

ADVANCED THOUGHT

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NOTES OF THE MONTH

FRENCH DOCTOR LEARNING HOW TO GRAFT BRAINS

Not only may the brains of the illustrious be grafted on the living, but we may also be on the eve of the secret of perpetual life.

This astounding possibility, arising out of the discovery by Professor Carrel, is revealed by Sir William Arbuthnot Lane, the famous surgeon, who worked with professor Carrel before the war.

"Any tissue kept in a microscopic slide, at a suitable temperature, fed with the right material, and drained at frequent intervals, will grow and live forever," said Sir W. Lane.

"If this is applied not only to one or two tissues, but to all the tissues of a living body, then it follows that such a man would live forever.

"We pay for civilization by eating digestible food. We should in reality eat indigestible food, as the savage does. The Hindu lives on corn ground between stones, and the cake he makes is most imperfectly roasted. Therefore, he avoids all disease of the intestines, such as cancer, which is spreading in the civilized world with the most alarming rapidity.

Other Organs Grafted

"Professor Alexis Carrel, with whom I worked for a short time, has made astounding discoveries. He successfully grafted a whole kidney from one animal into another of the same species. He did the same with a leg and other members, transplanting arteries and veins at the same time. I have seen a black dog with a white leg that had been grafted on. The blood vessels joined up during the operation and worked successfully. Professor Carrel tried grafting a kidney on the organism of a living man, but it became calcareous. These experiments, however, are invaluable because they lead the way.

"The tissues Professor Carrel is experimenting with are mounted on slides, and have to be kept at the same temperature as that of the human body. They are washed every day with saline water to dispose of by-products, and they will never die as long as the treatment is continued. They grow just like a fungus, and in time overrun the slide. There is no such thing as death as long as there is perfect drainage.

"Professor Carrel has not yet been

able to unite tissues and keep them growing. Until this can be done these fragments will have no thought, although they may possess feeling."

WILL POWER IN FIGHTING DEATH RESPON- SIBLE FOR RALLY

Three weeks after he had received the last rites for the dead Richard Croker today stood on the porch of his great house at Glencairn and watched a parade of a string of nine daughters of the famous Derby winner, Orby—a part of the Croker racing stables.

According to Dr. Lennon, the recovery of the 81-year-old Tammany chieftain is nothing less than miraculous. The only cause for complaint that the big boss has is that he must wait another month before resuming his daily tours of inspection of his great 500-acre Glencairn estate.

Feels as Fit as Ever

"I feel as fit as ever," Mr. Croker said emphatically. "But I will admit when they all told me the end was at hand it did seem ridiculous for a man of my age to try to prove them wrong.

"They tell me Plato wrote his best poetry at the age of 80, which would seem to leave some excuse for me."

Mrs. Croker explained the remarkable incident which marked the passing of the crisis in her husband's illness shortly after he had been anointed.

"The doctor came to me," she said, "and said my husband wanted to give me a message. When I got to his bedside he explained at great length that he did not want the household all upset by his death, and that he wanted

everybody to be calm and level-headed. But chiefly he desired to tell me that he wanted no misunderstanding about his burial place.

Burial at Home

"If I don't have it understood now," he told me. "I suppose I will be carted across the ocean and down to Palm Beach or heaven knows where else—everybody, even indirectly concerned, feeling they are the only ones knowing my wishes."

"Then he gave me explicit instructions that he be buried right here on the grounds."

Doctor Lennon said it was the tremendous will power Mr. Croker exerted in issuing these instructions that undoubtedly accounts for his remarkable rally that immediately ensued in his condition.

SPIRIT WATCH FOR SCIENTIST

In solemn concentration, psychics and spiritualists all

over the country are waiting for a voice from the grave—a message from the "great beyond" from Dr. James Martin Peebles, world famous metaphysician, who died at his home here at the age of 99 years and within a month of his 100th birthday.

It was revealed today that Dr. Peebles, on his deathbed, vowed he would return from death and communicate with his friends and students of metaphysics, to tell them of life after death.

"So that we can absolutely identify him, he promised to bring with him the soul of one who preceded him in death when he returns," said Susie McFarlane Page, to whom he made his promise.

Dr. Peebles planned a great reunion after his death with spirit souls of many of his friends who died before him. After this meeting with those souls beyond, he will return to earth to continue his work in metaphysics, said Mrs. Page.

CARUSO'S WIDOW IN SPIRIT CLASS

Mrs. Enrico Caruso, widow of the Metropolitan opera star, today announced she was interested in spiritualism, and had enrolled in a small group of society and stage people who have been attending seances.

"At the first meeting the medium hadn't the least idea who I was," she said, "and she said, 'I see somebody asleep, and there is a chapel and a priest and a nun. I also see a cross. Don't worry.'"

Mrs. Caruso interpreted this to mean the chapel where her husband rests in Naples. It is being cared for by members of a religious order, and the cross is the small cross of her rosary which she had placed upon her husband's body.

"I am not seeking any message from the dead," she explained, "but I have become tremendously interested in the subject in purely an impersonal manner."

Medical Society Learns the Reason for Furrows and Lost Sleep

CHRONIC GROUCH IS A DISEASE, DOCTOR FINDS

Modern business methods and the wear and tear of professional life in big cities have produced a disease little known and understood by the medical profession.

This disease, known as chronic fatigue intoxication in lieu of a better name, has never been studied exhaustively nor described adequately, according to Dr. Edward H. Ochsner, who read a paper on the subject before the Chicago Medical Society last night.

Dr. Ochsner illustrated his discussion of the subject with pictures showing men and women with mouths drawn down, making them look like chronic grouches, and others with smiles, which, he explained, indicated anything but a feeling of hilarity.

Alert Class Affected

"The disease attacks only those who are mentally and physically alert and who turn out prodigious amounts of work—for a time," said Dr. Ochsner. "It cuts down a class of men and women who are of great value to the community at a time when, through experience and with ripened years and judgment, they would otherwise have reached their period of highest capability."

Cannot Sleep Well

"They cannot sleep well, suffering delusions that they are working and carrying heavy loads. Deep furrows appear in their faces and they go to extremes in their mental delusions. Some are extremely suspicious, while others are trusting and easily deluded. The disease causes their muscles to contract and it is because of the inability to relax that the patients carry a continuous grin or a continuous frown on their faces. The disease is caused by poisons generated by fatigue."

What Is Spirituality?

By LYROY YORRE

Is it not time that the word spirituality acquired a wider meaning than that which it commonly receives? It is usually restricted to those who are scrupulous in Church attendance, and zealous in the matter of ritual and orthodox creeds.

