

New Thought.

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A Fore Word.

By WILLIAM WALKER ATKINSON.

UPON this occasion of making my first bow to my new circle of readers, I think it well to say a few words concerning myself, explaining my position—telling something of my views. When these few words have been spoken, I shall feel more at ease, and my hearers will feel better acquainted with me. We shall feel like old friends and when I next address you there will be no stiffness on either side.

In this little introductory talk it will be, from the very nature of things, impossible for me to avoid talking about myself, and so, if this article contains as many "I's" as the tail of the peacock pray absolve me from the charge of egotism, and place the blame on necessity.

A few years ago, I was an attorney-at-law in an eastern state, having a large and rapidly growing practice, making and saving money, and having prospects such as come to very few men of my age. I was pushing, active and enterprising, and endeavored always to keep up-to-date. The result was that business poured in upon me, until I had as much as I could possibly take care of. I knew nothing of the New Thought, although I had for many years taken a great interest in the study of the occult. I took an intellectual pleasure in the study of the writings of the mystics, but my speculations upon the subject were always in the abstract, and never came down to the application of the principles to everyday life. As to the therapeutic application of Thought-force, I knew nothing, and this ignorance was destined to cost me dear.

Without realizing it, I began to worry and fret about the many important legal matters under my charge, and the baleful habit of Fear began to manifest itself. I lacked that poise which comes only from a knowledge of the Real Self—that recognition of the I AM. I became nervous and irritable, and began to run down in physical health and mental vigor. About this time I became involved in a bitter struggle in the courts, in which I was making a life and death

struggle for principle. Certain persons were attempting to make me submit to an intolerable yoke of oppression, under cover of an unconstitutional law, and I felt that I would rather die than submit without a struggle. It was merely a fight for principle, but I was in deadly earnest. To make a long story short, the worry attendant upon this fight was the straw that broke the camel's back, and I emerged from the fight a physical wreck, completely broken down with nervous prostration, and utterly unable to attend to the duties of my profession.

I went all to pieces, physically, mentally, and financially. I was unable to attend to business, and every dollar I had in the world was swept away—the accumulations of years of work disappeared in a few months. I was in such a terrible physical and mental state that I could scarcely exert enough nervous energy to sign my own name. I exhausted the resources of medical science, with the usual result. I went from bad to worse, and I seemed to be doomed. At the last moment—as if by a miracle—I was brought in contact with the teachings of the New Thought, and instinctively felt that in it was my only chance for Health and Happiness—yes, of Life. Although in a weakened state of mind and body, I absorbed its principles thoroughly, and began to improve rapidly from the first. I was a mere shadow of my former self, and my increase of vitality began to manifest itself in increased strength and weight. But more important than even the feeling of returning health, was the new feeling of Confidence, Fearlessness, Happiness, and Mental Poise, which began to possess me. Life took on a new meaning—new hopes, ambitions and ideas began to unfold. I viewed Life from an entirely different point of view. No one can appreciate what all this meant to me, unless he has passed through it himself.

With returning health and energy, came new plans for bread-winning—new fields of work. Although without a dollar, and in a strange part of the country, away from friends or relatives—with a family to support—with nothing in sight to encourage me—I felt stronger in resolve and courage than ever before in my life. I faced the Fu-

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The Sex-Energy.

By SYDNEY FLOWER.

my desk is a letter from an esteemed correspondent, who has fought a good fight for the principle of Zoism and won a victory he is right to be proud of. Before writing upon his letter I should like briefly my views upon right living a step towards the building of ritual body of man—that body we may well believe shall some day at defiance those enemies to immortality in the flesh—namely, Decay and Death. There is no energy, to my thinking, which is its essence, literally, sex-energy. There is no vitality, which is another name for energy, which is not sex-vitality. There is no sex-energy which is expression of Love, and I place it in the same category as being necessary parts of a perfect whole, Love, Life, Sex, Force and Vitality. The ingestion of food, air and drink into the body is of course a process which is common to all creatures. But it is given to man to andingly derive from food, from drink an excess of that which is common in degree to all things. And upon the use he makes of this power, of this knowledge, depend in large measure the well-being of his physical body and the advent of his soul. I look upon the soul as so much material which here for advancement. The soul is the Divine Spark with individuality. The character and qualities of that soul, its habits, passions, etc., during its earthly existence determine its progression, they determine its Vibration. A low vibration is a low vitality. A high vibration is the result of great thoughts, inspirations, high principles, high ideals generally. As tending to increase in us the power to aspire, a surplus of vitality is to be eagerly sought. In English a surplus of vitality means in English a surplus of sex-energy. Hence, it is what we must have: How to get it in excess of its condition? You may not have considered it in its present light, but it is no less a fact that we dissipate this force by every act of our lives which requires effort; whether we work or whether we use our brains and or speak, or use our hands and in the fields, we are consuming force. We must, therefore, have an over the waste, and there should be plain method by which we may save for ourselves this needed abundance. There is more than one method. The first is that taught in Zoism; the second is repressing desire. It is a

