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"The Kindergarten of God."*

BY WILLIAM WALKER ATKINSON.

I SEE Life as a great school—Man as a tiny child, learning his little lessons, performing his little tasks, playing his little games, enjoying his little pleasures, suffering his little pains, disappointments, trials and sorrows.

I feel that we are in but the kindergarten stage of existence, learning the first lessons of Life—fitting ourselves for the grander, broader, fuller life in store for us. And I feel that this little kindergarten experience will continue until we have learned its lessons well—have firmly grasped the principles designed for our baby minds. And I feel that when we have proven our ability to weave our little mats—build our little blocks—draw our little pictures—mold our little clay forms—sing our little songs—then, and not until then, will we pass into a higher grade, where we will spell out the lines of the Primer of Life, and acquire the elementary principles of Cosmic Mathematics. And I feel that each little lesson must be learned, thoroughly, before the next step is taken. And I feel that every one of us must perform his own task—must memorize his own lesson—before he can gain the experience—can profit by the knowledge acquired in the performance of the task. We may be inspired by some brighter pupil—be encouraged by the loving sympathy of some fellow-scholar, but the task is *ours* to perform, sooner or later—and ours is the joy of accomplishment.

I believe that as some children, even whilst fascinated by the game-task of the kindergarten, know that it is only a childish task and not the *real thing* of life, so may we come to a point, where, whilst enjoying the constantly changing play of life, we will realize that it is but the training for greater things, and important only in that sense. The perception of this fact by the child need not interfere with his interest in the game—need not prevent him from feeling the joy of *doing*, creating, working, gaining new experiences; nor need it prevent us from playing the kindergarten games of grown-up life with a zest and interest,

not alone because we realize that we are learning valuable lessons, but, yea, even from the very excitement and joy of the game itself.

When we realize just what this view of Life means, we will find new pleasures in everyday life—will learn to laugh with childish glee at our little successes in molding the clay into the desired shape—in the clever weaving of the mat. And we will learn to smile, through our tears, if our little mat happens to tear in two—if our little clay sphere drops to the floor and is shattered—if the hour's work is destroyed.

And we will learn our little lesson of Love—of Comradeship. We will learn by experience that if we lead the narrow, selfish life we will miss the joy that falls to the lot of those who have learned to express more fully the love-nature within them—we will find that Love begets Love—that the love-nature, expressed, attracts to itself the love in the hearts of our little playmates. We will find that the child who carries within him the love for others, and expresses that love, need never want for friends or companions, need never suffer from loneliness, need never fear being left out in the cold. The true Personal Magnetism of the child (and the grown-up) consists largely of—Love, which never fails in its drawing power. And we will learn, from bitter experience, the folly of the idea of separateness from our little playmates—will know that the standing apart brings nothing but sorrow to us. We will realize that selfishness brings nothing but pain—that giving has its pleasures as well as receiving. And we will learn something of Brotherhood, and its goodness—we will have the True Democracy of the kindergarten impressed upon us. These lessons (and others) we will learn well, before passing on.

We, like the child, often wonder what is the use of it all—fret over our enforced tasks—chafe at the confinement—rage at the restrictions, and, failing to comprehend it all, indulge in complaints, protests, rebellion. And, like the child, we cannot expect to understand the whyness of it all, certainly not until we pass beyond the kindergarten stage of existence and reach the higher grades.

When one begins to realize *what he is*—begins to be conscious of the I AM—



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IN BUSINESS AND EVERYDAY LIFE

begins to know things as they are—he gradually learns to appreciate things at their true worth, and, although not released from the necessity of playing out his kindergarten game tasks, is able to, practically, *stand aside and watch himself play them out*. He knows that he is gaining knowledge—is mastering his lessons—is living-out, and out-living, his desires—is acquiring and storing up new experiences—but he values things only at their final worth, and is not deceived by the apparent value of the moment. He begins to see things in their proper relations. He does not take himself (or things) too seriously. He enjoys the pleasure of the game—but he knows it to be but the play and pleasure of the child—he laughs, but is not deceived. He suffers, also, the sorrow, grief, disappointment, humiliation and chagrin of the child-nature—but even though the tears are falling, he, *knowing*, smiles. He laughs with joy—with pain he cries, but he knows—he *knows*. He enjoys the playthings, gifts, rewards, but he knows them for what they are—he knows. He plays the games with the children who do not know—and well he plays—but he knows. His disillusionment spoils not the sport—he plays on (for play he *must*), knowing, but enjoying. Yes, enjoying *because* of the knowing. He knows that the child-things are good—but he sees them as but shadows of the Good to come. He knows that he “cannot escape from his own good.” And he knows that the Good is also in store for his playmates (though they know it not) and, being full of love, he rejoices.

He feels that the rules of the School are wise and good, and that, though he cannot see it clearly now, INFINITE JUSTICE rules all, as will in the end appear. He knows that promotion will be gained, just as soon as earned. He knows that just as soon as he is able to master a task, that task will be set before him—not a moment before. And he knows that no task will be allotted him even one moment before the possibility of its accomplishment.

He knows that he is being tested, trained and strengthened, day by day—that every unpleasant and disagreeable task has an important end in view. And he knows that every task placed before him is in accordance with a Law that takes cognizance of his powers, failings, capabilities, short-comings—that understands him better than he does himself. He knows that the very allotment of the task is a guarantee of his ability to perform it. He knows that within him are latent powers, potential forces, hidden knowledge, which will well forth from his sub-conscious mentality when bidden by the Confident Expectation of Intelligent Faith.

And, knowing these things, he is filled with Courage—and presses forth eagerly

to the tasks of the day. And, knowing, he casts off all Fear, Worry, Discouragement and Discontent, and, with the smile of Love on his face, and the joy of Faith in his heart, he greets THE KINDERGARTNER with Confidence and Trust.

Braidism in the Treatment of Deafness.*

BY JAMES BRAID.

(This series of articles, giving Mr. Braid's method of treatment, was begun in the December number.)

THE extraordinary excitement of the auditory organ, which I had observed in the course of my early experiments, and the fact that hearing was the last sense to disappear during this artificial sleep (unless we except that of the sensibility to a current of air), led me to anticipate most satisfactory results from this process in the treatment of deafness, arising from torpor of the auditory nerves. I consequently tried it in such cases, and where there has not been destruction, or irreparable organic injury to the auditory apparatus, I can confidently say, I know of no means equal to my method, for benefiting such cases. Of course, it cannot suit all cases, but I am satisfied it will succeed in a numerous class of cases, and in some which bid defiance to all other known modes of treatment.

I am enabled to state this confidently, not only from my own personal success, but also from that of others who have fairly tried it. One professional friend, Mr. Gardom, introduced to me two patients whom he had improved so much by Braidism only, that they were enabled to hear the sermons of their respective pastors, which they could not do before, in consequence of which one of them had to leave her favorite minister, and go to another church; but after being treated, has been able to hear so much better, that she has been thus induced to return to her former pastor.

The great success which I had experienced in improving those who were deaf through disease, led me to believe it might be of service to some of those who were born deaf and dumb, and I therefore tried it in such cases with a considerable degree of success, ultimately with a success beyond my most sanguine expectations. In consequence of what had been done and exhibited at my lectures, the medical profession of Liverpool, to their credit be it recorded, recommended to the governors of the Deaf and Dumb Institution there, to permit an experimental trial to be made

at their institution. The governors refused their assent to this within the walls of the institution, but agreed to permit a trial to be made with such outdoor pupils as could be induced to submit to it elsewhere, the consent of the parents having been obtained. In consequence of this, a committee of the governors and the medical faculty was appointed to superintend the said investigation, and I was invited to go over and conduct the experiments in their presence, and it was proposed a report of the results should be published in the medical journals, at the termination of our labors. The difficulty of getting the pupils and their parents to attend induced us to abandon the proceedings after two trials had been made, so that it would be quite inconsistent with the conditions stipulated, at the commencement of said investigation, to publish any report of the result of this partial investigation. However, I think I cannot better illustrate the extent of my expectations, in reference to such cases, than by transcribing an extract from my address to the said committee, prior to commencing our experimental trial.