But both history and experience show that whilst these institutions may powerfully promote the spiritual mind, they may also narrow and materialize it. Did not Mr. Gladstone write: "There is one proposition which the experience of life burns into my soul; it is this: that man should beware of letting his religion spoil his morality. In a thousand ways, some great, some small, but all subtle, we are daily tempted to that great sin." Throughout the ages the voices of prophets and seers have never ceased to be raised in warning against the deadening effect of religious customs and beliefs.

For a generation after *The Origin of Species* the gospel of science was called by its enemies the Gospel of Materialism. Does not the Church lie open to the same reproach? There is scarcely a spiritual truth that she has not materialized. Take, for example, the words "This is My body which is given for you." Here is a great spiritual fact. The broken bread is a symbol of the life given for others. As bread revives the body, so self-sacrificing love quickens and redeems the soul. Yet this

simple and Divine truth has been almost completely obscured by materialistic ideas and conceptions. It has been interpreted in terms of savage customs that found their way into the Jewish temple, and turned it into a shambles: the outpouring of blood, the sacrifice of a victim to appease an offended deity. The blood of Christ, the physical death, is still held by many to be the essence of the Gospel.

It was believed by primitive man that to eat the flesh of a victim was to partake of its qualities. The Roman priest claims the power to change the bread and wine into the actual body and blood of Christ, so that he who receives these physical elements receives Christ. The Mass is declared to be a vicarious sacrifice, which the priest offers to God "for the sins of the living and the dead." Those who accept these doctrines can scarcely reproach science with materialism.

The spiritual man recognises in the material universe, and in all forms of religious thought, the outward manifestation of an indwelling life, whose laws are truth and love, and believes that by acting in conformity with these laws he has life and peace.

I. It is a common fallacy which resolves the world into two great classes, the spiritual and the unspiritual, the saved and the lost. The distinction does not exist. The

powers of good and evil are at war in every soul. None is without some spark of spiritual life; none possesses it in its fulness. All are in the process of being made, some better, some worse. "To be the best, is but the fewest faults to have."

How hollow and artificial do our conventional distinctions appear when brought to the test of reality! What congregation of the Elect does not share the common frailties of our nature—its small jealousies, the desire for money, the love of office and applause. Would the world be indeed a better place to live in if it were converted to the type of an average Church Member?

These are questions that have to be asked and answered. Things are what they are, and badges and labels do not change them. The only thing that matters is the inward life, and the measure in which we overcome the greed and cunning of our animal nature, and develop the powers of the spirit.

And if the best are not wholly spiritual, neither are the worst entirely carnal. Hidden by ignorance and greed, or depraved by lust and passion, the spiritual life is there, never wholly extinguished. It is to be found in every stage of growth from infancy to maturity. It exists where it does not obviously appear, as the new-born babe lives ere it comes to the birth. Often it waits but a Divine word to call it forth, or the summons of a high duty. A National crisis, like the recent War, brought to light a wealth of

spiritual life in unexpected places. Men of common clay, for whom the Churches could find no use, suffered and died like heroes for a great cause.

To be able to discover the good in hopeless lives is an attribute of the spiritual mind. The Master possessed this power without measure. His message was of the greatness of human nature rather than of His own greatness. He recognized in every man a child of God, and saw, even in the worst offenders, undeveloped souls, who needed pity and assistance and forgiveness. Where the Pharisees and the townsfolk could see only sin in "the woman that was a sinner," He perceived love; "she loved much," and by the power of His own purity and love He drew her from her evil ways, and kindled an irresistible desire for a higher life. As the Electroscope brings to light a speck of radium lost in a load of rubbish, so the spiritual mind, through some mysterious affinity, attracts the Divine element in wasted lives, and kindles it to a flame.

II. The most serious error concerning spirituality is that which associates it with a particular kind of temperament, making it almost entirely a feminine quality. In every Church the typical saint is found amongst the emotional and neurotic. To be easily excited, and quickly moved to contrition or rapture, is taken as a sign of a more spiritual nature. The man of firm and resolute character, however upright and

honest, if lacking in emotional susceptibility, is usually classed amongst those who mind earthly things.

It is not to be denied that deficiency of religious feeling may be a serious defect that might ultimately react upon the character, but it is allied too closely with the physical nature to afford any criterion of saintliness. On the other hand, the holiest and most enduring emotions spring from our moral nature, and always attend the consciousness of a good action done.

The criterion of spirituality has varied with the centuries. The saint of the Middle Ages was the recluse and the ascetic. In the eighteenth century the evangelical revival insisted upon the evidence of intense emotional experience. The Oxford Movement of the nineteenth century taught that the spiritual man was to be known by his observance of the sacraments, and his devotion to Church order and authority. The twentieth century has struck a different note. It seeks to recover the teaching of the Master by emphasising the supreme importance of human service. It declares that one simple test of the spiritual life is self-renunciation in the service of man. "By their fruits ye shall know them." Stress is no longer laid upon emotion of creed, but upon character and conduct. The roots of the spiritual life, as of life itself, are held to be inaccessible to us. It is only possible, therefore, to distinguish between a true and counterfeit experience by the result. The degree in

which a religious experience is productive of good works, shows the degree in which it is spiritual and Divine.

Religion in the past contained too much prohibition. The early Christians, believing that the existing order was about speedily to pass away, withdrew as completely as possible from mundane affairs. Hence arose the fatal distinction between the Church and the world. But no longer are wordly offices and occupations regarded as external to the spiritual life, but rather as the sphere in which it is to operate and manifest itself. The dominant idea to-day is not the emptiness of the world, but the grandeur of its opportunities. It is realized that all service is Divine service, and that the best preparation for another world is to make a worthy use of this. With the spiritual man the sense of the Eternal has transfigured the things of time. He sees that "the life is more than meat," and uses all his wordly success to promote a nobler and fuller life for himself and others.

III. Growth in spirituality depends not only upon service, but also upon consecration. By consecration is meant acting from a high principle, obedience to duty, singleness of purpose. "If thine eye be single, thy whole body shall be full of light." A spiritually-minded person does not concern himself about external rewards: he desires only to live at his best. His good deeds are not done to be seen of men. Neither censure nor applause can deflect him from his course.

(To Be Continued)

Honesty Greatest Asset of Man, Forgan Says

Banker David R. Forgan Says:

Honesty, in the full acceptance of the term, means more than merely paying one's debts. It involves truthfulness, fairness toward one's neighbor and toward all with whom one comes in contact.

A man to be honest must respect himself. He must know himself to be honest.

