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By Dr. Alex. J. McIvor Tyndall

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By J. A. Eichwaldt

A LITTLE JOURNEY INTO SUCCESS
Agnes Mae Glasgow

VISION AND ACHIEVEMENT
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POEMS. ETC.

SAM E. FOULDS, Editor and Publisher
589 HAIGHT ST., SAN FRANCISCO, CAL.

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No. 5

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THE PRIEST AND THE POET.

The priest at the foot of the ladder stood weeping,
The poet stood smiling at the head of the stair.
Said the priest to the singer, "I pray you to tell me
The road that you traveled to get where you are.
I have stood here as herald, and watchman and shepherd
Since long years before you were born, night and day;
There is only one road to the place you are standing,
And I know that you never ascended this way."

Said the poet in turn, to the sad, holy preacher,
"You are right, I am sure, so rest and be calm;
No ladder I climbed, no creed was my teacher,
God made me up here, I was born where I am."

—*Benjamin F. Bonnell.*

Of all the reproaches which arise against a man in his chamber of study, there is none more bitter than these two: the sight of his own books unread, and the sight of his own books read. The one accuses him of waste, the other accuses him of inattention. We are slothful in not reading; we are slothful also in reading. Examine yourself, grapple with the demon of inattention, and make each book, each page, each sentence, give account of itself to you.

Rev. C. J. Vaughan, D. D.

Get into some good library and read. First read the Bible and then William Shakespeare. It will do no harm to read one in the morning and the other at night. I am not speaking ridiculously to you now, for, with a complete knowledge of these two greatest delineators of human nature, you will have a key, and can, as it were, lift off the skull-cap and read a man's utmost thoughts.

—*John A. Murphy, M. D.*

DEMONSTRABLE PSYCHOLOGY.

(Arranged from the Mss. of H. H. B.)

Lesson 7.

Personal Magnetism.

This word Magnetism is used for that something recognized in many persons and yet so indefinable that it seems mysterious and exceptionable. We believe that all persons are manifestations of the ONE and we realize that what one person possesses, all persons do; therefore, where there is seen any condition desirable, it already IS in the one who desires it. Unfoldment is all that is needed. This disposes of anything mysterious or exceptional and leads back to the one fact of Unity, of one Universal Force, which manifests as Life in each person. Defining, as clearly as the physicists do, many of their propositions, we can say that *Magnetism is Life*. But this leaves us still in ignorance. Refer to first Principles and obtain something more practical.

This "magnetic power is recognized in many public speakers and is the cause of their success. It belongs to successful actors, prominent politicians, to men and women of society and business. "They possess great magnetism," is the remark. It is also present in successful doctors and healers; so much so that "Magnetic Healing" is common.

Magnetism is something that radiates from the person. What radiates? Life, in all its forms of manifestation. There are physical radiations, chemical radiations, electric and magnetic radiations, and probably millions of unnamed and unrecognized radiations. The magnetism of the body and of the needle are not identical, but similar. The magnetic force of the loadstone is not that which we call "Personal Magnetism." There is no more similarity between this and magnetism than there is between it and sunlight. All are forms of universal energy. Personal Magnetism is ALL the radiations from the Ego. Therefore, while it includes all the lower pitched vibrations of the body, it also includes

those of thought, love, will,—all the possible mental and spiritual vibrations. Thus Personal Magnetism is properly the entire manifestation of the ego.

But the question rightly arises as to why one person possesses apparently so much more than another. Possessions are equal. Expressions differ. To learn how to express himself consciously so as to control life's manifestations, is the secret man has been seeking. We are on its track.

Personal Magnetism is not intellectual development, for many men very highly developed intellectually cannot draw. *Drawing* is the manifestation of magnetism in the magnet. It is the sign of power everywhere, just as it is power in the engine. Intellectual men are very often deficient in magnetism. Therefore, it is not that form of force we call Thought, but Thought has much to do with it.

It is not the warm-hearted, nor the sincere, nor the healthy, for people with all these often lack the drawing power. They may wish, desire, try and pray and yet fail. It is something deeper than this.

It is the whole man, the *felt* man. Why do not all persons manifest it, for they possess and at all times radiate? When we understand and apply this law, then we become the Masters of Fate.

The whole answer is; Some Persons possess Self Control and Self Poise to a greater degree than others. Self Poise characterizes all persons of Personal Magnetism. To the extent that one has control of his vibrations, he is poised and controls others. Personal Magnetism is only Power to make others FEEL you, to sense YOU, to bow in presence of an unfolded Soul, to recognize the EGO. The orator who possesses this trait makes his audience *feel* him. It was Ingersoll's power. Before he spoke, you felt the man. It was Wendell Phillips', it was Bernhardt's power. You FELT *power* in the very quiet of her movements. She radiated power to command, she let the soul manifest through her. Most of us hold it back.