"Hitherto, these patients have been considered beyond the pale of human aid, so decidedly have they resisted all means tried for their relief; and the morbid condition of the organs, as ascertained by dissection, was sufficient to warrant the inference that it was improbable any remedy could ever be discovered for such cases. Fully aware of this pathological difficulty, I was, nevertheless, inclined to try the effect of Braidism with congenital deaf mutes, knowing it could be done with perfect safety, and without pain or inconvenience to the patients. Moreover, from having witnessed its extraordinary power of rousing the excitability of the auditory nerves, I entertained the hope that it might thus be capable of exciting some degree of hearing, from the increased sensibility of the nerves compensating for the imperfection of the organ. I was not, and am not even now, so visionary, as to expect perfection of function, when there is great imperfection of the organ. Perfection of organization and function must be co-existent; at least the function cannot be perfectly performed when the organization is much impaired. The result of my first trial was beyond my most sanguine expectations, which induced me to persevere, and the result has been, that I have scarcely met with a case of congenital deaf mute, where I have not succeeded in making the patient hear in some degree. Many may never hear so well as to make it available to holding conversation by its aid; but still it is most interesting in a psychological point of view, to know the fact, that by this means the imperfect organ can be

roused to any degree of sensibility to sound, as even this must tend to the improvement of the general functions of the brain, rather than being entirely deprived of one source of its appropriate stimuli. I have no doubt, moreover, that many cases will, by this means, be restored to such degree of hearing as will be available for colloquial intercourse in society, which never could have been accomplished by any other means hitherto tried. If my success with the cases assembled here is at all equal to what it has been with others elsewhere, I think it cannot be otherwise than gratifying to you to find that our art has acquired a new and important power in this agency. I must not, however, omit to add that many cases may show no improvement at first or second trial, and yet be very satisfactory after a few trials. According to my experience, there is much greater chance of benefiting congenital deaf mutes than those who have become so from disease or accident to the extent of total loss of hearing.

"In testing patients as to their power of hearing I consider it quite necessary to adopt a different plan for those who are congenital deaf mutes, from what we do with those who have known what perfect hearing was at some former period of their lives. It is quite true that the latter class may be unable to hear a musical box, or the tick of a watch, when held at a little distance from their ears, but can hear it when pressed against the ear, or the mastoid process, or against the teeth, owing to the greater conducting power of the bony structure. There are patients of this class, however, who declare they have no sense of sound when so tested, because their previous knowledge of the sense enables them to distinguish betwixt hearing, properly so called, and common feeling. In testing congenital deaf mutes, from their want of this previous knowledge, they will all signify they hear, if any sonorous or vibrating body is pressed against the ear. This, however, I do not consider we have any proof of being hearing, but feeling; because they had no previous knowledge to direct them as to the peculiar sensation of correct hearing; and they will give the same indication if the sonorous body is placed on any other solid part of the body, according to its respective degree of sensibility. In applying tests to congenital deaf mutes, therefore, I consider they have no sense of hearing, if they cannot hear the sound of a musical box held close to but not touching the ears, or any other sonorous body whose vibrations do not excite such oscillation in the air as is sufficient to be recognized by common feeling. It ought, also, to be borne in mind that the common feeling of the

deaf and blind is generally much more acute than in those who have not been deprived of those senses. At all events we cannot err in taking this as our standard, because, if those who did not hear on the application of such a test before the operation, do not hear it also after the operation, we shall consider there is no improvement; and if those who hear it at a certain distance before the operation, cannot after the operation hear it at a greater distance, it must also be considered no improvement has been made. But if the former, after the operation, hear without the box touching the ear, and the latter can hear at a greater distance, then, of course, we are entitled to say an improvement has resulted from the operation."

These extracts should be sufficient to explain what the extent of my expectations were as to meliorating the condition of congenital deaf and dumb patients, the principles upon which these expectations were based, and my mode of testing the original and subsequent condition of such patients. The following cases will prove that my anticipations have been so far realized—in one case to an extent I never calculated on. The mode of operating is, induce the sleep, extend the limbs, and gently fan the ears.

Case VIII. The case of Nodan has already been referred to and I shall, therefore, merely add here that he was 24 years old, was never considered to have had the power of hearing, properly so-called, according to the opinion of the head master of the Deaf and Dumb Institution, where he was a pupil; that after the first operation I satisfied myself he had no sense of hearing, but after the second, which I carried still farther, he could hear, and was so annoyed by the noise of the carts and carriages when going home, after that operation, that he could not be induced to call on me again for some time. He has been operated on only a few times, and has been so much improved that, although he lives in a back street, he can now hear a band of music coming along the front street, and will go out to meet it. I lately tested him, and found he could hear in his room on the second floor a gentle knock on the bottom stair. His improvement, therefore, has been both decided and permanent, and is entirely attributable to Braidism, as no other means were adopted in his case. (To be continued.)

The Most Practical of Them All.

Atkinson's "Personal Magnetism" has interested me very much. I have had several courses by different writers upon the same subject, but his course seems the most practical of them all.

C. B. BLACK.

Kuttawa, Ky.

Suggestive Thoughts.*

BY URIEL BUCHANAN.

AND there comes a time when life's pathway leads the discouraged pilgrim over a drear, echoless waste, where the spirit of despair broods over the quaint forms of shattered ideals and unrealized longings; where the pulseless silence of the desolate hours is stirred only by the sad memories of old ambitions and the haunting shadows of dead hopes. Everything touched turns to a grim phantom which points to the quicksands of misfortune and failure. The vampire of fear feeds on the heart's best blood, and man stands helpless while the ghosts of old curses settle like vultures around him.

He sees the milestones which bind the present to the sorrowful past. He recalls the unworded struggles, the stifled yearnings, the curtailment of freedom. He feels keenly the world's injustice and the cruel force of the inflexible law which decrees that only the strong shall survive, while those who stand in want must join their affinities, to perish with the weak. And is this the arcana in Life's progress—to view the mirage, to follow false lights through devious ways, to lose identity, and be absorbed at last by an infinity of other forms?

Since the first man emerged from primeval darkness and held his own against chaos, this conflict with the destructive elements, in which only the fittest could survive, has been the history of every human life.

But concentrating the esoteric knowledge acquired by humanity through the long procession of ages, it is in man's power to control the vibrations of the bodily molecules and check the waste and drain of the magnetic life, so as to prolong existence and call into his being the scattered forces from earth, and sea and sky. And with trained fingers he may touch the key of that chorded instrument of law, through which is awakened the sleeping potentialities and undiscovered harmonies within. In so doing, he bows not his head, nor bends his knee, nor lifts his voice in supplication to any god or invisible power. Uniting his efforts with the evolutionary forces, he gradually gains control over every externality of environment. It is not by faith; it is not by prayer, however earnest; nor by the assistance of friendly human beings, that man may achieve his divine destiny. Through all the centuries he has prayed to the gods, fervently and with faith; but all were dumb and immovable, careless alike of the sweep of elemental forces which destroyed, or of the sunshine and the seasons which warmed

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and nourished. Man may rest for a time, protected by those who are more powerful; friends may assist him during a period of need; but for the assistance he receives, in this barter and exchange, he is forced to repay in compound interest; for while being carried, he loses much from the storehouse of his own possessions.

There is no vicarious atonement for man. And this false doctrine, more than all else, has kept him from the knowledge and attainment of his rightful inheritance. There are no two beings alike. The true pathway of each leads through vast silences, which no sound of preceding footsteps has broken; it leads through the wilderness and the highways and strange countries. There are problems to face and obstacles to encounter which one must meet alone. There are things to be done by each that no one else can do. To recognize this fact and to look not for aid outside the power of one's own heart forces, is to strike the keynote of individual supremacy. And the one who has entered this realm, who has become a god by his own safe election, may extend his dominion over the world's natural forces and rise to the threshold of the perfect way.

The most important step in the attainment of self-mastery is taken by gaining the power to subdue and direct the impulses and feelings. The next step is to conquer thought, then speech, and finally to gain control over all the voluntary organs of the body so as to consciously direct every movement by the will. To cultivate the feelings so as to be influenced only by pure impulses and noble aspirations there must be magnetic harmony and beautiful environment; thorough mental culture by contact with bright intellects; purity of thought and periods of silent meditation; companionship with nature and thought communion with the higher self. And there must be virtue, for virtue is the great loadstone which attracts the finer essence of life and shapes it into the stately structure of the regenerated body. Virtue is the talisman of the adept and the keynote of magical power. The unscarred purity of one's heart is the priceless pearl of eternity.

Character is the next principle to be considered on the ladder of attainment, for character is the essence of man's being, the one imperishable substance gathered from the wreck of life's experiences. The good that lives in the heart of man is character. It is the mind's most precious crown whose jewels have been wrought out of the years of study and toil, of sorrow and pain. If a man fails to create character out of the days of his earthly career, he fails to fulfill the design of his existence. The object and end of nature in man is the

production of character. In its four-fold division character is expressed by right feeling, right thinking, right speaking and right acting. Character unites these four attributes and causes the immanent powers of the different planes of activity to merge into a complete unity of harmonic expression. To build character in its highest and noblest sense, the whole current of life must be charged with the magnetic energy of great and lofty aims.

