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MAY, 1901

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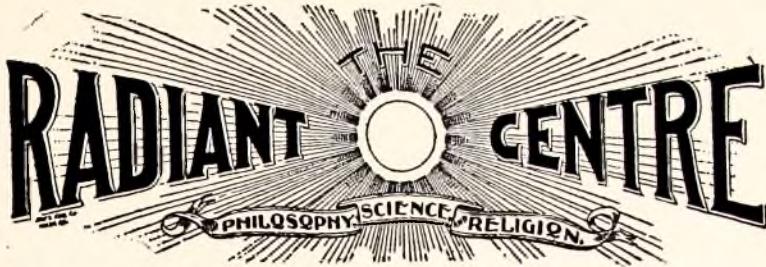
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EDITORIAL NOTES.

Just where you are and at this very moment you can start the nucleus of the sort of life you wish yours to be. You may think yourself the victim of circumstances and I dare say you are, but you need not remain so. I repeat it—You need not remain so!

But to get into the saddle and ride circumstance instead of allowing it to ride you, you must know how to get out of the place where you do not belong and into the place where you do belong. You ought to be in the saddle and not under it.

And how are you going to get there? You say you have struggled and struggled in vain until you are completely worn out and hopeless. You have tried everything and everything has failed. I have no doubt of it, and yet I venture to assert there is one thing which you have not tried, or if you have, you have not been persistent enough in your effort and have stopped just short of success.

And now I am going to tell you what I want you to try. Others may have said practically the same thing to you but they have said it in their way and I am going to say it in my way. Not that my way is any better than some other way only it may just chance to reach you where some other has failed.

THE RADIANT CENTRE.

It is my conviction, and that conviction has grown out of experience, that at any moment and under the most adverse conditions you can clear a place in your consciousness and then and there set up a new order of things.

This you could not do if your whole nature were subject to the rule of circumstance. Fortunately it is not. It seems to be, I know, but you may as well suppose that you can see the whole world by looking out of a window as to think that you can see the whole of yourself. You are much more than you think yourself to be. Yes, infinitely more, and in that thought lies all your hope.

I can not now take time to tell you how it is that you only see a part of yourself, but a little observation on your part will prove it to be the case. You see with your mental eye very much as you do with the physical, that is, you see with a limit, your sight is bounded or restricted, but as in the outer world there is always something beyond those bounds or restrictions so is it in the inner world of your mind. You are much more, I repeat, than you see yourself to be, and in that lies your hope.

And does not your heart swell and beat with a new life when you think that this may be so? That there may be more to you than you had supposed? I remember how I felt when the thought first dawned upon me that I was something more than the little restricted self I had seemed to be, and when this dawning light broadened into fullness I can not express to you the warmth and illumination that came with it. It seemed as though every good thing in me began to grow and blossom.

Some of the New Thought teachings lay great stress upon what you will be in the future and that is all right enough so far as it goes, but to me it seems weak. It seems to lack support or underpinning, for how can you expect to be at some future time that which you are not now without assuming that you are not now what you will be then, and this is in itself an affirmation of weakness.

And if you have not this something which you hope to have some day where are you going to get it? Is it to come to you from some source outside of yourself? Then it is not really a part of you any more than your hat or your gloves. That which comes from the outside may be taken on or laid off and is therefore not you, for you are an individual and therefore indivisible. You contain all now that you ever will be but it is not made manifest. If you are to be a musician, you

are one now. If you are to be an artist, you are one now, and so of all and everything which you may be, you are it now.

"But," you ask, "do you mean to tell me that so small a thing as an acorn contains within itself the oak which it is to be, and that it really is the oak now? This is what you are practically asserting to be true of the individual."

No, I mean nothing of the kind. I do not mean that the material substance of the oak is contained within the small boundaries of the acorn, that it is compressed there and that its growth consists in swelling out to its ultimate proportions. I believe that idea was exploded by science some time ago. What I do mean is that the real oak is not the thing which we see and call the oak. The thing itself is what we do not see and it can not be defined by any of the terms which apply to the material tree. It is the something which is in the acorn, which reaches out into the earth and air for the elements to make the oak and then goes on to make it. In other words the oak is present in spiritual form and substance from the start in an acorn and its growth consists in making more and more of itself visible until it is finally revealed in its full stature.

From its finer spiritual substance the oak comes to reveal itself in material form which is perceptible to the senses, and in like manner do you externalize or make manifest yourself. You do this through the mind first, and secondly through the body. Your thoughts are things just as truly as are the members of your body. Your thoughts are finer and can not be seen but they are things and can make themselves felt and known as such. You accept this fact I am sure if you are a student of the New Thought, then why not go a step further and discover that there is a something still finer and more hidden and yet just as substantial back of thought? That something is yourself.

Let me ask you—Are you the thought that you think or are you more than it? Are you the act or the actor? Let me answer—You are the Thinker, you are the Actor. You are your thinking and acting and yet you are more than either. And you are more now. Right now.

That part of yourself which does the thinking is forever interpreting and revealing YOU, and how could it reveal or interpret you as musician or artist or as anything unless you are there as a something to be revealed.

