's 'petticoat politics' and 'straight-front uplift,' as they call it. Why can't she stick to what she really knows so much about, instead of trying to 'join the procession' of the big magazines and newspapers who are forever 'exposing' or 'boosting' this one or that one in public life? Why, doesn't she give us more of helpful New Thought, as she used to in the old days? I take several New Thought magazines so that I may get something that other publications do not contain, not to read echoes of things that all the regular magazines and newspapers are filled with. Please, do not be offended at what I say, for I am only telling

you these things for your own good. I would like to tell Elizabeth the same thing only I couldn't bear to hurt her feelings, bless her dear heart. William Towne has always seemed to me to have such good judgment and common sense and I don't see why he doesn't keep Elizabeth from leaving the main road. We want our old time Elizabeth Towne".

Why, bless your heart don't you see, my good lady, Elizabeth Towne gets so full of these Reform "preachments" that she "has to get them out of her system" someway, and the *Nautilus* is her only outlet. Many of her friends (including myself) feel as you do, but they love Elizabeth too much to tell her so. I fear that she may feel a bit cross at me for printing your letter—but Truth hurts nobody in the end, and Elizabeth is a lover of Truth and can take kindly criticism in good spirit. What Elizabeth really needs is a *general* magazine (as a "side-line") in order to express herself fully on general topics. She would make a great success of such a publication, and I would be one of her first subscribers. As I said last month, she is a natural leader and would be in her element at the head of some great Reform movement. As Elbert Hubbard once said of her: "She is one of the world's great women." She was born under the sign of Taurus, and is "a fighter from way-back"—she just can't help it.

After a bit maybe she will get tired of roasting Ballinger and dallying with the National Uplift, and will give us all some more straight New Thought in her good old spirit and practical style. But, my dear correspondent, *don't make any mistake about "William."* William doesn't "keep" Elizabeth from doing anything she wants to do—he is a good advisor, and Elizabeth listens to him, *but*, like every other woman, she manages to have her own way in the end, and in the words of the song, she does; "Whatever I please; as much as I please; whenever I feel inclined," in spite of her own William, *this* William, or all the other Williams, past, present and future for that matter. And why shouldn't she, after all? I believe in women thinking and acting for themselves—not being mere echoes of their husbands. And I cannot agree with the implied reproof in the above letter regarding a woman taking an interest in matters of public interest. For instance, I would take Jane Addams' opinion regarding matters concerning Chicago's public interests as readily as I would that of *any* male citizen of Chicago. Neither sex has a monopoly of brains—although each sex seems to think that the other is "queer." I believe in "women folks talkin' out in meetin'." This correspondent should not heed the jeers at "petticoat politics" or "straight-front uplift" coming from her male relatives. Give Elizabeth a chance.

But all the same, I agree with the correspondent when she says: "I take several New Thought magazines so that I may get something that other publications do not contain, not to read echoes of things that all the regular magazines and newspapers are filled with" And I shall follow the advice: "Do not enter the field of politics," in the columns of this magazine. I shall endeavor to keep my politics and my New Thought in separate compartments. Thank you, ma'am, for the advice!

"Each in His Own Field."

Another correspondent writes.

"I trust that you will model your magazine after *Unity*" which is always the same, keeping always in its own proper field, and never descending to the use of slang or frivolous comments."

I fear that this correspondent will be disappointed. I do not intend modelling this magazine upon any other, no matter how good that other may be. This magazine will gradually model itself upon the ideal in the mind of its editor, just as *Unity* is modelled upon the ideal in the mind of its editors. Each magazine will be true to itself. The ideal of the *Unity* folks differs materially from mine in many respects, although I greatly admire the consistency of the Fillmores and am always glad to speak a good word for their work. *Unity* fills a distinctive field in New Thought, and no other magazine can exactly take its place with those who are attracted by this phase. The *Unity* folks pursue a distinctive religious ideal, and their magazine faithfully and worthily reflects that ideal. My own tastes and mentality incline toward the scientific aspect of the Truth, particularly in the direction of psychology. The *Unity* folks belong to the Divine Science phase of New Thought, while I belong to the Mental Science phase—we are digging in different parts of the same field of Truth, that's all. The correspondent is right in her statement that *Unity* "is always the same, keeping always in its own proper field." No one is ever left in doubt of its ideal—and no one can accuse it of wandering away from its own path. It is rather too "churchy" to suit my taste but I have often recommended it to many of my friends who like the religious flavor in their New Thought, and who shy at the tendency to "frivolous comments" in my own work. Personally, I hold that the sense of humor is a saving grace, and is one of man's best gifts, saving him from many follies and vagaries. I never could maintain a "Sunday face" even when a boy—the funny side of things appeals to me too strongly. But there are many, many good folks who believe that righteousness and solemnity go together. Each to his own taste! For myself, I wouldn't give up

The Laughing Philosophy for any solemn old creed or philosophy, in or out of the New Thought. As for the use of slang, both Elizabeth Towne and myself are trying hard to reform—we are on our good behavior now in this respect.

"Shoemaker, Stick to Your Last."

But to get back to my story, from which I have strayed,—I feel that the proper and only legitimate field for a New Thought magazine is New Thought. In fact, I believe that New Thought is the only reason for the existence of any real New Thought magazine. Such a magazine must contain something that people cannot get in the general magazines—that is the reason people subscribe for the New Thought magazines, and the *only* reason. I believe that the New Thought magazine which expects to make its influence felt must be a *distinctively* New Thought magazine, and that its editor must resist the temptation to wander in the many side-paths which may attract him or her from time to time. "Keep in the middle of the road"—"Shoemaker, stick to your last"—these are mottoes worthy of remembrance by any New Thought editor. And the motto for the best New Thought magazine should be: "*New Thought—the best New Thought—and only New Thought.*"

This may seem to some like narrowing the field and spirit of the magazine, but think a moment. Narrowing the *field* it certainly is—but then every student of New Thought realizes the benefit of concentration. By focusing the energies upon the one task before us, we may hope to bring to bear every power in us upon that task, rather than scatter our forces. But narrowing the *spirit* of the work it is not. New Thought is to be found in everything, and we believe in calling attention to the principle whenever and wherever it is found. If we find New Thought operating in politics, we intend to notice it; if we find it manifesting in a reform movement, rest assured that you will hear of it. But, we shall consider the thing *simply in its relation to New Thought*—New Thought will be the point considered, rather than being treated as a mere incident. *Not Narrowness but Concentration!* And so, we shall rest content with our "little field well tilled," rather than striving to annex additional territory, or to poach on our neighbor's preserves. We shall strive to be one thing to all men, rather than "all things to all men." We thank the kind friends who with the best intentions in the world would sidetrack us—but we prefer to keep on the New Thought main track with the line clear and the switches securely locked.

"THOUGHTS ARE THINGS."

A correspondent writes:

"In a recent issue of NEW THOUGHT, I see

you credit Prentice Mulford with being the author of the expression: 'Thoughts are Things.' Feeling certain that it is your wish to be just in this matter, I call your attention to pages 72 and 73, 'After Death, or Disembodied Man' by P. B. Randolph (published in 1868). Mr. Randolph says that Swedenborg states that 'Thoughts have form.' Repeating this idea on page 73, he says: 'Remembering that *thoughts are things*,' etc., etc. Be kind enough to give this as wide publicity as the previous statement crediting it to Prentice Mulford in *NEW THOUGHT*."