A man must be fit for himself to know if he expects to be the sort of man that others will want to know.

Honesty is not being discounted today.

BY GEORGE R. M'INTYRE

Is honesty, of the kind of our forefathers, being discounted by modern business?

No man is better qualified to answer this question than a banker. Few bankers are better qualified to answer it than David R. Forgan, president of the National City Bank of Chicago. Mr. Forgan is a keen observer of human actions and impulses and his answer shows that his vision has reached far beyond the scope of banking practice and methods.

He tells you that honesty as well as charity begins at home—with the individual. Also that it means more than a mere question of money—that it involves honesty of purpose. Moreover, he shows that honesty is a paying asset. You will be interested in the views of this man of ripe business experience.

What Honesty Means

"Honesty, in the full acceptance of the term, means more than merely paying one's debts," said Mr. Forgan. "In its broadest sense it involves truthfulness, fairness towards one's neighbor

It is the greatest asset a man can have whether rich or poor.

Big business today is honest. It has to be. The business of this country is largely done on credit. That word is taken from the Latin word "credo," which means "I believe."

No man can be a liar and a hypocrite and get away with it all the time. He is bound to be tripped up somewhere along the way.

Honesty is one of the vital essentials in business today.

and towards all with whom one comes in contact, not only in business dealings, but in social life as well.

"A man to be honest must respect himself. He must know himself to be honest. You remember those lines of Edgar Guest? I think the first two are like this:

"I have to live with myself, and so I want to be fit for myself to know."

"Now, a man must be fit for himself to know if he expects to be the sort of man that others will want to know. If a man came to me with a lot of figures involving a statement of his business affairs with a request for a loan, you might naturally think we would investigate the figures. Well, possibly we would.

Investigate Man First

"But we would first investigate the man. We would want to know what sort of record he had made for himself; we would want to ascertain how he stood in his community—how those who knew him and had dealings with him regarded him.

"If he stood this test we would very

likely regard his figures as correct without too deep an investigation. But if he did not stand the test we would not let him have the money, even if his figures were correct, for the very good reason that it would not be considered good business policy to have dealings with a man whose record for honesty and square dealing did not show 100 per cent clean.

"Honesty is not being discounted today. It is one of the greatest assets a man can have, whether he be rich or poor. Big business today is honest. It has to be. The business of this country and of the rest of the world as well is largely done on credit. The very word credit involves confidence. It is taken from the Latin word 'credo,' which means 'I believe.'

50 Billion on Credit

"Business in this country reaching the colossal total every year of more than \$50,000,000,000 is done almost entirely on credit. That credit is extended because of the confidence felt by those who grant it, and it is seldom misplaced. Big business everywhere, in financial life, in industrial life and in all departments of business effort is conducted on credit that is scrupulously adhered to on both sides as if an oath had been taken.

"The vast products that the soil yields every year and the manufactured output of our big industrial plants are moved to market here and abroad through a credit system that involves the necessity of scrupulous honesty.

"I do not tell you that all men are honest, but it is a fact that in the ulti-

mate analysis it does not and cannot pay to be dishonest. The business man who does not treat his patrons with honesty is bound to lose out in the end.

Honesty Best Policy

"It is true we have had our profiteers—still have them. But my statement still holds good, not only that honesty is the best policy, but that it is the only policy that succeeds ultimately.

"Given initiative, perseverance and the natural adaptability for business which a man must have to succeed, the man who is honest and who has a reputation for square dealing will in the end come out ahead.

"No man can be a liar and a hypocrite and get away with it all of the time. He is bound to be tripped up somewhere along the way.

"It is true that during the war and after the war we had examples of men who became millionaires through circumstances that enabled them to make large profits, while other men enlisted and went across the Atlantic to be food for cannon or to return finally hopelessly crippled, but that is the fortune of war, and war is just what Sherman said it was.

"It is noteworthy that some of these very millionaires who rolled up money so fast during the war have lost it since the war. I think it is likely that many small merchants who took advantage of the surplus profits tax and of conditions during and after the war to charge prices which were unjustified are today seeking—and some of them vainly—to rehabilitate themselves in the eyes of their former patrons.

A Business Essential

"Honesty, you may depend, is one of the vital essentials in business today—not only here in Chicago, but throughout the world."

"The prosperity of our people in their relations with one another and with the people of other nations depends on this. I believe that nations are more inclined to be honest with one another now than ever before, and I look forward with great hopefulness to the work accomplished at the disarmament conference in Washington.

"It is true that no chain is stronger than its weakest link, and no nation is stronger than the individuals forming that nation. This is essentially true of our nation.

"The honesty of this nation in its participation in the war is one of the bright spots in our history. Probably no nation ever entered a war for so unselfish and praiseworthy a motive as impelled this nation to lend its aid in the defeat of Germany and the central powers."

"You can put it down that most persons are honest. The very strength and growth of this nation prove it. We would not be where we are today, our land dotted with prosperous cities, our railroads reaching from Atlantic to Pacific, were it not for the honesty that permitted enormous credits, all of them faithfully carried out to the letter."

"No man is defeated until he himself thinks so. One's standard are his only boundary; there is no limit to him who sets none."
—(Shaw in "The Essential Life.")

Intuition

By LILY L. ALLEN

"Me, wherever my life is lived, O to be self-contained, balanced for contingencies."—WALT WHITMAN.

"You must say of nothing, That is beneath me, nor feel that anything can be out of your power. Nothing is impossible to the man who can will. Is that necessary? That shall be:—this is the only law of success."

THAT one who lacks *Personality* is for ever depending upon and ordering his life after the ideas and judgments of other people. Now if there is one thing above all others the man of *Personality* does *not* do, it is the above.

He will listen with all due respect to the opinions of others, not to pattern his life and conduct after them just because they are their opinions and not his own, but because, ever humble and simple, he respects the thoughts and opinions of all men, taking from them that which may be of help and encouragement, but always relying upon his own judgment, regulating and controlling his life and conduct by that only.

Personality stands for itself; it is Self-contained. Men and women of *Personality* have learned that "imitation is suicide." If we try to appear something because someone we very much admire is so, then are we walking shadows of that person—shams, counterfeits, and not our real selves. If we do this or that because someone says we must, and not because our own hearts say, "This thou shalt do," then are we hypocrites, walking mummies, and not men and women.

Every time we imitate, every time we do a thing against our own inner

conviction because it is the usual and expected thing for us to do, and not because we believe it to be right, we scatter our forces and weaken our powers of *Intuition*, and are rendering ourselves less and less able to form a correct judgment. Indeed, it is terribly possible for men and women to weakly yield time and again to the judgments and standards of others until they have lulled every power of discrimination within themselves to sleep; and they may sleep in their self-suicide for a lifetime, or wake up at last, when the best of life has gone by, to the leanness and poverty of their own hearts.