Freedom is the condition of Personal Magnetism. It never manifests in the timid, bashful, fickle, cross, angry, jealous, avaricious, tyrannical, hasty, self-seeking or conceited. It is found, when found at all, among the enthusiastic, truthful, painstaking, religious, self-forgetful, conscientious, persevering, loving, courageous, and those possessed of similar traits. Yet with one or more of these, it is often lacking. It is worth our while to follow this trail, for, when we find the end, we have the secret of health, happiness and success. Personal Magnetism is Force. It is the combined radiations of the Ego. A boy may possess \$1,000, and it will go without any business show. Another may have the same \$1,000, and it will show in education or business. One uses and one wastes. Powder may be flashed in a pan or be put behind a bullet. In the one case, there is nothing to show; in the other, there is victory over the foe. So is it with each and all radiations from the Ego-centre. Persons differ in the use of a common possession.

Having laid aside Thought and Love as the cause, for they are the force used, we realize that Personal Magnetism is a function and not a force. There is some faculty that one uses that another does not. Like all our faculties at first, this is instinctive. Mastery lies in controlling the instinctive and automatic functions and faculties. What faculty or division of mind do we use to direct these forces—Thought and Love? Will! Then Personal Magnetism centers in WILL.

Will is the executive of the intellectual army. It executes what the judgment has decided upon. Judgment is the decision of the reason. Reason is the objective of Truth. Truth is infinite and eternal. It IS. The Soul IS Truth. Truth comes into consciousness in flashes from within radiated outward. In the external mind, the conscious mind, these flashes are reasoned upon, thought about and acted upon, and, at last, there is an affirmation: It is true. Thus Emerson states a fact that lies below all our study: "The Soul is the Perceiver and Revealer of Truth."

Will is the executive. Each person has as much Will as another, for Life is infinite, and Will is only a manifestation of Life. All are equal in Will. There is no possibility of one person being weaker in Will than another. One may use and another may neglect to use the Will. This false conception of Will leads to the failures and ills of life. The Will is for the person to use upon himself. It is impossible for him to use it upon another or upon any thing. He can only use it upon himself. He can as easily use his digestive or sleeping power upon anyone else as to use his Will upon another. A person may neglect to think and to decide and thus let another person decide; then he may accept and act from that decision. ACT! This is but putting the Will at work, carrying out the accepted decision. I will to do. I may will that you shall do, but my Will can affect you only as a Suggestion through voice or gesture. When I seize you by the arm and compel you to come, it is my Will upon myself that compels. I, by Will, use my physical force. This is our key. I can, by Will, use all thought and psychic force; I can, by Will, let this force lie unused, or I may, by Will, scatter it. As much Will is used in keeping still as in moving. Study "Inertia" in your Physics.

As much Will is used in being ill as in being well. It is misdirected Will that makes sickness and failure. It is Will applied *not* to move an arm that paralyzes it. There is pain and the Will is used to keep the arm still. This becomes habit and the Will is used to keep still, when the real desires are to move. The Will here obeys habit where it should control even habit. The person has lost control—note this—lost control of the Will in this direction. Thus control of the will, making it obey the desire, is self-mastery, is Personal Magnetism.

APPLICATION.

See that you understand fully what is said here about Inertia and the equality of Will in each and that people differ, not in possession, but in their use of their Power.

By recognizing this difference, you will find the secret of success and of failure in them. If you have studied Suggestion, you will see that the man who says "I can't" puts his Will upon his body *not* to do with the same power that another uses it to do.

Practice using your Will consciously. Realize that you have all the Will any Soul has. See how in the past you have desired one way and willed in a different one by simply wishing without doing or by working with some fear of failure. Note that Success depends upon the unison of Will and Desire. Love and Will united—this is the secret of Personal Magnetism, of Success. Our Will is in full activity only when it is following the direction of a judgment which is ruled by Love. The Law is: *Love what you do and do what you love.* This will be sufficient practice till next Lesson, which is upon the same topic. Practice loving what you do and doing what you love. Of anything that you feel should be done, affirm:—I love to do that which I ought. I love what I do and I do what I love! Do it with all your forces concentrated under your Will. In this way, you will soon do only what you love, for nothing else will come to be done. In this way, you grow to control not only yourself but others *feel* your power. You draw them and they obey you. This is Personal Magnetism.

FOOLS.

Ah, there be souls none understand;
 Like clouds, they cannot touch the land,
 Drive as they may o'er field or town;
 Then we look wise at this, and frown,
 And we cry "Fool!" and cry "Take hold
 Of earth, and fashion gods of gold."