We gladly publish this criticism and do full justice to both Swedenborg and Paschal Beverly Randolph, the veteran Rosicrucian whose works attracted so much attention about fifty years ago, and who still has many warm admirers. I did not know that Mr. Randolph had ever used this term, and always believed that Mulford coined the term himself. As to Swedenborg's expression, in which he gives *form* to thoughts, I would say that he but restates the teachings of the Oriental teachers of over two thousand years ago. The chances of course are that Swedenborg arrived at his conclusions independently. And it may even be that Mulford never read Randolph's words. Such cases are common. I would not be surprised at any time to learn that some old Hindu, Persian, Chaldean or Greek occultist had said "Thoughts are Things" centuries ago—they certainly held the *idea*, and taught the same truth. I thank this correspondent for calling our attention to this matter.

NEW THOUGHT ECCLESIASTICS.

A correspondent writes:

"Weren't you a little severe on Bishop Sabin, in the April magazine? He was certainly intolerant, and deserved your attention. But weren't you a little irreverent to one holding the exalted office of Bishop?"

No, I think that Col. Sabin simply "got what was coming to him," in view of what he said. I found no fault with the man—my objection was simply to his narrow views as expressed in the quoted article. The Colonel is an able writer and a good teacher—but I would "have it out" with even the Archbishop of Canterbury if he indulged in an intolerant criticism of *NEW THOUGHT*. As for being "irreverent," I guess I must plead guilty. "Revere" means "to hold in fear and awe"—and I certainly don't feel that way about the Colonel-Bishop.

To be perfectly frank, I must admit that the Colonel's assumption of the title of "Bishop" has always seemed to me to be one of the funniest things that ever happened in *NEW THOUGHT* circles. I think it was utterly unworthy of the man and his work. For "Colonel" Sabin, I have a high regard and respect.

But for the "Bishop," I have only a smile—perhaps also a yawn. While I am on this topic, I wish to add that what I have said about the "Bishop" title also applies to the assumption of the title "Reverend" by a number of worthy teachers of *NEW THOUGHT*. I believe that some of them have even started a "college" where the degree of D.D. and the title "Reverend" is bestowed upon those taking instruction. This "Reverend" and "Bishop" business belongs to the past—the ecclesiastical garments smell musty in this age, particularly in connection with *NEW THOUGHT* which is a typical product of advanced ideas. If this thing keeps on we shall have *NEW THOUGHT* "Archbishops;" "Cardinals;" or perhaps even a "Pope". Poor old Dowie showed us what could be done with apostolic robes and titles. Do we want any more of it? *NEW THOUGHT* Ecclesiastics add to the gayety of the nations—but they make the angels weep.

NEW THOUGHT IN BUSINESS.

The March number of *Success* contains the following interesting comment, presumably from the pen of its able editor Orison Swett Marden. Such an article appearing in a magazine in the general field indicates the wide-spread influence of *NEW THOUGHT* ideas and principles.

"The growing interest in business psychology is one of the most hopeful signs of the times. On every side we find business men who say they have learned the secret of running their business without the old-time friction and worry which formerly sapped their energies and made them prematurely old; and that they are able to establish much better relations between themselves and their partners and their employees; that there is a feeling of harmony and good fellowship in their business to which they were formerly strangers.

"A prominent business man tells me that he does not worry so much now in a year as he did formerly in a week, and that the reading of *NEW THOUGHT* literature has completely revolutionized his business methods. He confesses that a few years ago he could not overcome a feeling of distrust of his employees, a suspicion that they were taking advantage of him, shirking, slighting their work at every opportunity. Since he has learned to trust them, to believe in them, he finds that his own mental attitude is reflected in them, in their estimate of him, and in the quality of service they cheerfully give him.

"He realizes, now that he has learned to see the good in his employees, that he arouses in them the very qualities he attributes to them; brings out the good instead of the bad. His changed attitude toward them has changed their attitude toward him. They would feel ashamed to try to take advantage of their

employer, whom they now regard as a friend, instead of the dreaded, disliked "boss" of a few years ago. The result is that he gets a very much better quality of work from his employees than formerly.

"This man who used to be so nervous, fretful and touchy, that his employees avoided him whenever possible, is now calm, cheerful and well poised, has no feeling of hurry, of confusion, of dissatisfaction. On the contrary, he feels a sense of harmony, of serenity, of satisfaction, all of which he attributes to the reading of New Thought books and magazine articles. He declares that this new idea of business psychology is bound to revolutionize the methods of the business world; that the pushing, crowding, cheating and deceiving, and the slave-driving methods still in practise are destined to be done away with, to give place to the Golden Rule."

NEW THOUGHT IN CARICATURE.

In a recent number of *Life* appears a cartoon picturing the return home of a clubman who has evidently looked upon the wine when it was red. Confronting him sternly is his better half, who sitting up in bed accuses him of breaking his pledge. The following dialogue ensues, under the title given below:

"THE NEW THOUGHT."

"John! Have you been drinking again?"

"Certainly not (hic) m'dear. My astral self is merely enjoying a mental (hic) joy-ride."

Isn't it funny what queer ideas the "outsiders" have of New Thought? Anything queer, freaky, or uncanny, is at once labeled "New Thought" and handed out as such to the unsuspecting public. But, New Thought people generally possess a sense of humor and chuckle even at the fun poked at them. For after all, as the Frenchman said "It is to laugh."

QUEER VIEWS OF NEW THOUGHT.

Along the same lines as the last item of chat is the following clipping from the memories of a Methodist preacher's wife of the old days, which appeared in the *Saturday Evening Post* under the title "The Circuit Rider." The Circuit Rider's good wife tells the following incident in the life of this good old preacher, who is pictured true to life in the story:

"Looking back, I think he was at his best about the time he went back to the real circuit itinerancy. He had the glory of presence. Faith, I think, gave him a halo. You could not see it, but you could feel it, and in this connection I recall an illustration of the difference between such a halo and the aura we hear so much about these days from people who think

they are interested in psychic phenomena, but who are really psychic epileptics. We were on a circuit which included a summer resort, and the varieties of diseases among patients in a sanitarium are as nothing compared to the mental, moral, spiritual and physical disorders to be found among the class who frequent springs. To this place came a New Thoughter who was always in a spiritual sweat about her astral shape. She manifested a condescending interest in the Sunday services at our church, which finally led her to call on William one afternoon at the parsonage. She was a dingy little blonde, with a tight forehead and a thin nose. William was sitting alone in the peace of his spirit behind the morning-glory vines on the front porch. Providence had wisely removed me to the sewing-machine inside the adjoining room. The sense of humor in me has never been converted, and there were occasions when it was best for me not to be too literally present when William was examining the spiritual condition of some puzzled soul. He had risen and provided her with a chair and sat down opposite, regarding her with a hospitable blue beam in his eye. She had the fatal facility for innocuous expression common to her class. All the time I knew William was waiting like an experienced fisherman for a chance to swing his net on her side of the boat. The poor man did not dream that she was one of those unfortunate persons who has swapped her real soul for a Hindu vagary. But presently she let it out.

"'Mr. Thompson,' she continued, without a rhetorical pause to indicate the decimal points between her thoughts, 'I was interested in what you said about immortality last Sunday. Now, I wonder if you know it is an actual fact that by breathing rhythmically thirty times, counting three while you inhale, three while you exhale and three while you hold your breath, you can actually get into touch at once with your astral shape?' William fumbled in his pocket for his glasses, deliberately put them on and then regarded her over the steel rims. I could see the Jehovah crest of his spirit erect itself as he replied with divine dignity:

"'Madam, I do not know what you mean by your astral shape, but I do not have to pant like a lizard to keep in touch with my soul!'