Now, as I say, the real YOU is so great that the part of it which does the thinking does not understand or appreciate it at its full value. That part thinks around in a little circle and says—This is I. This is all there is of me. But that is a mistake, a very great mistake and the cause of all your weakness, disease and misfortune. To live in this small part of yourself, and suppose it to be all, is like shutting yourself in a closet and allowing the spacious rooms in your house to go untenanted.

There is such strength in the knowing that you are all now that you ever will be that I wish to urge it upon you. You may not believe it at first, you may not realize it, but if you understand me aright there is something within you which will at first assent faintly and then more and more strongly until finally you will absolutely know the truth of my statement.

All I ask is that you try to realize it, try to think about it and try to put it in practice. That is the only way to prove the truth of any statement and nothing of this sort is of the slightest value to you unless you can put it to a practical test.

To illustrate—Let us suppose you are in dire straits, you are without money, you are heavily in debt, you are out of work and can not find anything to do. You have put forth effort in every direction and there seems nothing left to try, no avenue open, no room for further endeavor. You are utterly discouraged, wild, desperate, despairing.

Now what is to be done? Your case certainly does look hopeless, but do you know it is only that darkest hour which precedes your dawn? Your world is turning to meet the light of the rising sun. You are moving toward the radiant centre of Life.

Go alone and drop the burden of debt and poverty, drop the care and the worry and look only toward the coming light. You are going to see your true and radiant self in all its glory and from out the majesty of its being there will stream rays of power that nothing can withstand. They will shine upon your mental activities and vivify them with new life. There will be light that you may see the way in which you should walk and in that way you will find healthy exercise for all your powers.

This has been my experience, dear friends, and that is why I feel so deeply for you and would help you to better things.

You must feel strong inside before you can get from the world what it has to give you and what it can yield you without defrauding anyone. This inner strength can not come from that which you are to be. It comes from what you are now. A hungry man can not work to-day on the strength he is to get from a meal to-morrow. The hope of it may spur his flagging energy but I think he will tell you that for real strength he will take the meal to-day.

There is a sort of hollow or vacuum in living on what you are to be some day. Far better is it to know and feel in its fulness the great spiritual being which is yours now. You can then trust it to unfold to-morrow. It can and will do it not only to-morrow but throughout all the days that are coming to you.

And remember, when I say, You are all now that you ever will be, I do not mean that you have expressed all, for the spiritual entity which is the real YOU will continually flow forth from its radiant centre in an outer life of manifestation. That changes from day to day. That grows, unfolds, evolves, develops, but back of it all stands the Perfect One, and that is YOU!

Never Trouble Trouble.

Look on the bright side always,
It does not do to mope;
Don't say, "I fear," "I'm dreading,"
But just, "I trust and hope."
Don't look for storm and tempest
While skies are bright and blue,
Just never trouble trouble
Till trouble troubles you.

Some folks are always croaking
From sunrise to sunset;
They rail against the weather,
Be it hot or cold or wet:—
"The frost will kill the peaches,"
"The drought will spoil the wheat,"
"The rain will drown the harvests,"
And we'll have no bread to eat."

Don't you dread conflagrations
Because the fireflies glow,
Or dream of wild tornadoes
Whenever zephyrs blow;
Don't think that floods are coming
When it rains a drop or two,
Oh, never trouble trouble
Until trouble troubles you.

For half the evils dreaded
Will never come to pass,
And you miss the present's brightness
While you sit and sigh, "Alas!"
Take the blossom bright and glowing,
Though a worm be at the root,
Nor let one spot upon the rind
Spoil all the mellow fruit.

Make the best of what is given,
Without looking for the ill;
So will all your joys be doubled
And your woes diminish still.
Rejoice in all the sunshine
Of the world you journey through,
And never trouble trouble
Until trouble troubles you.

Mental Tonics.

By Kate Atkinson Boehme.

PART I.

"Goethe says that in seasons of cholera one should read no books but such as are tonic, and certainly in the season of old age this precaution is as salutary as in seasons of cholera."

Matthew Arnold, Essays in Criticism, 2 ser., p. 300.

Thus we find men like Goethe and Matthew Arnold recognizing the fact that thought holds an important place among the non-medicinal tonics. And what is a tonic? In music it relates to tone; it is the state or property of possessing tone, fundamental tone; and in physiology it has the same significance. In music, tone is dependent upon tension; that is, a string must be tense to give out musical sound; and so in physiology muscles must be tense to produce harmonious vibration. The body in a state of tonicity is like a musical instrument with its strings drawn to a proper degree of tension.

Now it has been thought that by the introduction of certain drugs into the system, a bracing and invigorating effect could be produced upon the nerves and muscles, changing the effects of weakness and debility into those of strength and tone. Hence schools of medicine have experimented with such agents as camomile, cinchona bark, salix, gentian, and taraxacum, also certain preparations of iron, mineral acids and salts, and have found them to produce a limited degree of tonic effect.