Call these not fools; the test of worth
 Is not the hold you have of earth;
 Lo, there be gentlest souls, sea-blown,
 That know not any harbor known;
 And it may be the reason is
 They touch on fairer shore than this.

Joquin Miller.

ARE YOU HAUNTED BY GHOSTS?**Part 1.****By DR. ALEXANDER JAMES McIVOR TYNDALL.**

I am going to tell you something about "ghosts." Not the wraiths of the dead, whose restless souls are "doomed for a certain time to walk the earth"—like the ghost of Hamlet's father. Not the astral forms that are said to haunt deserted houses and unregenerate spots.

These are problems which Psychic Research has partially fathomed, and which will in time be thoroughly clear to human understanding. I am going to talk to you about the ghosts one meets every day in this practical, commercial age. The ghosts that shake hands with you, as it were, in business and social intercourse. The ghosts that influence your every act, that affect your every thought, and determine your every spoken word. I am going to speak of the ghosts of dead ideas; or lifeless customs; of worn out ethics; of unconsidered codes of morals, and unfollowed rules of conduct—of all the accumulation of outgrown concepts of the ages, which we have named TRADITION.

Ibsen, the great Norwegian psychologist, treats of these dead ideas, in his dramas, particularly, perhaps in the powerful and fascinating play called "Ghosts." The "great man of Norway" is an iconoclast. He represents to the drama in a measure what the late Robert Ingersoll represented in the religious thought of the last century. Ibsen alludes to the artificial ideas and customs which have held sway over the lives of people throughout generations—as "ghosts." And he portrays most interestingly and dramatically, the manner in which the world is tyrannized over by these non-vital beliefs and conventionalities. Ibsen is a great preacher. His plays are powerful sermons. In the drama "Ghosts" he depicts the result upon human character of a life of repression; of deceit; of compulsory observation of false concepts of morality. There are some who call Ibsen's plays immoral. This view of the dramatic sermons of the great

psychologist, is the result of superficial observation. Ibsen compels intelligent analysis.

Apart from their intensely fascinating and dramatic situations, Ibsen's dramas are built upon the deepest knowledge of psychological research. Naturally, to the superficial observer, who sees only the dramatic EFFECT, the LESSON, the SERMON, in fact, preached so powerfully in "Ghosts," fails of its mission, because he sees only the fascination of the play itself. It requires the subtleness of the analytical mind to fathom the depth of meaning in the lines, because the meaning is essentially psychological. Unfortunately, the world is made up largely of superficial observers. We are but now beginning to look below the surface of things. The average mind sees only the EFFECT, and fails to penetrate the CAUSE.

Psychology is the science of teaching us to look below the surface—to seek the SOUL of things—to reason from EFFECT to CAUSE, as well as from CAUSE to EFFECT. And we are glad to observe that the study of psychology is becoming almost general. Indeed, psychology is now fashionable, and let us hope that out of the illusion of fashion, something of permanent good may come. In the study of psychology, we have recently passed through an age of phenomena. Phenomena are reflections—surface results. Psychic phenomena are the caps upon the psychic wave that is passing over us. Phenomena serve to show us the substance beneath. They attract our attention to the facts underlying their production. The phenomena are important only as they show us the law of which they are a result. And in order to make people see below the surface,—the phenomena—it is sometimes necessary to employ drastic measures. We are apt to jog along in the narrow path blazed for us by former generations, without apprehending the necessity for accommodating ourselves to a wider perspective, a larger viewpoint, than was possible to our ancestors.

Ibsen recognizes this fact, and seeks to awaken the public mind, by fearlessly exposing its narrowness.

Ibsen has been called a pessimist, because of his powerful portrayal of the morbid character of Oswald in "Ghosts." Oswald, you will remember, is the result of a loveless marriage between a woman of strong mentality and a dissolute man, whose excesses and dissipations were concealed in deference to society and the church. Naturally, the child of such a union could not be a healthy, normal one. And Ibsen follows this logical conclusion to the extreme point. He makes the child of this union, Oswald, a mental wreck, and thereby enters a protest against all that is not honest, vital and natural. Ibsen may be considered a moral surgeon, who desires to open the willfully closed eyes of the world, and to teach the world that disease is mental and moral as well as physical. Every word he puts into the mouths of his characters conveys the meaning. Every phrase, every situation is psychological in depth—purposeful in effect.

But Ibsen is not a pessimist. His object is quite sufficiently optimistic. The iconoclast who tears aside the veil from a condition he desires to make better, may have the most auspicious motive. Ingersoll, for example, led the life of a consistent Christian, while protesting with all the eloquence with which he was endowed, against the shams and hypocrisies that prevail under the name of "Christianity." So with Ibsen. His evident object is to convey the message that social pretense, rigid discipline, and the narrow view taken of life by many so-called religious people, are empty forms and hypocritical pretenses. And he goes on to demonstrate that these hypocrisies, harbored in the mind, and lived from generation to generation, result inevitably in DEGENERATION.

