

# New Thought.

VOL. XI.

APRIL, 1902.

No. 4.

## Life.\*

BY WILLIAM WALKER ATKINSON.

THERE is in each of us a potential Something, pressing forth for expression and growth in the direction of ultimate Good—casting off sheath after sheath in its progressive development and unfoldment—impelled by the impulse imparted by the Primal Cause—attracted upward by the Absolute.

Failing to understand this impulse of the growing Something—seeking relief from its steady pressure—we look upon it as an intruder, and instead of allowing it to develop and grow naturally, we endeavor to kill it, or to train its growth after our own petty notions. We fail to see that this Something is like unto the plant which grows on steadily and surely, from seed to blossom, until its potentialities are fully expressed. We do not realize that this Plant of Life should be allowed to grow as does the lily, freely and without restraint, unfolding leaf after leaf, until the plant stands in its complete beauty, crowned with its divine flower.

We would train the plant into some fantastic shape—dwarf it as the Chinese do the oak, that it may become the pretty ornament of the parlor instead of the noble monarch of the forest. We would have it grow *our* way, not according to the law of its being. We fancy that we know what is best for it, losing sight of the fact that deep down in the subconscious depths of its being reposes that which directs its every effort toward the Good—forgetting that its attraction toward the Absolute is drawing it steadily and irresistibly in the right direction. We forget that the plant will fulfill these impulses so long as there remains in it one atom of life. The seed in the ground will express itself in its little shoot, often moving weights a thousand times heavier than itself in its efforts to reach the rays of the sun. The sapling may be bent and confined to the ground, but its branches, following the laws of its

being will instinctively shoot upward. Restrict the growth of the plant, if you can, but, nevertheless, it will move along the lines of least resistance and grow toward the sun, in spite of your efforts.

And so it is with the Plant of Life—the Something within us. We are afraid to allow it to grow according to the laws of its being, but wish to model it and shape it in accordance with the theories of ourselves or others (more frequently the latter, for most of our ideas on the subject are borrowed). We seem to imagine that the Intelligence that thought the plant into existence did not understand its business, and we are afraid that without the assistance of our mighty intellect the poor thing will grow into a misshapen and unsightly thing. We would alter the shape designed by its Maker, and would twist it into the form approved of by the passing fashion of the hour. We would substitute for the beauty and symmetry of Nature, our own fantastic ideas of form.

But, like the plant, this Something of ours will not submit to the confining bonds—will not conform to the false standards which we would set up for it. Submitting as long as it must, it stores up reserve strength day by day and keeps up a continuous steady pressure in the direction of its desire, and some day, by a supreme effort, it throws off the interfering obstacles, and, obeying the laws of its being, again grows toward the Sun.

Life is growth. It moves along, pressing this way and that way, along the lines of least resistance, drawing to itself that which it needs for its complete expression and growth, using this thing and that thing to-day, and discarding them to-morrow, after they have served their purpose—after their helpful qualities have been extracted. It assumes many forms in its growth, discarding sheath after sheath as outgrown. Any attempt to compel it to retain a sheath, which has become outgrown, will cause its life nature to revolt, and, in the end, with a mighty effort, it will burst forth, tearing the confining sheath into fragments. This Something may be restrained temporarily, but its growth is as sure as the rising of to-morrow's sun, and its attempted restraint only results, in the end, in a violent assertion

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suggestions to the movements of the hands in the treatment for Equalizing the Circulation, as given in February number. Repeat the words, either in a whisper or in your natural voice—the main point is to say them meaningfully, and using the words as a vehicle for the thought.

### SELF-TREATMENT:

(1) Practice the Treatment for Equalizing the Circulation, as given in our February number, repeating the following auto-suggestions, as the hands move slowly down the length of the body: "I am equalizing and stimulating the circulation throughout my entire body, thus causing the blood to flow to every part, every organ, and every cell, nourishing, building up, and strengthening every part of my body, and carrying away the broken-down, discarded material which it has replaced with new sound material. Every organ in my body is being stimulated, and caused to function properly and naturally, as intended by the great Creative Power, and I open up every cell of my body to receive the Thought impulse being sent from my mind."

(2) Then, after resting a few minutes, place the hands over the Solar Plexus, and let them rest there a few moments, sending a current of Thought Force into that region, saying: "I now send a current of the healing Thought Force into my main organs of nutrition, thereby strengthening and stimulating them to do their work normally and naturally." Repeat this auto-suggestion several times, with meaning and earnestness. You will often feel a warm, strengthening current flowing through the parts, soothing and nourishing them.

(3) Then pass the hands slowly over the abdomen, with a soft, caressing movement of the hands, thus causing the Thought Force to thoroughly permeate every part of the organs of nutrition. At the same time, repeat the following auto-suggestions: "I am sending a strong current of Thought Force to my organs of digestion and assimilation, and am thus building them up and causing them to function properly. I have the appetite of a healthy person; my stomach is strong, strong, STRONG, and is able to digest every particle of food that I can place into it—it can digest it, and it will digest every particle of it. I will assimilate every particle of nourishment extracted from my food—will extract every particle of strength and nourishment from every ounce of food I have eaten and digested. This nourishment has been converted into rich, red blood, that is flowing to every part of my body, building up cells, organs and parts, and is making me over—is making me strong, healthy and WELL. I am living

does the healthy person, and I am to be as the healthy person in every way. I am developing strong, strong powers, and am gaining health and strength through Nature's processes. I am BRIGHT, CHEERFUL, HAPPY, and I have abundant energy. My stomach is strong, strong, strong, strong, strong, strong, STRONG, STRONG, and is becoming STRONGER every day I live. It is doing its work well, is doing its work well, is doing its work WELL, WELL, WELL."

When you say the repeated words "strong, strong, strong," and "well, well, well," do so with a positive air, and fairly drive the words into the part. When you remember that the words are but the outward indication of the inward mental impulse, you will see the philosophy of it. I think it proper to say here that I have known of many cases of dyspepsia, indigestion, and stomach troubles, completely cured by this system of treatment, and I fully believe that ninety-nine per cent of cases of this class of troubles could be cured, if the sufferers would only go to work in earnest and put into practice what I am telling them in these articles. I am not teaching them; I am telling you how to do things.

Next month we will take up the very common complaint of Constipation, and I will give you instructions for a treatment that has cured thousands of people of this complaint, often in a very short time.

I advise you to follow up these articles very carefully, as they contain information that you would have to pay many dollars for to get in any other way. If I were giving this instruction in book form, you would be glad to pay me \$5.00 for the course, and would get your money's worth. Don't imagine that because I am giving you the same thing in the shape of magazine articles, the thing is any less valuable. Your file of the journal for 1902 will be worth many dollars to you, if you have "gumption" enough to make use of its teachings. But yet, some of you are throwing the journal away, after reading. You'll regret it some day, mind what I tell you.

### More than Delighted.

Pt. St. Charles, Montreal, Can.  
I have received the beautiful volume, "The Home Course of Psychic Instruction," and am more than delighted with it. The lessons have a great attraction for me, and I am studying them very carefully and following the instructions minutely. Taking the whole course together, it is a wonder. The binding is magnificent, and last, but not least, the language used is so plain and simple.  
January 10, 1902. W. J. JENNINGS.



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of its right to unfold and develop according to Law.

When we finally come to realize that Life has a meaning—that we are here for a purpose—that the process of spiritual evolution is being expressed in us and through us—that our growth is in accordance with Law—that the Absolute understands its business—then will we cease to attempt to meddle with the Great Plan. We will then cease our futile efforts to mold to our absurd and arbitrary shapes that which is intended to grow in the beautiful form of Nature's designing. We will realize that the power which called into being this Life of ours, knew just what it was about—that this Power placed within that Life the energy which is expressing itself in changing form and color, but which has but one real object—growth toward the sun. And when we realize this truth we will begin to have Faith, and will trust the Law to do that which is best to be done—will realize the folly of imagining that the weight of the Universe rests upon our shoulders. Some of these days we will awaken to the fact that ours is the conceit of the fly resting upon the mighty revolving wheel, imagining that the fanning of his wings causes the wheel to revolve. Some of these times the fly, tired with its exertions, will stop to rest for a few moments, when it will find that the wheel continues to revolve quite well, thank you, without its active assistance. We have been taking our little selves quite seriously, indeed. The Something within is moving steadily and surely toward its goal, and much of the pain of life comes to us by reason of our efforts to restrict it—our efforts to change its motion, direction, speed. It is a mighty aid to those who understand and move along with it—but woe unto those who get in its way and endeavor to obstruct its progress. If unobstructed, there is no friction—if interfered with, it manifests friction, which means pain.

This pain is the notice given us by the Law to the effect that we are obstructing the growth of the Life Plant, and, if we are wise, we will heed the warning. By conforming to the growth, we will find that there is little or no friction, and life begins to take on new pleasures. By co-operating with the Law, and moving along with it, we will find that things will "come our way" in a most unexpected manner. The Law is a good friend and helper, and is of the greatest assistance to us, if we but trust it to do its work well, in its own good way. We can use its growing force to aid us in our daily pursuits, if we will trust it and move along with it, but we must heed the first sign of friction and understand that we are in some way interfering with its natural

growth. By living in accordance with the Law, instead of attempting to oppose it, we will find that we are guided in the direction of places, people and occupations best suited to develop us and to impart to us the experience needed to round out our lives. A realization of this fact by those who have experienced it, has given rise to the saying, "nothing ever happens." We find the teachers and helpers that we require, and they find us. If we need certain information, we will find it in some person or book, and will thus be placed upon the track of that which we seek.

The Law will sometimes accomplish its results in ways far different from that which we would have supposed to be the best, but after time has passed we can look back and will see that the way by which the results were accomplished was the best possible under all the circumstances. We may meet with some bitter disappointments, losses, sorrows, but in the end these things will be seen as good—will be seen as having been necessary to give us the experience needed—to round out our characters—to enable us to understand.