But every such tonic which has been discovered is as nothing compared to a sudden inrush of joy or hope upon the human organism, by which the action of the heart is quickened, the circulation increased, and every vital function stimulated to healthy action. Now, this being a universally acknowledged fact, what better pursuit opens to the earnest student of Mental Science than the study of those forms of thought which are tonic in their effects? He can pursue the experimental methods employed by the schools of medicine; in other words, he can watch the effects of thought upon his own organism, and select for himself that which is best fitted to his needs.

If he finds himself to be in a state of too high tension he will learn that his whole system is tuned above his tonic or key-note; he is mentally walking on stilts, and is proportionably insecure and ungraceful in his mental gait. He gives to every one the feeling of unrest because he himself is in that condition. No one can sit down comfortably and enjoy himself who is going about on stilts, but is forced to dismount, and frequently, too. Happy he, if in one of these periods of natural and unstilted living, he discovers the fact that nothing is gained by getting above his key-note, except a superficial elevation above his fellows into conditions in which not a stroke of useful work can be done, either for his own benefit or that of others.

On the other hand, if he finds himself in a lax and debilitated state in which all the chords of his being are loosely jangled together in a con-

dition of inharmony he knows that he is below the key-note of his being; for human beings have key-notes as well as musical instruments. Then if within his thought laboratory he discerns the tonic related to his condition, he has but to reach out with his mental fingers and appropriate it, for, on the mental plane, to see or recognize is to take or possess.

Now a tonic is said to brace up, and one might infer from this, that it could not be used to lower tension but only to increase it. If a violoncello or bass-viol, instead of being tuned throughout to its natural pitch, should have all its strings tightened up to their highest degree of intensity, it would lose all its rich and beautiful quality of depth, without attaining the delicate spirituelle heights of the violin quality. If all instruments were tuned to the pitch of the violin there would be melody but no harmony in the orchestra of life. Continuous unison would soon become unbearably monotonous. Harmony demands that there should be bass-viols as well as violins, and not only so, but the law of individual beauty of unfoldment demands it as well; for there is a beauty of depth and richness as well as a beauty of height and delicacy; therefore, the bass-viol has a beauty of its own which is not the beauty of the violin, and the violin has a beauty of its own which is not that of the bass-viol.

The office of the tonic then is to establish a vibratory centre or key-note around which shall cluster in harmonious unity the various groups of notes or vibrations constituting a symmetrical human life; so that sometimes it tones up, sometimes down, in bringing all things into harmonious relation to itself, but its effect is always to invigorate because it causes divergent vibrations to converge to a common centre. In other words, it produces concentration of force which, of course, means invigoration.

Now the general tone of the bass-viol may be raised a little or lowered a little without destroying its tonic individuality, and so a human life may be affected by the accession of new thought, and yet have a firm, true key-note as the basis of its action. It may vibrate from the key of G, or from any one of the many notes in its gamut, and still the G of the bass-viol is not that of the violin in its vibratory quality, even though in its upper scale it dove-tails upon the notes of the violin.

The gamut of each human life is infinite, it is true, and that presupposes an infinite variety in every human life, and in all human life; and, as no two leaves of grass are exactly alike, so must one human being differ from another, and, therefore, he can run through his extended gamut without becoming identical with another being, and that which preserves forever his individuality is his key-note or tonic.

Now this tonic is his central thought, the purpose around which his life is fashioned. It is that which makes him cohere as an individual. It ever tenses and braces his vibrations into purposeful activity. When vitality seems low it is because this central key-note needs tuning and the surrounding life forces have nothing to conform to, no leader, as it were, and they fall into confusion and anarchy. Of what avail, under such circumstances, is a dose of camomile, cinchona bark or gentian except as all things vegetable or mineral embody a part of the life essence? A sprig of camomile or gentian, or a drop of mineral acid is

a part of the universal mind substance, or, in other words, a thought or an idea embodied in one of the lower forms of mind; while a thought as it finds expression in the human mind, is a highly evolved thought form; and as such it is an embodiment of that which has gone before and is, therefore, the sum or aggregation of many herbs and minerals. A thought of hope or aspiration contains within itself the essence of many a plant which has pushed upward to seek the light, or waited hopefully for the refreshing shower.

Since, therefore, a thought is an embodiment of preceding herbs or minerals, and is also incalculably more than this, is it not more closely related to that tonic central key-note of man which is his purpose or thought, than is the crude little herb or mineral itself?

This vibrant centre of man lives and grows by induction. When it feels its vibration lowering through expenditure of force, it reaches out into the universal ether of thought with its inductive arms till it touches the object of its seeking and draws it home.

Knowing this to be a fact, if any one in a condition of weakness or disease would go alone and think of himself as a living purpose, a vibrating centre of force, and get into a deep realization of this truth by a process of reasoning, he would be conscious of an immediate accession of vitality; for the processes of intellection are swift. No sooner does he come into the realization of a mental condition than it is his. To see himself reaching out after and appropriating added vibrations is to actually take them on by induction, and the result will be an increase of health and vigor.