He chose the title "Ghosts" for his dramatic sermon, because from the metaphysical viewpoint, the "ghost" represents the empty shell of the physical body after the vitality—the soul—has left it. He shows the analogy between these "ghosts," and worn out creeds, unwritten and unobserved laws and all the ethics that were established at a time when human intellect was not considered trustworthy. Psychically speaking, "ghosts" are

not living entities, as are what are often called "spirits." Ghosts are non-vital—empty—something that our imagination inspires with temporary power. When, as occurs in the drama we are discussing, Ibsen speaks of "the world being peopled with ghosts," he means that the world is full of unhealthy, non-vital ideas, thought creations of the carnal mind, that have no place or part in the operation of that which is lasting, eternal and true.

One of these world-ghosts is the prevalent idea that work is a curse. That labor is something of which to be ashamed—something to be avoided when possible, and at whatever cost. Another "world-ghost" is that it is our duty to suffer—that life is not meant to be happy and full of the joy of living. That we are to undergo trials and tribulations and hardships on earth in order that we may enter a place called "Heaven"—sometime in the intangible future. Another ghost that haunts us all and makes slaves of us, is the ghost of conventionality—than which nothing could be more lifeless. Concealment, affectation, pretensions that are absurd on the face of them, are ghosts that master us, and control our every moment—and reduce us to abject slavery.

Duty, Economy, Respectability are synonyms for "ghosts." They are inherited thought-concepts—man-made fences, that keep us from entering into "green fields and pastures new." I know that this will seem almost sacrilegious to many of you. Duty! why the word has been made almost sacred! It has been surrounded by a halo, and the halo has dazzled our eyes, until we have become hypnotized into accepting the word, as a commandment of the Most High. The duty children owe their parents; the duty of wives to their husbands and of husbands to their wives; the duty we owe our country; the duty we owe society; and the thousand and one other duties that we are enjoined to observe from infancy to old age. They are "ghosts" every one of them. No service that is not actuated by love—voluntarily and freely offered—is worth having. Children owe nothing to their parents if those parents

cannot command VOLUNTARY respect by their own force of character. Duty to one's country is the ghost above all others that haunts and frightens humankind.

It makes men kill each other and engenders hate in children yet unborn. Because of the ghost of duty to one's country, we see rulers of great nations sitting upon gem-studded thrones and playing the game of war with human lives as puppets. Don't believe the fallacy. You owe your country nothing. Your country owes you everything. If it fail in the fulfillment of that debt, you owe it to yourself to seek a wiser and a better country. The recognition of this truth has made America. It is this perception that constitutes the difference between an absolute monarchy and a republic. The imperial form of government says: "The country and the country's ruler are of major importance. The people are the servants—the slaves, if need be—of His Majesty." In a republic the government head is the servant of the people. The rights of the individual are paramount. Support of such a government is not allied to what we know of "duty." It is not duty but wisdom and self-preservation that bids us conserve the interests of such a country.

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**STATEMENT OF OWNERSHIP, MANAGEMENT, ETC.,
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Sworn to and subscribed before me this 30th day of March, 1923.

(Signed) N. E. W. SMITH, *Notary Public,*

in and for the City and County of San Francisco, Calif.

(Commission expires April 12, 1925.)

IS THERE A PHILOSOPHY OF LIFE?

By J. A. EICHWALDT.

(Author of Systematic Re-Education of the Subconscious Mind, Etc.)

The question often arises in my mind, as it has without a doubt, arisen in the minds of others, "Are we sane, or is the world out of joint?" In the light of certain facts—of truths in nature—easily demonstrable by anyone and to any one who but would take the trouble, mankind is still wobbling on in its haphazard way. One of the most important psychological truths is that the everyday, ordinary and habitual process of thinking is the controlling factor in human life and destiny. Yet, should we mention this fact to some of those who are in urgent need of this information, we would be jeered at, and the information itself would be derided. The pearls of truth would be cast before swine, who would go about in their own bestial way, mentally devouring the swill of falsehood and error, instead of even tentatively accepting and trying out that which would enable them to hasten their evolution in a better and more harmonious way.

Mind is considered to be the measure of man. This, of course, refers to the ordinary conscious mind which, according to modern psychology, has only an efficiency equal to ten per cent of the total thinking processes of the individual. As a matter of fact, with many individuals ninety-nine per cent of the thinking is entirely unconscious, and, in consequence, the one per cent of conscious thinking is a chaotic dream, a veritable nightmare.