There are none who would be willing to part with the experience gained from even the most painful events of their lives. After, say, ten years have elapsed no man would be willing to have the memory and recollection of his greatest pain eradicated; if at the same time he would have to part with the experiences and knowledge which have come to him by reason of that pain. The pain and its resulting experience have become a part of us, and we are not willing to be robbed of our own.

And we will realize, in looking backward, that if we had been living in accordance with the Law in the past—if we had understood its workings—these very sorrows, disappointments, losses, would have been considered only in view of their ultimate good, and the very sting of the pain would thus have been removed. When we learn to regard the pain of to-day as we now do the pain of ten years ago, we may feel that we are beginning to understand something of the operation of the Law of Good. And when we reach this stage, we will find that the pain is no longer *pain*, but only a form of Good. When we cease to cause friction, friction no longer exists for us.

The lessons of life *must* be learned, sooner or later. It depends upon us whether they shall be forced upon us, in spite of our resistance, with much pain, or accepted by us, understandingly, with knowledge. In one case, we will have the pain which comes from opposing the Law; in the other, we will learn the lesson equally well, without the pain of the birching. The *lesson must be*



well learned in either case. Choose your method.

Now, I do not wish to be understood as meaning that we should simply fold our hands and wait for the Law to bring all things to us without any labor on our part. Try this way, though, if you like, and see how quickly the Law will rap you over the knuckles to remind you that a task is set before you. The proper way is to take up the task that lies nearest your hand (and some task is *always* there) and do it well, with the knowledge that the task has been placed there in accordance with the Law. If the task is not to your liking, you will know that that is the very reason that it has been placed before you—you have a lesson to learn from it. When the time comes for a change, you will find a strong desire for a something else full-grown within you. Now is your chance. Trust to the Law to aid you in working out your desire. The desire is there in accordance with the Law—its very existence is a promise of its fulfillment. With the aid of the Law, you will work out your desire. It is true that when you attain the object of your desire, it may not be just what you had thought it—may not be at all what you want. Well, what of that? You have learned the necessary lesson—have lived out the desire and will now outlive it. Something else will take its place. And you will be surprised at the *way* that Law has brought about the accomplishment of your desire. You will learn another lesson in this.

When you have learned to work on, merrily—doing your best—living out each day's life—with Faith and Trust, Confidence and Fearlessness—accepting the development of each day as meaning ultimate Good—seeing and *feeling* that the Law of Good is in full operation—being willing to accept whatever it may bring you—then, and not until then, good friend, will you begin to know what is LIFE.

### Like Attracts Like.

Gaze thou in the face of thy brother, in those eyes where plays the lambent fire of kindness, or in those where rages the livid conflagration of anger; feel how thy own so quiet soul is straightway involuntarily kindled with the like, and ye blaze and reverberate on each other, 'till it is all one limitless confluent flame (of embracing Love, or of deadly grappling hate); and then say what miraculous virtue goes out of man into man.—Thomas Carlyle.

**We are saving a place in the April Class for you, Come!**

### Spring Melodies.\*

BY URIEL BUCHANAN.

**L**AST night, in the still darkness before dawn, I passed through the white gates into the mystical city of dreams. I walked through the shadowy silence by the side of magnificent temples that gleamed like pearl. No music was heard, nor sound of voices; and the tread of my feet was echoless. Gigantic and ghostly, in visionary beauty, the great city slept. The only visible thing that moved was a magical stream, whose blue waters were hushed to a drowsy flow. The tired feet that wander to its shore forget their toil, and by the soft surge of its waters the throbbing heart is lulled. I heard a voice in the melody of its murmur, and it said: "Come unto me; I am the stream of forgetfulness, and will give you rest. I am the water of life; bathe here and be born anew." The siren spell of its slow song in the dark solitude drew my faltering feet from the brink to its bosom, and in the infinite calm of its deep waters I found the sweet peace of oblivion.

Then my eyes opened to the light of an April dawn. I saw between drifting clouds the suffused color of the awakened heaven. I beheld the verdure of luxuriant nature adorned with the splendid jewels of morning. There came through the soft air the gladsome song of birds, with a melody which had in its depths the voice of rapturous freedom. I felt in my veins the red wine of renewed life, and my heart thrilled with an unspeakable ecstasy.

Have you looked at the sky and at nature, and thought them dead of all beauty? Is there no harmony within you awakened by the song of birds? Have you no ear for the voices of mountain and forest where laughing waters play and the great winds blow? Then fall asleep on the bosom of the stream of forgetfulness and drink of the water of life. And come in the bright spring morning and behold the sun rise new upon the world, and see the dew sparkle on young leaves breaking from bursting buds. Breathe deeply the fragrant, nourishing air. Then you will feel again the spirit of youth in your heart. Hope's drooping wings will regain their strength and soar with the mind through the vaulted heaven of high ideals.

Is there something within you which longs to get back to the heart of nature and to feel the pulsations of her magical life? Then cherish this yearning, for

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it is the one golden chord which binds your life to the source of its being.

To live in sympathy with nature's moods and in harmony with her changeless laws will lead to the unfoldment of all that is great and good. The beautiful earth and radiant heavens will inspire the mind with visions of hidden truths. An unbroken affinity with nature will keep aglow the holy fires in the faithful heart and give renewed courage for high endeavor. By looking for the good in all things, man's heart is filled with love and honest desire and good will, and his life goes out in unquestioning gratitude for the priceless boon of existence.

The planets and stars of infinite space, the earth and all it contains, the melodies of the winds and waters, the grandeur of the woods and plains, and the beauty of all living things, speak with a pleading eloquence which bids man arise in the dignity of the power that nature has given him, and to manifest the growing harmonies that spring up from the depths of his consciousness.

In wordless communion question the oracles of life, and measure, if you can, the potentialities of your being. In the hush of that peaceful hour, brought face to face with the silent guardian which keeps faithful account of your wanderings, the touch of a divine fire will quicken the dull brain, and the sluggish heart will become responsive to an energy which lifts man out of the confines of the physical and draws him close to the heart of Being.

### Concentration.\*

BY NANCY MCKAY GORDON.

#### LESSON FOUR.

CONCENTRATION is prolonged attention. It is the Master-key by which is opened the door leading to the latent possibilities of man. It is the factor by which thought is carried with unerring aim to the very center of existence.

The human mind is infinite in its possibilities, when trained. By focusing thought we search for and find the deep truths hidden under the surface of all objective life. We may seek and search through the ages, by material methods, to gain this knowledge of life, but unless we are able to accept and apply the law of mental force, we fail. Thought is worthless without direction. It matters little what inherent powers we possess, if our thought be not schooled in the right direction, we will but reflect the current thought of the age or of the

environment in which we live. Therefore, we must depend upon our own efforts, and hew for ourselves a path of continuity.

Concentration is necessary to overcome the suggestions and narrow restrictions of earth life. To do this, our individual thought must possess us; we must allow no extraneous thought to entangle us. The nature of thought is to come from within outward and again to return to the center. Nothing can exist in manifestation that is not the result of continuous concentration. So long as concentration continues, manifestation continues. When this concentrated force ceases to act manifestation ceases. This manifestation implies there is something to draw to a focus, and this something is thought-force.

There is not a single thing in manifestation, from the most perfect specimen of manhood to the veriest atom of inorganic life, that is not the result of activity of mind. All thought is mental force. Massed thought will carry its point against all obstruction. It may not show results at first, but after repeated blows it can, and will, overthrow all obstacles as did the battering rams in the wars of the ancient people. The work of removing these obstacles is not always a work of the moment, but sometimes of many days and weeks, yea, years of persistent thought, and should the projection of thought at any time cease there could not be the perfect manifestation of that we most desire.

Concentration is worth nothing save to those who know the law of purity. This law is born of kindness, goodness and love. Therefore, we should call to our aid only the good and the pure. Then the focusing of the thought will be uplifting and in harmony with the highest. He who uses this great gift, when once acquired, with impure motives, will surely lose the power of the gift. He who uses this vehicle of the WILL for good alone, will find the possibilities of his life becoming clearer, with every succeeding effort, until he is in touch with the One Mind! The mists that overshadow the mind will have been swept away; the curtain pushed aside and the mysteries of life revealed.

In order to get into closer proximity to that which is good and true, we must free ourselves through mental effort. When thus centered we can extend our hand to all who are in doubt and fear or who are struggling in the sea of ignorance and unbelief. This power to be a helper is within each, and is not an external aid. It is an unseen, but ever-potent force, as love, logic, reason; all of which may be applied through concentrative methods.

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Let us call your attention to this fact, that thoughts of an ignoble character cannot be focused to any great degree, for they belong to the physical or material plane, and are transitional. They are weighted down by the thought physical. Elevating and ennobling thoughts can be held steadfast and in perfect rapport toward the object to be attained. The pure thought is uplifting, while that used for some ignoble purpose is dense and heavy and must fall, crushed by its own weight. It falls like any incipient thing; limited in power, it finds an end to its operation and fades from existence. However, great discord and inharmony may be worked for a season in the lives of those about us should we use the unripe thought. In the ultimate the Good must prevail. The pure in heart and those well instructed can wield a superior influence, which promotes new life, energy, opulence and happiness. Concentration is a holding power, and, if, when the conditions about us rock and roll with discord, we can steady the mind in the good and the true, we will be untouched, having acquired that which the wise seek to teach by training for concentration.

As to a general outline for the method of accomplishment:

First, learn to hold ourselves steady. Second, learn steadiness in the holding. Third, learn persistence in the steadiness!

Here are also a few plain rules:

Do not undertake to concentrate unless the object on which you are to concentrate is worthy of the effort and time.

Do not put into activity the concentrated force unless you are sure of accomplishment.

Be sure after you have started—set in motion your machinery—you do not shut off the power too soon or for a single instant, until there returns to you the consciousness that it is finished!