Watch for the spontaneous thought of your own mind. Catch it, and do not let it go. Don't for ever go looking for the thought of another, imagining that this one and that one must think greater thoughts, conceive grander ideas, set forth higher ideals for you to follow. And why? Has he essentially anything better to draw from than you? He who habitually distrusts his own judgment, rejects his own thought, doubts his own capability, regards the opinions and judgments of others before his own—be that authority as ancient as the Pyramids—that man can never become a Personality, or, in other words, a strong, powerful influence. *Act on your own thought. Accept it. It is yours. Believe in it.* Even suppose you should by acting upon it *seem* to make a mistake, it will only be in *seeming*, and in the end must turn to your good. It will be an investment that will pay you in more ways than

one. Nothing is real to a man—*nothing* but the law of his own inner being. And writing that sentence reminds me that Emerson said something very like it, and I know that he is right, *not because he says it*, but because I have proved it in my own life.

"Who would be a man must be a non-conformist. He who would gather immortal palms must not be hindered by the *name* of goodness, but must explore *if it be goodness*. Nothing is at last sacred but the integrity of your own mind. Absolve you to yourself, and you shall have the suffrage of the world. I remember an answer which, when quite young, I was prompted to make to a valued adviser who was wont to importune me with the dear old doctrines of the Church. On my saying, 'What have I to do with the sacredness of traditions, if I live wholly from within?' my friend suggested, 'But these impulses may be from below, not from above.' I replied, 'They do not seem to me to be such; but if I am the Devil's child, I will live, then, from the Devil.' No law can be sacred to me but that of my nature. . . . What I must do is all that concerns me, not what the people think."

Express yourself. Why should you go through life expressing other people?

Spontaneity—that is the lost treasure that we all need to go a-seeking. Men have allowed *Tuition* to smother and strangle *Intuition*. We have all largely begun at the wrong end—looking *out* for Truth and Knowledge instead of looking *in*; depending upon external props rather than upon that

Light Within which is as much an essential part of a human being as is sight and hearing. The unspoken law of the human heart divine has been crushed down beneath such an accumulation of creeds, doctrines, and man-made customs and conventionalities that the race has very largely become mere actors and imitators; many among us are sick spiritually and morally, and few are robust, strong and powerful.

So few that seem

Insert 8 pt. here.

So Walt Whitman pictures the man who dares to be himself, Self-controlled, Self-contained, free, courageous, grand, great, and strong! Such men and women dare to live in the magnificence of their independent individuality, and personality, exhibiting to us "the beauty of independence, actions that rely on themselves."

Oh for a revival of Intuition! Oh for a *going back and in* to the soul of things—the original simplicity of the human heart, the one Religion of all time!

To seek again the sacred fount of Intuition is to seek the unadulterated Truth, Inspiration, and *direct* Knowledge that will make us men and women indeed.

(1) Intuition; (2) Spontaneity; (3) Independence; (4) Self-reverence—that is, reverence for one's own thought and judgment: such are some of the steps up which we climb to *Personality*.

"Of the rising forever taller and stronger and broader of the intuition of men and women, and of Self-esteem and Personality."

Captain of Your Soul.

By ERIC WOOD

YOU may not be the master of your own business, but you are master of yourself—or you can be and should be; and that is one of the keys of success. You make yourself what you are to do with as you will; see to it that you use your creation to the best advantage. Organize your life as you would organize a business—with an eye to profits; regard yourself as a director of a limited liability company responsible to the shareholders. If you once let yourself get out of hand it will be difficult to regain control. If you cannot control yourself you cannot expect to control others.

Control means power. Have you seen the tub-thumper at the street corner lose all influence he might have had upon the crowd by losing his temper with a heckler? Self-restraint would have enabled him to quash the objector. You will find that in business self-control will help you to win through; take the snubs easily, the rebuffs and the disappointments without allowing them to discourage you. You are greater than circumstances, you can ride over them, you can mould them to your will—if you have first moulded yourself.

Self-control is an effort of the will in the first place; later it becomes a habit. It is a manifestation of strong character, an exertion of personality. It enables you to direct your energy

aright, to be independent, as far as man can be independent, of outside influences that would affect adversely. As a child, you were disciplined; maintain the discipline now you have crossed the threshold of manhood. Train yourself to resist that which is against your highest interest; keep a grip upon yourself so that you may be able to conquer without always having to fight. Winning the victory over your inclinations once is a multiple victory; it reacts later, and saves you the expenditure of mental energy.

The man without control is a jelly-fish; don't be a jelly-fish. The jelly-fish commands little more than curiosity; it is for you to command respect.

While you can be your own master, the captain of your own soul, you can also be your own slave. Don't let your passions sway you. Do not let desire swamp your common sense. Take heed that your tongue is always under control; do not let it be your master. You need a grip upon yourself to insure that you will be studying when you want to be playing; to keep your nose to the grindstone when there is the temptation to slack off.

As captain of your soul it is in your hands to mould destiny. You must subject circumstances, environment, heredity, desire, to your will, and use them all toward the great end in view. Your destiny is in you, now; it is for you to work it out. You will need courage—courage to face the facts of life and the

possibilities of to-morrow. And success is for the courageous man, not for the coward. Do not be afraid that you will fail—fear is the seed of failure. Believe that your destiny is success—faith is the seed of success. The army captain leads his men on with the firm conviction that he is going to conquer; with the stern determination that he will win; he does not think of defeat. Lead your army of one man into the battle in like spirit, facing your fate boldly and unafraid. Go "over the top" in faith—self-faith—and know that there is no enemy you can meet who is more formidable than you yourself if you funk it. Success lies the other side of No Man's Land; lead yourself across—when you are ready to go. Remember that the man who goes over the top without his steel helmet runs greater risk than the man who sees that he has put it on. Which is to say, be sure of your basic facts. Get knowledge, and use it. Cut the wire entanglements before you try to reach your objective; in other words, blaze the trail to success by equipping yourself, mind and body. Knowledge, self-control, perseverance, patience, integrity, prudence, discrimination and judgment, industry, observation and concentration—these are the general qualities that must be possessed by the ambitious man, besides the special qualities that are called for in his profession.

By these you prepare yourself for success; by these you are ready to meet the obstacles that you could

not remove before you met them.