*"You psychological sharks and self-styled thinking experts make me sick. If there is anything to your philosophy all of you would be immensely rich and would not need to bother about selling your stuff. * * * * Before I invest in your work, I will need some tangible proof of your own wealth."*

The above quotation is from a letter from a man whose stationery shows that he has at one time graduated from a prominent University. Such an education is supposed

to make a logical thinker even out of very mediocre material, but in this one instance at least, the irresistible force of learning struck the immovable body of a solid ivory intellect.

How many of those present day thinkers who are putting forth efforts to awaken others, are "bothering about selling their stuff" just for the sake of selling it and realizing the coin of the realm which the above quoted individual appears to worship? I do not know of a single one thus engaged in enlightening the public who is so engaged only for purpose of money making.

A comparatively few years ago a well known character of the down-town section of San Francisco, a mentally deranged yet harmless individual, followed his hobby of gathering up and carrying all the old newspapers he could manage to find, or to pick up. His sole ambition appeared to be the accumulation of large quantities of newspapers. He would not reason why; he simply followed the main urge of a deranged mental impulse to pile up these old papers; his greed for them was apparently insatiable.

Had this individual been sane enough to consider and weigh the nature and possibilities of a course of mental training or applied psychology, he would probably have asked the author to prove the efficiency of this system of training by either showing him, or in some other way giving him proof that he (the author) possessed an immense accumulation of old newspapers!!!

While the most desirable and desired thing in life of the individual referred to was as large as possible an accumulation of old newspapers, the only desirable thing to the writer of the letter quoted above is money. Otherwise there seems a close similarity of mental processes between the two.

Still, some other person with the accumulation of old postage stamps as a life-ambition might demand the writer of a psychological work to show him oodles of that class of junk before he'd condescend to consider whatever may be offered him worthy of his serious at-

tention. I am not quoting this letter, nor am I referring to these three parallels for purpose of convincing the writer of the said letter or anyone else of the same ilk. In fact, I would not, knowingly, waste my time on them, because I do not consider them sufficiently ripe, evolutionarily speaking, to make proper and constructive use of the knowledge afforded. In fact, the only reason why I give the said communication any attention is to decidedly, finally and once for all dispose of the subject. I, therefore, will endeavor to plainly set forth what I consider a sane view in the matter of, and pertaining to the accumulation of vast sums of money, large lots of old newspapers, enormous collections of used postage stamps, numerous medals and insignia, titles, lodge honors and other handles to the name, etc., etc. Practically all such impedimenta belong in the same general category of harmless hobbies if indulged in moderation. If made the main purpose in life, such fads may become as deadening to the real progress of the individual as the drug habit.

A vast sum of money in the hands of an individual such as the herein quoted correspondent might prove the cause of his destruction. At the least, it would certainly enable him to accumulate an assortment of experiences which would put him much further back in his evolutionary career. In the light of this explanation, it is to be hoped that nearly every reader of these lines is able to make quite an accurate outline of the individual's immediate future, and therefore I shall omit the horrible details.

As far as the private possessions, personal affairs or financial standing of the various thinkers and exponents of mental supremacy are concerned, they should have no legitimate interest to anyone, as casual as this correspondent, any more than the private affairs of, let us say, a shoemaker would have to a prospective patron whose only concern is, or should be: "can he deliver the goods" — can he make a pair of shoes that will fit and wear and are worth the price?

While I personally have never strived to accumulate vast wealth, I am able to trace all that has "happened" to me throughout an eventful half-century to my own processes of impressing the forces of nature which are available and reachable through the Subconscious Mind, it would take quite a sizeable volume to do that; and at least a portion of it would be dull reading.

Gentle reader, would you carry a satchelful of your favorite morning papers, while you could read only one? Would you have a caravan of autos follow you, while taking a spin in your favorite car? Would you, and do you, carry your money around with you in a gunnysack as long as banks are perfectly trustworthy, or your week's provisions in a nosebag, even though you could be served a repast anywhere, at any time, and at your perfect convenience? Why then this idea of "amassing" even a vast "fortune" which after all might turn out to be a "misfortune?" Why not rather re-educate the serving principle of the Universal Intelligence, which you may connect with through the Subconscious Mind, to deliver you from the cumbersomeness of it all and become really free and unhampered from that vast array of junk—physical, moral, intellectual—which makes humanity a bedlam and the world a madhouse. Think; just think and consider seriously some definite process of "unloading." Begin with the worries and fears: they are all unnecessary. And do not stop until your ship of life is scraped and clean of all barnacles.

Then, after your unloading process, begin the construction of a new and more worth-while environment and more desirable circumstances. Be not a slave to money—nor to old newspapers, but let your aim be to be a Master—the Master of Yourself.