By hard and persistent work, concentrating all the energies of body and mind in the effort to achieve the thing desired, being thorough and honest, enthusiastic and kind, having faith in one's natural ability and innate power, there is no task too difficult and no environment so fraught with obstacles which one may not conquer. A self-reliant spirit, with courage and zeal, determination and constant endeavor, combined with high ideals, are the talismans which have brought men to the front in every age.

When once man has banished from the dark chambers of his mind the ancestral ghosts of superstition and erroneous beliefs reflected from the past, he may raise the independence of the will above the slavery of environment, break the forged chains that have held his life in bondage to the drift of circumstances, and by his own sovereign decree place upon his head the crown of immortal liberty.

When deep sorrow steals away the smiles and sunshine of youth, and life's frail bark is tossed on the great surging tide of affliction, resigned to the sweep of its mighty billows, he who listens with ears attuned to the higher harmonies will hear the unworded message which is felt in his being. Above the tempest and storm, like the whisper of Truth's bright messenger bidding him keep strength and hope, will be heard the wordless voice which woos the sad heart to hush its troubles and beat on in peace. Though the road of experience may be hard, and the lessons to be learned severe, every step brings one nearer to the celestial highway, gradually opening into vistas of security and peace; from darkness to light, from toil to repose.

The Point of View.

When we are coldly discussing a man's career, sneering, in our self-righteous, self-opinionated ways, at his mistakes, blaming his rashness, and labeling his opinions, words and actions—yes, his thoughts, that man, in his solitude, is perhaps shedding hot tears because his sacrifice is a hard one, because strength and patience are failing him to speak the difficult word, and do the difficult deed.—George Eliot.

Mental Pictures.*

By WILLIAM WALKER ATKINSON.

"I NOW hang bright pictures in my mind," said a friend to me, recently. Her remark explained to me without the necessity of further words, the cause of her bright, cheerful and happy disposition, so greatly in contrast with that of the despondent, fretful woman I had known a few months ago. The change seemed so remarkable that one would have almost expected her to have claimed some startling occurrence as the cause of the wondrous transformation, instead of giving so commonplace an explanation.

But just think how much there is in this thought: "I hang bright pictures in my mind." Stop a moment, and let the thought sink deep into your inner consciousness. "Bright pictures in the mind," why not, indeed? If we wish to make a chamber, or office, bright and cheery, we see that nothing but pictures representing bright cheerful subjects are hung there. They may be the choicest engravings or paintings, or they may be some little inexpensive things, but just so they are bright and cheery the purpose is accomplished, and the room somehow seems a happier, more joyous place than before.

If we were preparing a new room for the occupancy of some dear one, would we place there any but the brightest pictures? Would we hang there pictures of pain and misery, hate and murder, jealousy and revenge, sickness, suffering and death, failure and discouragement? Would we do this thing, I ask you. Would you do it? And if not, why not, pray? Simply because you instinctively feel that the gloomy, hateful subjects would react upon the loved one. And you know, in the same way that the bright, cheerful, inspiring subjects are likely to uplift, stimulate, encourage and make better the occupant of the chamber.

Have you ever noticed that some rooms always seem to exert a beneficial effect upon you, while others seem to depress you? Certainly you have. Well, the next time you go into these rooms, look around a little and see if the explanation of your moods is not to be found in the character of the pictures on the walls. You may not have specially noticed them before, but your subconscious mental faculties have taken up the impression, and the reflex action has affected you. Who can resist the "fetching" qualities of a bright, baby face, smiling from a little picture on the mantel, or on the wall? Not I, for one.

And who can help feeling the sense of comradeship for the kindly St. Bernard whose great, affectionate eyes look down upon you from the engraving on the other side of the room. And on the other hand, who could—but, now I'm not going to describe the other kind of pictures in this article.

But now to get back to the "pictures in the mind." If the gloomy pictures on the wall affect people, what do you suppose will be the effect of carrying around gloomy, fearful, hateful, jealous, envious, despondent mental pictures. Can any good come of lugging this trash around with you? Come, now, be honest. Why don't you bundle up these horrible chromos of the mind, and then make a bonfire of the lot. Now is the time for a mental house-cleaning—get to work and clean out these miserable daubs, and replace them with nice bright, cheerful, happy, sunny, mental works of art. Do it to-day. You can't afford to put it off until to-morrow—indeed you can't.

Oh, yes, I know that you have grown attached to some of these old mental pictures—you've had 'em around so long that you hate to part with them. There's that particular miserable one at which you're so fond of looking—you know which one I mean. You see, I know all about it. You've been in the habit of standing before it with folded hands, and gazing, and gazing, and gazing at it. And the more you gazed, the more miserable you grew, until at last you felt that you would like to lie down and die, only that there was some work to do around the house, and you couldn't spare the time. Yes, *that's* the picture I mean. Take it down and put it on top of the bonfire pile, and touch off the whole lot. Then go back into the house and hang up all the new ones, to be found, and the brightest one of the lot must hang in the place of that dear old miserable one that you threw out last—that one which was so hard to part with (the meanest one in the lot, always).

And after you have done these things, how good you will feel. See how bright and cheerful the sun is shining; how pure and fresh the air seems—take a good long draught of it; look out the window and see the fleecy white clouds floating across the sky; the sky itself—how blue it is; and just listen to the bluebirds down by the old gate—Spring must be coming. Ah, how good it is to be alive.

Just What Mankind Needs.

Mr. Atkinson's lessons are just the kind of reading that mankind needs. I like them very much, and hope that we will have something else from his pen before long.

H. K. ZIMMERMAN.
Cromwell, Conn.

How Can Mental Science Be Used?*

By NANCY MCKAY GORDON.

Lesson Two.

MENTAL Science is an Art. Art is the power to express that which is REAL. To think scientifically is the truest Art. Through systematic direction of thought we may produce the most artistic and pleasing results. To understand how to direct thought, means to gain control of the One Power—the All good—the Real. To artistically apply it is to reach the highest possible Art. We have been too slack in our method of thinking—thinking “any old way”—thereby bringing disease, poverty, sin and death. Any one can half way live, but to live fully and artistically we must learn to direct our thought. If we think right we will be right! To think right is to live in the realization of the fact that there is only GOOD or God!

To many this may seem a dynamic statement, one which upsets every suggestion of the senses. But starting out with the premise that Mind is ALL—Omni—the WHOLE—we are compelled to consider the truthfulness of the statement—ALL IS GOOD! For if God occupies all space there is no room in existence for aught but God or Good. If man is to be rescued from his own limited law, he must be shown his true relation to this Law of Good.

The Word God comes from the ancient word, which was spelled with two o's, therefore we will use these words, “God”—“Good”—“Mind”—as though they had the same meaning. Hence we can say, “there is but one only Good.” The appearances which meet the senses on every side, disputing this statement, are but the Good in an unripe state. Misconceived Good! Positive Good in a negative condition. There is but one Life! All that is, must be a differentiation of this Life.

Those of our readers who have seen an orange tree bearing fruit will easily grasp it as an illustration of what the mental scientist means when he says: “All is Good.”

The orange tree bears on its branches, at the same time, the unripe fruit, the half ripe fruit, and the wholly ripe and delicious fruit. We cannot say that any of these conditions are evil or that they are not a part of the same tree and have not in them the same essence of life. They are oranges, and will, in time, come forth beautiful, rich in color and luscious to the palate, GOOD in every sense of the word. Although at the present time they are not palatable and are unfit for

use, we cannot say they are necessarily evil; for they all contain the same exquisite essence that goes to make the orange the king of fruits! The only difference between them is their differing conditions of unfoldment. As they unfold day after day, to the potent rays of the sun, they take the symmetrical form and golden color of the perfect orange and become perfect expressions of their parent Tree!

So it is with man, as he grows into the consciousness of the fact that there is but One Good in the world, he will cease to see the evil aspect of things and of man. He will perceive them to be in their various states of knowledge and not dwelling in evil. As we know more of the REAL within ourselves, we will manifest more fully the Good!

Man is unlimited in his possibilities, but because he has considered himself as separate from God, or Good, he has failed to demonstrate them. To be brought into the mental attitude where he may view himself as One with God will awaken him into the expression of these possibilities. He will then become conscious that there is an unfailing supply awaiting his demands, wants and needs. For the UNI-versal supply is always at hand and equal to every demand made upon it. In God we live and move and have our being. In this being is the eternal “I” that dwells within every atom of the visible and invisible world. This “I” is the Father that doeth the work.

In man's search after Truth he has largely grasped the negative side and has learned through misapplied law that he has not been traveling toward the positive—Truthful—pole of his existence. It is a state of ignorance to be overcome by conquering negative conditions. We must bear in mind that we are growing creatures and the negative, or so-called evil, is but a snag on the mountain side to be used as a stepping stone for the foot of the traveler; his eyes and soul must be fixed upon the positive truth that awaits him who overcometh. We can only go forward through recognition and appropriation of this truth, the truth that all is Good! It is because we are of the All Good that we cannot escape the penalty of ignorance—the snags on the mountain side! The application of thought can be made only through applying it daily to our environment, logically analyzing our attitude toward our conditions.