### Worth Many Times Its Price.

N Manchester, Ind.

I am better pleased with Mr. Atkinson's Thought Force lessons than I expected, as it far exceeds your claims for it. It is surely worth many times its price to any one who reads it, and still more to those who delve into its depths. The work is quite different from any I have ever read, in that it is much broader and more scientific, though concise, and gives a thorough working knowledge of the subject.

E. Z. LESH.

**Read "Thought Force" and get in its vibrations.**

### A Case of Fearthought.\*

By WILLIAM WALKER ATKINSON.

THE following letter has just reached me, from an out-of-town member of the Psychic Club:

"Dear Mr. Atkinson:—I have just finished reading your article entitled 'If I Only Had a Chance.' How about the man who is born outside of the Law? One incident in my life, and you will know it all. And what applies to me will apply to hundreds of others. At one time in my life I went to Wheeling, W. Va., to secure a position. On my arrival there I could no more ask for the job than I could fly. I passed and repassed the door of his store, time and again, and could not muster up enough courage to enter and make my wishes known. I cursed myself for all kinds of a fool. At last I went in, and answered all the man's questions satisfactorily, and thought the job was mine, but he gave me a long, shrewd look and said, 'I guess I don't want you; I am afraid to trust you.' I returned his look and replied 'I don't blame you; I am afraid to trust myself,' and turned and left the place. I never could make myself at ease with a stranger. I never could, nor can I now, go into company. I become as blind as a bat, and talk and stammer like a fool. I have apologized all my life for being born at all. As you say in your 'Thought Force' book, I have been a human 'door-mat' all my life, and expect I always will be. I am a walking corpse. Can you not help me? If I had known of 'New Thought' ideas forty years ago, my life would have been different to-day."

"D. W."

Now, what am I to do with this case? I know just how this man feels, and what a real thing this Fearthought seems to him, but I know equally well that it is nothing but a nightmare—horribly real while it lasts—but having no reality when one awakes. But how to reach this man and make him see the point, is the thing that is bothering me. I know, perfectly well, that this man can shake off the foul monster, as have many others, but how to get him to do it is the question. I know that if he would only brace up and assert himself, he would be afraid of nothing, and could walk up the steps of J. Pierpont Morgan's office and ask for an interview with the trust-maker, just as easily as he could ask a question from the corner peanut-man—but how am I to make him see this? I have talked to him, through the columns of

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this journal, and he has read my "Thought Force" book, which I believed calculated to make any man feel "the thrill of life along his keel," but there he is—still sticking in the mire and muck of Fearthought, and singing his little song of "I Can't, I Can't, I Can't."

Now, Brother W., I think that I am going to hurt your feelings, but if I do it will be "for your own good," as my old school teacher used to say when he applied the birch. Some people cannot be started on the road to mental health, until they are given a vigorous sandpaper treatment. It hurts—but it's good for them.

Some people say, "I Can't" so often, and so long, that they get to verily believe it. In fact, they often develop a certain sort of pride in their "I Can't" attitude. They are like the old lady who never felt happy unless she felt miserable. It may seem heartless to say it, but some people take a special pride in telling how Fate seems against them; how everything turns out wrong; how terribly they are oppressed; how people all "put upon them;" how utterly, weak, forlorn, miserable and unhappy they are, have always been, and always expect to be. They really seem to plume themselves upon their misfortunes, and if they were suddenly given Health, Happiness and Prosperity, they would not know what to talk about—they would miss their pet grievances and their sympathetic audiences—Life would seem very tame, indeed, to them—Othello's occupation would be gone. Oh, how some of us do hug these miseries to us—how we do love and cherish them. How we would mourn if the cruel hand of the New Thought would rudely snatch them from our presence.

Just think of any man calling himself a "human door-mat," or a "walking corpse," and saying that he has been these things all his life, and *expects always to be*. Just think of it! Why, he's hugging the thing to his bosom, and fondling it. That's right, go on and be a "human door-mat" all your life, if you want, but be honest enough to stand up and say that you are that same thing because you *like* it. Oh, yes, you do now; you would be disappointed if people didn't "put upon you"—you'd miss the familiar sensation. Now, don't say that I am unfeeling and unsympathetic. I have known sorrow—have experienced the humiliation of being afraid to approach another man—have known what discouragement was—have felt Despair entering my soul. These things are old acquaintances of mine—every one of them—I recognize their familiar faces—I know their discouraging tones. I have been in their company in the past, and I may be again in the future, if I have

not learnt my lesson sufficiently well to have passed into another class. I know—I know how hard it is—but I also know that one can cut loose from these things if he only can see them for what they are. And I know that until the lesson is learnt these things will be your boon companions—you attract them to you—you like them, and they like you.

Let us see about this. This man says that he was born "outside of the Law." Not a bit of it, my friend. You were born right in the Law, and are a magnificent example of its workings. The Law works both ways, don't forget that. If you start out with the idea that you are a worm of the dust, and a "human door-mat," and get to believe that you will always remain so—why, you will always remain so, unless someone comes along and explodes a mental dynamite bomb under you and jars you out of the position you have been claiming for yourself. You keep on asserting that you are "a walking corpse," and then wonder that you are anything else. It would be a miracle if you were anything else, with a Mental Attitude like that. Do you wonder that the man to whom you applied for a job, felt afraid to trust you, when you admitted that you were afraid to trust yourself, and showed it by walking backward and forward in front of the place. Don't you know that your thoughts go out from you and affect others—don't you know, also, that Thoughts take form in Action? Oh, no, brother, get rid of this incubus, Fearthought, don't hug it to your bosom any longer. Reverse the lever, and see how the Law will work equally well in the forward direction. You have been using the Law, but have the lever pulled the wrong way. The Law is like the power that runs the automobile equally well backward or forward—just depends on how the lever is pulled—same force.

Now, brother, I would have preferred to have given you a nice, sympathetic talk—it would have been much easier for me, for I feel your pain, sorrow and discouragement, more than you imagine, and I long to reach out and clasp your hand—but the Spirit seems to move me in the direction of going over you with the sandpaper until your flesh is raw and bleeding, and you feel that there is not a spark of human sympathy in me. But, brother, you don't need sympathy—that is not indicated by your symptoms—you need a counter irritant, and the Spirit is moving me to give it to you. And there are others needing it, or the whole thing would not have happened. You are being used as an instrument of the Law, in this matter—and so am I. And the apparent friction caused by us coming to-



gether in this way will stir up some other brothers or sisters, and they will become indignant, and will condemn me for writing you as I have done. And then, some of them will weep, and, lo! in the midst of their tears, they will see a new light, and the first step of the path of Attainment will be made manifest to them. And you will be the better for it—and so will I—and so will the others. We will each have been taught a lesson.

### Good News.

Through the kindness of a member of the Psychic Club, we are in receipt of a copy of the *Florida Times-Union* of March 6th, in which appears a news item showing that the case of the *United States vs. Helen Wilmans* had come to an abrupt end and that Judge Locke had granted the motion of the defense to quash the sixteen indictments against the defendants. The effect of the decision is to end the cases, although the government has the privilege of beginning new proceedings against the defendants, if its officers deem it advisable. For the information of our readers, we state that the effect of a court's sustaining a demurrer is about the same as if the Court had said to the prosecuting attorney: "Even if all you charge is true and you can prove it, the law has not been violated, and therefore I throw the case out of court." A law student once defined a demurrer as a plea of "Supposin' I did, what of it?" This case was set for trial in December last, and the prosecuting attorneys have monkeyed around with it ever since, evidently fearing to go to trial. They, as above stated, have the right to try again, but it is generally believed that they are only too glad to let go of the end of the hot poker which they unwittingly picked up.

### Intensely Practical

London, O.

After a careful examination I find Mr. Atkinson's Thought Force lessons superior in every particular to any course which I have examined. They are clear and comprehensive and free from erroneous theories. They are intensely practical in every way. Any person who follows their instructions may expect the most gratifying results. The subject is presented in a purely scientific manner and the person who buys this course will never regret his decision.

S. W. LONG.

**"Thought Force" carries a message for YOU.**

## Braidism in the Treatment of Diseases.\*

(Continued.)

From the Note-Book of James Braid.

[This series of extracts from James Braid's Note-Book was begun in the December number of this magazine, and will continue each month throughout the year. Mr. Braid's method was given in full in the December number.]

IN consequence of the remarkable improvement of hearing, through Braidism, evinced in the case of Mrs. C. (Case IV already recorded), I was asked to give my opinion as to the probability of a similar operation benefiting a girl who had been deaf and dumb from birth, and who was a sister to a servant in the family I was then visiting. I told them what my experience had been in respect to such cases, and it was accordingly arranged that I should see the patient, and try what could be done for her, the following day.

Case X, 9th August, 1843. The girl, Sarah Taylor, was nine and a half years of age, very small for her age, and very stupid looking. The following is the history of the case, as stated by father, mother and elder sister: She was a seven months' child, remarkably small, the head large for the size of the body, and soft ("like a bladder full of water"), and it was long before they expected to be able to rear the child. As she grew up, they were much annoyed with her not speaking, and by her paying no attention to what was said to her. At last they found that this was not obstinacy, to which it had at first been attributed. They now came to the painful conviction that she was deaf and dumb. The father has assured myself, and many others, that, in his anxiety to obtain proofs of her having any degree of hearing, he has "often stood behind her, and shouted (as he expressed himself) till he was hoarse again," without her evincing any sign of hearing; and that when she was out of sight, they were in continual terror she would be run over by carts or carriages, as she could not hear their approach. The testimony of the mother and sister was to the same effect, that they never could make her hear, or pay any attention by calling her, when her back was toward them. In such position they could only make her observe them by touching her. They all agree, also, in stating, that she never could speak so as to be understood, till after being operated on by me, excepting two or three words—father, mother, sister,

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which she had learned from watching the motions of their lips. I regret not having had her tested by a musical box before I operated on her; but I am quite certain, that, after the first operation she could not distinguish one word from another; and I afterward had the very best possible proof of her never having heard for any useful purpose, as she was quite ignorant of the name of any part of her own body, or of any person, place or thing, as is well known to many who saw her after I had operated on her. After the third and fourth operations I could manage to make her speak a few simple words, and also to make a tolerable attempt at following me when singing the musical scale.