While you may re-educate the serving principle of the subconscious mind to accumulate wealth for you, or to pile up old newspapers, or anything else, it would be expedient to first count the cost and then determine whether the result would be worth the cost. If your real ambition is something which includes material wealth, so-

called, and you feel yourself called to pile up wealth, by all means do so. You are the master of your own fate, the captain of your own soul—as I am of mine.

A LITTLE JOURNEY INTO SUCCESS.

(A Lesson Story)

By AGNES MAE GLASGOW.

"There is no use in talking. Thoughts are things and words are but the spoken thought or thoughts made concrete sound. I know that I have a right to success and I am going to succeed, if hard work and strict attention to business will make for success," said Joseph Allen to his friend, old Dr. Forsythe.

"Yes," agreed the good doctor, "thoughts are real things and I think you will be doing just right by putting your thoughts to work for you. But may I ask how you are going about doing that very thing?"

"Oh," said Joseph, "I will think success. I will not allow my thoughts to dwell upon failure. I will affirm 'I am successful. I am growing more successful. I am rich and my father is rich. All that the father hath is mine.'"

"And is that all?" asked the doctor.

"I will work. I will take advantage of every opportunity that comes my way. I will be economical, thrifty. Oh, never fear, Doctor, but that I will do my human part. Take the human footsteps, as it were."

"Very good," said the doctor, "but is that all?"

"What more can I do but live the thought of success and follow up my opportunities—my advantages."

"But what if opportunities do not present themselves? How then will you go about securing the needed opportunity to take advantage of,"

"I am not quite sure that I get your meaning," said Joseph coolly, for he was very enthusiastic about this new religion or philosophy he had recently acquired. "Do you not agree with me that thoughts are things

and that a man may improve his condition in life by improving his habit of thought? Of course, I do not mean that I believe for a moment that a man can sit down and think ever so hard and be a success in life unless he follows up his thinking by doing the work. Carrying out his thought into action. I thought that you believed as I do, Doctor, for in your talk before the class last evening you distinctly said that thoughts and words also were real tangible things endowed with the power to work what the old timers called miracles."

"I think I did say something very like that which you have quoted," admitted the doctor, "but I see that I failed, although I used very plain words to secure your full understanding of my meaning. Joseph, did you ever read the first epistle of St. John, where he describes the person of Jesus, the Christ?

"That which was from the beginning, that which we have heard, which we have seen with our eyes, which we have handled, of the Word of life: (For the life was manifested, and we have seen *it*, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us:)

"What is it that St. John says was manifested unto us—that we saw—heard, handled? Joseph, was it not the WORD? A word that God had spoken. A thought first made concrete in sound and then in the flesh, blood, bone and form of a man? I think so. Aye, I know that it is so, Joseph. I also know from actual personal experience and which you and every one else may know in the same manner, that words are real things. Tangible, terrible or lovable things, endowed with the power of life, hence the ability to reproduce in their own kind the identical thought made concrete—in not just sound—but in flesh and blood, life, health—disease or death, poverty or wealth, every word after its own kind. Aye, Joseph, I wish that I might stand upon some high place overlooking the whole world and that my voice might reach to the uttermost parts of the earth saying to man-

kind, *'Oh ye people, know this for a truth, words and thoughts are things. Powerful, irresistible, invincible, things., once spoken not to be recalled, but going on and on, collecting atoms upon atoms of the living substance, forming, shaping, creating and delivering unto you, their spokesman, the identical thing for which your word was sent forth.*

Be careful, Oh my people. Think well and wisely before you start your thought out upon this first stage of its journey—the spoken word. Seek diligently to purify your thought with desire for the good, the helpful, the lovable only, before you give voice to the thought, and then having chosen well the thought, speak abundantly the good word that you wish reproduced in the flesh or material of its kind even as a farmer seeks to sow many acres because of his desire to reap an abundant harvest, for this I tell you, thoughts and words are things, terrible or lovable, each and every one bringing forth its multiple of fruit after its own kind.

"Now, Joseph, have I made myself clear? Do you understand the real tangible quality of the thought and word?"

"I do think I understand," said Joseph. "Never before have I felt the force of what was meant when we say that thoughts or words are things. But now I shall be careful of my thoughts. I will be even more careful of my words. I will not claim success and allow myself to talk of non-success. I will keep my thoughts in tune with my desires."

"Still you have not grasped the *whole* meaning, Joseph," said Dr. Forsythe. "I want you to understand that you will reap only that which you plant. According to my understanding of your intention, you are expecting to think—and speak only of the nature of the reward that you wish to gain and not of the reward itself. Am I right?"

"Did you ever stop to think why the farmer plants wheat when he wishes to grow a wheat crop—or potatoes when he wishes potatoes?"