good method, but not the best, I think. The best is the conversion of desire into spiritualized plasma for the building of the new physical body. This is accomplished by the deep breathing of Zoism, and by the mental conviction, ever-present with you, that the sex-energy is more valuable to you when conserved than when allowed physical expression. It is commonly stated as a fact, by medical men, that an interference with what they are pleased to call natural functions is attended in the case of either man or woman with grave disorders. Following out their beliefs, they prescribe indulgence in a certain amount of sexual gratification as necessary to health. This seems to me bad and rotten teaching. It has a villainous effect on the young, and offers free-handed license to the old. It depends entirely upon the Thought which is held during this discipline, whether the result shall be unalloyed good or unmitigated evil. I am afraid that we must attach to medical doctrines the blame of the unmitigated evil in this connection which continues to result. Man is to me something more than a beast of the field. There is in him a higher expression of love than is comprehensible to animals. Desire itself is simply an evidence of the existence of sex-energy; it is an effect. It is not a cause. We have made it one of the aims of existence. All wrong. The aim of existence should be to express this Love-force, this sex-energy, this vitality in some way that shall advance our spiritual growth. It is necessary at first that we make use of the physical expression. It will not always be necessary that we should do so. It is not to our highest good that we should continue to live on the physical plane when we know how to reach the spiritual. There are heights to which man may climb which are very far beyond that plane upon which most of us now live. To-day sexual indulgence is a natural means to an end. It is corporeal. It is of the senses. It is natural, certainly, and whatever is natural, is in a sense right. But I say it is not the best; it is not the highest. It is only a means of expression, and it is not the highest form of expression. Therefore I agree with my correspondent when he congratulates himself upon his victory. His example makes for a higher life, and for a better understanding of the purpose of the creation of man. When the sex-energy is used only for the propagation of the species we may have solved the problem of what it means for a child to be "well-born." Until that time we shall look upon physical immortality as something very remote, and very hard to attain. When the bodies of the parents are built of spiritualized plasma there is good reason to hope that the bodies of the children may be proof

against disease, change, decay and death. My correspondent speaks of fasting. I should not advise him to experiment beyond his convenience. He should not fast to the point of weariness of spirit. He should begin to gradually fast for a day or two days only when he is adding to the fast the steady and continued practice of powerful deep breathing in the open air, holding always the thought that he is taking into his system a counterbalancing supply of Zone from the atmosphere to offset the demand of his system for food-energy. Like all things else, this must be learned by degrees. Here follows his letter:

"Since joining the Club last April and receiving the Course of Lessons, Zoism being of most interest to me, I have had a very different life from the one previously followed, although I had been studying Esoteric Thought for several years. I now have come to a point on which I wish your advice. I will state the case briefly. I have for the last month been much interested in a Buddhist Priestess, and, as our beliefs were exactly opposite, there had to be, to use her words, 'an explosion,' and I claim a victory for Zoism as I have convinced her that there can be love that is superior to passion, or at least to sex-indulgence. We are more than friends. I am anxious that she shall adopt Zoism, and have her word that she will at least not teach the 'Black Lesson,' or the overcoming by gratification.

"I have thought of taking a long fast from food to get full control over my lower nature; what do you think of a 49 day fast for that purpose? I took a 21 day fast which commenced December 11th, '95, and several shorter ones previous to that. I speak of 49 days as it would represent to my mind a complete number of days and also represent the number of years on Jan. 8th next of my life. I believe I can carry the idea of a new birth so as to be very much benefited if I can get the right associates interested. I do not care to make any public show. What do you advise?"

Concerning Series "A."

St. Louis, June 20, 1902.

Dear Sir:—I am in receipt of your favor of the 18th, in which you advise that your new Series having been reduced to \$1 each, there is a credit to me on your books of \$1. In accordance with this information I would be glad to have you send me SERIES "D."

I have read and pondered much on your Series "A," which I have received. It is by far the most valuable work I have ever seen on this subject.

C. I. HART.

The Best Is Good Enough for Us.

A few months ago, we made a proposition to a number of leading New Thought writers, offering a prize of \$120 for the best series of twelve lessons on New Thought subjects. We had responses from many well-known writers, and some difficulty was experienced in awarding the prize, as all the articles were of the highest grade. After carefully weighing the matter, it has been decided that the prize be awarded to Nancy McKay Gordon, the well known writer upon occult subjects. Mrs. Gordon is a deep student of occult lore; and a teacher of esoteric Truth, and has written works which are found in the hands of the most advanced students. Her writings, heretofore, have been designed for those who have gone deeply into the subject, but the series which she has prepared for us will be written more particularly for those who wish to begin at the beginning, although, of course, it is impossible for a writer of Mrs. Gordon's attainments to refrain from conveying deep truths even in her most elementary lessons. We feel that these lessons will be appreciated by our readers, from the beginner to the most advanced student.