In mental as well as physical science that which is true in theory cannot be at all times fully realized in practice, unless the student keep constantly in mind the primal truth—“All is Good!” Man never can be less than the One Great Cause whence he came! Our troubles and afflictions exist for the reason that we look away from the true character of life. When we fail to see the “I”—

the Real Self—we are at sea in a rudderless ship.

To make use of this powerful Truth—mental science—we must speak the Word of God! Nothing exists but that which represents God—the everlasting and eternal Truth! Through speaking the affirmative Word, we seek to do that which will bring us more and more into the image of the true and beautiful, the artistic expression of what we are—the Real Man! Universal Intelligence empties its treasures into the hand of man just in proportion as he makes intelligent use of his knowledge. Our demands must assume the attitude of certainty; we must ask as if the demand had already been granted. There is no limit to the supply and there need be no limit to our demand.

Begin at once this practice of asking then put yourself in the receptive attitude to receive that which you have asked for. Do not grow tired of holding your hands ready to receive the blessing, for oftentimes we get discouraged and let our hands drop too soon and lo, we have lost that which was ready to fall into them. The first application of mental science must be made to yourself. Call yourself good and beautiful. Pat yourself on the back, so to speak, and praise yourself until you are conscious of the truth of your statements. You cannot afford to postpone this, but begin at once to reason yourself into the consciousness that you have all power over sickness, poverty and those abnormal conditions that belong to the negative side of life. You may truthfully do this, because you are at one with the ALL GOOD!

Drugs Abused by the Medical Profession.*

Veratrum Viride.

BY AN ALLOPATH.

VERATRUM VIRIDE is a drug of great potency, useless as a healing agent, dangerous and oftentimes fatal as a medicine. It is, however, held in great favor by the American practitioner, and while the more timid European physician rarely cares to use it, the doctors this side of the ocean administer it frequently, carelessly, and needlessly.

Applied to the skin, it produces redness and heat. Given internally it proves a prompt and efficient emetic, but its operation is accompanied by intense nausea and depression, the vomiting being often violent and persistent in character. The stomach contents are firstly evacuated, the contents of the gall-

bladder quickly following suit. For this reason Veratrum is considered as possessing the power of increasing the flow of "bile!"

But the most characteristic action of Veratrum is upon the heart. It lowers—in a remarkable manner—the number and force of the cardiac pulsations. By the most careful administration, the reduction in the pulse-rate may sometimes be accomplished without inducing vomiting; but generally vomiting cannot be prevented when the drug is pushed to this extent. The powers of life are very greatly depressed by this drug. The heart's action rapidly weakens, the pulse becomes almost indistinguishable, the vomiting extreme, the surface of the body grows cold and wet with sweat, and the temperature falls. Faintness, dimness of sight, dilatation of pupils, muscular weakness, shallow, slow breathing, coma and death result from the administration of veratrum.

Veratrum is given in "Hypertrophy of the heart," because it depresses its action! Depression and rest are one and the same thing with physicians. The irritable heart resulting from over-indulgence in tobacco, alcohol, and over-work is also "quieted," and "regulated" by this drug.

In acute congestion of the brain, lungs, liver, and other organs, "veratrum" is a godsend to the practitioner.

But it is as an "antipyretic" that veratrum is extolled! In typhoid and other fevers it is largely used. Of course, it lowers the fever and the pulse-rate, and, of course, it depresses the vital energy of the body. The heart is depressed, the brain is paralyzed, and the fever-enfeebled body is further weakened! "Depression = Rest?"

In "pneumonia" the American practitioner relies upon "veratrum." He swears by it!

In pneumonia there is a period of "Crisis," at which time the temperature drops of its own accord. Physicians often attribute this natural course of events to the administration of this drug; that is, if the patient manages to resist the drug's action until the day of "Crisis" arrives.

The only danger in pneumonia is "failure of the heart's action." Yet stupid doctors administer a drug which of itself causes "heart failure!"

Is not this outrageous?

Bruce—the English therapist—in his standard work, speaks as follows of this drug:

"The specific uses of this drug depend on its depressing action on the heart, vessels and body temperature. It has been recommended in acute febrile conditions, such as pneumonia and acute rheumatism. If it be considered safe and desirable to treat such cases with powerful depressant means-

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"ures, veratrum may be used, but in England, at least, the opposite line of treatment is always followed, and every lowering influence on the heart carefully avoided."

"Every lowering influence on the heart carefully avoided;" what about our American practitioner? He may be legalized by state boards, but he cannot be well versed and educated in therapeutics, if he employs *this depressing drug in disease treatment*.

The "use" of "veratrum" is in itself an "abuse"—the "abuse" of it a *heinous offense*.

A Wonderful Experience.

MR. H. E. B. of Ottawa, Kan., Psychic Club member No. 715, writes us as follows: "It is extremely comforting to know that one is *en rapport* with the best and most powerful minds of this and other countries, yet I do not wish to be a parasite, but a co-worker. I have had a wonderful experience just after reading the password, instructions, etc. I could distinctly feel an ecstatic thrill that was so strong as to be almost painful. I have passed through similar experiences before, but none so marked and powerful. The old alchemic elixir of life does not begin to compare with these wonderful vibrations. But this is not all of it, for since then my wife acknowledges a stronger belief in these things, although prior to that time she was more or less skeptical. I think it is the ideas or mental impulses harbored during the utterance of the password, rather than the vibration of the word itself, although I am impressed with the solemnity of the word itself, and wish to know more of its potential power. I have already reaped many benefits from its use, as work, before considered beyond my reach, came to me with very urgent requests that I accept it. Now, if these results came with but a limited understanding of its power, what may I not expect from a complete understanding?"

Brother B. also asks for certain information which will be given later on. Let him persist in the use of the password, and he will find himself generating powerful vibrations. Let himself also frequently repeat the words "I AM," with a full consciousness of the real meaning and import, and he will feel a growing sense of *real* existence that will make him feel that he, indeed, is approaching the time of the new birth. Let others do likewise.

Psychic Club Matters.

BY WILLIAM WALKER ATKINSON.

ME are receiving splendid reports from the members of the Success Circle. The interest in the Circle shown by the members of the Club exceeds even our enthusiastic expectations, and yet the work has only just begun. From all parts of the country the reports are pouring in, and it begins to look as if the Success Circle would before long include thousands of active members. Many of the members report an increased feeling of confidence and encouragement, and others say that Fear seems to be slipping away from them, much to their delight. Many have reported an improvement in their affairs, and others see opportunities and chances opening up before them.

We have received many letters from people in this line of thought, promising to give us their active assistance in the work of the Club, and its Success and Health Circles. We seem to have started in motion a mighty psychic wave, which will make itself felt strongly in the near future. We urge upon every member of the Club to give us his or her active assistance in the way of co-operation in the work of sending forth strong, positive, loving thoughts to their brothers and sisters, and the whole world. We have some on our roll of members, who are sorely in need of the helping thought vibrations of their brothers and sisters, and we feel sure that they will experience a helpful uplift before this journal reaches them. As you all know, we are preaching the doctrine of Self Help, and the advantage of being able to stand alone, and many of us feel that we do not need to depend upon others for help. But we must not forget that many others of our number are mere children in the Truth—some of them practically babes unborn, and as the loving big brother and sister help the little toddler to stand alone, until he can do it by himself, so must we give the assistance and aid that lies in our power, until the new-comer in the family is able to stand alone. This is not encouraging leaning and dependence—it is merely helping the little brother and sister to stand alone as they learn to walk. Do not forget the road over which you have traveled, and do not refuse to lend the helping hand to those who find it hard to travel the Path. Do not stay out of the Circle just because you are meeting with a fair degree of Success—that is only another reason for joining, that you may help someone else along. Now remember, for February, "a long pull; a strong pull; and a pull altogether."

Acting upon the suggestion of a number of our esteemed friends in and out

of the Club, we have decided to consolidate the work of the Success Circle and that of the New Health Circle. It has been pointed out that it would be a waste of energy to separate the work of the two circles, and that better results can be gained by combining the work and concentrating our energies. We agree perfectly with these views, and hereby announce that in future the Circles will be known as the Health and Success Circle—one true circle, but ONE. In making the silent Pledge; in Speaking the Word, and in making the Appeal for Help, simply add the word "HEALTH" to the other good things desired for yourself and others.