One great mistake is to stop at affirmation instead of pushing on to realization. If I see a vase of flowers on that table I do not need to affirm the fact. I know it. But if I am in the next room and only have reason to believe that the vase of flowers has been placed on the table, I may affirm that it is there, but I do not know it until I have entered the room and have seen it with my own eyes. And so it is with our mental vision. There is a state of belief or affirmation, and there is a state of individual seeing or realization, and we too often stop short of the latter, and then wonder why it is that we fail to heal ourselves and others. To affirm is to reach after; to realize is to touch, to hold in your grasp. Affirmation leads to realization just as reaching leads to the full grasp, therefore it is a means to an end, but it is not that end, and I shall fail in my battle with disease and death if I stop short of the goal.

The man with the muck-rake in that old book, "Pilgrim's Progress," fittingly represents the man of to-day who would search for tonics with his eyes upon the ground; for the thing he really seeks is not to be found under his feet in the products of earth, but in the mental ether above his head; that limitless, vast expanse of new and vitalizing thought material from which he can constantly draw the substance to rebuild his body according to his will.

Tonics, then, are so called from their relation to man's central key-note or tonic, and because they are related thus, are they capable of absorption into it for purposes of reinforcement. Now this great central inductive force, which is the man himself, the "I," the "Ego," utilizes the lower atoms such as are found in vegetables, herbs and minerals,

It can only maintain its relations with the natural world by so doing; but its highest food, its most vivifying tonics, must come from the thought realm.

There are thoughts which are tonic, and thoughts which are not tonic, but these distinctive differences we must reserve for discussion in some future chapter. For the present, and without going further into analysis, it is well to place the mind in a synthetic attitude with tonic intent; that is, without specializing at all, it is possible to see the "I" as an indivisible entity, a rounded unit, and thinking of it thus has a tendency to round up all its forces. When in this condition it is highly concentrated, and possesses great inductive power. After holding this conception for some time, pass to a conception of the relation of this "I" to the thought realm. Think of the latter as being full of the strongest tonics (as it surely is) and then try to realize the fact that to recognize is to be one with, or possess. By this recognition that tonics do exist in the thought field, they are instantly brought in contact with the mind, even though it be not fully conscious of the contact at the moment. This consciousness will follow later.

This is to assume a tonic attitude, and a little endeavor will make it practicable to even a beginner in the study of Mental Science. It is a preliminary step upon which the foot must be firmly balanced before climbing to greater heights. And the results of this first step are as momentous as is the first well-balanced step of the infant. It inaugurates all further progress.

But do not stop with one trial, and despairingly give up all efforts if results are not satisfactory. You would not do that with a medicinal tonic. Give the metaphysical tonic an equally fair trial, and you will find its effect immeasurably greater than any medicinal tonic that has ever been known to man.

(To be continued.)

(This article was written for Freedom in 1897. At that time I did not see as clearly as I do now the fulness and perfection of the spiritual entity which is the real individual. I reprint it simply because it marks a step in my progress toward realization and may be helpful to some fellow-traveller moving in the same direction.)

A Great Man's Choice.

"I would rather go to the forest, far away, and build a little cabin—build it myself—and daub it with clay, and live there with my wife and children; and have a winding path leading down to the spring where the water bubbles out day and night, whispering a poem to the white pebbles, from the heart of the earth; a little hut with some holly hocks at the corner with their bannered bosoms open to the sun, and a thrush in the air like a winged joy—I would rather live there and have some lattice work across the window so that the sunlight would fall checkered on the babe in the cradle—I would rather live there, with my soul erect and free, than in a palace of gold, and wear a crown of imperial power, and feel that I was superstition's cringing slave, and dare not speak my honest thought.—Ingersoll.

Mental Healing Made Plain.

By Kate Atkinson Boehme.

LESSON I.

I am now going to suppose that you know nothing of Mental Healing and have come to me to ask what it is and how it works. You say you can not possibly understand how it is that the thought of one person can have any effect upon the body of another person, although you are ready to admit that your own thought has its influence upon your own body. You do not question that in the least. You know that your hand moves in obedience to thought, and so with all the members of your body. This has gone on so long and you are so accustomed to it that it seems a simple fact enough. It is, however, really a very complex and mysterious process. Merely taking it for granted does not explain it. What is thought, that it should act on the nerves and muscles of your body and produce motion? Who ever saw a thought when it so acted on nerve and muscle? No one has ever been able to explain the mystery and yet we accept it as a fact. Do we do this because physiologists tell us it is so? No. We know it through our own inner experience.

For instance. I see a book on the table. I think I would like to examine it. I am conscious of that thought. Then I think I will take it up. I am conscious of that thought also. Then I do take it up and I know, or am conscious, which means the same thing, that my taking up of that book is the result of my first thinking that I would like to see the book, and afterwards thinking that I will see it.

I know that my thought has somehow extended my hand toward the table and caused the fingers to close about the book and then my hand has drawn the book toward me. Hundreds of nerves and muscles have been brought into action, and yet I do not know how it was accomplished. I may have it explained to me how muscles contract and expand and I may see that the entire network of nerves and muscles throughout the body is controlled by thought, but that is not seeing how it is done.