Ten days after the fourth trial, she was tested and proved able to do this before fifty or sixty highly respectable witnesses, including many professional gentlemen. For months past she has been attending the Scotch Sessional School, and is making very good progress in learning, and I have no doubt will prove to be a clever girl; she hears so correctly now, as not only to be able to imitate speaking, but also singing. Mr. E. Taylor Gresham, Professor of Music, lately afforded a number of my professional and scientific friends a good proof of this, as he composed an extemporaneous tune, which she and two other patients sang correctly, whilst in the state of sleep. She could have done the same whilst awake, and hundreds have witnessed her speak and sing, both when asleep and when awake.

It is curious, that some who have a very incorrect musical ear, so that they could not be taught to sing the most simple air correctly when awake, can nevertheless be made to do so, when in this peculiar sleep. This was remarkably exemplified in a young lady, whom I wished to be taught a simple air which she might sing by way of exemplification, at some lectures I was to give at a distance, but it could not be accomplished; she could not follow in tune more than a note or two together; but, when asleep, she can sing any air correctly which I have tried her with. Still, when awake, she cannot do so.

Of one it is noted, "She often sung, both sacred and common pieces, incomparably better, Dr. Dyce affirms, than she could do in the waking state." Of another, "She was, when awake, a dull, awkward girl, very dull in receiving any kind of instruction, though much care was bestowed upon her, and, in point of intellect, she was much inferior to the other servants of the family. In particular, she showed no kind of turn for music, and she did not appear to have any recollection of what

passed during her sleep." During somnambulism, she sang beautifully, and exhibited great intellectual powers.

I shall conclude this department by recording the following case from my note-book. The inability of this patient to sing in tune may have been partly owing to a defect in the organ of hearing, and partly to a state of nervousness affecting the vocal organs. The experiment was undertaken merely to gratify the particular desire of the patient, as at that time I had had no similar case, and was not prepared to say whether it was likely or not to be successful. However, I felt assured it would do him no harm, and made the trial accordingly, and assuredly nothing could have proved more successful, or more gratifying than the result.

Case XI, 7th July, 1842. I was consulted by Alexander M'Roberts, 3 years of age, residing with Mr. Hamsey, of 42 Thomas Street, Manchester. He said he had never been able to join in tune, although he had frequently attempted to do so. After treating him for some time (about ten minutes), I roused him, and desired him to walk into the dining-room, and, after treating him once more, a friend played the organ, and I directed (or led) him to sing the scale, beginning with D, as he could not sing C, owing to the natural pitch of his voice. He very soon managed to sing the scale quite correctly, upwards and then downwards. I now roused him and made him sing it when awake, which he did remarkably well. I now tried him with the first part of "Robin Adair," which he followed in correct tune several times. This took place in the presence of Mr. James Reynolds, Mr. Daniels, Mr. James Braid, my nephew, and myself. In the evening of that day, after being again treated, he sung the first part of "Robin Adair" very correctly several times, and also Pleyel's German Hymn, and the Old Hundredth Psalm, quite correctly. Pleyel's German Hymn he never heard before. This took place in presence of four gentlemen.

His inability to sing prior to these operations was borne testimony to by several of his friends, one of whom had a good knowledge of music, but despaired of ever seeing M'Roberts able to sing, and he was exceedingly surprised at the result. This patient was operated on several times afterwards, and when I last saw him could sing a considerable number of tunes and follow any simple air with ease and correctness.

(To be continued.)

Read "Thought Force" and go in to win.



## A Talk About the Mind.\*

By WILLIAM WALKER ATKINSON.

**M**AN has but one mind, but he has many mental faculties, each faculty being capable of functioning along two different lines of mental effort. There are no distinct dividing lines separating the two several functions of a faculty, but they shade into each other as do the colors of the spectrum.

An Active effort of any faculty of the mind, is the result of a direct impulse imparted at the time of the effort. A Passive effort of any faculty of the mind is the result of either a preceding Active effort of the same mind; an Active effort of another, along the lines of suggestion; Thought Vibrations from the mind of another; Thought impulses from an ancestor, transmitted by the laws of heredity (including impulses transmitted from generation to generation, from the time of the original vibratory impulse imparted by the Primal Cause, which impulses gradually unfold, and unsheath, when the proper state of evolutionary development is reached).

The Active effort is new-born—fresh from the mint, whilst the Passive effort is of less recent creation, and, in fact, is often the result of vibratory impulses imparted in ages long past. The Active effort makes its own way, brushing aside the impeding vines, and kicking from its path the obstructing stones. The Passive effort travels along the beaten path.

A thought-impulse or motion-impulse originally caused by an Active effort of a faculty, may become by continued repetition, or habit, strictly automatic, the impulse given it by the repeated Active effort developing a strong momentum which carries it on, along Passive lines, until stopped by another Active effort or its direction changed by the same cause.

On the other hand, thought-impulses, or motion-impulses continued along Passive lines, may be terminated or corrected by an Active effort. The Active function creates, changes or destroys. The Passive function carries on the work given it by the Active function, and obeys orders and suggestions.

The Active function produces the thought-habit or motion-habit, and imparts to it the vibrations which carry it on along the Passive lines thereafter. The Active function also has the power to send forth vibrations which neutralize the momentum of the thought-habit

or motion-habit; it also is able to launch a new thought-habit or motion-habit with stronger vibrations which overcomes and absorbs the first thought or motion and substitutes the new one.

All thought-impulses or motion-impulses, once started on their errands, continue to vibrate along passive lines until corrected or terminated by subsequent impulses imparted by the Active function, or other controlling power. The continuance of the original impulse adds momentum and force to it, and renders its correction or termination more difficult. This explains that which is called "the force of habit." I think that this will be readily understood by those who have struggled to overcome a habit which had been easily acquired. The Law applies to good habits as well as bad. The moral is obvious.

Several of the faculties of the mind often combine to produce a single manifestation. A task to be performed may call for the combined exercise of several faculties, some of which may manifest by Active effort and others by Passive effort.

The meeting of new conditions—new problems—calls for the exercise of Active effort, whilst a familiar problem, or task, can be easily handled by the Passive effort, without the assistance of his more enterprising brother.

There is in nature an instinctive tendency of living organisms to perform certain actions: the tendency of an organized body to seek that which satisfies the wants of its organism. This tendency is sometimes called *Appetency*. It is really a Passive mental impulse, originating with the impetus imparted by the Primal Cause, and transmitted along the lines of evolutionary development, gaining strength and power as it progresses. The impulse of the Primal Cause is assisted by the powerful upward attraction exerted by THE ABSOLUTE.

In plant life this tendency is plainly discernible, ranging from the lesser exhibitions in the lower types, to the greater in the higher types. It is that which is generally spoken of as the "life force" in plants. It is, however, a manifestation of rudimentary mentation, functioning along the lines of Passive effort. In some of the higher forms of plant life there appears a faint color of independent "life action"—a faint indication of choice of volition. Writers on plant life relate many remarkable instances of this phenomenon. It is, undoubtedly, an exhibition of rudimentary Active mentation.

In the lower animal kingdom, a very high degree of Passive mental effort is found. And, varying in degree in the several families and species, a considerable amount of Active mentation is appar-

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ent. The lower animal undoubtedly possesses Reason only in a lesser degree than man, and, in fact, the display of volitional mentation exhibited by an intelligent animal is often nearly as high as that shown by the lower types of man or by a young child.

As a child, before birth, shows in its body the stages of the physical evolution of man; so does a child, before and after birth—until maturity—manifest the stages of the mental evolution of man.

Man, the highest type of life yet produced, at least upon this planet, shows the highest form of Passive mentation, and also a much higher development of Active mentation than is seen in the lower animals, and yet the degrees of that power vary widely among the different races of men. Even among men of our race, the different degrees of Active mentation are plainly noticeable, these degrees not depending, by any means, upon the amount of "culture," social position, or educational advantages possessed by the individual. Mental Culture and Mental Development are two very different things.

You have but to look around you to see the different stages of the development of Active mentation in man. The reasoning of many men is little more than Passive mentation, exhibiting but little of the qualities of volitional thought. They prefer to let other men think for them. Active mentation tires them, and they find the instinctive, automatic, Passive mental process much easier. Their minds work along the lines of least resistance. They are but little more than human sheep.

Among the lower animals and the lower types of men, Active mentation is largely confined to the grosser faculties—the more material plane, the higher mental faculties working along the instinctive, automatic lines of the Passive function.

As the lower forms of life progressed in the evolutionary scale, they developed new faculties, which were latent within them. These faculties always manifested in the form of rudimentary Passive functioning, and afterwards worked up, through higher Passive forms, until the Active functions were brought into play. The evolutionary process still continues, the invariable tendency being toward the goal of highly developed Active mentation. This evolutionary progress is caused by the vibratory impulse imparted by the Primal Cause, aided by the uplifting attraction of THE ABSOLUTE.

This law of evolution is still in progress, and man is beginning to develop new powers of mind, which, of course, are first manifesting themselves along the lines of Passive effort. Some men

have developed these new faculties to a considerable degree, and it is possible that before long Man will be able to exercise them along the line of their Active functions. In fact, this power has already been attained by a few. This is the secret of the Oriental occultists, and of some of their Occidental brethren.