“I do not wish you to think me irreverent, Joseph, when I state that I believe that if God had said, ‘Now let us make woman and give her dominion over all that we have made,’ it would have been woman that His words would have fashioned out of the dust of the earth. No sir-ee, Joseph, God *knew* what he wanted and he spoke just the word that he wished to come up out of the dust of the earth and have dominion over all created things and that word was MAN. So I say to you that if you want potatoes to grow you’ve got to put potatoes into the ground. If you want money to grow you’ve got to send the word money—**MONEY**—out into the Infinite substance to gather together atoms of its own kind and bring Money back to you. Success is an indefinite word. It may mean little or much. You must in your use of the word **SUCCESS** qualify it by stating to the Universal mind what the nature of the success you demand is to be like. If it’s money you want, you’ve got to use that word, for just as surely as that cucumbers are not radishes so are the words good, better, best, not money. Neither are they health—love, life, happiness. In that first day when Jehovah began his creation of a masterpiece—a new world, He did not say, ‘Let us have a beautiful world.’

“No, sir, he knew what he wanted. He knew that a world is made up of a great many things and he knew too that **WORDS ARE THE THINGS AFTER ALL THAT MAKE A WORLD**, but that as words differ in sound and meaning—so will their reproduction in the material differ in looks, consistency and character, so he began by breathing upon the water. He must have thought and said **WATER** some time before because now he says, ‘**LET THE WATERS BE DIVIDED FROM THE LAND,**’ and the land—His spoken word, appeared, as land, not as trees, which was a word He spoke some time later on.

“Well, Joseph, I could go on and on for hours telling you whereabouts in the Bible you might find a word coming into manifestation just as it was spoken. Jesus

said that the damsel was not dead but slept and then he told her to awaken and she awakened. He told the blind men to open their eyes and see. Seeing—that's what eyes are for, you know. So he spoke the word of seeing. He did not say, 'Open your eyes and speak, or open your ears and be successful. They had successfully restored their sight when they opened their eyes and saw things.

"So, Joseph, if you want monetary success in selling dry goods you must seek diligently to find out all the words that go to make up a good success in the dry goods line and speak, think—talk and refrain from talking anything else but that which you wish to become manifested."

And Joseph Allen did just as Dr. Forsythe told him to do, seeking eagerly to improve upon his understanding of the power and use of the thought and word and using just the exact word that he wanted to become a material thing in his life and affairs and he is today a successful, happy, healthy, prosperous business man. I know him well. He comes in and talks with me often.

The restless mind of man cannot but press a principle to the real limit of its application, even though centuries should intervene between the premises and the conclusion.

—Liddon.

In the end thought rules the world. There are times when impulses and passions are more powerful, but they soon expend themselves, while mind, acting constantly, is ever ready to drive them back and to work when their energies are exhausted.

—M'Cosh.

Man is but a reed, the weakest in nature; but he is a reed which *thinks*; the universe need not rise in arms to crush him; a vapor, a drop of water suffices to kill him. But were the universe to crush him, man would still be greater than the power which killed him; for *he knows that he dies*, and of the advantage which the universe has over him, the universe knows nothing.

—Pascal.

VISION AND ACHIEVEMENT.

By **URIEL BUCHANAN.**

When the chemistry of vision begins to work in the human mind, the facts of ordinary day are translated. Every sense becomes alive to the beautiful forms and verities that fill man; and when his aesthetic nature is finely strung, he gazes on the face of life and reads its deeper secrets. He feels his own potencies and the potencies of the world about him. He thrills and throbs with divine forces that surge through him in waves of love and inspiration. Thought flashes beyond the horizon of material vision to wider and deeper concepts. The creative spirit in man flames up and tells him there is more in life than he has ever dreamed. He is tortured by the exquisite beauty of the visions that urge him to recreate this beauty. He feels the stir in him, like a yearning pain, of the desire to share with others his visioned wealth. But he realizes the pitiful inadequacy of words to express these noble and beautiful visions that flash unsummoned on the mirror of his mind. He can only stand up, with open eyes, and struggle and toil and learn, until the spirit of the beauty that is a fire in him will kindle the flame in other hearts by its irresistible radiance.

It is the vision of greater things and faith in their final realization, that arouses the sleeping forces and directs them to noble uses. All great discoveries and inventions, all magnificent productions in music, in literature and art, have been the result of masterful minds inspired by visions that reached beyond the matter-of-fact existence and caught brief glimpses of better things. Back of every great production has been a mind that had the vision and materialized the dream by patient toil. All musical compositions having harmonies that touch the heart's finer chords have been written by those who have heard divine melodies vibrating within. Every

great work of art is a reflection of the artist's dream of beauty.