That, it seems, must remain a mystery. But for that reason do we deny it? Not at all! I know of no one who does not acknowledge that thought controls the body; that is, that his thought controls his own body.

I shall therefore take it for granted that you will acknowledge that, but when I ask you to go a step further and accept the fact that my thought can act on your body I am not surprised when you shake your head incredulously and say it can not be done.

But suppose I point to a hundred instances where it has been done. Again you shake your head and say—Coincidence.

Well, I am determined, if possible, to convince you. How shall I proceed? I want to prove that a more wonderful healing power has come to the earth than was ever vested in drug or other curative agent. All the drugs and healing agencies in the world have failed to give you perfect health, and that is why this new power is knocking at the world's

door to-day. It has done more than that, it has entered but has not been hospitably received by all, and has been rejected by many who needed it most, and rejected because they could not understand, from a scientific viewpoint, how thought can produce the results in healing which are claimed for it.

I can well remember how hard it was for me to realize in the early days of my healing that I was accomplishing anything with my thought. It seemed such an airy, impalpable nothing. I could not see it going forth upon its healing mission, and it was not until the work was done that I had any proof of its having gone forth. Even then I was inclined to think it was a coincidence that the patient improved when I began treatment. It was only after many cures that I gave up the idea that the patient just happened to get well anyway. Finally, the coincidences became so numerous that there seemed a law in action, and I was at last convinced that it was indeed my thought that was doing the healing.

My faith in the transmission of thought from one person to another was often strengthened by a simple experiment. Perhaps you have tried it. If not I advise you to, for it is very significant. Get together a few of your friends. Blindfold one and place him in the middle of the room, after having shown him a key or some other object which you intend that he shall find. Surround this person in a closed circle with joined hands, while all of you think steadily of the key in the place where it is deposited. After a time the blindfolded person, with slow and uncertain steps, will begin to move toward the key and will ultimately find it.

This is the sensation of the one blindfolded as I experienced it. First my mind felt utterly vacant. All thought seemed to vanish. Then in a few seconds I felt pushed as by unseen hands in a certain direction. So strong was the inclination of my body in that direction that I would have fallen had I not put out one foot to save myself. Then another push and another step, and so I gradually approached a chair on which the key had been placed. When I reached the chair instead of veering away from it or going around it as I might have done, my whole body relaxed and I drooped over it with arms listlessly hanging until one hand touched the key. On another occasion the key was hung upon the wall, and when I reached the wall I felt a desire to stretch upward with one arm. I did so and touched the key where it hung upon a nail.

Now, had the action of those minds been directed to my mind, I might have had a definite idea of the position of the key. I would probably have thought, The key is on the chair or, The key hangs on the wall, but I had no such definite thought. It seemed more like a blind instinctive movement for which I could not account. I was impelled to move, I knew not why. It therefore seemed as though the thought acted directly upon my body without passing through the medium of my mind. Still, had it first passed through the mind it would have confirmed the fact of thought transmission. The position of the key would have been conveyed to my mind without spoken word and the thought itself must have been transmitted directly and without the usual medium of speech.

The law of telepathy or thought transmission is now accepted by

scientific men the world over, but I am assuming that you do not know this and that the subject is entirely new to you; in which event you have a simple experiment at hand. It is easy to try it and convince yourself, for personal experience goes a long way toward conviction, in fact, conviction seldom comes without it.

There is a large hospital in Paris called La Salpetriere. It is one of the oldest and largest hospitals there, covering an area of seventy-four acres and consisting of forty-five large blocks. In that hospital the patients are treated almost entirely by the power of thought. The doctors there do not call it mental healing, however; they call it hypnotic suggestion, but thought power is the agent just the same. They do some queer things there which you would hardly believe did not the reputation of the physicians and the standing of the hospital back up the statements.

Now, hypnotic suggestion differs from mental healing in several respects, one of which I will mention. In hypnotic suggestion it is deemed necessary to throw the patient into a peculiar state of sleep which is called hypnosis. In mental healing we do not think that essential, for we believe it to be an abnormal or unnatural condition and would therefore avoid it if possible.

But let me tell you what is done to these patients while in the state of hypnosis. A drop of cold water is placed on the flesh and the patient is told that it is boiling oil. It then draws a blister. Now, how do you suppose this is done? Quite a mystery, is it not? But being done by reputable doctors in a reputable hospital you can not very well doubt it.

Then these doctors take a fly-blister and divide it into three parts, 1, 2 and 3. Number 1 they place upon a patient's right arm, number 2 upon the left and number 3 upon the arm of a person who is not in hypnosis. This done, the doctor says of number 1 that it will not draw a blister, and says nothing of number 2 or 3. The result is that number 1 does not draw a blister. They call that negative suggestion, which means that the blistering power is all taken away from the number 1 piece of fly-blister while it remains in the other two pieces, numbers 2 and 3. I say the blistering power is drawn out of number 1, but perhaps it is more correct to say that the skin of the patient is made positive against it. The fly-blister becomes negative to the skin of the patient and produces no effect upon it, although it is a good, strong blister, as may be seen by the effect produced by numbers 2 and 3.