The amenability of the mind to the Will can be increased by properly directed practice. That which we are in the habit of referring to as the "strengthening of the Will" is in reality the training of the mind to recognize and absorb the Power Within. The Will is strong enough; it does not need strengthening, but the mind needs to be trained to receive and act upon the suggestions of the Will. The Will is the outward manifestation of the I AM. The Will current is flowing, in full strength, along the spiritual wires, but you must learn how to raise the trolley-pole to touch it before the mental car will move. This is a somewhat different idea from that which you have been in the habit of receiving from writers on the subject of Will Power, etc., but it is correct, as you will demonstrate to your own satisfaction if you will follow up the subject by experiments along the proper lines.

The attraction of THE ABSOLUTE is drawing man upward, and the vibratory force of the Primal Impulse has not yet exhausted itself. The time of evolutionary development has come, when man can help himself. The man who understands the Law, can accomplish wonders, by means of the development of the powers of the mind, whilst the man who turns his back upon the truth will suffer from his lack of knowledge of the Law.

He who understands the laws of his mental being, develops his latent powers and uses them intelligently. He does not despise his Passive mental functions, but makes good use of them also, and charges them with the duties for which they are best fitted, and is able to obtain wonderful results from their work, having mastered them and trained them to do the bidding of the Higher Self. When they fail to do their work properly, he regulates them, and his knowledge prevents him from meddling with them unintelligently, and thereby doing himself harm. He develops the faculties and powers latent within him, and learns how to manifest them along the line of Active mentation as well as Passive. He knows that the *real* man within him is the master to whom both Active and Passive functions are but tools. He has banished Fear, and enjoys Freedom. He has found *himself*. HE HAS LEARNED THE SECRET OF THE I AM.



## Old Thought.

BY SYDNEY FLOWER.

There's a goodly class forming for The Atkinson School of Mental Science, which opens April 7. Are you entered? Better get your place reserved for you in time.

\* \* \* \* \*

The Home Course of Psychic Instruction, price, \$5.00, has been rearranged to suit all readers who enjoy the best of psychic literature. We have sold out one complete edition of these \$5.00 volumes, and have now taken these same works and divided them into more suitable groups, consisting of bound volumes of two or more different courses, as Series "A," Series "B," Series "C" and Series "D." We offer any of these series at \$2.00 each, post-paid. By all means, get Series "A" to start with. It is the only Mental Science textbook for business men and women. You will find further particulars in two advertisements in this number. Send 2-cent stamp for The Power Within.

\* \* \* \* \*

We have sent out 5,000 copies of Somnopathy in two months. This is the last month for you to receive a copy free for a 2-cent stamp. Glad you like it.

\* \* \* \* \*

If anyone writes that he would like NEW THOUGHT for a year, but has not the money to spare, we enter him at once as a subscriber and tell him to pay when he can; and if we do not bring prosperity to him, he need not pay at all. That's just a matter of business with us. No sentiment in it.

\* \* \* \* \*

Not long ago a good soul sent in a dollar for NEW THOUGHT for a year. She told us in a natural, unaffected way how she had worked at washing or scrubbing or something like that to get that dollar, and how glad she was to send it. So we sent back her dollar and entered her for a year, and I suppose she's happy. She deserves to be.

\* \* \* \* \*

The book, Thought-Force, by William Walker Atkinson, is in as great demand as ever, although six editions have been sold clean out and we are well into a seventh. This book, price \$1.00, is a fine companion work to the Series "A" of the Psychic Research Company. If I wished to interest anyone in New Thought I should send him a copy of "Thought-Force" and enter him for a year's subscription to NEW THOUGHT.

\* \* \* \* \*

Did you read the nice notice in the

Hearst papers which Ella Wheeler Wilcox gave our magazine, and William Walker Atkinson, particularly? This is probably the first time on record that a great daily newspaper has gratuitously boomed a class publication, such as ours. But Mrs. Wilcox did not stop to think of that. She speaks straight always, as she lives—from the heart.

\* \* \* \* \*

We shall move—possibly into a building of our own—in May. More room—more room. Watch us grow.

\* \* \* \* \*

The Columbia College of Osteopathy is organizing a Spring Class for its prospective students. Write the management, or N. Snyder, secretary, for full particulars. The terms are most advantageous.

\* \* \* \* \*

The average man fools away his odd dollars. He would do better to invest them, every now and then, in a sound enterprise. Let me call your attention to the Flower Health Cigar Company's advertisement. You ask me why, if this is going to be such a wonderful money-maker, don't I make it a close corporation, hold all the stock, and keep all the profits? A very natural question, and a very short sighted one. You will see why in a minute. The article offered, namely, a Health Cigar, will be consumed by thousands of people, scattered all over the country. If they did not buy my cigars they would buy someone else's. But, suppose they become small stockholders in this Cigar Company; is it not then evident that they will demand and will consume, these cigars in preference to any other? Surely it is, because they are then turning their expenditures actually into a source of profit to themselves. Therefore, it is to all our interests to throw this stock open to the public. This is probably the first time that an absolutely new enterprise guaranteed to its stockholders an option of release on stock, with ten per cent interest added. Certainly it is not much of a guarantee. It's only my word. But I never broke it yet—in business. Read the advertisement.

## The Best and Most Reasonable.

Gloversville, N. Y.

I think that Mr. Atkinson's lessons in Thought Force, etc., are the best and most reasonable I have run across. The language is plain and to the point. They have been a great help to me in comprehending a somewhat difficult subject, which is more than I can say of most occult literature I have read.

HENRY ELPERS, D. D. S.



## The Man with the Southern Exposure.\*

BY WILLIAM WALKER ATKINSON.

**D**ID you ever go house hunting? Then you remember how the agent laid much stress on the fact that certain rooms had a "Southern Exposure." No matter how many other good qualities the house had, all was subordinated to the fact that the best rooms faced the South—had the longed for "Southern Exposure." The very words conveyed to your mind the sensation of balmy breezes—the freedom from the rude blasts of the North—the cheering rays of the Sun—plenty of light and healthful vibrations coming from old Sol. Ah, that "Southern Exposure"—how much the words convey.

Now, if this "Southern Exposure" is such a good thing in a room, why isn't it a good thing in a man? Did you ever meet the man with the "Southern Exposure"—the man who faces the Sun? Do you remember how he brought with him the inspiring Solar vibrations? Do you remember how the wrinkles and frowns disappeared from the faces of those in his presence? Do you remember how, long after he had departed, the memory of his presence cheered you—the thrill of his thought vibrations remained to stimulate? We all know this man with the "Southern Exposure," God bless him. We couldn't get along without him. There are a number of him, and he is scattered all over the globe. We call him by different names, but he is always the same man. After we have felt the cold Northern chill emanating from some of the cold, despondent, negative people with whom we have come in contact, what a relief it is to meet some one who carries with him the mellowing sunny, vibrations of the South wind—the man with the "Southern Exposure." As the vibrations of the Sun bring life, energy, and strength to all things having life, so this sunny man brings positive, bright, cheerful and happy thoughts to us, and stimulates, encourages, and strengthens us. He actually radiates sunshine and cheer in all directions, and thaws out the natures that have become well nigh frozen from contact with people of the other type. Oh, it's a great thing, this "Southern Exposure," in a man or woman.

This man faces the Sun. He is an optimist. He looks on the bright side of things, and gets all there is in Life—he LIVES. He manages to extract "fun" out of the most unpromising con-

ditions and things, and goes on his way with a smile, a cheerful song, an abiding faith in the Absolute. He lives his life, one day at a time, loving all of God's creatures and letting the creatures know it—carrying a message of hope, and courage, and a helpful suggestion to all mankind. He is the salt of the earth, and Life would lose its flavor if he were taken from us. And how smooth the pathway of Life seems made for him. It matters not in what station he may be placed—what seeming small degree of material prosperity may come to him—what may be his surroundings and environments—he makes the best of everything—he still catches the rays of the Sun, and rejoices—he has the "Southern Exposure."

He is broad and tolerant—merciful and forgiving—devoid of Hate, Envy and Malice—free from Fear and Worry. He minds his own business, and grants you the same privilege. He is full of Love, and radiates it to all the world. He goes through Life in his own sunny way, meeting cheerfully the things that drive others to Despair and Misery—somehow things seem to be smoothed out for him, and he passes over the stony road, unharmed. His Peace comes from within—and all who meet him feel its presence. He does not seek after friends or love—Friendship and Love comes to him as a right—he attracts them. People are glad to see him come, and sorry to see him go. Little children and animals are drawn to him, and know him as their friend and lover. He is as much at home in the tenement of the laborer, as in the palace of the wealthy—both places seem home to him, and their occupants on a level. Brother to both Saint and Sinner is he, and he loves one as much as the other, for he somehow feels that each is doing his best. He looks for the good in the Sinner—not for the sin in the Saint—although he knows that both exist. He is not a Pharisee—he recognizes within himself all that is within both Saint and Sinner—he knows that he is not without sin, so he dares not cast the first stone. The outcast recognizes in him a brother—the woman who has passed through the fiery furnace trusts him and is not afraid, for she knows that he understands. He, being near the Sun, knows that it shines alike on Saint and Sinner—he feels that when God withholds his Sunbeams from his most disobedient child, then may he withhold his love from his most degraded brother or sister. Until that time comes he sees fit to love them. He does not Condemn—he lets God exercise that prerogative, if he sees fit—he does not feel fit to act as Judge. He believes that the Universe is conducted on sound business principles—that God knows just



what he is about and does not require any gratuitous advice from Man.

He works, and works well. He finds joy in his work—pleasure in the humblest tasks. He likes to Create things—and he is proud of that desire, for he feels that it is an inheritance from his Father. He does not seem to hurry—nor is he rushed. He has plenty of time—Eternity last a long while, and he is in it NOW. He is not afraid of Death—or even Life—he knows them as one.

He goes about his way—doing his best—and letting the other fellow alone.