The clerk occupied with routine work in the office or store, believes that eventually the opportunity will come for promotion; and encouraged by that vision he works earnestly and patiently and prepares himself for greater usefulness. The student of art looks at the breathing canvas and the speaking marble and feels the creative impulse. The vision gives him the faith and the patience to work and study to master the details that will make it possible to paint beauty on canvas as the great artists have done. The student of science works out problems and demonstrations in the laboratory, searching for new clues. He studies the reactions of chemicals, the play and interplay of forces, and by subtle penetration of vision discovers a new combination that destroys accepted theories and gives to mankind a new invention; and a broader outlook, making possible greater achievement in some realms of progress. One who would become a great singer must study and practice the same exercises persistently until the voice is developed and certain tones are produced in their purity. Only the student who feels his power and possibilities and has prophetic vision can have the patience to practice the tones faithfully, with no apparent progress, until every defect is overcome and the qualities are developed that make it possible to sing with ease and naturalness. To have a voice, every sound of which is a stimulus to all who hear it; to have in it the purity, the quality, the musical modulation, the rich indefinable product of culture, and to sing of life's love and longing, its hopes and passions, its sorrows and joys, compelling every heart to thrill in perfect response—what happiness must come to the singer in that hour of triumph and realization of the vision that had inspired the student through years of patient work.

Deep in the human consciousness there is a desire to create, and to conquer nature. The persistent urge in the human soul gives no rest or peace until every faculty and power is brought into action and used for some

great achievement. A creative power is at work in each of us ; it is the moulder of our natures ; it determines the trend of our development and the formation of our individual characters. If we consciously command this power, it is submissive to our design. It works for good or ill, for noble or ignoble aims, as we direct. While it deftly moulds our character, we may force it to shape the plastic clay according to the model of our better selves which we reflect by lofty purpose and profound desire.

In the silence of solitude man finds his initiatives. He sounds the deeps of consciousness and interprets his yearnings and aspirations. Noble ideals and ambitions lead ever toward something higher and better. It is man's duty to follow such leadings, to develop personal character and unfold the faculties and powers that will enable him to attain the greatest good. It is man's privilege to become as happy, as complete and independent as lies in his power. He should use the energies at his command to widen his environment and to establish conditions most favorable for his achievement. A strong commanding personality will never become the plaything of circumstances and conditions. Opposing influences may modify and restrain, but they are powerless to control. By virtue of his sovereign nature and unconquerable will, man has power to become master of every situation. It is only by expanding beyond the limits of accepted beliefs that one is able to explore new regions and discover great truths.

With all our gropings toward the light and our struggles to attain the true and beautiful, we feel our incompleteness and yearn to express more fully and freely the divine nature and to unlock the mystery of our beings. When we feel the creative urge to push beyond the limit of present realization and have faith in the guiding genius to reveal the way, we establish magnetic relationship with new conditions and opportunities and are endowed with the needful power to attain. Whether these forces spring from the subconscious mind, or flow

to us from the general fund of vitality stored in the soul of nature, or are flashed from creative realms, we know that we are sustained by a power that will always keep faith with us. We know that when we look within, or reach out to the unseen with perfect trust and demand more knowledge, more life and power, we receive inspiration, help and guidance.

With the knowledge that we will demonstrate health, peace and abundance in the degree that we recognize our unity with the One Spirit, One Mind, One Life, we should take a new hold upon the ideals and ambitions that will lead us to the highest and best.

A CHAT WITH YOU.

Commencing in the July issue there will be the beginning of a remarkable three part series by Eugene Del Mar, on the Science of Vibration. These are splendid essays by the author of *The Conquest of Disease*, considered by many the most comprehensive book on Metaphysical Healing ever written.

The articles on "Demonstrable Psychology" that have been running since Nov., 1922, are the cause of much favorable comment. They have added many subscribers to the magazine and have increased news stand sales. Back issues of these numbers can be had at current rate of 15c per copy. If you want any of these particular issues to complete your file, do not delay, for they are going very fast.

Arrangements are being made with Peggy M. Reeves, M. A., for another series of articles. To get all the good things that are coming do not fail to renew.

S. E. F.

The key to every man is his thought. Sturdy and defying though he look, he has a helm which he obeys, which is the idea after which all his facts are classified. He can only be reformed by showing him a new idea which commands his own.

—Emerson.

Every man is in one sense an historical production. The ideas which form his life have come to him through the course of development in which he moves.

—Neander.

They are never alone who are accompanied by noble thoughts.
—*Sir Philip Sidney.*

The best of a book is not the thought which it contains, but the thought it suggests; just as the charm of music dwells not in the tones, but in the echoes of our hearts.

—*Holmes.*

Our great thoughts, our great affections, the truths of our life, never leave us. Surely they cannot separate from our consciousness, shall follow it withersoever that shall go, and are of their nature divine and immortal.

—*Thackeray.*

PEGGY M. REEVES, M. A.

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