What a wonderful power this is, to be sure, that can turn a drop of pure, cold water into a violent irritant, or a fly-blister into something as harmless as a postage stamp.

I could tell you of many other curious experiments that are performed not only in La Salpetriere, but in other hospitals, and by many physicians in their private practice. Dr. Charcot, whose standing at the head of the medical profession no one will question, is known to have used hypnotic suggestion largely and in preference to drugs, and the same is true of many of the most advanced physicians of the day.

In my Mind Cure circular I quote from the Medical Summary, of Philadelphia, which says editorially:

"A popular writer has said that suggestion is the moving power in the treatment of disease. Experienced practitioners habitually employ it to advantage of the patient. Prudent friends and callers at the bedside practice suggestion by taking with them the assurance of better things to come. A word of cheer, the reassuring smile, inspires hope —this, too, is suggestion. Rheumatic rings, magnetic healing, and divine healing all have their tap root in suggestion. Pain, sleeplessness, neuralgia, rheumatism, headache, etc., often yield to suggestion. If, with ability to diagnose disease and without the aid from coal-tar sedatives and opiates, the physician can relieve such maladies as headache, lumbago, sciatica, or the anguish of rheumatic joint, duty imposes the obligation to do so."

This shows the trend of the more advanced and liberal in the medical fraternity, and for my part I am not at all inclined to antagonize the profession as a whole, or indeed, at all. What if there are some illiterate physicians who are opposed to the new movement. They do not lead the van. There are others, more intelligent, who are in the lead, and the ignorant will follow. I have many regular physicians who are on my list of subscribers, and who write me for instruction. Others who actually send their patients to me for treatment, and others still who take treatment themselves, who acknowledge the inefficacy of drugs, and ask for something better. One physician in New York asked me to go in partnership with him, and if the truth were known physicians as a whole are not so prejudiced as they are represented to be.

Of course, if we go in as cranks and order that the attending physician be turned out of the sick room, we naturally stir up some ill feeling. That is the mistake the Christian Scientists have made, as in the case of Harold Frederic, where the doctor was discharged and the patient died. If the Christian Scientists always saved their patients it would be quite another thing; they could then discharge doctors with impunity, but since they often fail, it were better not to attempt to carry things with so high a hand since it serves to bring discredit upon their movement. Mental Scientists, on the other hand, are more modest in their claims, more courteous to the medical profession, and rarely fail to heal their patients.

You see the world keeps moving on and no conservatism can stop it. One system gives place to another. Different schools of medicine have appeared, had their day, and vanished. Mental Healing is here now. It is having its day. When that day has passed it will give place to something else, but that does not concern us. While we have a power for good in our hands it is best to use it, and not go about vaguely seeking for what is to follow. When Mental Healing is on the wane it will be time enough to look for something better. And it is not on the wane, but steadily rising toward the Zenith.

Now, when you realize that a drop of cold water, when used with hypnotic suggestion, can draw a blister, can you doubt the power of thought over the secretions of the body? Moreover, the drop of water is not actually necessary in the experiment, for thought alone can produce the blister and it has done so. On the other hand, thought alone can prevent a blister and it has done so.

Professor Wm. James, of Harvard University, says that tumefaction can be produced by thought in any part of the body. By the same principle, applied in the opposite manner, tumefaction can be removed by thought.

Dr. Elmer Gates has shown that blood can be sent here and there at will throughout the body by simply thinking it there. This he can prove to you beyond a doubt. Other men of science are giving out quite as remarkable statements and their word must go for something. You can not shake your head forever and doubt everything and everybody. You accept a great deal on the evidence of chemists, astronomers and naturalists, and the evidence in favor of the power of thought in curing disease is just as convincing. No one who investigates thoroughly can doubt it.

I think perhaps the greatest obstacle to our believing that thought can pass from one mind to that of another is that there does not seem to be any material agent of transmission, any vehicle for travel. But there is. It is a refined matter in the form of ether, and on this ether thought travels. There are things which we may not detect with our senses which nevertheless exist and this is one of them.

Electricity exists all about us, but we are unaware of the fact, and there was a time when we would have deemed it impossible that it should be pressed into service as it now is. If Edison lives long enough he will show us how to find and use it without putting up great electric plants and a lot of cumbersome machinery. Even now he is discovering a way to produce it direct from coal. We shall run our automobiles, light our houses and do all sorts of things with electricity minus the engine or dynamo. What an advance, but it only goes to show how the world is moving toward finer and finer agencies.

Who would have thought that we should be telegraphing without wires? I confess that it is still a wonder to me when a transmitter is set up here in Washington and a receiver in Boston, that a message should travel without wires from here to Boston and not get lost on the way. But it gets there and so does thought when it goes from a healer here to a patient in Boston. The healer is the transmitter and the patient is the receiver, the message going straight and true from one to the other. And not only that, but from here to England, from here to Finland, from here to South Africa, from here anywhere, wherever the receiver is set up in the form of a patient. It may take weeks for a letter to go to some of these places, but a thought goes in an instant, like an electric flash. We have discovered an electrical thought power, and we live in an electrical age. Great and still greater wonders are to be unfolded in the present century.