And now you who are seeking to be stronger and sounder in body and mind, let us urge upon you the necessity of turning your back upon the old negative thoughts of disease and pain. It can do you no good to go over and over these things in your mind—no good to be continually retelling your aches, pains and bad feelings to others. It only affects the others (if they allow it) and does you no good yourself. Say nothing to the World's store of Disease thought and start in to add each day a little to the great store of Health, Strength, and Vigor thought which is growing rapidly since the New Thought movement has begun to manifest itself among the people. Don't talk of your aches and pains, and "miseries" in your back, side, head or any other part of you. You are only keeping yourself in your negative condition and attracting to yourself all sorts of injurious influences. It is strange that people cannot see this plainly, although one has but to look around him to see dozens of instances, any one of which would be enough to clearly demonstrate its correctness. All of us know some people who are always talking of their troubles, and sicknesses, and we know how these people seem to carry an atmosphere of gloom with them, and how depressing is their presence. They enter a room of cheerful people and in a few minutes everything is changed, and the air seems full of the vibrations of unhealth, pain, sickness, and death. There are some people who are never happy unless they are miserable, and so suddenly take away from them the sources of their grief, would be to make them most discontented and unhappy, for they would then have nothing to talk about. Don't be one of this kind. Talk health, and things will be healthy all around you. Be a dispenser of Health vibrations—not a scatterer of Mental Microbes.

The watchword of the Club for February is: "I CARRY THE THOUGHT OF HEALTH, HAPPINESS, AND PROSPERITY, AND I RADIATE IT TO ALL MANKIND."

Old Thought.

By SYDNEY FLOWER.

"SOMNOPATHY" is the name of a new book of mine dealing with Education during Natural Sleep. I wish everybody to have a copy. You send me a two-cent stamp to pay cost of postage, and you get the book by return mail. Read it. Study it. Digest it. When you're ready, you pay me what you think the book is worth, but do no violence to your judgment on the matter. Don't pay anything if you don't want it. All's one to me. It's not a very large book, 32 pages, cheap, handsomely bound in black cover. It's the cream of a new philosophy. It teaches you how, during natural sleep, to cure disease, educate the young, correct bad habits, form strong character, reform, reform, RE-FORM yourselves and others. Somnopathy is the practice of suggestion during natural sleep. By speaking to the sleeper, without waking him, you impress thoughts upon his sub-conscious mind which take form in action later. Thus his character is re-made. Perhaps you don't need reforming? Possibly not; possibly not. But consider the imperfections of your neighbor: Does he not need reforming? Surely. So get the book. The book contains articles by Herbert Spencer, M. D., R. I. Howard, M. D., Dr. Paul Faget of France, W. Xavier Safford, M. D., and Albert H. Burr, M. D., all of whom bear me out in my statement of the philosophy and practice of Somnopathy. Viewed from the standpoint of Somnopathy I see how greatly in error were my parents when they applied the chastening hand—! But get a copy to-day. Address like this, enclosing stamp: Sydney Flower, Somnopathy Dept., 30 The Auditorium Bldg., Chicago.

"Oh, come sit in peace here, or come sit in war,

"Or to dance at our bridal—?"

It doesn't matter much how I come. The important thing is that I'm here. This is the Arm-Chair Feet-on-the-Mantelpiece Department of this magazine. Read me or skip me. All's one. Don't take these pages seriously. Don't take anything seriously. My faith? You think the world revolves about you. You are so important in your own eyes, you atom, that your troubles weigh about your neck. If you thought less of yourself, you'd think less of your woes. Are you sick? Laugh. Are you well? Laugh.

Once upon a time
gotta who you
hardly

one quality of head or heart which seemed to his wisdom of utmost value. He deliberated thus: "I will not make this boy rich, because there is sorrow in wealth. I will not make him wise, because the foolishness of others will sadden him. I will not make him benevolent, because he will be the prey of his kind; not pious, lest he be shocked at evil; not an Apollo, lest he be the sport of his vanity. No, but I will make him **GRATEFUL!** He shall have a thankful heart ever; so shall he be of all men the most admired; of all men the wisest; of all men the richest; of all men the most happy. Yea, I will make him sweet—sweet to the core, and his life shall be an example to all men that Happiness is from Within."

* * * * *

We have printed another ten thousand copies of the December number. That makes 115,000 copies to date. We shall need more. Observe the advantage of being in third-class matter. Were we receiving the doubtful privileges of second class rates we should be called upon to put a limit to our editions. As we stand now, we recognize no limits but our purse and our own good pleasure.

* * * * *

When you send in cash to this office in amounts less than one dollar, oblige me by sending postage-stamps. The fashion of employing adhesive funds such as fish-gline to fasten dimes and quarters on pieces of cardboard is not commendable. A dime is a despicable object, at its best.

* * * * *

Since Brother Adkinson came into our camp he has sold out three editions of his great book *Thought-Force*, and is getting through a fourth. It's the best book that ever was written for the novice in the *New Thought*. It helps you. It couses you. It makes something of you. The price is \$1.00. I suppose you all have copies? Yes?

* * * * *

Our thanks are due to those who labored for us in the month of December. Owing to their untiring efforts to secure subscriptions our list was largely increased. On January 4th notices were sent to all those to whom commissions and prizes were to be paid. The names of the prize winners are as follows:

1st. Prize, \$10.00—Mrs. Nancy McKay Gordon, Chicago.
2nd. Prize, \$5.00 each—J. W. Randolph, Cherokee, Texas; P. C. Russell, Charleston, W. Va.
3rd. Prize, \$1.00 each—J. C. Wallace, Flora E. Willis, J. S. Trauer, Rev. J. S. Wharton, W. D. Children, Walter Weston, Dr. May Williams, Frederick White, Prof. W. Turner, Mrs. Carrie Barrows.

Commissions on subscriptions sent in were also paid to all the prize winners and to about 400 of our good friends who interested themselves in this competition.

* * * * *

The Secretary of a Musicians' Protective Association in a formidable city in Texas has written me that he will not canvas for subscribers to *New Thought* because the booklets we send out are made of paper upon which no decent pen can write properly, and he fears that his name as agent will be undecipherable upon the leaf to be torn off and sent in to us. "Why do you do this?" he asks. "Is it a shrewd scheme to make others advertise you, and you alone reap all the returns?" It appears very much like it. I shall, until further convinced to the contrary, consider that this kind of paper has been used for the express purpose of preventing a name to be written thereon." The gentleman from Texas concludes his letter with the scriptural quotation, "Whatsoever ye would"—etc.

One may be permitted to congratulate the Musicians' Protective Association, of which the honorable gentleman is a member. It must be a matter of no small rejoicing among the members of that body that they have secured the services of a secretary of such an engaging innocence. To believe that any business can be run to-day upon the lines the gentleman has laid down argues upon his part an inexperience of the world and its ways that is positively suggestive of virgin soil. Surely this is the finest primeval. As some thousands of subscribers in all parts of America have found no difficulty in writing their names and addresses upon the pamphlets sent out, we must conclude that the gentleman's ink is deserving of as little regard as his intellect. I trust he will take these remarks, as they are offered, in the very kindest spirit. Should it chance that he learns hereby to be less ready to impute dishonorable motives to people whom he does not know, the experience will stand him in good stead. The green peach is notoriously bitter, even mellowing, but there may happen a mellowing in the flavor of the gentleman's judgment after he has tasted himself for a year or so in the warmth of the *New Thought*.

* * * * *

Dr. Loeb has discovered that death is an electrical process. The daily press is jubilant. The good doctor's portrait is almost as familiar as Lillian Russell's. He has been dined and wine. They are curing a cancer after him. It is enough—the limit of fame! But when the sediment has settled I should like to see what the doctor has to say about the *New Thought*.

don't think well of rice. On the other hand, I THINK WELL of beefsteak. So my mind's at rest and it's all a question of mind." Haggard will never make a Zoist. He is ready to continue this experiment indefinitely, but I must decline to father an arrangement which has ceased to contribute to our knowledge while it depletes my purse in relieving Haggard from all necessity of taking thought for the morrow what he shall eat and drink.

The New Profession.*

By GEO. M. RALEIGH, D. O., M. S.

THE old professions, the Law and Medicine, are overcrowded and no longer yield the incomes that once fell to the lot of their practitioners. The Ministry does not appeal to the average man or woman, as it is recognized that it is not to be entered into with the idea of money making, but is a sacred calling, reserved for the chosen few who are called to it.