"But she bore with him, showing far more calmness than he as she went on to describe the wonderful power of spirit she had developed. She had even gone so far, she said, as a matter of experiment, to 'put her thought' upon the unborn child of a friend, and when the child came it was not like its own mother nor father, but her exact image! Now, she declared, she was sure it was her own 'thought' child. And what was more convincing still,

she had at last attained to a 'sky-blue aura'—she added this with an indescribable air of triumph. William tightened his spectacles on his nose, drew his face close and stared at her with the sort of scandalized sunsmile Moses must have worn the first time he caught sight of the golden calf.

"'Madam', he exclaimed after a dreadful inquisitive silence, I can see no signs of an aura, either blue or otherwise; but if you actually did try to steal another woman's child with your thoughts you have been guilty of an unimaginable meanness, and you should go down on your knees to Almighty God for forgiveness!"

Now, where in the world did this writer ever get this conception of a "New Thoughter?" I have met New Thought people, old and young, high and low, with the bark on and bedecked with frills, from the sanest, clearest reasoners and thinkers to the inevitable "crank" who is attracted by any new thing—I think that I know what New Thought people are like—but never, never, did I meet such a person as this "New Thoughter" who shocked the good preacher. I am forced to believe that if any such person ever existed she must have been a dabbler in Theosophy who had strayed away from the fold, rather than even a "hanger on" of the New Thought fold. Such a "New Thoughter" was never seen by mortal eyes.

The trouble is that whenever the orthodox people meet anyone who entertains any "queer" views they immediately label the queer one with a tag bearing the words "New Thought." I wonder how it would seem if we were to speak of every wild-eyed, neurotic, hyper-emotional individual as a "Methodist," simply because we had once witnessed the weird performances of a set of "Holiness" or "Pentecostal" fanatics who claimed allegiance to the Methodist fold? I wonder how it would seem if we were to assume that the performances witnessed at an old time negro Methodist campmeeting in the South were the true measure of the mentality and sanity of Methodists in general?

I do not think that "the fatal facility for innocuous expression common to her class" is the peculiar property of New Thought people—we think we have seen this same expression on the face of many a devout orthodox brother or sister. When it comes to "psychic epilepsy"—well, I have attended a few "revivals" in my time, and I have seen some queer things! I am not trying to fight orthodoxy, but I am getting mighty tired of this attempt to label every queer, cranky personality with the name "New Thoughter." Let the Methodists keep their own freaks in check, and we'll do the same with ours. All I ask for is a little more fair play in this matter. I'm tired of "taking the dust" of Orthodoxy.

ULTIMATES

"Om, Amitaya! measure not with words
Th' Immeasurable; nor sink the string of thought
Into the Fathomless. Who asks doth err,
Who answers, errs. Say naught!
Shall any gazer see with mortal eyes,
Or any searcher know by mortal mind;
Veil after veil will lift—but there must be
Veil upon veil behind.
The dew is on the Lotus!—Rise, Great Sun!
And lift my leaf and mix me with the wave.
Om mani padme hum, the Sunrise comes!
The Dewdrop slips into the shining sea!"

—Edwin Arnold in "The Light of Asia"

EXPERIENCE MEETING

Conducted by The Editor

In this department we shall publish the experiences—the bits of life history—of people who have become acquainted with the fundamental principles of the New Thought, and who have applied them with benefit to the problems of their everyday life. When we speak of “the New Thought” in this connection, we mean the New Thought movement—not necessarily of this particular magazine. This magazine is merely one particular channel of expression of a great truth. There are many other channels of expression—each reaching some particular individual for whom its message is intended. The truth itself is greater than any of the channels of expression—than all the channels, in fact. Therefore, in these “experiences” we care not whether the benefit has been received from, or through us, or from some other source. The important thing is that it has been actually received and practiced. With this understanding, we shall be very glad to hear from anyone who has an “experience” to relate—we invite all to participate. No names will be used—initials serving every proper purpose. Remember, a word or two from YOU, may be of material help to some other individual who is searching for Light, Help, and Truth. We grow rich by giving—we hold fast to that which we pass on to others—we receive a greater impress of truth when we express it. Sit down now, while the spirit moves you, and tell us all about it. It will help you—and others—all of us in fact.—The Editor.

Mrs. S. W. H. writes: “Possibly my experience may be helpful to some other NEW THOUGHT woman, so I give it. Some years ago when past middle age I found myself suddenly deprived of every dollar, and four children to support. Being well-educated but without business training, I tried several things only to fail utterly. Then I chanced upon the New Thought and about the first thing it taught me was that I must do what I could do, not what I wanted to do—in other words that I must try something simpler and more humble than my ambition had aimed at. I became a canvasser—choosing a line of toilet articles which I knew from experience to be reliable. For one year I canvassed, earning at first from forty to fifty dollars a month. Then I adopted a plan of advertising, which quickly increased my business, and I no longer went out, but sold from my own home alone. I earned never less than an average of one hundred dollars a month and several times three times that amount. Nervous prostration, following a shock, greatly crippled my earning capacity, but in five years I found that my business had paid about seven thousand dollars, an amount I could never have earned in any other way. The teachings of the New Thought, which gave me courage to persevere, and faith in my own ability to conquer; the choice of an absolutely reliable article to handle; and an intelligent method of advertising; with business integrity, and fair dealing, were, I am certain, the sources of my success.”

This is a very interesting experience, and one which may be read between the lines as well as in them. The first truth this lady recognized was that of “one step at a time”—the necessity of being able to do well the thing that lies before one’s hand, before one may pass on to more difficult stages. Seeing this,

she threw aside her prejudices and learned to take an interest in the simple and arduous task that lay to hand. She manifested the principle which the French have embodied in the epigram: “If you can’t *have* what you *like*, you must *like* what you *have*.” By liking what you have to the extent of making the best of what is in your hand, and at the same time letting the flame of desire burn steadily for better things, one moves toward the stage in which he can have that which he has liked all the time. Mountain-tops are not attained at a single bound—they must be reached by the winding and upward path. The desire to reach the top animates and energizes us as we climb, but we must take each step firmly and carefully as if that particular step was the goal. Then on to the next. And, so on and on to the top—one step at a time, but with the desire for the peak ever burning within us.

E. A. writes the following appreciative words, which are accepted on behalf of all New Thought workers. While not an “experience,” in the strict sense of the term, we think that it may well be inserted among the other bits of testimony. She says:

“I like your slogan: ‘Practical Idealism’ and am moved by that and Prof. Weltmer’s fine article on Co-Operation to send you this from Carlyle:—‘Infinite is the help man can yield to man, and certainly no form of philanthropy could be greater than in contributing our mental achievements to one common fund; for is not the concentrated energy of ten capable of accomplishing what ten thousand singly might fail in?’ If all who are conscious of the Power of Thought as Cause, who feel the responsibility of each therefore, the relation we bear one to the other and to all, were to co-operate in thinking constructive thought, to