In my next lesson I shall say something of how thought controls the involuntary activities of the body, the beating of the heart, circulation of the blood, digestion, etc.

In the meantime, think over what I have said about this thought power, and you will be ready to admit that there is at least a possibility of its transmission from mind to mind. That once admitted, it will not seem so ridiculous or improbable that it should heal disease. If you believe that thought is a force, that it acts on the body and also believe that it can be transmitted from one mind to another or from

one mind to another body, then it seems to me but a step for you to believe that it can either produce or cure disease.

Have you not noticed that the angry thought of another can make you ill, even though not a word be spoken? That simply goes to show how thought can produce disease. There is another quality of thought that can heal. We will speak of that later.

Which Is It?

I would really like to know whether it is Herbert Parkyn or William Walker Atkinson who writes those exquisitely funny editorials in "Suggestion," published at 4020 Drexel Boulevard, Chicago, Ill. Here are some clippings from the May number:

The Christian Scientists are keeping up with the times. The newspapers relate that in a recent trial in New York courts the testimony showed that an Eddyite healer "treated" a canary bird which had lost its feathers, the result being that the little yellow songster regained his plumage in a short time. That is to say—the belief of a bird regained his lost belief of feathers. Maybe the bird had reached the point where he knew his feathers were but an illusion of "mortal mind," whereupon he made a "high statement" that he had no feathers, and, presto, the feathers vanished. Now, what right had that healer to re-establish a false belief in feathers in the "mortal mind" of that canary? It looks like another case of the much talked of "malicious magnetism" which keeps so many of the "scientists" awake at night. Feathers are matter; matter is error; the less feathers the less error, and vice versa. It is all wrong, and Col. Sabin ought to mention the matter in his News Letter, the organ of the Reform Christian Scientists. The testimony in the New York case also showed that the aforesaid healer had successfully "treated" a clock, the works of which were out of gear. The healer started the clock going, and it is now ticking away merrily, seeming to say, "Mind is all; all is mind." You know Mrs. Eddy's inspired utterances can be read backwards as well as the other way, with splendid results. We have heard of a devout Eddyite who insists that he reads the Rev. Mary's "Science and Health" backwards, and gets as much wisdom and "science" in that way as in the other. We think he is perfectly right, for we can get just as much sense out of that book by commencing at the end and reading backward—perhaps more. Try it some time when you can't get to sleep.

Come to think about that Eddyite clock, we don't know that the healer did any great things in mending it. What does the average watchmaker do to your watch when it don't go? He looks wise, and, after you go, he shakes it, blows into it, and drops a little oil into its works, and hangs it up with a ticket attached—"collect \$2." Another exhibition of the influence of mind over matter. The Eddyite looked at the clock, shook it and blew some "hot air" into it—"charges \$2." "All is Mind; Mind is All," "Matter is Nothing;" Nothing was the Matter with the clock; the \$2 was Matter; Matter is Nothing; therefore the healer charged Nothing for Nothing. Well, no Matter. It is Nothing to us.

A Manifestation.

When the Divine Self is recognized by man or woman manifestations from within out must inevitably follow.

"Have you always had that brilliant complexion and smooth skin?" I was asked a short time since.

"Not until very recently," I replied.

"It is delightful to meet a woman in middle life who seems so perfectly well as you are," continued my friend. "You are like a fresh breeze, bringing exhilaration wherever you go. As I looked at the members of our Whist Club yesterday not one had your unwrinkled, care-free face, or your rosy cheeks. Yet you must be a number of years in advance of even the oldest there. Do tell me how you have made yourself over!"

"Simply by not arresting the processes of growth," I replied. "The Divine purpose is that every human being should manifest life and health more abundantly as the years go by. For my part, I expect to grow younger constantly, in feeling and appearance. The real woman that I manifest, my higher self, can never be old or careworn. It is forever young and blooming.

"Even a child can understand this matter of development. Let the Divine within you have opportunity to expand. Listen to the inner voice, and obey its lowest whisper. Realize every minute that you are now a perfect woman, nobly planned, and slowly perhaps, but surely, your real self will shine out through your physical environment. The results will at first be astonishing to you, as they were to me. Now I look for ever-increasing youth, health, vigor, and freshness in every part of me, external the reflection of internal symmetry and beauty.

"I live very simply. For months I have not eaten flesh food—since the command came to me to abstain from it. Cereals, fruits, and vegetables give me all I desire or need. Besides, I am a great pedestrian, and every day, rain or shine, I take a tramp of three or four miles. I begin the day with a cold sponge bath from head to foot, and I never worry.

"But all of these would be useless without the one elixir of youth—the recognition of one's true selfhood. When that has the right of way, all else falls into line and contributes toward the expected end."—Helen Chauncey, in "Eleanor Kirk's Idea."

Mrs. Boehme's words usually go rattling straight to the mark like bullets from a Gatling gun.—*Hartford Times*.

Every Cloud Has a Silver Lining.