The series of articles will be entitled "Mental Science," although this name is scarcely broad enough to cover the subjects treated of by the writer. The first instalment will appear in our January number, and the succeeding articles will appear monthly, until the end of 1902.

With the January number, THE JOURNAL OF NEW THOUGHT will enter upon a broader career—a wider field. Its publishers have determined to spare neither time, money, nor work, in making it the leading journal in the New Thought field, and the best writers will contribute to its columns. We feel that only the best is good enough for our readers, and they are "going to get" the best in sight. Our family of readers already number many thousands, but there is still room for a few more at the table. There will soon be a feast of good things, so those now on the outside had better come in and take a seat before the soup grows cold. Some of these days, it may be deemed desirable to limit the membership of the Psychic Club, and then—well, we will not take up that matter just now, but it is as well to say that those who are now in want to stay in, and those who are not in had better get in as soon as possible. That's all.

Read about The Psychic Club's
Success Circle in the January
"Journal."

How a Good Thing When He Sees It.

Biddeford, Maine, Nov. 6, 1901.
William Walker Atkinson, Chicago,
Ill.

My Dear Sir:—I have a copy of your work on Personal Magnetism, etc., and must candidly and honestly admit that is the greatest and best work that I have ever read. I would not part with for any book that I ever saw. It is simply "Grand." I mean every word of this, especially when I think of all I have thrown upon this subject, that I have bought and read. Your work is worth more to any sensible man or woman than is of the stuff which is advertised so extensively and sensationally. Brother Atkinson, please remember that I want to read all that comes from your pen. Please send me your essay: "The Secret of the I Am." I am 50 years of age, and I now see what your work would have meant to me had I read it when I was a young man. It would have changed my whole life. But it is never too late to learn, and it has done great things for me, even now. I can now look any man squarely in the eye, and I glory in doing so. I am like another man. I owe it all to you, and shall never forget where I obtained my information and power. I wish you success in all your undertakings. Good-bye to you.

FRANCIS D. SWANEY.

About "Thought Force."

THIS book is a broad, general and yet specific statement of the principles and practice of mentation—that is, of thinking. It is written by William Walker Atkinson, one of the most profound and practical thinkers in the whole field—a thinker remarkable for the clarity of his reasoning and for the simplicity and directness of his style. As a general statement of those principles of metaphysics and psychology which are just now interesting thinkers in all quarters; as a practical guide-book to the acquirement of enlarged powers of thought and action; as an encouragement and inspiration to many students who are now struggling in the mazes of mysticism and uncertainty. The New Thought, this book will be invaluable. It covers a field entirely new, and no student of psychology, adherent of the "New Thought," and no man or woman who would make a practical success of life can afford to be without this book. It is full of vibrations."—*Health Culture*.

"The Law of The New Thought."

By the time this journal reaches you my new book will be ready for delivery. This book will be called "THE LAW OF THE NEW THOUGHT; A Study of Fundamental Principles and Their Application." I consider this book the best thing I have ever written. In it I have embodied the fundamental principles of The New Thought, as I understand them, in a plain, understandable form. I have endeavored to make this a *practical* book and I feel that I have succeeded. It is no easy matter to present the highest truths—the fundamental principles—of The New Thought in words that may be understood by the many. I feel that this book may be placed in the hands of a beginner and will give him a clear idea of what we mean by "The New Thought." And I feel that one who has been in the Thought for a long time may obtain pleasure and information from its pages, and will find therein the things he believes stated in a form readily understood even by those who have not progressed so far along The Path. You will see by reference to our advertising pages that this book covers considerable ground and treats upon important subjects. It is intended to answer the question asked so often by our friends: "What is The New Thought?"

I feel assured that many will find in this book an answer to the questions which have been perplexing them—questions which have been demanding an answer. It takes up the deep questions of Man—his relation to the Universe—his relation to the Supreme Power—his spiritual unfoldment and growth—his latent powers—his destiny—his possibilities. It tells of man's spiritual, mental and psychic powers and their development. It tells of the Something Within. It tells of the growth of consciousness—from mere sensation to Cosmic Knowing. It tells of the broader and greater concept of The Universal Presence—GOD. It tells of the manifestation of the Supreme Wisdom, Power and Presence. It tells of the Oneness of All—that key to the vexed questions of Life, Philosophy and Religion.

I have not soared above the clouds in writing this book, but have kept my feet squarely on the ground. I have endeavored to deliver my message clearly and plainly. I do not hesitate to recommend this, my own book, to my friends who are interested in this great subject. This may seem to indicate that I am lacking in modesty, but I would use just the same words if the book had been written by another.

WILLIAM WALKER ATKINSON.