build the noblest ideals of life we can to-day conceive for the race, what would be the effect, think you, in ameliorating the cruel conditions that inhibit the expression of our ideals and inflict so great pain and suffering on so many? To the man in the street, on his own and up against everything, the Serene Dwellers on the Heights of Spirit, Thought, Philosophy, Religion, name it as he may, all alike seem aloof, cold and indifferent to the suffering of humanity, the pain and agony of the ignorant. Many indeed feel that this so-called New Thought Movement in the air to-day is but another close corporation through which those fortunate enough to 'catch on' to the working principle of it are able to attract to themselves the objects of their desires, material benefits, happiness and pleasure. The outsider dimly apprehends there is some secret wisdom to be had somewhere and eagerly buys and devours the bewildering array of 'Just How to Compass the Circle of Desire' books, only to find that all, Old Thought, New Thought, Theosophy or Christian Science, unite in calmly saying: 'When you are ready for it, the knowledge will come.' I've been there and I still feel deep pity and compassion for the ones who haven't yet started to climb the Cold Heights; and I have a strong premonition that if the Light of New Thought does not blaze a clear way for the blind, the halt and the maimed, along the stony trail to the Heights of Happiness, 'tis but a sputtering candle at best that will surely go out, leaving us in the dark of selfishness. Well? We have Thanksgiving Days and Sundays and all sorts of days; but don't you think that if just we, our New Thought family, were to have a Sunday, a day on which we cheerfully agreed to lay aside our pursuit of the realization of our personal ideals, attracting to ourselves, Health, Happiness and Prosperity, say, and instead we should unite in concentrating the thought-energy of our 35,000 strong, in creating more perfect thought-conditions for mankind, we might help the travailing world to the light of a better, brighter day? Shall our New Thought inaugurate the movement to unite the forces of good? Ask all workers in the vineyard to join us in centering the forces of our combined constructive thoughts in the building of better, nobler race ideals? Will you, Mr. Atkinson, valiantly lead us into the Land of Promise where 'Peace in earth among men of Good-Will' shall prevail? Believe me, I am sincerely and cordially with you in spirit in your work."

R. S. D. writes: "I do not wish to take up much of your valuable space in the 'Experience Meeting' department, but as you invite us to send you bits of personal experience I wish to say that I have been a student and

follower of New Thought principles for about five years, and I would not go back to the old way of thinking for any consideration. I shall not go into tiresome detail, but will sum up my case by saying that a little over five years ago I was a discouraged, spiritless invalid, whereas now I am strong, active, full of spirit and never know fear or discouragement of any kind. This may seem like a small thing to those who may read it, but I feel as if I had conquered a world."

Short but effective. In these few lines is condensed that which some would require pages to state.

L. A. N. writes: "I wish to add my testimony to that of the many others who will doubtless write you regarding the benefits which have come to them from a knowledge and practice of New Thought teachings. I have received many benefits from New Thought, perhaps the principal accomplishment being that of the overcoming of Fear, Worry and Lack of Confidence. Several years ago I came across Mr. Atkinson's writings in which he told what a baneful thing Fearthought was, and how Fear and Worry were like vile weeds in the mental garden which prevented the flowers of the beautiful plants from blooming. I made up my mind to keep my mental garden free from this kind of weeds. I also read what he had to say regarding the 'I Can and I Will' spirit, and I have applied the same in my life ever since, with the very best results. Money could not repay me for this knowledge, and I would not part with it for a fortune. I would like to add that I have always been filled with wonder at the way my first knowledge of this work and Mr. A's books came to me. I had never heard of them before, but one day a bit of a torn magazine page blew into our garden, and picking it up to clean up the place I glanced at it and saw there the advertisement of Mr. Atkinson's book. I was interested and bought the book, and have since read much else along the same lines. I will always feel that the torn page came to me through the Law of Attraction, for I needed it just at that particular time. Some may smile at this, but I feel that way nevertheless."

I appreciate this little tribute, for I know that it is real. I am sure that we will not laugh at the recital of the "torn page"—many of us have had similar experiences. "For lo! mine own shall come to me!"

Arithmetic is just as difficult to learn from a handsome bound book as from a blackboard. The very rich have as hard a time with their life lessons and problems as the less rich. Our hearts are more alike than our pocket-books.

THE LETTER BOX

Answers by The Editor

In this department we shall publish inquiries from our readers, together with answers thereto by the Editor. But it will be necessary to limit the inquiries to questions having some legitimate bearing upon, and relation to the general subject of New Thought. We cannot attempt to answer general inquiries, nor to extend the work of this department beyond the legitimate field of New Thought. This is a New Thought magazine, simply, solely and exclusively, and not a "general" magazine. We have no desire or intention of "breaking into the general field"—we leave that to the many others already in that field, we being satisfied with our own little field of endeavor. Therefore, please do not send us inquiries which belong to the farm, household, fashion or "general" magazines—send us our own questions, and we will gladly answer them. In fact, we will take it as a favor if you will send us questions in our own line to answer in this department, for what will interest the inquirer will also interest others. Please make the questions as clear, concise and as practical as possible, so that we may get right down to the subject at once in the answer. Your name will not be printed—initials serve every good purpose.

Friend: This reader of the magazine asks: "I have noticed that in some of your writings you have stated that Fearthought attracts to us the things and conditions that we fear, just as does Desire. Why? Again, if this be so, how can you reconcile it with your statement in other of your writings that 'the majority of the things we fear and worry about never really happen?' It looks as if you have flatly contradicted yourself. Can you untangle yourself from this web of contradiction? If so please do so."

I have had this question asked several times, and in fact I devoted two whole pages of the Letter Box of March, 1905, to answering it at length. But, now when I read over that old answer it seems to me that I failed to come right down to the point in question. There is no real "web of contradiction," however, about the matter. It is merely one of the many paradoxes which beset the teaching of Truth, which can be solved only by viewing both of the sides of the question. Each of the statements quoted is true, yet each is but a half-truth. Let us consider both statements in detail, and then combine the two.

In the first place it is an axiom of New Thought that Desire has a powerful attractive power—that the Law of Attraction operates in response to Desire. This truth may be demonstrated—and has been demonstrated—over and over again in the life of any individual. The questioner, however, evidently accepts this statement, but cannot understand how Fear may attract in the same manner as does Desire. Fear is closely allied to Desire—in fact it is the negative of Desire. Both have as their essence the elements of *anticipation* and *visualization*. Visualization is the process of making the mental mould into which is poured the material which hardens into material and objective realization.

And we visualize actively when we *fear*, as much as when we *desire*. In fact, many persons put more power into their Fear visualization than into their Desire mental pictures. We frequently visualize more strongly the obstacles which we imagine may be in our road, than we do the thing we are aiming at and travelling toward. Just as the learner on the bicycle visualizes more strongly the telegraph pole a little to the side of him, than the place he is endeavoring to reach, (and consequently runs into the pole), so do we often fix the idea of Failure so strongly in our minds that we steer directly toward it rather than toward the goal of Success.

There are of course different degrees of Fear just as there are different degrees of Desire. There is the Fear that actually *expects*, as well as the Desire that actually *expects*. Then again there is the Fear that merely "thinks maybe", as well as the Desire that merely "wishes". The degree of Faith is the degree of power in both Desire and Fear. The words "*confident expectation*" may give you the idea of the real motive power in Desire and Fear. And the attractive force of both Desire and Fear is measured by the degree of "*confident expectation*," combined with the clearness of the visualization.

The three elements of Mental Attraction are (1) Insistent Desire; (2) Persistent Expectation; and (3) Consistent Action. The third element (Action) usually follows as a natural consequent of the first two. By inserting "Insistent Fear" in the place of "Insistent Desire", we may see how the rule may apply equally well in the negative direction. The power of Desire or Fear is the elemental force, but the Persistent Expectation is the real Attractive Power. And the Consistent Action results naturally therefrom. You will notice that in these three elements of Mental

Attraction we have in operation the three great elemental forces of the mind, namely, the Feelings, the Imagination, and the Will, respectively.

Now for the apparent contradiction. If, as I have said, Fearthought attracts to us the objects, things and conditions feared, how can it be that *the majority of the things we fear and worry about never come to us, or really happen?* Let us answer Irish fashion: How is it that if Persistent Expectation really draws things to us, we always admit that "the unexpected always happens?" The answer is found in the fact that the *expected* things seldom happen in just the way that we expected—seldom come through the channels we thought they would. Often the result happens in an entirely different way from what we could have imagined, and the result is offered us in a totally *unexpected* form and shape. The Law seems to be fond of surprises of this kind—you may demand results from it, and it obeys; but it will not allow you to dictate the details.