He has an abiding Faith in the Absolute—he believes in Infinite Justice and Ultimate Good. He does not fear his Father—he cannot find room for Fear where Love abides. He does not believe that there is a bottomless pit into which his loving Father intends to plunge him—he has too much confidence in his Father to think that. He believes that there is enough Hell on earth to burn away the mistakes and ignorance of Man. And he believes that all the burning ones will eventually emerge purged of their dross. He knows that his Father is near him, for he has felt the pressure of his hand. In the darkness of the night he has felt the Father's presence—by the glare of the lightning flash he has seen His form, for a moment, and that memory is burned into his brain. He faces the Sun—this man with the "Southern Exposure."

He is Simple, Loving, Kind. He is of the Elect. He is a prophecy of the Future. And he is on the increase. On the Tree of Life are many promising buds, which the Sun of the Spirit is nursing into beautiful blossoms that will yet fill the world with the delicious fragrance of Love.

There are certain people who have come into our midst silently and without announcement. They have found places waiting for them. They have come to prepare the way for their brothers and sisters who are in the womb of the future—they are working quietly to prepare a home for their unborn brothers and sisters when they come. They are the forerunners of the Coming Race. Smiled at—sneered at—persecuted—reviled—pitied—it matters not. God has sent them—they have his message to deliver—that's why they are here. The world may raise its eyebrows—shrug its shoulders—tap its forehead significantly—but these new people smile, they know, they know. They see the misunderstanding multitude as mere babes in the Spiritual knowing—many of them babes unborn—and they heed them not.

Take notice of these people—they are making their presence felt. They are wielding a silent powerful influence, and are moulding public opinion far more than are the blatant reformers, the boast-

ful leaders, the bespangled figures strutting at the front of the stage. The people who are being thus used—instruments in God's hands—are these quiet men and women who are facing the Sun—these people with the "Southern Exposure."

If you feel the call to join the ranks of these people—do not resist, but answer cheerfully "I hear; I obey; I come." Allow the seed to grow into the plant, the plant to put forth leaves—bud and blossom. When you feel the impulse, do not resist—open yourself to the Sun—receive its vibrations—and all will be well. Be not afraid—have within you that Love which casteth out Fear—place your hand in that of the Absolute and say "Lead Thou me on." After long ages of wandering, you are coming Home.

### Failure.

○ H, long and dark the stairs I trod  
With stumbling feet to find my  
God,

Gaining a foothold bit by bit,  
Then slipping back and losing it,

Never progressing, striving still,  
With weakening grasp and fainting will,

Bleeding to climb to God, while He  
Serenely smiled, unnoting me.

Then came a certain time when I  
Loosened my hold and fell thereby.

Down to the lowest step my fall,  
As if I had not climbed at all.

And while I lay despairing there  
I heard a footfall on the stair,

In the same patch where I, dismayed,  
Faltered and fell and lay afraid.

And lo! when hope had ceased to be  
My God came down the stairs to me.  
—ANON.

### Real Victory.

To forgive wrongs darker than death  
and night;

To suffer woes that hope thinks infinite;

To love and bear; to hope till hope  
creates

From her own wrecks the thing she  
contemplates;

Never to change nor falter, nor repent,  
This, like thy glory, Titan, is to be  
Good, brave and joyous, beautiful and  
free;

This is above life, love, empire and  
victory.

SHELLEY.



## The New Thought in Business.

BY SYDNEY FLOWER.

THERE is a feeling in the air that the New Thought is something unpractical—something for feminine enthusiasts merely—something vague; semi-religious; vaporous, unreal;—not for ordinary hard-headed business men.

I am writing this series of articles (begun in the March number) for business men in the hope that this erroneous conception may be amended. The New Thought to me is a tremendously matter-of-fact thing. I do not fly very high in discussing it, because flights of fancy, while very admirable as interludes, are poor matter to build with; and most of us wish to use the New Thought as a means of formulating a plan of living. We want Happiness; we want Health; we want Business Prosperity. These represent Facts to us. They are not dreams. They are realities. Will the New Thought bring them to us? Answering this important query, I say, I think the New Thought can and will bring these things to you.

Religion is a beautiful thing, but I am not concerned with any special creed, unless that belief can be called a creed, which holds that all things and all happenings are part and parcel of one great plan. Therefore in starting you on the way to a reasonable understanding of the New Thought I shall avoid all expressions of a devotion to the Great Intelligence which guides us, lest you fall into the error of supposing that only they can profit by the New Thought whose souls are attuned to the note of Infinite Love pervading all things. My soul-harp has never been very highly strung, and a good business transaction starts a better vibration in me than any cathedral music, or rapt abstraction on the unknown. There are some sweet human souls who cannot listen to a strain of music, hear the song of birds, or smell the perfume of flowers without being presently caught up into heaven, and it is a very good thing for humanity that we have these finely attuned natures in our midst. They turn to the Good as naturally as a child to its mother, and it makes little difference to them what their form of religion may be—they get the essence of good from it as the bee sucks the honey from the blossom. But you and I, my dear sir, are not so dispositioned. We grant the beauty of religions; we probably respect all good women, and, finding a greater observance of religious forms among women than among men, we put all religion aside as natural to women—but not in our line!

The tendency of a man, if he is not afraid, and if no undue influence is brought to bear against him, is to be honest. He prizes frankness as the chief of virtues. There is no higher quality for him than sincerity, and there is nothing lower than hypocrisy. Man, having little of love for his Maker in his composition, manifests little interest in forms of religion, because to do so is conforming to custom, and if he feels no Love, it is dishonest to profess Love. Hence it has come about that the religions of the white races owe their vitality to the influence of Woman, whose intuition or finer mechanism of perception embraces the idealisms of life with fervor, and whose delicacy ties her more closely to those quiet customs of prayer, praise and worship than is the case with Man. To be highly-bred, comforting, sensitive, gentle, forgiving, spiritual,—these are the qualities which seem to Woman of utmost worth, and because these qualities are her goal she travels a path which diverges from that of man, whose coarser independence prompts him to get through life comfortably, careless of whether his blunt speaking offends or pleases, and giving no more attention than he is compelled to, to Religion.

It is for men of this stamp—and there are millions such—that these articles are written. They are not for youths, girls, or women.

In spite of your aversion to churches, my dear sir, it is necessary to give you a sort of Religion as the foundation of my belief in the efficacy of the New Thought as applied in business, even though the matter seem to you irrelevant, because we must *start right*; we must begin at the beginning. I am tempted to put this lesson in the form of a parable, but perhaps the blunter way is the best, so here goes:

God is another name for Intelligence. God made the world. The laws of Nature are just the working of the plans of God. To attribute phenomena of any kind to Nature is all well enough until you realize that there are no phenomena without Intelligence. The blade of grass grows?—God is there. A man performs a heroic action?—The spirit of God or Good is working in him. A man commits a crime?—Ignorance, this—absence of Good or God. Disease? The effect of Ignorance. Deformity of children? Ignorance on the part of parents; a breaking of Nature's Law—an opposition to God. A cyclone with destruction of life?—Ignorance on the part of man—fourfold ignorance; first, he has undeveloped powers within him which will foretell such upheavals; second, he has undeveloped powers within him which *can still the elements* at a word; third, he attaches an importance to life here and death, as he calls it,



which does not rightfully belong to them; fourthly, a cyclone is a sign from Nature—a call to man's understanding. But man does not know; he cannot see; he will not learn. He is, as I am, contented with the rustling of a dollar bill, and three square meals a day.

Some day (perhaps, in a few thousand years), all the world will see and know these things to be true.

The worldly man may remark that in a few thousand years perhaps it won't make very much difference to him whether these things are true or not, and here again he merely shows that he is a chump, having neither the eyes to see, nor the brain to appreciate a fact—nor, in sooth, the modesty which would bid him hold his tongue in presence of knowledge. The fact is he will be more interested in these things in a thousand years than he is to-day, and this because he is immortal—he is a part of God's plan; and being projected from God himself, he is of God; he is God, imperfect. He is a great mixture at present of God and Mud. God's plan is that in course of time he shall get rid of the Mud, and be God alone. He passes through all manner of experiences, toils, trials, tribulations, sufferings, for thousands, possibly millions of years, and all the time the soul is coming into its own. The soul's purpose is to unite itself with the God-Spirit in the Man. When the Soul is perfected then is the union complete between Soul and Spirit and the work is well on its way to perfection—the making of a Creator. Do you understand that? That's what you were born for—to be a God! Some day your Spirit, pervading all life in a world of your own, may be the God to be worshiped by the inhabitants of that world. Then when you are Essence, or Spirit, you will still be you. Do you get that? To be God and yet to be YOU—that is the purpose of your creation. And to learn to serve that you may learn to govern—that is your first great lesson. It's a hard lesson for me—so hard that I've skipped it entirely—but I must go back and learn it some day, because it *has to be learned*. I am jolly myself along in the idea that when I have made all the money I want I shall be ready to go back and learn that First Great Lesson—but that will never happen. I am a long way off learning it. So here's my first piece of solid information for you, my friend; namely, you can succeed without being religious; you can make money, win friends, get position, office, what you will, without doing penance, or anything of that kind. You can HAVE YOUR DESIRE whatever it may be. Understand me clearly. This way is not the best way. I don't think so for a moment. It is simply the way that suits you and me best. It's

the short cut. I shall have to go the long way round later, and so will you, because no man can cheat his Soul. Believe me the Soul will always have her dues.

The trouble with all your musings and philosophizing and calculations is that you regard your life as having its beginning and ending in these few years of earthly existence, and you cannot grasp the fact that you are a part of a scheme—a needed part—a part that is bound to be of importance—a part that is of just as much account as the most brilliant (seemingly) life which you have ever come in contact with. You cannot understand that you and the cyclone, or the sea, are One. You cannot govern the sea because you are not One with Nature. You have fought every condition affecting you from birth onward, combining and amalgamating with nothing. You are alone. You probably fall into one of three classes: you either pay no attention to questions of this kind, and hence pay no attention to your importance; or you are a fatalist, believing that what will happen will happen, and that therefore, it is not much use your struggling; or lastly you have an enlargement of the head and imagine yourself the special protégé of Almighty God. Before we touch up these three classes just enlarge your view of your own existence to conform to my notion—do it just to oblige me, and then if you wish to do so, you can shrink again.