Exactly the same principle applies in every profession; you fashion your destiny out of what you are and can do. The journalist must know how to observe, imbibe and report news; the novelist must know how to weave his ideas into a plot and how to present the plot in arresting form. The clerk, yes, even the clerk whose job it is to answer correspondence, comes into this—he must know the business he is in; the bee farmer must know all there is to know about bees; the advertiser must know the best media and the way to boost his goods. Wherever you want to get, whatever you want to be in the end, remember that your destiny depends upon your manipulation of your stock-in-trade, the first essentials of which are—knowledge and ability. Do not lead yourself down the cul-de-sac of ignorance and then be surprised because there is no way out except by coming back.

Yet there is victory to be wrung from defeat. You remember what happened at the Marne in 1914? And you remember what happened on the Piave in 1918? Joffre and Foch drove back the Germans when Paris seemed within their grasp. Diaz hurled the Austrians across the Piave and inflicted upon them a more stinging defeat than ever the Austrians hoped to inflict upon the Italians. Good generalship—the generalship that was alert and ready to take the fate in both hands and with the blackness of defeat like a

pall in front, used its gift for strategy, and turned defeat into victory.

What about your generalship? You barked your shins on your last venture, you were discharged from your last post? Very well; begin again, but begin with your plans made, profiting by your experience. Because you have failed once is no reason why you should fail again. You can build on the ashes of experience; standing among the ruins of your débâcle, you can reconstruct, using this brick and that pillar, seeing where your foundation lacked stability. The world wants constructors, not destroyers; if you give up because you have failed you will be reckoned among the destroyers. How many times do you think Edison failed before he invented the telephone? Do you think that Marconi got there for the first time with his experiments in wireless? How many times did Bessemer try before he discovered the secret he sought—the secret of making cheap steel? They were constructors, had constructive ideas, and they believed in their ideas sufficiently to make them try again when they did not succeed. Victory lies round the corner of defeat; often it lies through defeat. It is no crime to fail; it is a crime not to rise again.

"Never beaten!" is the war cry of the successful man. Napoleon struck "impossible" out of his dictionary; the British Empire, even in the darkest days of the Great War, never spoke of defeat, but always of victory. Stick it; don't give in, even

when you are driven back and have to start all over again. Britain went into the war with a handful of men, and very soon learnt that modern war demands big armies, the whole energies of a nation; so she set about building a new army and organizing herself for—Victory. Organize yourself for success even with the ruins tumbling about you.

Trust yourself. Believe in your potentiality. Self-distrust is the keynote to failure; self-trust is the way out of failure. It is the key to achievement. We pass among men for what we know ourselves to be; the measure of other men's faith in us is according to our faith in ourselves. The limit of your achievement is somewhere about the limit of your faith in your own power. Doubt is paralyzing; faith is energizing. Given two men, with equal ability, and the same chances, it is the man who is self-reliant who will make most progress and quicker progress. Moreover, the man who is less capable often goes farther than the other man because he believes in the little capacity that he has, whereas the other fellow does not believe in his greater ability. Cultivate the quality of self-confidence; smash your doubts on the granite of hope. Knowing yourself, trust yourself; go ahead believing in your own power. Meet life with determination; meet it with "I can!" not with "I think I can!" "I will see if I can!" Be positive, because negation is stagnation, positivism is progression.

When the big problem comes along, do not be afraid to tackle it; worry it out, think around it. If you flinch from it you are worsted before you begin. Practice makes perfect—and endeavour leads to attainment.

There is a virtue in pride set upon a sure foundation—the foundation of personal valuation. Self-knowledge precedes self-reliance; therefore, have a periodical stock-taking. No sane man runs his business without taking stock at certain periods; if he did, he might easily one day find that he has been living in a fool's paradise. What have you learned in the last year? What progress have you made? Have you increased your value to your firm and to yourself? Are you more efficient than you were? If you are your own employer, how have you served yourself? Have you increased business? No? Why not? There's a reason—and maybe it lies in you and not in the business at all. When anything goes wrong in the department lorded over by a friend of mine, his first thought is, "Is it my fault?" He puts himself through a cross-examination.

Cross-examine yourself; strike a balance—and begin afresh from that figure. You will see where your credit account outweighs your debit; and you will know something about yourself that you did not know before. And, don't fake the books of your personal business; be honest with yourself. Falsified personal book keeping is a crime punishable by the law of life that regulates the

affairs of men. If you fake your account with yourself you will find that when the crisis comes you cannot cope with it, despite the blind foolishness that led you to think that you could win out because you believed in yourself. Faith must be based upon reality. Use the probe unsparingly, because otherwise you may miss the one defect that will spoil your chances.

Success comes to the brave, the coward gets left behind. Be a captain courageous; fight down your fears and doubts. Keep your thoughts clean and your life pure; and there will be no need for you to slink through life with your head in your chest. You have a place in the world; fill it as it should be filled. Do not apologize for your presence; make it felt. The apologist is half coward, anyway. If you know you are right, go ahead bravely, and care nothing for the murmurs of the crowd. Many a man has failed because he is a moral coward. I know a man who was the best boxer in his school, who never funk'd a fight in the ring, but who lost out in life because his moral courage was nothing like his physical bravery. Brace yourself together, and when you leave your corner after the round that well nigh put you out on the count, do not funk: I would rather be a failure than a funk, because I know that out of failure I might hew success, whereas out of cowardice nothing good can come.

—
"Liberty is not to have no master, but a good one"—yourself.

Mind, the Principal of Unerring Rightness.

By Allan Gordon Cumming

MIND is expressing Itself through the inhabitants of the earth. Mind is Mind, and there is no other. An unseeing, unhearing, unthinking, and unknowing mortal mind simply does not exist. Therefore, the only Mind any man can have is the Mind of God.

Mind is always one with Itself. Surely Mind expressing Itself through one man is true and loyal to Itself in Its manifestation through another man. Mind is never less than Mind. Therefore all the nations have one Mind, and that Mind is one in Its workings. Mind has perfect command of all Its ideas. It knows the precise value and proper place of each idea, and rejoices over all Its ideas with great joy. The action of Mind is sure and unerring. Mind never makes a mistake, for It always takes Its own ideas rightly. Moreover, It always understands Its ideas perfectly: so there is no misunderstanding. Everything It thinks and does is good, and very good—a joy forever.

What is good and very good is always the exactly fitting and right thing. This is the very essence of Mind. Its activity is always right, and just right. Mind is all light, all right, all might. It knows the right and beautiful thing to do, and It can do it, for unlimited knowledge is unlimited power.