The inner side of every cloud
Is bright and shining.
And so I turn my clouds about
And always wear them inside out,
To see the lining.

—James Whitcomb Riley.

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Have you all read Elizabeth Towne's "How to Wake the Solar Plexus?" If not do send for it. It is only 25 cents, and her address is Holyoke, Mass. Of course you have heard of her as editor of that brilliant little paper "The Nautilus."

If you want those "Lessons in Realization" which have been running in The Radiant Centre, and which are to be published in book form, please send in your orders now so that we may know how large an edition to get out. Orders are coming in rapidly and we shall soon get out the book.

A Splendid Investment.

A great many have written asking all about this investment, to all of whom we gladly made answer. Very many have invested and others are preparing to do so. I recommend it in the spirit of helpfulness, because I desire to see my subscribers prosper and for those with small means this is a fine opportunity in which their money can be multiplied many times. Stock is going up rapidly, so it is advisable to make an early inquiry. Address, as before, Kate A. Boehme, 2016 O St. N.W., Washington, D. C.

From a Recent Letter.

My Dear Mrs. Boehme:

I saw A. H. yesterday for the first time in three weeks. He reports himself as feeling strong and well, and cough gone. You have done good work. God bless you! You have been so kind, so powerful. I thank you.

Sincerely, in truth,

This patient had hemorrhages.

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The full names and addresses of persons giving the following testimonials will be sent to anyone upon application. They are not given in print to avoid publicity.

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Very respectfully,

.....

Dear Mrs. Boehme:

Both Mr. C. and myself are living in awe, wonder and surprise owing to the disappearance of the tumor. It has vanished like the dew before the sun. Where it has gone to in so short a time we know not. Words are too feeble to express our love and gratitude to you.

Yours, in the truth,

.....

Mrs. Boehme.

Dear friend: I want to thank you for the cure now in evidence from your treatment.

For some time I had felt symptoms of a severe kidney trouble. Was finally prostrated so that I could not walk a step. While flat on my back, with pencil and tablet, I asked you to treat me, explaining my trouble.

In less than a week after which I was able to walk out over the premises, and in about six weeks every symptom had disappeared. I took no other treatment. You healed me. I am now entirely well.

Respectfully,

.....

My dear Mrs. Boehme:

This is to certify that you cured my grandmother, over 70 years of age, of an internal cancer and paralysis, after her life was given up by a council of five physicians. She is now in perfect health.

Very truly yours,

.....

Mrs. Boehme.

Dear Madam: Your fame as a healer is only exceeded by your power to bring financial prosperity to your patients. Money has come to us from the most unexpected sources. Verily, we are under the Law of Attraction, and all good is ours.

Gratefully yours,

.....

Dear Mrs. Boehme:

I can not tell you how surprised I was when in your kind letter you mentioned the very thing from which I thought I was suffering. You helped me at once, and I have called upon you many times during the month to connect me with my source and always have experienced relief.

Your grateful friend,

.....

Dear Mrs. Boehme:

When I sent you fifty cents for the R. C. and thought I could not go on with it I was way down the hill, and the upward look seemed greater than I could accomplish. I was like a wilted leaf, but your kindness and sympathy revived my waning courage and gave me strength to make a beginning.

Your cheering words, "Everything is coming out beautifully for you," have come true. We have lived well, paid all bills and have something left. Please accept my heartfelt thanks.

With a great deal of love,
Yours,

.....
Dear Mrs. Boehme:

I wrote you on the 3d of January, saying you might discontinue the Radiant Centre. I had tried to read the last number and for the life of me I could not grasp anything. But last night, although very tired, I lay down on the couch to read, when lo and behold, the whole paper seemed illuminated. The lesson on Realization seemed so clear, and I could see my subjective self as I never could before. I can not stop the paper now, so enclosed find one dollar.

Yours respectfully,

.....
Mrs. Boehme:

My head was entirely relieved after you treated me yesterday. Before your treatment the pain was excruciating. Have been very comfortable ever since.

Very truly,

.....
Extract from letter:

Don't lose sight of the fact that in my husband and myself you have positive proof of the efficacy of your success treatments. Success is booming with us.

.....
Extract:

My attack last night was so sudden and so alarming that my daughter decided to telegraph you for help. The timely help your treatment gave me brought a quiet night's rest, and I am much better this morning. Please continue the treatments until I am well.

.....
Extract:

My son is in excellent health, and has made a grand success of his work, and we feel it has all been accomplished through your vibrations.

Now, I want you to treat my husband. He needs his will power strengthened, and you, if anyone, can do it.

.....
Extract:

Since entering into correspondence with you and receiving your paper things have taken a decided turn for the better. Money, which was very scarce, has come in from three unexpected sources, and doors of usefulness have opened which promise much in the future.

.....
Extract:

You have cured me of Rigg's disease. My teeth are now perfectly firm in the gums and show no sign of loosening.

.....
Extract:

Nothing left of the cancer. I am entirely cured. What a heavenly relief! I can lie down at night now and sleep without that dreadful fear of an operation.

.....
Extract:

My asthma has entirely left me and I can breathe freely for the first time in years.

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