Your scheme of life at present is like a Japanese screen, a poster. Your understanding of the law of your life is a mass of flaring color with no perspective. It is, in fact, flat. It should be octagonal or circular.

If you notice, almost all atoms are sexagonal, octagonal, circular, or globular. Your body is composed of millions of particles; is it carrying things too far to tell you that your existence is just as spherical in shape as the atoms of which its present covering is composed? Get into your head then first the idea of an immense circle, a sphere, as exemplifying your life. If you stand at any point of this circle (*point of a circle sounds Irish*) you cannot see on the other side of it, can you? You cannot see the top surface or the bottom surface;—but they are there, *because they form the circle*. What I want you to do is to stand back a little and consider the plan of your life from the standpoint of a circle; not a flat canvas; not a stupid winding path beginning at the cradle and ending in the ash heap—but a circle—a round, perfect, *complete thing*. Such a thing as might be worth building, mark you well. Such a thing as even a God might find no foolishness in creating. Now we are well started. Remember,



You're a circle from henceforth. The particular segment of that circle which you are living at present is your life. It's about all you know of consciousness; and (as most men) it is all you are interested in. Now there is only one thing for you to do in this world, or out of it, and that is—to traverse the circle. You have to do it. That's what you are made for. All the pain and grief that have ever come to you; all the sorrow you have ever suffered; all the longings for higher things that have ever come into your heart; all the mean, bad things you have ever done; all the failures and disappointments of your life; all your joys and all your woes have come to you by design of your Creator, because you needed them to help you in traversing the circle. You don't suppose that you can get all the knowledge you need in this one short earth life, do you? You'll dip a good deal on your segment here. Climbing is slippery work, anyway. No, no. You're just beginning. There's just one reason why you're not a God at present—just one reason, but a very good and sufficient one. It is that you don't know anything. Your spirit knows, because that is a part of God. But you are not your spirit yet. Some day you will be, and then you will have traversed the circle. Then you will be complete. Let us look at the second class a minute—the failures. How blind are they! Why, the whole reason and purpose of your life is that you shall strive. You shall strive; you shall assert yourself; you shall progress. You shall learn—that's life! You shall and must go on. To be a fatalist is to be a monkey. It is the man who says, "I can steal fire from heaven if that is my wish," who knows the meaning of life. "It is to be"—"if it is not to be"—"if it must happen"—and all such phrases—what folly! Go on and do things. That's what you were made for. You only turn yourself a God when you exercise your Will. Oppose yourself to obstacles. Develop for yourself. Plan for yourself. Demand for yourself. These are right exercises of the creative faculty.

Look at the third class; they who fondly think themselves favored of Heaven. Are they right? I do not speak of the so-called elect, those queer people who hold themselves to be God's chosen, and the rest be damned!—as if any human soul is more valuable than any other human soul!—Such a quaint belief was surely fashioned from heads of wood, and there seems a plenty of this same raw material left in the world today. But there is a class of good and lovable human beings who feel themselves enshrouded by invisible influences, guiding them aright, helping them, comforting them. Is it true? Are they deceived? It is all true. They are not

deceived. The influences are there. You have only to call them about you. What are they? Good thoughts, mighty spirits of the dead, possibly—how many I know what they are—it is sufficient that they are there. Lofly aspiration brings them close. They reach upward with humility and sincerity. They do the bidding of DESIRE. They do SERVANTS.

But look, say some, at the Johnsons dead; at the horrible disasters in the papers; the agony; the torture. Is it all Good, as you say? It is ALL GOOD. It is all MEANT TO BE. It is a personal sign. It is a sign that man has made himself the slave of Nature by Nature through Love and Union. He does not understand the Law. This sign flashes at you every moment of your life—but you will not see it. It is a MIGHTY sign. It means that MAN IS NOT FOLLOWING THE INTENT OF HIS MAKER. It means that he is a self-devised God. Ye are Gods and ye act like worms. I do so myself, frequently. Nothing—nothing ever happened in this world which was not logical, exact, certain, bound to be. All the failures in your life are the result of your own action. All the misery in the world, all the sickness, is the effect of your or some other man's misdeeds. And all the sin—and all the horror—and all the stupidity of it—is an ETERNAL SIGN that you are on the wrong path. You don't know anything. Misery will teach you. You were born with power to be happy. It is your right. Will it take you a million years to learn that fact? You were born with power to be RICH—if it's worth having, you can have wealth—but it will not throw itself at your feet—you must claim it as yours by right of Desire; that's the talisman. You were born with power to be noble—but no one is going to prevent you herding with swine if you prefer it. It is what YOU WANT that will come to you always. You can bring it; you can make it come; you can always have your desire. But you probably won't want it when you get it. Know this: Whoso getteth his Desire, and rests there, is not learning his Lesson.

### Invaluable.

Browningsville, Md.

I am well pleased with Mr. Atkinson's lessons. Regarding the lesson on "Character Building by Mental Control." I have to say that any person practicing it will be able to make of himself just what he pleases. I have practiced a great deal in concentrating, and I was able to take up this lesson right off and put it into practice. I consider it invaluable.

T. G. DAY.



**Self-Healing by Thought Force.\***

By WILLIAM WALKER ATKINSON.

(Third Article.)

I HAVE received a number of letters from those who are studying these lessons, in which the question is asked: "Is it necessary to remove the clothing while administering the Self-treatment?" Answering this question, I have to say that the removal of the clothing is not absolutely necessary, and excellent results can be obtained by giving the treatment and passing the hands over the body outside of the clothing. However, if you have disrobed for the purpose of retiring, you may as well give the treatment at that time as there seems to be something about the touch of the hand on the bare skin that aids in the directing of the current of Thought Force to the affected parts. This being the case, I generally suggest that one administer this Self Treatment after retiring at night, and before rising in the morning, by passing the hands under the sleeping garments; at other times during the day, pass the hands over the ordinary clothing.

Our lesson this month will be confined to the treatment of that most common complaint Constipation. There are many theories advanced to account for Constipation, but to my mind the most reasonable explanation is that it arises from one or more of the following three causes: (1) Wrong Thinking; (2) Insufficient Fluids; (3) Neglect of Nature's Calls.

The first cause, Wrong Thinking, has been somewhat thoroughly explained in previous lessons, and I refer the student to what I have said in the said lessons. There is no part of the human organism quicker to feel the effects of Wrong Thinking than the organs of nutrition, and the first symptom of this abnormal functioning exhibits itself in impaired power of Digestion and in Constipation. Let the sufferer from Constipation, and its accompanying ills, be sure to take steps to shut off the thought current of Fear, Worry, Hate, Anger, etc.

The second cause, Insufficient Fluids, is well known to all who have paid any attention to the subject. Many advocates of Mental Healing resent any reference to exercise, breathing, eating or drinking, and say that these have nothing to do with the subject of the Healing powers of the Mind; that they should be ignored altogether as immaterial and on a lower plane than Mind. This is very pretty talk, but when we consider that the reason that we have need of Mental Healing at all is because we have

violated some law, mental or physical, and that by Mental Healing we desire to establish normal conditions, we see that we must conform to the mental or physical law before Mental Healing or any other kind of healing will do us any good whatsoever. If it is a mental law we are violating, Mental Healing, simply by establishing proper thoughts, will restore normal conditions; if it is a physical law we are violating, we must adjust our living to that of the normal healthy man—re-establish proper functioning of the organs by means of Thought Force—follow the rules of right thinking and right living—and we are well. I have no sympathy with those who would insist that we must eat only certain things, at certain times, in certain quantities, etc. I have been through all that and have turned my back on it. I believe that the healthy man or woman can eat all reasonable foods, in reasonable quantities, at any reasonable time. But I would not think of saying that Man (in his present stage of evolution) could do without a normal amount of food, and I feel just as certain that he cannot be healthy without drinking a normal amount of fluids. Very few of us drink the normal amount of fluids, and we suffer therefore, and until normal conditions are re-established we cannot expect to be normal human beings. We have not been able to dispense with the use of bodies, so far, and so long as we inhabit bodies, we must care for them properly—care for them at least nearly as faithfully as we attend to the body of the horse or cow which we may have under our care.

When we consider just what an important part in the human economy is played by the fluids, we will see how we have been injuring ourselves by getting away from the natural habits and customs of Man, and substituting therefor the abnormal habits made so easy for us by modern "civilized" life.

Physiology teaches us that the normal human being requires at least four pints (two quarts) of liquids, each day in order to properly supply the demands of his organism. If this amount is not supplied, the organism will not secrete sufficient fluids to properly perform the offices of digestion, absorption and assimilation of food; the excretion and elimination of the waste products of the system. The liver will not secrete sufficient bile, the principal purpose of which is to produce a natural movement of the bowels; nor will there be sufficient liquids to wash away the debris through the kidneys and bladder. The result is impaired functioning of one or more organs of the body and the entire system is affected. Nearly eighty-five per cent of the human body is water, and if sufficient fluids are not introduced



into the system, one becomes more or less like a dried apple. In no way does outraged Nature show the result of insufficient fluids quicker than by the symptom called Constipation, and in no way does she show quicker results of a sane habit regarding fluids than by the restoring of normal movements of the bowels. Next to air, water is the thing which Nature most strenuously demands, and not getting most vigorously shows its displeasure.