I once knew a man who had an intense longing to be in an important position apparently far beyond his reach. Much to his disgust, he not only failed to move along in the line of promotion, but actually lost his position and had to move to another city in order to secure remunerative employment. After a hard fight, he managed to get a fresh start in the distant city, and forged to the front in his new line of work. After several years, his old concern, recognizing his ability in his new field, offered him the best position in its offices at a considerable advance in salary. I have known many cases in which persons were apparently driven away from the Success they sought, only to find that in the end the thing that they had longed for came to them in an entirely unexpected way. And, in every case, the perspective of time will show that the way that the person has picked out was not the right way at all, and that *the Law understands its business better than do we.*

In the same way, while I believe that Persistent Fear sets into operation natural conditions which tend to attract to us the general conditions which we fearfully and confidently expect, still I also believe that the boogaboos and dragons which we imagine are right ahead of us in the path seldom fail to melt into thin air when we boldly approach them. The *particular* things which we worry about and fear, are generally neutralized by the "unexpected" good things which have been drawn to us by desire, faith, and confident hope. While we may have attracted to us undesirable conditions by means of our Fearthought, still these conditions do not come in just the shape and form that we have thought likely, and are often entirely neutralized by the positive Desire influences

that we have set into operation. Desire is positive, while Fear is negative. The positive always overcomes the negative of equal intensity. It does not follow that every influence that you have set into operation by Fearthought must overtake you, you, like the adverse Karma of the Theosophist. On the contrary, you may neutralize them by starting into operation the positive forces of beneficent Desire. Just as the sunshine drives out the darkness; just as the stream of clear water drives out the dirty water in the washbowl; so does the positive Thought-Force drive out or neutralize the negative influence of Fearthought.

It has been well said that "There is nothing to fear, but Fear." But if we are going to fear Fear to the extent of attracting the object of Fear to us, we had better stop fearing even Fear. It is unscientific and contrary to the best teachings of New Thought to argue that because we have feared, or do now fear, a *particular* thing, then that thing must happen to us because we have attracted it—it is like the half-truth of Karma which has deceived so many people. The true position is to refuse to fear even Fear. So many of us are so wedded to the idea of a Devil, that even after we have discarded Old Nick with his hoofs and horns we refuse to rest contented until we have raised up another devil which we call "mortal mind," or Fear, or some other name denoting negativity and nothingness in Truth.

There are many paradoxes to be met with on the road to Truth. They frighten away the timorous traveller on the Path. The brave and bold pilgrim, however, marches up to the perplexing object, and finds that there are always to be found the two sides to the question, the understanding of which is necessary before the full truth may be grasped. It is true that, at the last, the negatives are seen to be but the shadows of the positive realities—but so long as we dwell on the plane of the shadows they seem very real to us. When the sun of Truth is perceived directly above our heads, then there are no shadows perceived. But—well, that's another story, as Kipling is so fond of saying. There is no Devil but Fear—and even he is found to be but lathe-and-plaster, at the last. When we learn that there really is *no* Devil, not even Fear, then we are at the main turn of the road.

Inquirer writes. "Am interested in the action of different colors on the human system. That is, what affect light from the sun will have on a person that is sick. Some years ago Gen. Pleasanton told me he was writing a book on that subject. He told me, in a talk I had with him at Washington, D. C., that the sun's rays projected onto a sick person through colored glasses would have a great affect on

their blood, and nerves. What I want to find out is where can I find some authority on the subject. I have heard Anna Besant's lectures and realize that the different colors are projected from the human body, under different conditions. Will you kindly tell me where I can find a book that is authority, as best understood in this day and age of the world."

I regret that I cannot give this inquirer the information he desires, but probably some of our readers may know of the book he requires. The therapeutic value of the sun's rays is recognized and applied in the treatment of certain skin diseases. And I further understand that in certain forms of accepted medical treatment, certain rays are shut off and others concentrated upon the afflicted parts. But I do not possess sufficient information to speak intelligently upon this subject. Gen. Pleasanton, mentioned by the inquirer, some thirty or thirty-five years ago wrote a work on the subject of the therapeutic value of the blue rays and the "blue glass craze" resulted, many cures being reported for a time. Of a sudden, however, the craze collapsed, and "blue glass" became merely an incident in the history of medicine. The authorities have generally held that the virtue of the blue glass cures was due to suggestion pure and simple. Some ten or fifteen years ago Dr. Babbitt, of California, wrote several books on "Nature's Finer Forces", laying much stress upon "Chromotherapy" as it is called. Other writers have paid more or less attention to the subject, but I believe that the matter has never fully emerged from the stage of theory. This conclusion, however, may be due solely to my ignorance of the facts, and is stated only for what it may be worth. If any of our readers can give this inquirer any information on this subject, we wish they would do so. We will gladly print such information in these columns.

J. M. writes: "Please make clear to me the following taken from 'Conquest of Poverty' by Helen Wilmans, page 78: 'To put money out on interest would clearly indicate that I have more confidence in money than in the power of the Law that brings it to me. It is a position that would wreck me.' What is the difference between building houses and money on interest? How can the latter 'wreck' one?"

I must confess that I cannot fully follow Helen Wilmans' reasoning in the passage quoted. I notice that she prefaced the said passage as follows: "I am just as much assured of wealth to-day as if I had millions under lock and key. Why? Because I understand the Law by which our wants are supplied. What! are you operating this mighty Law? you ask. Yes, I am operating it every day. I am building houses with it and

operating it in improvements of use and beauty. I am accumulating wealth just as fast as I use it. If it seemed necessary to use it faster it would come to me faster. People have said to me. 'Why don't you put your money out at interest?' My answer to this question is ready." Then follows the quoted passage. Helen then said "It is not my business to think of money except as one thinks of a tool with which to work. My business is to constantly seek a greater knowledge of my own power under the Law; for it is this knowledge alone that brings money. To put your trust in money is a sordid thing, and it brings its own reward in disappointed hopes. But to put your trust in yourself, knowing your relation to the Law, will actually put you in the way of accumulating everything that is necessary to make you a free man." Helen probably meant that to use money in constructive effort, building, improving, developing, etc., was more in accordance with the Law of Use than was placing money out at interest. She liked to handle her own money, and to see it work for her, rather than to merely loan it out at interest to others who would put it to work.

I am inclined to think that Helen's position regarding money at interest was not so much the results of her views upon economics, or upon mental science, as it was due to her temperament which led her to manifest constant activity and work. She liked to do things—to build, develop, grow things, create things, rather than to sit idly while her money simply drew interest. She would have been equally unwilling to sit still and merely draw rents, if she had been asked to do that. She wanted to put *herself* in the work, as well as merely her dollars. I think that with an understanding of Helen's personality the above passage, and those preceding and following it, may be read far more clearly than without it. In spite of Helen's strong mentality, she frequently wrote according to her *feelings* rather than according to her calm judgement. Her likes and dislikes often influenced her statements. But for that matter, is this not true of all of us? Helen was very human. She was not a cold, mechanical, thinking-machine, as some may imagine. And, she was not only very human, but also very much of a woman. While possessing a very logical mind, she did not hesitate to avail herself of the woman's "because." By some Helen is thought to have been carried away by her love of money, but those who knew her well know that she wanted money with which to "do things," rather than money to hoard or to count. Helen was the very opposite of the miser or "bloated bondholder"—she was filled with *the lust of doing*, and saw in money merely a tool to be used in this work.