The practice of law, once yielding princely incomes, has undergone many changes during the past decade. The cream of the practice in the large cities has been gathered into the hands of a few leading firms in each city, who conduct offices resembling huge counting rooms, and who, in addition to the practice of law, conduct a varied business ranging from real estate operations to money lending. The department store idea is manifesting itself in the practice of law. The city lawyer, outside of the charmed circle, has to content himself with the skimmed milk—well skimmed it is, too, and thousands of lawyers in each large city have either taken up other occupations or are working for some large firm at clerks' wages. The country lawyer is no better off. In every county there are from two to six law firms who get the lion's share of the practice, and the balance simply "hang on by their eyelashes." The collection business, once so profitable to the young country lawyer, is now in the hands of a few large collection agencies, who collect all the collectable claims by mail, and then send the country attorney the balance. Litigation is decreasing yearly—the public is finding out that "a poor settlement is better than a good lawsuit," and the lawyer's work is growing beautifully less each year. The people are learning something, and the lawyer suffers in consequence.

The practice of Medicine is in a still worse predicament. Not to speak of the numerous "pathies," whose schools are adding thousands of young physicians to the ranks each year, and who

have so divided the practice that there is little left for anyone, there have been great inroads made into the physician's income by the drugless healing practitioners, who are rapidly growing in popularity. Christian Science, Mental Science, Hygeio-therapy, Hydropathy, and more particularly OSTEOPATHY, have taken off the cream, and the worst feature of it, for the physician, is that a person once having lost confidence in drugs is forever lost to the drug doctor. Revolutions never work backward. Every physician in the country sees good patients leaving him every day, and he feels that there is still worse to come. His only hope seems to be to go over to the drugless healing camp—and, indeed, many are doing so. To sum it up, the practice of medicine today offers no inducement to a young man, and for a middle-aged man it would be folly to consider it.

Dentistry is a good profession, but it is becoming overcrowded and prices are steadily coming down. If one wishes to spend three or four years in studying, and then several more in waiting for a practice, dentistry is perhaps better than either the law or medicine.

And so the story runs. The old professions, which cost several thousand dollars in tuition fees, living expenses, etc., and which use up several of the best years in a man's life in learning, and several more years in waiting for results, have seen their best days, and are waning in popularity. The people are finding out, in the expressive words of the popular idiom, that they are "not worth while."

No! let those who wish to travel the old road follow it, but the live, active man and woman of America, whose pulse is throbbing with life, energy and vigor, desires a more "wide-awake" profession—a profession that requires a service of both hand and brain—a profession in which one advances every day—a profession in which everyone has a fair chance to show what he can do—a profession of which a working knowledge is readily acquired, and in which every day's work adds additional instruction—an honorable, dignified profession—and a profession which Pays in Hard Cash for every day's labor spent upon it.

Is there such a profession? you ask. Yes, there is, and the purpose of this little article is to tell you something about it. The name of the Twentieth Century Profession is OSTEOPATHY.

Osteopathy is an honorable profession worthy of acquirement and pursuit by the most cultured man or woman. It is a profession the working principles of which are readily acquired, and which yields a good revenue from the start—yes, even while the student is learning it. It is a profession in which the de-

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mand of the public exceeds the supply of practitioners. It is rapidly growing in favor and popularity, and a brilliant future is ahead for those who enter its ranks.

Osteopathy is an American profession; originated by Americans. It teems with the bright, wide-awake, aggressive, enterprising traits of our great country, and its practitioners have already invaded England and the Continent, and are causing the old-fogies to rub their eyes after their long sleep.

Osteopathy has come to stay. Its claims are now freely admitted—its principles have been tested, tried and proven. The public are rapidly appreciating its merits and there is a rich harvest in store for those who will engage in its practice.

To a man or woman, who does not wish to spend a small fortune, and the best years of his or her life, learning a profession which is rapidly losing favor and profit, but who is desirous of adopting an honorable, dignified profession which is readily learned, easily acquired and which yields immediate and satisfactory financial results, Osteopathy comes as a God-send.

To those who are toiling early and late, for meager wages, with little or no hope of advancement, and no chance of provision for the future, Osteopathy points the way.

To those who are dissatisfied and who wish to better themselves—who have ambition and energy—Osteopathy is the open door to success.

Harmony.

The being which has obtained harmony, and every being may attain it, has found its place in the order of the universe, and represents the divine thought at least as clearly as a flower or a solar system.

Testimony to the Value of the Home Course of Psychic Instruction.

HOT SPRINGS, ARK., Jan. 6, 1902.

The Psychic Research Co., Chicago, Ill.

I received the lessons and am very much pleased with them. They are the best I have ever read. I have seven different courses on the subject, and it exceeds them all. If you have anything else on the subject don't fail to inform me, so that I can get it, as I am very much interested. And I am doing all that I can to develop along those lines. I have a friend in New York City who is very much interested, and she wishes you to send her the same course, on the instalment plan, which you sent me.

Yours truly,

LAURA E. PAGE.

How Success Comes.*

BY WILLIAM WALKER ATKINSON.

MANY of the men and women who have been seeking Prosperity by means of the powers of the mind, have done so by "holding the thought," and then folding their hands and calmly waiting for some "lucky" event to happen, or in other words, for the long sought for prize to drop down into the laps, from out of the Nowhere. Now, I have heard of a number of cases in which things apparently came about in this way, although I have always felt that a little investigation would have shown some good and natural cause behind it all, but as a rule the law does not work in this way—it does not leave the old beaten road of cause and effect. It is no Aladdin's lamp which has merely to be rubbed in order that glittering gems, and showers of gold, be poured out into the lap of the owner, as he lies back on his cushions, lazily rubbing the lamp with the tip of his little finger. The law expects from the man who would invoke its mighty aid, a little honest work on his part.

I think that the majority of those who have met with a greater share of Success by means of the wonderful power of Thought, have met with such Success not by having it fall from the skies, but by following out the ideas, impulses, yes, inspiration, if you will, that have come to them. The man who has turned his back upon the old negative Mental Attitude—who has turned his face toward the rising sun—who has allowed the voice of Faith again to be heard—who knows that the Law which rules the motions of the worlds, and still takes note of the sparrow's fall, has his interest at heart and asks but for Faith—that man, I say, finds that from time to time ideas will come into his mind just when they are needed; will find that the Law takes cognizance of all human needs and has prepared a way to satisfy them. He finds that new ways are pointed out to him—avenues of escape from unbearable conditions—signboards pointing out the right road, but he must have FAITH in these little hints from the Infinite, and must follow them. The Law will open the door to you, but will not push you in. And when it finds that you refuse to see the open door, it softly closes it, and not until many weary years have passed do you recognize what you have missed. And the Law insists upon doing its work in its own good way—not in *your* way. You may know what you want, but you may not know just the right way to get it,

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although you think you do. The Law will give you many a hint, and many a gentle push in the proper direction, but it always leaves you the liberty of choice—the right to refuse. It does not insist upon your love, your Faith; that is, it does not *make* you love and have Faith, but until you *do* Love and have Faith you are not conscious of the promptings of the Spirit, or, at most, dismiss them as beneath your notice. Oh, ye of little Faith, when will ye learn.

The man who understands the workings of the Law, acts upon the tender impulses imparted to him, without resistance. He does not ask to see the end of the journey, but he sees the step just ahead of him very plainly, and he hesitates not about taking it. He does not expect the Law to bring RESULTS and place them in his hand. All he asks and desires that the way be pointed out to him, and he is willing and ready to do the rest himself. The true man or woman does not wish to be fed with a spoon. All they ask is that they may have a fair chance to reach the source of supply, and they can manage to handle the spoon themselves. If any man think that the Law is an incubator of parasites—of leeches—of vampires—he is greatly mistaken. The lesson of the Law is to teach every man to stand upon his own feet—to lean not upon another—but at the same time to feel that he is guided by the great Law of which he himself is a part, which manifests within him as well as without him, and that, consequently, while placing his trust in the Law, he trusts in himself. Not paradoxical at all, when you have the key.

Yes, yes, the Law expects every man to do well the work that lies to his hand—and to do it well, whether it is irksome or distasteful or otherwise; and as soon as he ceases to rebel and beat his wings against the bars of the cage, the way is opened for the next step; and if he does not take that step, he must work away until he learns to take it. And so on, and on, the lesson of each task to be learned before the next is presented. Work? why certainly you must work. Everything in the Universe works unceasingly. When you learn to look upon work as a joy and not a curse, then you are beginning to see your way out of the grinding process. Then you are getting a glimpse of the Promised Land. Why bless your hearts, Work is the best friend you have, the only trouble is that you have treated it as an enemy and it has paid you back in your own coin. When you learn to treat it as a friend, it will be only too glad to make up, and you will get along like two old cronies.

Now, you people who have been sitting with folded hands and "calmly waiting," and complaining that your own has not come to you, listen: You are mistaken.

Your own has come to you—that's just the trouble. Your own is the thing you attract, and you have been attracting just what has come to you. Start in today, determined to fall in with the workings of the Law, and pay attention to the "I DO" side of things as well as the "I AM," and you will receive new light. Great things are just ahead of you, but you must reach out for them—they're not going to drop into folded hands. This is the Law.