The Life of Mind, to use the language of commerce, is the perpetual

exchange of goods. This includes the importing, handling and exporting of the infinite goods of an infinite God. All men are engaged in this business, the Father's business. How does Mind do Its business by means of men? It seems to act from one simple rule—always to do just the right thing at just the right time in just the right way. In the Mind that is the Light of Life all is fair dealing, just dealing, right dealing. Any piece of work that is true and sound, that is just right in every particular, is very fair and lovely. Justice and rightness are never forbidding and austere, but always exquisitely beautiful, giving man keen delight and lasting satisfaction. Mind causes just the right people to come together, so that there is perfect happiness. Using the law of Mind, the law of just-right-ness, a man has just the right work in just the right place; just the right wife or just the right husband; just the right home and just the right friends—in a word, just the right income, for all the things coming into his life are just the right things. And the income is balanced exactly by the outgo. The living, leaping intelligence of Mind is perennial freshness and beauty. All is harmony, poise, justness, trueness, and rightness forever.

"I think the world has reached a time when we can all afford to admit that we are here on earth. We do not apologize for being here. We are not afraid to use the first personal pronoun. That man who isn't proud of his business and who isn't glad he is alive, isn't much of a man."—(Elbert Hubbard.)

Cosmic Consciousness and World Healing.

By HENRY VICTOR MORGAN

THERE is a universal consciousness. We live, move and have our being in an infinite ocean of intelligence, that surrounds, overshadows and dwells in us. It has been called by many names but can not be defined nor limited by words. It is the life of all that is. We live in it and it lives in us.

The awareness of this cosmic life and energy brings with it into individual possession a realization of infinite power and unlimited possibility. It is the transition from sense to soul, from personality to individuality, from the will of the individual to the Will of the Whole. It places the entire universe at the disposal of each individual, and says to each, "Son, thou art ever with me, and all that I have is thine." It lives in all of its parts; there is neither separation nor division. We may all become conscious children of the cosmos and consciously manifest that which by the very nature of our being we are compelled to be,—inhabitants of eternity while dwellers in time.

The awakening to cosmic reality is producing a new type of man, and will eventually produce a new world order. The scales of materiality are beginning to fall from innumerable eyes, as the hypnotisms of sense are dissolved in the light of reason. The awareness of this great life principle of the cosmos forever assures us that there is a Soul at the

center of things that cares for all. Today in every nation, there are men of vision worthy of being called "world citizens." Men who have escaped the tyranny of limitation, and whose eyes have caught the vision of the real Self. Men who have seen "beyond the notorious movement on the threshold of consciousness the vision eternal," apprising them that they are not separated from the rest of creation.

Through enlarged reasoning and cosmic understanding they have beheld the great truth of individuality and know that they are indissolubly bound to the whole human race. Carlyle voiced this cosmic truth, when from his secluded study in hemmed-in Scotland, he said that there was not an Indian whipping his squaw by Lake Winnipeg, but we must all smart with her. While Whitman, in one of the world's greatest and most misunderstood poems, "Song of Myself," thus chants the cosmic truth: "I embody all presences outlawed or suffering. Not a cholera patient lies at the last gasp but I also lie at the last gasp." His union with the lowest is complete, but he has other affinities. Listen now to his triumph call:

"Magnifying and applying come I,
Outbidding at the start the old
cautious hucksters,
Taking myself the exact dimensions
of Jehovah,
The supernatural of no account—
Myself waiting my time to be one
of the Supremes."

It is the cosmic vision. We each embody all presences. Our highest thought of God is but the vision of our own possible self, nor can we by act of our mind escape the world call of the suffering. Consciously or unconsciously their miseries affect us. We *must* share each other's burdens and experience in our own bodies vicarious suffering and divine at-one-ment.

The realization that my brother and I are one, that I am in my brother and my brother is in me, must forever follow the sublime realization voiced by the Nazarane when he said, "I and my Father are one." The man who claims union with God and denies one of his human brothers abundant entrance into fullest fellowship will be mocked by delusions.

Of old one of the great Hebrew mystics, after calling the roll of those who had entered into cosmic consciousness and through their enlarged understanding had worked miracles, adds, "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us could not be made perfect."

The teaching is obvious. No one man can be perfect until all are free. Even they who have passed from the flesh are bound to the cosmic fellowship. Herein is a hint as to the mystic meaning of the communion of saints and prayers for the dead.

We are all parts of the whole. Every thought movement on the

fects us. There are no boundary lines to thought currents, and there is no place where the silent thought of man can not reach. We are compelled to listen to the inarticulate cries of the oppressed. Until we are as much concerned in every man as if that man was our brother, we put ourselves in the prison of selfishness. Our bodies can never be free until our sympathies are inclusive.

Selfishness is sin and selflessness is redemption. The world awaits the manifestation of the cosmic sons of God. The call is loud and insistent for a world conference of the "Chosen of Love." They shall come from the four corners of the earth; they shall meet as equals, as brothers. There will be no need of concealment or closed sessions. Love needs no locks. Together they will face the real issues. The divine feminine will not be excluded. Low cunning will find no place for concealment, for love is light.

The motherhood as well as the fatherhood of God will be acknowledged. The reign of the family will be inaugurated among the nations of the earth. "The greatness of love and democracy and the greatness of religion" will be realized.

Beloved of God! Children of the Cosmos! Your hour cometh! Even now it is. I see the coming of invisible hosts. I pray God that your eyes may be opened to see and your ears to hear. "See and your soul shall live." Fear not, and again you shall hear the voice of the Eternal saying, "They that are for us are

face of the earth concerns and more than all that are against us. I greet you in advance, my brothers and sisters from all lands. There shall not be a single foreigner in our midst.

Already the conference exists. Invisible bonds unite us. It has been visioned of old: "And I, John, saw a new heaven and a new earth for the first heaven and the first earth were passed away. And I heard a great voice out of heaven saying, 'Behold, the tabernacle of God is with men and He will dwell with them, and they shall be His people, and God Himself shall be with them and shall be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain for the former things are passed away. And He that sat upon the throne said, Behold I make all things new.'"

I covet for each reader of this lesson participation in this assembly for the healing of the nations. The larger vision will include the lesser. Your individual aspirations will be carried to glorious consummation as they merge into the new world order. The perfection of wholeness will inevitably come to those who seek the good of all. Your welfare is dear to the heart of God who you share His eternal purpose.

"An insignificant man demands everything from others," says an ancient Chinese legend, "but a wise man demands everything from himself."