NEW THOUGHT NEWS

Gathered by The Editor

In this department we shall publish bits of news; items of personal interest; "gossip"; and sundry other items of news regarding the New Thought movement and the workers in its field. We shall be glad to receive from any of our readers, or others, information along these lines. Send us the news of the opening of centres, reading-rooms, classes, lectures, etc., in connection with New Thought work. Let us hear of the publication of new magazines along these lines—or of special articles in other magazines in the general field, in which there appears items of interest to New Thought readers. We shall have much to say in this department regarding the other magazines in our own field—while we are trying to make our own magazine the best in the field, we do not forget that "there are others"—we believe in "the open door", and "the glad hand." If our readers and friends will assist us in this matter, we will be able to make this department of great interest to New Thought readers, and to keep it filled with live, timely "news" regarding the movement and its "doings." If you will send us the items, we will gladly do the rest. All items of news should reach us not later than the first day of the month preceding the date of publication, as otherwise they will have to be held over for a month.—The Editor.

THE NEW THOUGHT CONVENTION.

The third New Thought Convention will be held at Nevada, Mo., during the week beginning August 22, next. It is expected that this Convention will surpass its predecessors not only in point of numbers in attendance but also in general interest, variety, and instruction. Arrangements are being made to have present many of the brightest minds in the New Thought ranks, and we are promised many interesting and instructive addresses, demonstrations, practical instruction, and entertaining features. To those who would like to attend this great gathering of the New Thought clans, we suggest that they begin to "hold the thought" of the trip from now on. Let us form the mental ideal of attendance at the Convention, and we will be sure to realize the ideal. Thought manifests in action—our earnest desires tend to materialize—then let us try the experiment in this case. Fix the date in your mind, and rivet it with the statement: "I'll be there!" We will give full particulars in these columns from month to month—but fix the date *now*, and set your mind earnestly upon getting to Nevada by the date named. Details may be obtained by writing Mr. Tracy C. Weltmer, Nevada, Mo. Tell him that I told you to write him, and he will give you special attention.

MR. LARSON'S LECTURES.

Mr. Christian D. Larson has been conducting a series of interesting New Thought lectures in Chicago this Spring, which have been well attended. He has now started on a six weeks lecture tour of several of the principal Western cities between Chicago and the Pacific Coast, the following being his route and dates: April 18, St. Louis, Mo.; April 19, Kansas City, Mo.; April 20, Omaha, Neb.; April 21 and 22, Denver, Colo.; April 24,

Colorado Springs, Colo.; April 25, Pueblo, Colo.; April 26, Grand Junction, Colo.; April 28, Salt Lake City, Utah; April 29, Ogden, Utah; May 2, 3, 4, 7, 8, 9, 11, 13, 14 and 15, Los Angeles, Calif.; May 12, San Diego, Calif.; May 16, San Francisco, Calif.; May 17, Sacramento, Calif.; May 19, Portland, Ore.; May 20, Tacoma, Wash.; May 22, Seattle, Wash.; May 23, Spokane, Wash.; May 24, Butte, Mont.; May 27, Minneapolis, Minn.; May 29, St. Paul, Minn.; May 30, Milwaukee, Wis.; May 31, Madison, Wis. We feel sure that Mr. Larson's many friends will be pleased to have this opportunity to hear him speak. If you hear him at any of the above mentioned points, step up to him after the lecture, and tell him you are a friend of mine and that I asked you to shake his hand.

Strictly between ourselves, Mr. Larson is a bachelor—not an *old* bachelor, but "just about the right age." And his Chicago friends are all wondering whether he will be able to successfully run the gauntlet of his lecture tour and return to us "heart whole and fancy free." Cincinnati and Chicago have done their best toward his capture—but have failed utterly. Ah, but the high altitudes of Denver—the "light of the silvery moon" of Southern California—the sparkling spirit of San Francisco! As the Mexicans say, *quien sabe!* Who knows? indeed. Perhaps "his own may come to him" on this trip.

NEW THOUGHT BY THE SEASHORE.

Colonel Oliver C. Sabin, of Washington, D. C., the well-known mental healer and Divine Science teacher, will deliver a course of lectures at Atlantic City, N. J., from July 5th to July 25th, inclusive. The talks will be delivered in the Greek Temple of Young's New Million-Dollar Pier. The Temple is a half-mile from shore, and seats 1000 people. There will be no charge, and all are invited to at-

tend by the good Colonel whom we like ever so much better when he drops the title of "Bishop." Elizabeth Towne is announced to speak in the Temple on Friday, July 8th. She will have a big audience.

NEW THOUGHT IN DETROIT.

Mrs. Margaret C. La Grange, the leader of the New Thought Church of Detroit, Mich., has been visiting in Los Angeles, California, for several months, her place in Detroit being temporarily filled by Mr. Charles Brodie Patterson, of New York, the well-known writer. The New Thought Church is located at 43 Winder Street, Detroit, Mich., and two services are held every Sunday.

THE WORK IN ENGLAND.

The Higher Thought Centre announces the following list of lectures at its rooms No. 10, Cheniston Gardens, (near High Street Station) Kensington, England. March 4, Rev. David Leisk, on "The Highest Thought;" March 8, Mrs. Webster, on "Rudolph Steiner—A Christian Mystic of To-day;" with permanent meetings on Tuesdays and Thursdays conducted by various active workers. Miss Williams also announces a series of Five Elementary Classes on "The Power That Is Within Us, and How to Manifest it in the Daily Life." Sunday meetings are also held morning and evening each week. The Centre also announces a series of lectures by Mr. Troward, as follows: I. "Entering into Rest;" II. "The Mind of the Spirit;" III. "A Great Stumbling Block;" IV. "The Vision of Elijah;" V. "Love and Beauty;" which will be held at Dore Gallery, 35 New Bond Street. Of course this notice will appear too late to enable anyone reading it to attend these meetings and lectures, but we wish to call the attention of our readers in that vicinity to this Centre, so that they may acquaint themselves with the work being done there. We have many readers in London, and other places in England, some of whom may be looking for just such a Centre as this.

THE LIBRARY SHELF CENTRE.

The Library Shelf, Louise Radford Wells, Manager, announces the opening of its New Circulating Library in its rooms, Suite 850-854 McClurg Building, No. 215 Wabash ave., Chicago. In its Library are to be found the works of the best New Thought writers, and a general line of books upon metaphysical, occult, psychic, educational, health, success, mind-training, mind-building, etc., lines. A general line of the best works of fiction is also offered. A nominal charge is made, which brings these books within the reach of every purse. "You may get 'In Tune with the Infinite' for two cents a day," as one lady said. A Reading Room, for the use of members of the

Circulating Library, has been added, in which are comfortable chairs, tables filled with magazines, writing desks and stationery for the use of the members. The Current Topics Club meets on the second and fourth Fridays in each month, at 3 P. M., at the rooms; Miss Wells presiding. The following Tuesday night lectures have been given: March 15, "A Visit to Acca," by Louise R. Waite; March 22, "Re-Chemicalization Through Change in Mental Attitude," by C. E. Boring; March 29, "Bhakti-Yoga; or Self-Realization Through Devotion," by Sakharam Ganesh Pandit; April 5, "The Possibilities of the Memory," by Henry Dickson; April 12, "The Truth about Cure," by Dr. Sheldon Leavitt; April 19, "The Secret of The Sufis," including an interpretation of Omar Khayyam's "Rubaiyat" by the light of the Sufi Philosophy, by William Walker Atkinson. Others will follow. The following Friday Night Socials (8 to 10 P. M.) have been, or will be given: April 1, An Informal Musical Programme (Vocal Solos) by Juanita Bishop; May 6, Dramatic Recital, by Henry Dickson; June 3, An Evening with "Uncle David," by Louise R. Waite. The March 5 opening "Social" was quite a success, a steady throng of people passing through the rooms of the Library during the entire afternoon and evening. The "features" were an interesting address on the "Work of the Library" by Louise Radford Wells, and vocal solos by Mrs. S. W. Weltmer, and by Miss Burns. These Library Shelf "Socials" and Lectures are likely to become quite popular with Chicago New Thought folks and should not be overlooked by those from a distance who happen to be in Chicago at the time.