Voice Culture.

BY M. M. BLACKMAN, 26 VAN BUREN ST., CHICAGO.

THERE is a phase of voice culture which extends deeper down in Science of our Being, than even the logical or mental side. That is the Spiritual, if a distinction may be drawn between mental and spiritual planes.

Some minds, it is found, can be approached *only* from the logical standpoint. Others, especially those which are acquainted with the Truth of their Being, may be approached from both sides, mental and spiritual, thereby obtaining much quicker results.

As Mr. Atkinson said in the December Journal, "I know full well the importance of using to the fullest extent the Logical reasoning powers with which we are endowed." They come in their place, which is usually first, because we will not pursue a course unless we are convinced that it is founded on truth; but then comes the rub, all the cold reason in the world will not give one faith in himself nor will perfect application of law make a voice that will draw an audience to the singer. Critics will say, "It lacks quality," maybe some more observant will say "The singer will mature and gain with added experience." The gist of the whole is, that after the laws are applied we actually put the vibrations of our inmost soul into the voice and thereby reveal ourselves as an open book.

The point just considered is, of course, finishing work. Our finishing work of to-day will, we believe, become the beginner's work of to-morrow, and more and more, as the world is awakening to the fact of its individual spiritual power are we enabled to reveal to a student's mind its own powers and capabilities at an early stage of the study. For instance, a student begins lessons with a voice that can scarcely be heard across the room (which is often the case); in eight cases out of ten the reason is that there have been suggestions, both by themselves and friends (?) that they could not sing and had only a small voice at best; not that any physical deformity exists. Of course, in

these cases, the *only* method of bringing out the voice is to make the student independent by convincing him of the power within and also that he has a large voice, which everyone has if it is only let out. Laws might be taught for years, and no marked gain accrue while the "I can't" attitude prevails.

Every singer has or has had at some time a constriction of the muscles to a certain extent, which keeps the voice small and does not permit the natural glory and beauty to appear. To any of my readers who may be troubled with this condition, let me say, forget it, turn your back on it, shut your door on this devil (d) evil, and it will disappear. It is largely a condition of fear, and it is to be replaced by glorious thought of looseness, freedom, grandeur, and power.

A case comes to mind of a student who had studied for three years. He had studied the laws of voice faithfully during that time, and yet did not come from under the bondage of an extremely tight throat, which caused serious flattening. The mind of the student had not awakened to a knowledge of itself until a short time ago, when a special effort of the teacher showed him that he feared his condition, and that the only way to stop was to reverse the current of thought and not to let the fear enter his mind. The result is that in a month the holding has almost disappeared, as has the flattening, and the student, who has a bass voice, is able to sing high C and A flat in tone work.

The law of attraction holds with equal force in study, as in business and healing. If we hold in mind our faults, and try to fight them, the result is the same as if the faults themselves were courted. To fight anything is a phase of fear, and the harder we fight the more power we give to the thing we are fighting, because the only power that error has is what we give to it.

A remarkable experience occurred some time ago. A student began study, who had ruined her voice before. The mental attitude of the student at the time was one of jealousy, distrust, aloofness, and accompanying feelings. Although the improvement of the voice in a mechanical way was decided, yet it was slow, and there was an entire lack of growth of spiritual power in the voice. Conditions did not change for some months, until she came in contact with one of God's own noblewomen, who lavished all the wealth of her Christ love upon the student, although it was not at first reciprocated. The effect was magical; in two lessons, this love having broken down barriers of prejudice, jealousy, etc., her voice took to itself a beauty, power, and ease, which was utterly astonishing and which continued to grow.

Self-Healing by Thought Force.*

By WILLIAM WALKER ATKINSON.

I WILL give you each month an article on "Healing by Thought Force," which will contain some ideas new to many of you, and apparently radically opposed to some of the theories most favored by leading healers and teachers. It will be seen, however, upon a closer examination, that there is no conflict about underlying principles, or facts—only a clashing of theories, a difference in words. I would say right here, that I have no pet theories that I wish to establish. I care nothing whatever for theories,—they are to me at the best but working hypotheses, to be discarded for better ones to-morrow, if necessary. But for the facts, and the underlying principles, I care very much, and shall stick as close to them as possible in this series of articles. I will first take up the question of Self Healing (my favorite branch of the healing question), and after dwelling upon this part of the subject for several months, I may go into the matter of the treatment of others.

To begin, it seems to me that all the various methods of healing by the power of the mind, are but different forms of applying the same force. I think that the several practitioners of Suggestive Therapeutics, Mental Science, Christian Science, Faith Cure and all the rest, are using the same great force, the only difference being in the method of application. Of course, this statement will be at once vigorously disputed by the earnest advocates of this method and that, each of whom will claim *his* particular way is the only real way, and that all the others are base imitations. Nonsense. Nobody has a monopoly of Truth, or a corner on knowing. "Treatments" of every conceivable nature have been given, by all people, in all ages—and all effected cures. It seems to me that I am justified in assuming that all these different methods of cure, including the latter-day methods, have been simply the use of one great force of Nature, and that that great force *was latent within the individual treated*, and was called into play by the suggestive influence of the various methods and ceremonies employed. Now, do not misunderstand me about this matter of outside influence. I believe that many healers have certain mental qualities, developed by practice, which enable them to call into play the healing power within the organism of the patient, but I also believe that most of the real work is done through the brain, or brains, and great nerve-centers of the patient. The healer arouses

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the recuperative qualities latent within the organism of the patient. This does not conflict with the idea of absent treatment, mental treatment, magnetic treatment, or any other kind of treatment, but merely assumes that instead of the power of the healer working directly upon the diseased part or organ, it reaches the affected part or organ by way of the patient's brain (or brains) and intelligent nerve centers. I cannot go deeply into this theory just now, my space not permitting it, but I will find time to speak of same later on. Every man or woman has within him, dormant in many cases, a certain recuperative power capable of restoring lost function and strength to diseased organs. This power may be aroused by the mental power of the healer, the efforts of the patient himself, faith, ceremonies, "treatments," remedies, etc., etc. In many cases this recuperative power is prevented from operating by the influence of Fear in the mind of the patient, and the "treatment" frequently is merely the relieving the patient of his Fearthought and replacing it with Hope and Faith—practically a taking off of the brakes which the patient has placed on Nature's healing processes.

Now the way that Nature accomplishes this work is by sending increased nerve-currents to the affected parts, thus stimulating the circulation and restoring lost functioning powers. Of course, you are not conscious of this change going on, as the work is done by the involuntary mental processes working largely through great nerve-centers and the systematic nervous system. You know, of course, that the "blood is the life"—that Nature builds up bodies by means of the blood, which, flowing through the arteries, carries liquid flesh and nourishment to every organ and every part of the body, building, repairing, replenishing, restoring, replacing, nourishing, and which, on its return journey to the heart, carries with it the broken-down tissue, waste products of the system, and much other waste, scraps, discarded material and garbage. No part of the body—no organ—can be healthy and do its work properly, unless it be properly nourished, and the only way it can be nourished is by the blood. Consequently if the blood supply is deficient, or the circulation affected, there is imperfect nourishment and a lack of health—Disease. Now, how does Nature work in order to keep the circulation normal? By means of the nerve-currents sent out from the great Dynamo—the Brain. And now, note how the law of reciprocity comes in. While the circulation is influenced and directed by the nerve-current, the nerves carrying this current, and the brain which generates and sends out this current, are both dependent upon this blood supply

for their own nourishment. Note the interdependence of the parts and Nature's law of reciprocity and compensation. You will see how a man having one thing must have another, and how being deficient in one he will lack the other. It is another example of "To him who hath shall be given; to him who hath not shall be taken away even that which he hath." But a man never loses the ability to generate and use his mental reserve force. It may lie dormant and unused, because he knows not how to apply it; it may be kept from working because of the brake he puts upon it; but it is there, ready to be used, all the time.

Now don't forget that this mental brake that man puts on this recuperative force, is largely the result of improper thinking. Fearthought, Hate, Jealousy, etc., are all brakes. Yes, I mean this literally. You all know how the action of the heart is increased, or decreased by certain emotions; how the cheek flushes from one emotion, and pales with another, thus showing that the circulation is affected by mental states; how the digestion is impaired by unpleasant and sorrowful thoughts; and so on, each showing how the state of the mind will manifest on the physical plane. I believe that all disease is caused by improper living or improper thinking, with the exception of that resulting from accidents, and even that may be made better or worse according to the state of the mind. (Of course, I know that some authorities claim that there are no "accidents," and all is cause and effect, in which the mental state plays an important part, but I cannot take up that matter here, and will assume that an accident is an "accident," for the time being.)