The Alchemy of Mind

By A. OSBORN EAVES

THERE is a two-fold work to be undertaken: the elimination of the inferior side of the nature and the building up of the first part of this process does not consist in merely taping others, but rather refusing to observe what may appear to be weaknesses and to endeavour to call forth those vibrations of the nature which will bring about a revolution in a man. Day by day the task will be easier for new brain channels once made will allow the new thoughts and aspirations to be more readily taken up. The habit of sitting quietly for a few moments by oneself taking one thought of some great writer and endeavouring to understand its import, to feel its truth must be practiced. There is no need to read a chapter: that would defeat the end in view which is clarifying the mind of quickening the intuitive faculties so that whatever truth there may be in the thought will be seen by meditating on it. Original thought will thus be engendered. The function of the mind has not been fully recognized than its powers and possibilities have been no more than faintly guessed at. It has been waiting to be "discovered," and this is being gradually done by students all over the globe. It is now known that a man is not what he thinks he is, but that he is as he thinks. But so few know what they really think, and so many

think the thought of others that they are not themselves, but masquerading. Once they turn out all this mental debris and begin to make their minds they will represent their true selves. To change the mind it is well to know some of the laws governing this change. Firstly, an unexplored brain area, below the threshold of consciousness is the receptacle of past thought. Heredity or Race-Thought is stored up here, and a man often acts against his best judgment refusing to obey the admonitions of his better nature, following the Race-Thought. After thoughts have been repeated a number of times the essence of them, or the essential idea underlying them, is carried to this tract of the mind, and the impulses associated with the ideas thus carried over as a permanent part of the mind are stored up, so that when a similar idea is presented to the normal mind it is linked by the law of association with the stored-up ideas. Hence the narrow range of ideas in most minds. These "digested" thoughts will continue for many years—often for the whole life, and be transmitted to the children. They prescribe or lay down the type of life that shall be lived and the type of body, to some extent, that one will have. They are as sensitive to thought-waves as a marconi instrument is to sound-waves, so that a stray thought simi-

lar in character to that held by the person will unfailingly be attracted. There are places all over the world where suicides are frequent, where even sane people feel inclined to take their own lives, the reason being that a mental atmosphere of suicide is created, and permeates every human brain within a certain radius which allows itself to hold a similar thought for a moment. All the phenomena of telepathy are based on this law, and in Self-Creation one aims at refusing to think the old thoughts which have constituted existence up to now. One thus peoples one's mental laboratory with the most undesirable tramps of the mental world. One is not aware of the process going on day by day, year by year, building up our characters and making us what we really are not. Outside connections aid in completing our disguise and individuality becomes increasingly difficult to express. We have been so assiduously taught since childhood to please others and consider them first that we almost wipe out any wish to please ourselves, action and thought thus aiding each other. Self-effacement never leads to the expression of the individual, but a milk and watery character, filled with the virtues of an unselfish life, with the emptiness of a negative existence: it is the antithesis of a strong personality, which depends upon itself under all circumstances, being self-reliant and having behind it the shadow of the Self. In proportion as a man becomes self-reliant does

he express the best within him, for it is the individuality showing forth.

Returning to the submerged consciousness it is wise to note that while it may thus prove a drag upon the upward progress of man it may be made the medium of his climb towards Self-Creation. It mechanically retains every impression, as has been said, offering each one to the normal every day mind as the latter needs it, or as it thinks of a subject for which there is an equivalent idea stored away. Of course, there are many thoughts or ideas which are new even to the submerged consciousness, as, for instance, taking up a new study. However well arranged a text book may be a new subject always offers more difficulties when first it is taken up, because there are no analagous ideas to help in assimilating the material. Later these difficulties become less noticeable, and there seems a certain familiarity with the subject. This consciousness has nothing to do with discrimination or volition: it can only store up ideas and produce them when wanted, the active mind seizing whatever it wants, or automatically taking the material offered or within reach. Hence the consciousness is strictly non-moral, and does not pass judgment, praise or blame. It will accept whatever is given to it, however, and, farther, do what it is told to do.

I am well aware that this part of the subject offers many obstacles to the student who has read other treatises upon the subject, because

there is no definite and exact terminology for it, such as exists in all other sciences. Different writers have tacked on different names, the nomenclature of Hudson, Evans, Myers, A. Besant differing for the same thing. So long as it is understood what it is to which reference is made nomenclature is immaterial. A further trouble is that the student does not always see how it is that a part of the mechanism of the mind, and a part which has so much power in its keeping and therefore should be the superior side, will act as the slave of the commonplace everyday mind. The everyday mind is commonplace because it has never tried to be otherwise. One can only get from a thing what one can use; the demands made are of light character, hence there are no opportunities to test the powers. This "lower" mind, as it is frequently called, may be regarded as life must be gradually obliterated from the nature because Self-Creation with such materials would be to put up a jerry-built structure. There is nothing too good for us; all we have to do is to recognize the best and claim it. A thing which is not really our own we can never retain, because it is not attuned to our vibrations, and there is nothing in common with us. We spoke earlier of every object being in a state of vibration, that every human being vibrates at a certain rate—a matter dealt with in *Your Aura and personal Atmosphere*—so that all vibrations not in accord with your own are automati-

cally thrown off, whereas when they agree they are absorbed and are expressed by that all-embracing word "happiness."

"We may still be masters though we produce no masterpiece but ourselves."—(S. M. Stanton in *"The Essential Life."*)

"I can confidently commend to you," says Andrew Carnegie, "the business career as one in which there is abundant room for the exercise of a man's highest power and of every good quality in human nature. I believe the career of the merchant, or banker, or captain of industry, from the hour of his humble enlistment to that of his honorable discharge, to be favorable to the development of the powers of the mind and to be ripening of the judgment upon a wide range of general topics; to freedom from prejudice and the keeping of an open mind."

"The message of all the religions is at heart the same—the infinite and eternal meaning of the individual. It brings in the noble hymns of the Aryans; Zoroaster dreamed it in history's remote dawn; pitying Buddha preached it to the despondent orient; Christ uttered it by the sea of Galilee; Paul carried it to Greece and Rome; Savonarola reiterated it to the amazed Florentines; it brooded in the winged thought of Plato and sang in the exultant Paradise of Dante—the infinite significance of each human end."—(Griggs.)

Mental Concentration is Secret of Achievement

By GARRETT P. SERVICE

THE necessity of concentration can never be too much insisted upon. All kinds of success in this world depend upon it. Young people who think that genius or luck will carry them through make a terrible mistake. Genius and what is called luck are concentration and nothing else.

What concentration means may best be illustrated by examples.