ONE WOMAN'S WORK.

We have received a copy of the Los Angeles *Sunday Herald* of March 13, containing an article entitled "A Beautiful Work," from the pen of Mae Guthrie Tongier, which describes a typical New Thought enterprise in the following interesting style. We are glad to give space to this notice, because we feel that it will serve as an inspiration to others who may feel moved to engage in a similar work, at other places. Miss Tongier writes:

"Among the many helpful institutions of which Los Angeles may well be proud, none are more worthy than the metaphysical library and free reading room in the Grant building on South Broadway, up on the sixth floor.

"The room is a symphony of soft colors, which, with pictures, flowers, and over all an atmosphere of peace, make it a veritable oasis in a waste of rush and worry—a Mecca for the wise and good from all parts of the world. Here we find books whose pages are vibrant with health and good cheer—books bringing

hope to the hopeless. The presiding genius of the place is Eleanor M. Reesberg, a woman who is full of high courage and a wonderful ability to inspire courage in others—one who 'does things' without saying much about it. Only those very near to her know of the steadfast faith, abiding love and hours of patient toil which she has put into this work, with its far-reaching influences for good. In modest words she tells how it all came to pass:

"I might say I was "raised" in a newspaper office in Des Moines, Iowa—entered before I was 14 years of age. Left and came to Los Angeles, a physical and mental wreck from overwork. After being ill for about seven years, I regained my health completely through the study and application of metaphysics, and began helping others the next day after getting a glimpse of the truth myself. My work was mostly among the poorer classes for a year and a half before I established the library in February, 1902. I gathered together all the books I had, and borrowed some from my friends, and advertised a metaphysical library. I lettered the door of a little room at the head of the stairs of the Hotel Savoy (now the Broadway department store), which left me with about a dozen books and no money. People dropped in and wanted to know where my library was. I said, "There it is, but a year from now you will see five hundred books on the shelves." I wrote to all the authors and publishers, telling them what I was doing, and every one responded beautifully, some of them contributing all their books. In just a year's time I secured the room we now occupy, and the library has been growing steadily. I have the largest collection of metaphysical books on sale in the west, but I want more room. The ground floor, with reading room, sales room and rest rooms, would be preferable, I believe. I have managed or organized classes for William Walker Atkinson of Chicago, Dr. Alexander J. McIvor-Tyndall of Denver, Helen Van Anderson of Boston, W. J. Colville and Louie Stacey of London, England; Elizabeth Towne of Holyoke, Mass.; Henry Harrison Brown of San Francisco, Henry Frank of New York, Dr. Norton F. W. Hazeldine of this city, and other prominent authors and teachers. I am now managing Annie Rix Millitz' Monday noon lectures on the Power of the Mind, and the Sunday evening lecture-récitals given by Bruce Gordon Kingsley."

"Less than a year ago at one of these lectures, two officers appeared demanding a license fee of \$7.50, or no lecture. It was too late to do anything but pay the fee. This was the first time Los Angeles had ever demanded a license fee for a religious or educational lecture. Miss Reesberg set quietly to work, and got a petition through the city

council which now exempts all who teach along these lines.

"On May 1, 1903, she originated the Metaphysician's May festival. The first was held in the Woodbury Business College hall on Hill street, and proved such a pleasure to all who attended that they have been given each year since, for six successive times in Blanchard hall. A notable feature of these occasions is the decorations which each year differ from all others. Those who attended the festival in Blanchard hall last year will recall the wonderful effect of speakers and musicians against a golden background of wild mustard. Miss Reesberg, who personally attends to this, when asked how such remarkable results were reached, replied enthusiastically: 'Oh, it is such an inspiration to me to go up on that stage to decorate. My fingers fairly fly, and with the assistance of four or five faithful friends, the work is done as if by magic. I never think out my style of decoration. I wait till I get there, and it does itself.'"

NEW THOUGHT MAXIMS.

By Ida Gatling Pentecost.

Your thoughts are the sculptors of your face and body.

Plant happy thoughts in your mind instead of small annoyances.

Open your eyes and your nightmare will vanish.

Watch the trees "letting go" of their leaves and learn what to do with your old thoughts.

The good that comes to us is oftener hidden than seen.

Listen to Confidence, never to Fear.

We underestimate our victories, and exaggerate our failures.

If you are at rest in your mind you rest others.

A THOUGHT.

The world was bleak and empty and cold.
And wretched and hopeless and very old;
God gave me a thought—a new world grew—
The Thought re-created the world anew.

Samuel Walter Foss.

Fear depresses the vital energies of the muscles, and slackens the motions of life. It causes the mind to shrink back on itself and to render the system negative to surrounding impressions and thus engenders disease.

Dr. Mason Good.

BOOK REVIEW

OUR INVISIBLE SUPPLY—HOW TO OBTAIN. Part II. By Frances Larimer Warner. 12mo. cloth. Price, \$1.00. Postage, 10 cents. Rogers Brothers, 423 Sixth Avenue, New York City.

The readers of Mrs. Warner's first volume of this series will welcome the appearance of this second volume, which the publishers state is "partly by design and partly through the law which works most beautifully without premeditation, like an Advanced Course." To those who have read this writer's first book, it is not necessary to do more than to announce the coming of its companion volume, so clear, plain and practical is her presentation of her subject whenever she expresses herself through her writings. To those who have been so unfortunate as not to have read her first volume, we would suggest that they lose no time in acquainting themselves with both of these books, for as her publishers say: "To obtain the greatest benefit both books should be studiously and sympathetically read." Both of these works are in the nature of personal instruction, detailing methods of demonstrating health, wealth and every form of attainment, and every chapter is alive with human interest. The author has been a very successful teacher of New Thought principles for many years, and has a host of grateful students all over the country. These two books from her pen will enable thousands of people to avail themselves of the benefits to be derived from her teaching, which has heretofore been confined to those fortunate enough to belong to her personal classes. Better than could any words of ours, the following expression from H. Emille Cady voices our own opinion of this work: "I think that Mrs. Frances Larimer Warner's book, 'Our Invisible Supply,' one of the most practical contributions to New Thought literature. Since first reading it a few weeks ago, I put it into the hands of many earnest people who are trying to demonstrate God's Law of Supply, with the best results. This book puts in a nutshell the exact method of an active faith which brings the Invisible Supply into visible possession. The method is based entirely upon the teaching of the Master Scientist; and while so simple that a child may understand, yet it shows just the all-important connecting spark necessary to make a passive Omnipotence spring into action and bring things to pass. Simply reading the book will not change anyone's affairs. Persistent determined practice of its teachings will bring the heart's desire into visibility.—H. Emille Cady." It would be useless for us to attempt to add anything to this expression of approval from so eminent an authority.

SCIENTIFIC LIVING FOR PROLONGING THE TERM OF HUMAN LIFE. The New Domestic Science, Cooking to Simplify Living and Retain the Life Elements in Food. By Laura Nettleton Brown. 284 pp. 12mo. extra cloth. Price, \$1.00. The Health-Culture Co., 1133 Broadway, New York.