My main object in writing this series of articles is to tell you that it is possible to call into play the reserve stock of nerve-power, nerve-impulse, or what ever you may call it. I think I will call it Thought Force in these articles, so you will understand what I mean when I use the term. I know people who, by a conscious effort of the mind, can change the circulation to any part of their body, making a hand or foot grow hot or cold as they will. They can send Thought Force to any part of the body, and to any organ, thus increasing the circulation to the part or organ and stimulating it accordingly. They can withdraw the surplus blood from the brain, and send it to the extremities, and get to sleep in a few minutes. Now this is what is really done by what is called Suggestion or Auto-Suggestion (I am not speaking of Hypnotism, mind you, although the same rule holds good there); and this is practically what is accomplished by all forms of mental treatment, except that usually the in-

crease of nerve-force and circulation is along involuntary lines, so far as the patient is concerned. But it is possible for man, with a little practice, to *voluntarily* stimulate the circulation and nerve current. It is hard for the average man to do this by sheer will, and most of us need a peg upon which to hang our Thought Force implements; that is, we need to use our hands in order to concentrate our minds so as to get our Thought Force focused upon the affected parts. This is also true of healers, and explains why they involuntarily fall into the use of their hands in giving treatments. I haven't time to go into the reason of this just now, I must hasten to tell you how to DO things.

I have used up nearly all my space in leading up to the subject, but I will try to give you an idea of the first step in practical self-treatment by Thought Force. You now understand how important it is to have the blood circulating freely, throughout the body, and wish to know how to have it in that way, so I will endeavor to give you a practical plan of **EQUALIZING THE CIRCULATION** by Thought Force. But remember, before this treatment will help you, you must have stopped Hating, Envy, Fearing, being Jealous, and all the rest. You must take off these brakes, before the machine will work properly. Assuming that you have done these things follow the exercise given below.

TREATMENT.

1. Find a secure, quiet place, as far as possible removed from the sights and sounds of the outside world. Lie down; relax every muscle, take the tension off every nerve; make yourself "limp" all over, and act as if your body was as heavy as lead, and was sinking down into a soft feather-bed because of its own weight. Breathe deeply and slowly, retaining the breath for several moments before expelling it, continuing the deep breathing until a feeling of calm, restful quiet comes over you.

2. Then place your hands on each side of your head; your finger-tips meeting over the upper part of the center of your forehead, and the fleshy part of each of your thumbs lightly pressing upon each temple, your thumbs pointing upward. Close your eyes. Concentrate on the region where your finger-tips are, and realize that in so doing you are generating Thought Force in your brain, which you purpose sending to all parts of your body, the circulation following the nerve-current. After a few minutes concentration you will be conscious of a force being generated for your use. Then pass the hands very slowly down over the head, the fingers passing over the eyes, and the outstretched thumbs passing on each side of the neck. When the thumbs touch the collar-bone pause

for a moment, and re-establish a new center, then slowly pass the hands down over the shoulders and along the length of the body, the tips of the thumbs passing along each of your sides, and the fingers as if trying to meet in the center of the front of the body, as the hands slip down the body. When the waist line is reached, stop and establish a new center, for a few moments, then, rising into a sitting position on the bed or couch, pass the hands, in the same way along the thighs, lower leg, and feet, finishing with the toes.

While you are making the slow movements of the hands, realize that the nerve-current is slowly passing down through the body, and is invigorating and stimulating every part. If any organ is affected, you may let your hands rest there for a moment or two in their downward passage, and much relief will be experienced thereby. It should take from one to three minutes from the head to feet, not counting for stops over special organs. Then rest a few minutes, and repeat, and so on for not over seven times. About seven times is a good, thorough treatment, but about three times will give a refreshing treatment. You may treat yourself as often as you like during the day or night, but in this, as in everything else, moderation is well. You will find it advantageous to give yourself a thorough treatment at night when you retire, and a sound night's sleep will be the usual result. Do not press hard upon the body, in the treatment. You are not manipulating yourself, and the movement of the hands is simply intended to make an easy path for the mental current or Thought Force—a sort of skirmish line thrown out, as it were. You will be conscious of a decided increase of warmth in the body, as the hands move over the several parts, and a positive stimulation will be experienced. In treating yourself, breathe slowly and deeply, letting your hands rest while you inhale, and pass slowly down as you slowly exhale. You may not get thus the desired results from the first few treatments, but keep at it, and practice will make perfect. When you once get the knack of the thing, you can in a moment or two stimulate the circulation to any part of the body, and stimulate and strengthen any organ.

This treatment for Equalizing the Circulation is useful in any kind of case, and in fact, I will instruct you to begin every self-treatment with this Equalizing Treatment, before treating the special organ affected. I will tell you how to treat troubles in all parts of the body, during this series of articles, beginning with Stomach troubles, next month.

"Hang bright pictures in your mind" during February.

"Lifting and Breathing" Experiments.*

By LUCIUS GOSS, FAIR HAVEN, MO.

REV. Chauncy Hare Townshend, A. M., in his book published in London, in 1855, gives the following account of what he calls "the revival of an experiment which in my Cambridge days I have often seen performed:" "A man lies down at length, and flat on his back on sundry chairs; two others stand (one on each side) at his shoulders; and two (one on each side) at his knees. These four persons introduce each the forefinger under the man who is lying down. Then the five persons, that is, the one lying down and the four that are standing, all take breath together four times, and, at the fourth inspiration, the four simultaneously lift up the man from the chairs. If the breathing be simultaneous, and only then, the man on the chairs is lifted up on the points of the fingers of those who stand on each side of him, with an ease which is astonishing."

Dr. Townshend remarks that "when-ever the breathing of the bearers and the subject was not simultaneous, the experiment failed." But Henry Harrison Brown, who gives a description of various lifting experiments, says, "I have lifted a heavy stone thus, with a friend. I am sure," he adds, "that a few persons, by practice in breathing and lifting in unison, can, in this way, practically annihilate, in any given case, the law of gravity." Townshend, in the book quoted from, advances the idea "that some principle of activity seems added by the will of Omnipotence to organized creatures, and that the accumulation of this principle causes a change in the gravity of bodies. Hence, most probably, the floating of supposed witches of old, when they underwent trial by water. They were really Sensitives, who became buoyant."

It is well known that the muscles of a subject, when made rigid in the cataleptic condition will sustain very heavy weights. The experiment is quite common. Does not almost every laborer involuntarily take a long breath before a heavy job of lifting, and hold the in-drawn air within his lungs as he lifts? We hold hard the breath against pain of body, and sometimes pain of mind also.

But there is something more to be considered in this connection. I quote from Dr. Geo. F. Foote, who, writing some years ago in "Intelligence," says: "Here, then, is a muscle, stimulated by vitality and controlled by the mind, that has a lifting force of a thousand pounds. And this same muscle, removed from the body, would not sustain a fifty-

pound weight without being torn asunder. In the first case it is living matter, subject to will-power; in the second case, it is dead matter, with only a cohesive power." The writer is speaking of a man's lifting a fifty-pound weight, in the hand, at arms length—after making a calculation of the lifting force required at the fulcrum of the human lever, which is one of the third kind. Dr. Foote concludes: "This fully illustrates the power of mind over the living organism, and this same power, combined with an unlimited amount of spiritual confidence, may carry with it a corresponding curative potency in case of sickness."

It takes nervous energy, plenty of it, to make human muscles intensely rigid. Make the muscles of your arm and hand gradually as hard and rigid as possible; at the same time draw in your breath slowly and fully. Then relax the muscles gradually, expiring the breath as you do so. Then try the experiment on all four of your limbs and extremities at once. Notice how your muscles tingle and glow. The "going through the motions" of lifting, without handling any weight at all, is one of the commendable exercises enjoined on patients by various practitioners of "absent treatment;" the results can hardly fail to be more or less satisfactory.

Once more: Let me refer to an article by William T. Harris, commissioner of education—"Recollections of a Red Schoolhouse," in a recent number of "The Youth's Companion." Speaking of a "white schoolhouse at the central village," he reports the following strange fact: "I found a number of boys, who, when they held their breath, could handle wasps without being stung.* * * It was the tradition in that school that wasps cannot sting a person who holds his breath." Mr. Harris found he could do the same thing "without being stung so long as I obeyed the injunction and held my breath." Mr. Harris concludes: "It is a power that I verify every year when the opportunity comes. During the past six years I have tried hornets and bumblebees, also with nearly as good success." The question of holding the breath to prevent stinging was discussed in a leading bee journal some years ago, and the consensus of opinion was very largely skeptical as to its practical utility. But there is something in it, for do not the Hindoo Yogi say that from rhythmical breathing comes a tendency of all the molecules in the body to have the same direction—that is, to move in harmony and order. When all the motions of the system have become perfectly rhythmical, they claim the body will become "a gigantic battery of will."