When Abraham Lincoln was a boy he used to listen to the talk of his elders. Out in that new country where he lived everybody talked politics. Young Abraham did not know much about politics then, but he saw that the men who did know got ahead in the world, somehow, and he determined to understand such things for himself.

Accordingly, he listened intently every time he heard a political discussion. At first he understood very little, but he only listened the harder, and thought and thought over what he had heard. After a while he began to understand.

Then he put his mind so closely to work upon the subjects discussed by the debaters that he was able not only to see what they were driving at but to criticize their methods of explaining their thoughts.

Learned to Put Things Into Clear Language

He saw that a large part of the

difficulty that he had experienced in following them arose from the fact that they neither saw clearly what they wished to say nor expressed it in clear language.

He got hold of the general idea of a speaker, and then went off by himself and labored over it in his own mind, putting it in more expressive words, and re-shaping it in a more logical form, until it became as clear as crystal. Finally, he surprised his elders by stating their ideas better than they could state them themselves.

Now, that was concentration, and Lincoln practiced it until it became the settled habit of his mind. It made him President of the United States and the clear-headed leader of his country in the most threatening crisis that it ever passed through.

There was once a little boy in the city of Utrecht, the son of a poor workingman, who determined to get an education. He showed so much earnestness in his ambition that he attracted the attention of good people, who got him admitted as a free scholar in the University of Louvain.

While the students who could pay did what was required of them in a half-hearted way, and spent as much time as possible in idle amusements, he was not content with the lessons of the day, but borrowed books to

study alone at night; and, because he was too poor to have candles, he spent a part of each night studying his books by the light of street lamps or in illuminated church porches.

That, too, was concentration, and the young scholar carried it so far that he was made preceptor to the man who was to be the great Emperor Charles V., and afterward he was elected Pope of Rome under the famous name of Adrian VI.

When James Ferguson was 7 or 8 years old the roof of his father's cottage in Scotland fell in, and he saw his father take a beam to pry up the fallen roof. The boy was astonished, because the beam seemed to give his father the strength of a giant.

He watched how it was used, then experimented with sticks, and discovered, unaided, the mechanical principle of the lever. But observing that the long end of a lever had to be moved through an inconveniently great distance in order to produce a slight movement of the weight to be raised, he reasoned upon the matter so closely that he invented a wheel and axle to do more easily the work of a long lever.

Through Concentration Found Great Truth

Thus, by simple concentration of mind, this boy discovered for himself a great mechanical truth, which, as he did not then know, had occupied the inventive powers of famous men for centuries.

The habit of mental concentration which he established at so early an

age made him afterward one of the most celebrated and influential men of his time.

These are concrete examples of concentration. They could be multiplied a thousandfold, but let us glance at the principle that underlies them. That principle is simply close, undivided attention.

The thing that makes men failures is dissipation of the mind. Don't let your attention wander; hold your mind firmly upon the subject before it. Stick to it until you have got to the bottom of it. Avoid darting from one thing to another, leaving each half finished.

Sun Concentration

IN one of the laboratories of Washington they have a great sun glass that measures three feet across. It is like the burning glass we used to treasure when we were boys, only much larger. This great glass gathers the rays of the sun that strike its flat surface and focuses them on a single point in a space a few feet below. That single spot is hotter than a blow torch. It will melt through steel plate as easily as a red-hot needle burns through paper.

This terrible heat—it cannot be measured for it melts all instruments—is just three feet of ordinary sunshine, concentrated on a single point. Scattered, these rays are hardly felt—perhaps just pleasantly warm; concentrated, they melt adamant.

The same principle applies to human endeavor.

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AN OPEN LETTER

From George Wedgewood. Well Worth Your Reading.

Twelve years ago I visited Chicago, having in mind a purpose to make a study of the methods of cure practiced by Dr. Sheldon Leavitt, a man of whom I had heard much. I found him doing a most remarkable work. My impressions were embodied at the time in a brochure entitled "A MASTER BUILDER."

Since then I knew that he had relinquished direct personal treatment and was giving himself wholly to telepathic and correspondence practice, with distinguished success, and I was curious to see him again.

Having now made him a visit, and having been permitted to go into a study of the details of his correspondence, which he guards with the utmost fidelity, I do not hesitate to confirm the justice of the title given him by many.

"The Miracle Man of Chicago"

By system and simplicity in his processes, he unquestionably is able to rescue most of those who apply to him, from the disastrous effects of their mental, moral, physical and financial ailments. His therapeutic system of VOLOOTHERAPY (WILL-CURE) and his particular method of MIND TRANSFUSION, are based upon scientific and demonstrable principles; and in finding a positively efficient way of using them upon patients at a distance he has stabilized a method of cure for all forms of human distress, without regard to his patients' whereabouts, and at an expense which puts help within the reach of all. Best of all, he is teaching others the secrets of his success, so that practitioners of VOLOOTHERAPY will soon be found in every large city. I, myself, have entered for a course of instruction.

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During my many years of travel, study and research in India, and other parts of the Orient, I learned that there are certain principles of mental control and thought focus, which, if properly exercised will absolutely produce definite, material results in regards to Health, Financial GAIN, etc., the method of putting this thought force to actual practical use is not difficult. This method can be easily employed by you in your every day life to aid you in obtaining your desires.

I have prepared a little booklet wherein you are given the very essence of these Vital Secrets. This little work is so simple and clearly written that it can be readily understood and digested by anyone.

The price of this little booklet is only 30 cents, but in reality is worth its weight in gold to you. Just put 30 cents in U. S. postage stamps or silver in an envelope, mail it to me today and I will at once send you a copy of The Psychology of Success and open for you a new field of mental action.

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By HENRY THOMAS HAMBLIN

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In Our Work

By Edgar A. Guest.

There's more in a task than the money it brings,
Each duty comes laden with numerous things.
There's chance to be proud and a chance to exult,
And the world may be helped by the final result;
Though grim it may seem, if you'll open your eyes,
You may see that behind it your character lies.

There's more in a task than its silver and gold,
The joy of your children it's fashioned to hold.
The dreams which you treasure for all of your years
Are held in the duty which sordid appears;
There's no road to glory save this one for you,
For all men are known by the work that they do.

There is this in a task more than gold at the end—
The respect of mankind and the love of a friend.
For the thing that you fashion shall make you or mar;
By your deeds the world visions the man that you are,
And your hopes for your children depend on the way
You shall finish the work that is given you today.

Do it well! Do it well! Let your task have your best,
For all you hold dear you are facing the test;
The praise of your neighbors, your own self-respect.
And the right to meet all men face front and erect,
The peace of the future, your fortune and fame
Are all in the task that must carry your name.