A great truth is emphasized in this book, namely, that in the ordinary processes of cooking the organic elements become inorganic and food values are destroyed. This dietetic idea is most important, and it is claimed by the author that when generally known and made practical it will restore the racial vigor as nothing else can, free woman from the slavery of the cook stove and become a large factor in the solution of the servant problem.

The author does more than inform; she arouses and inspires; she also enters into the practical demonstration of the new way; food tables, recipes and menus are numerous and enlightening and will prove exceedingly helpful not only to busy housekeepers, but also to all persons who desire to get the greatest benefit and fullest enjoyment from the daily meals.

The volume is thoroughly sensible and enlightening; original without being cranky, radical without being faddish; withal, practical, plain and entirely helpful. No one who is interested in the all-important question of scientific living can afford to be without this book. It will be found of interest to teachers and students of domestic longevity. It is very carefully and thoroughly indexed, adding to its usefulness.

(Continued on next page.)

POSTUM FOR MOTHERS.

The Drink that Nourishes and Supplies Food for Mother and Child.

"My husband has been unable to drink coffee for several years, so we were very glad to give Postum a trial and when we understood that long boiling would bring out the delicious flavour, we have been highly pleased with it.

"It is one of the finest things for nursing mothers that I have ever seen. It keeps up the mother's strength and increases the supply of nourishment for the child if partaken of freely. I drank it between meals instead of water and found it most beneficial.

"Our five-year-old boy has been very delicate since birth and has developed slowly. He was white and bloodless. I began to give him Postum freely and you would be surprised at the change. When any person remarks about the great improvement, we never fail to tell them that we attribute his gain in strength and general health, to the free use of Postum and this has led many friends to use it for themselves and children.

"I have always cautioned friends to whom I have spoken about Postum, to follow directions in making it, for unless it is boiled fifteen or twenty minutes it is quite tasteless. On the other hand, when properly made, it is very delicious. I want to thank you for the benefits we have derived from the use of your Postum."

Read "The Road to Wellville," found in packages. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

BOOK REVIEW

(Continued.)

FAITH AND HEALTH. By Charles Reynolds Brown. 12mo, cloth, 240 pages, \$1.00 net. Postage, 10 cents. Thomas Y. Crowell & Co., New York.

Dr. Brown, who is pastor of a prominent California church, puts himself in line with progressive evangelical thought in this study of mental healing methods. He has peculiar qualifications to speak upon this subject, as he has specialized in it for a period of years.

With the Emmanuel movement leaders he is in sympathy, but believes that the movement itself could be extended to churches generally only at serious risk. A minister must have very especial qualifications for this sort of thing, he contends. This profession has no more right to encroach upon that of medicine, than the latter has to arrogate spiritual duties. The broad field of co-operation between the two forms the ideal ground of the future. The final chapter on "The Church and Disease" is especially valuable and thoughtful, outlining as it does a broad working creed which the church of the future could adopt with profit to itself and uplift to the community at large.

THE HIBBERT JOURNAL. A Quarterly Review of Religion, Theology and Philosophy. London: Williams and Norgate. Boston, Mass.: Sherman, French & Co., 6 Beacon Street. Yearly subscription, \$2.50; single numbers, 75 cents.

Every advanced student of philosophy, theology or metaphysics welcomes the appearance of a new number of this great review, containing, as it does, the expressions of opinion of the leaders of the world's thought along the lines of the subjects which form its field. It contains nothing but the best—and the best is naturally first looked for in its pages. It is possible for one, by reading its four numbers published each year, to keep fully abreast of the best philosophical thought of the age—and this is saying much. Its purpose, expressed in the following words, deserves the commendation of every lover of the Truth: "We stand for three positive truths; that the Goal of thought is One; that thought, striving to reach the Goal, must forever move; that, in the conflict of opinion, the movement is furthered by which the many approach the One. These three principles, which are obviously co-ordinate, express the spirit of the Hibbert Journal." The January, 1910, number is fully up to the general standard of merit and interest ever maintained by the editors of this journal. It contains articles upon Father Tyrell, and Tennyson; an article upon "Greek Religion and Morality" by Prof. Edward B. Clapp; one upon "The Collapse of Liberal Christianity," by Rev. K. C. Anderson, D.D.; "Divorcees," by an Evangelical layman; "Grounds of Faith," by Albert Gehring; "Faith and Knowledge," by Prof. Eduard König; "Truth in Art and Religion," by E. F. Carritt; "Catholicism and Happiness," by Rev. R. I. Gales; "Savage Supreme Beings," by R. R. Marrett; "Self-Assertion in Nietzsche and Self-Surrender in Boehme," by W. A. Ross and Rev. G. W. Allen. Also discussions upon the following subjects: "Protmaic and Copernican Views of the Place of Mind in the Universe," by Cyrus H. Eshelman and Hugh MacColl; "Jesus or Christ?" by Hon. Lady Welby; also important Book Reviews by well known authorities.

A MASTER OF MEMORY.

Did you ever hear of Professor Henry Dickson, of Chicago? If not you are not acquainted with one of the best known workers in the field of practical psychology in this country. Professor Dickson is the man whose picture confronts you in the pages of all the leading magazines, in his advertisements of the "Dickson Memory School," Auditorium Building, Chicago, and whose well-known head-lines "A Wandering Mind," and "Stop Forgetting!" have attracted your attention many a time, that is if you read the magazines at all. Professor Dickson has spent a lifetime in developing the Dickson System, and his work has attracted the favorable at-

tention of the leading authorities in the field of practical psychology. His System has been recommended by David Swing, Elbert Hubbard, and other prominent speakers. Although he is known by his thousands of students scattered all over the globe, Professor Dickson must be known personally to be fully appreciated. His mind is a very encyclopædia of information, gathered during a long, busy and eventful life and stored away in his storehouse of memory by means of his own system. He, personally, is one of the best possible advertisements for his own business, for he shows what it is possible to accomplish by his practical methods of remembering and recollecting points of interest upon almost every conceivable subject. It is interesting to note that he was first led to make a study of the Memory and methods of Memorizing by reason of his own requirements when he was on the stage when a young man. From this point he developed his system greatly to his own benefit and that of those associated with him in his profession. After an active career upon the stage he finally retired in order to devote the remainder of his life to preaching his doctrine of "Stop Forgetting" to others, both in personal lessons and by correspondence. What the stage lost, his students gained. The next time you happen to see his picture in one of his advertisements, take a good look at it, for it portrays a man who has "found his work" and is therefore blessed.

INSTANT RELIEF FROM ITCH.

The Itch Gone, the Skin Soothed and Refreshed—Immediately.

Instant relief from that itch.

A few drops of soothing liquid—

And the itch is gone as if by magic.

Just a drop or two of ordinary oil of wintergreen compound on the skin and no more of that torturing, endless, nerve racking itch.

Can you imagine how it will feel—that itching agony swept away in a moment?

You can know the relief if you just try the simple remedy—simplest of external liquid remedies—oil of wintergreen as compounded in D. D. D. Prescription.

Now if you want to relieve that itch at once and want a night of quiet, perfect sleep—no more itching—you should take advantage of a special 25c offer. A regular bottle of D. D. D. Prescription costs \$1.00, but a special bottle can now be had on trial at only 25c prepaid. This large bottle will be sent at once; it may cure you right away, at any rate it will stop the itch at once. We guarantee this; or money back.

Isn't it worth 25c to stop that awful itch?

The 25c offer is only for introductory purposes.

Send 25c on this special offer (stamps or silver) direct to the D. D. D. Laboratories, 112 Michigan Street, Dept. 2904, Chicago, Ill.