The third cause of Constipation, Neglect of Nature's calls, like every other violation of Nature's laws, brings about abnormal results. We are all more or less governed by habits which we have contracted, good or bad. Our modern life takes us away from Nature, and we suffer in consequence. The sub-conscious manifestation of the Mind, which controls the workings of our vital mechanism teaches us to do certain necessary things, and when we refuse to listen to its voice we must pay the penalty. In the hurry and bustle of everyday life, we neglect Nature's calls to relieve our system of the waste products, and gradually a new and abnormal habit manifests itself. Nature ceases to send its calls, because we have refused to pay attention to them, and after a bit she gets disgusted and allows us to run things our own way, and we having so many things to attend to, frequently neglect the new duty imposed upon us, and irregular habits result. When you do not heed Nature's calls, the fluid parts of the waste matter is reabsorbed by the system, and hardened stools are the results. In addition to this, deferred movements, long continued, result in your establishing a new and injurious habit of the sphincter-ani muscle, and instead of a natural tendency to relax at proper times it acquires a habit of unnatural contraction which interferes with Nature's processes. To many of you this will possibly seem unpleasant reading. You have been thinking beautiful thoughts, acquiring æsthetic tastes, and refusing so far as is possible to even admit the existence of certain of Nature's manifestations. You are making a great mistake. Nature in all its manifestations is wonderful and beautiful, and to see nothing but impurity and filth in any of God's works, indicates a corresponding impurity in your mind. To the pure all things are pure, and to the man or woman of the broad, natural, cosmic mind, the entire body is pure and beautiful and free from shame. I have known people who had soared so high (?) that they could not even think of certain of Nature's functions without a shudder. That such people should have the Truth forced upon them by means of physical inharmony, is not strange. If you are in this class, you

need to change your mental attitude.

In the following treatment for Constipation, you should bear the above remarks in mind.

### TREATMENT.

Give yourself the general treatment for Equalizing the Circulation, as stated in previous lessons, thus producing physical harmony in every part of the body. Then pass the hands over the bowels, with a firm but soft, caressing motion, sending at the same time a current of Thought Force from the brain to the parts. At the same time repeat the following auto-suggestions, or words conveying the same meaning: "I am sending a current of Thought Force to my bowels, thereby strengthening and nourishing them; making them stronger and able to do their work properly as Nature intended. They are strong, *strong*, STRONG, and able to do the work. They *can* do their work, and they WILL do it. I am taking sufficient fluids each day to supply Nature with what she needs for the bowels. I am giving Nature that which she needs, and she will do the work properly. I am taking these fluids each day for a purpose, and I am getting the results, and my bowels will move, freely, naturally and easily each day. The contracted sphincter muscle will begin to relax, *relax*, RELAX, and again become natural. I will have a natural movement of the bowels every morning at — o'clock (naming a convenient hour) and I have made an engagement with them at that hour which I will surely keep. At — o'clock; at — o'clock; at — o'clock, the result will be attained. I am strong and well, and Nature is working out perfect results. I open myself to Nature's calls and processes."

You will find that in a short time, you will have established a new habit, and that Nature will again take the reins. You must be sure to keep the engagement with yourself every morning, whether you feel any inclination or not. You must increase your fluids, gradually until you drink at least four pints of fluids in twenty-four hours. (This includes fluids of all kinds, soup counting as well as water.) You will find it a great aid to you if you will take a little water at a time, sipping it slowly, instead of drinking large quantities at once. When you sip the water, say to yourself: "*I am taking this fluid for the purpose of aiding Nature in moving my bowels.*"

In addition to the above, it will be well for you to treat yourself in the region of the sphincter-ani muscle, at night after retiring, and in the morning before dressing, passing the hands gently around that part, and saying to yourself, as if speaking to the part in ques-



tion: "Relax, *relax*, RELAX." Say this over and over again, and the thought will take form in action, and the contracted condition will be relieved.

This may seem very simple to you, but thousands of people have been cured by this treatment, without a drop of medicine, and after they had expended much money on drugs without any permanent result. And, mind you, when you cure yourself by this method, you will *stay cured*, so long as you follow the system of right living and right thinking advocated in these lessons.

In our April lesson we will take up the subject of Female Troubles, a subject that will prove of interest and benefit to thousands of our readers. All these lessons have reference one to another, and students should see that they get all the previous lessons, and read them frequently, in order to keep in mind the underlying principles.

### The Spirit's Counterpart.

WRITTEN FOR THE PSYCHIC CLUB.

**I**T may not be that in this waiting sphere

The spirit its true counterpart shall know;

That on the life so unresponsive here  
Shall rest love's highest, all-transforming glow.

Perchance it be "thine own" in years  
long gone

Drew breath below, and waits for thee  
above;

Or, birth will find when future time shall  
dawn;

Since age is not of spirit, nor of love.

But somewhere, sometime, shall the  
fated hour

Supreme, be thine, when white love's  
torch shall blaze

With flame immortal; and to perfect  
flower

Thy half-unfolded bloom of being  
raise.

Thou then "thine own" hast found—thy  
counterpart—

And new thy life, while higher paths  
are trod;

Or on the earth or in the heaven thou  
art,

In full thou knowest the "love re-  
vealed of God."

—Laura S. R. McCarthy.

Constableville, N. Y.

### How Thought Force Creates and Destroys.

BY OWEN H. BOTT, CALGARY, ALTA,  
N. W. T.

**D**R. LOEB'S experiments threaten to overthrow the whole practice of medicine and theories of physiologists. The result of his work is to point unerringly to mental action as the cause of disease, therefore as the cure.

The facts should stimulate every "New Thought" student, and, with that object, a brief summary is here set down of the accumulated results of many workers, results which Dr. Loeb has arranged and brought to a focus.

The body is broadly viewed as a colloid solution, the relation of the bones to a colloid solution being merely one of degree. It is a known scientific fact that all colloid solutions are in a positive state, electrically, and that they are precipitated by negative charges. It has been demonstrated that the brain and nerves are most nearly related to original protoplasm, the simplest form; in fact, the beginning of all forms of life, the physical basis of life; and this protoplasm is a thinner colloid solution. Negative electrical charges precipitate colloid solutions; this, coupled with the fact that powerful poisons also precipitate colloid solutions to such a degree as to cause death in the physical man, physical man being a colloid solution, points definitely to the cause of disease and death. An antidote acts by restoring the balance a little in favor of the positive electrical state, the physical result being the return of the colloids to solution.

Here we have scientific physiology following slowly and afar off, in the steps of the Mental Scientist. There is much encouragement, for those who need it, in the fact that physiologists are on the eve of acknowledging that life and death are dependent on positive and negative states of electricity.

It will yet be demonstrated, in the laboratory, that the brain acts as a dynamo, giving off positive and negative states or charges; a fact demonstrated through the ages, by the power of negative or evil thought, if sufficiently concentrated and maintained, to produce sudden death; worry, fretfulness, fear and the rest producing disease and troubles, after their kind. Abundant proof is available in the opposite direction, showing that positive or rightly directed thought cures disease and maintains health.

**"Thought Force" is an eye-opener.**

**Don't forget the April Class.  
Register at once.**



### The April Class.

Indications point to a large attendance at our April Class, at the Atkinson School of Mental Science, and quite a number have registered from all over the country—the East and West seeming anxious to avail themselves of the privileges offered. The purpose of the School is to impart *practical* instruction in healing by the powers of the Mind—by Thought Force—and Mr. Atkinson will endeavor to present the most practical methods of Mental Healing in as clear and simple form as is possible. We care nothing for theories, and recognize the same as of value only as working hypotheses, to be discarded for better if found advisable to-morrow. We stick to FACTS and RESULTS and work from them up to theories, not from some pet theory to hoped-for facts. We have no pet theories to advance, and students may have any number of pet theories of their own and bring them with them without fearing that their pets will be rudely assailed. We will show them how to DO things, and they may attribute the results to any pet theory they may have about them, and we will not object. We think that there is one great power of the Mind that is brought into play and effect by many different methods, and that the differing schools are all producing results but are making the mistake of attributing these results to the peculiar speculative theories of each particular school, and insisting that there is not Truth in any of the other schools of Mental Healing. We are not here to make converts to any special school, and our students will come to us from all schools of thought, and all will be made welcome. They will each learn something of the practical working of Mental Healing and may return home and make cures and call it anything they like. We don't care—we are not establishing a cult. No one's beliefs will be attacked—the orthodox church member, the spiritualist, or the materialist may attend without fear of having their pet corns tramped upon—but they will be required to respect each other's beliefs in the class room, and no religious discussions or controversies will be permitted during class hours. We do not intend preaching any high transcendental doctrines, but will confine ourselves to **TEACHING AND DEMONSTRATING THE PRACTICAL WORK OF HEALING THE SICK IN MIND AND BODY BY THE WONDERFUL POWERS OF THE MIND.** This is our line of work, and we intend to stick closely to it.

Do not miss the April Class.

### Circumstance.

BY ELLA WHEELER WILSON.

WE build our future thought  
For good or bad, and know  
not;  
Yet so the universe is wrought.

Thought is another name for Fate;  
Choose then thy destiny and wait,  
For love brings love and hate  
hate.

Mind is the master of the sphere,  
Be calm, be steadfast and sincere;  
Fear is the only thing to fear.

Thought, like an arrow, flies when  
sent.  
Aim well, be sure of thy intent,  
And make thine own environment.

Nothing can bid thy purpose pause,  
Mind is the great primeval cause.  
The Lord God thought, and lo! He was.

Let the God in thee rise and say  
To adverse circumstance, "Obey!"  
And thy dear wish shall have its way  
—Hearst's Chicago American

### Practical, Not Theoretical

Vankleek Hill, Ont.

A short time ago I purchased Atkinson's series of lessons on Thought Force, etc., and having studied them carefully I unhesitatingly pronounced them superior to anything else I have ever seen in the same line of thought. The great fault with most courses of this kind lies in the fact that instead of giving any real knowledge, they merely set forth the author's own pet theories. Theory may be very interesting to the student, but it is the practical side of the question that the average person always looks at. This course is certainly practical enough to suit anybody. It should be in the hands of every person who has any ambition to make his life successful. It not only teaches what psychology is, but also clearly shows the reader how to develop and utilize the wonderful powers inherent in his nature. This knowledge will prove invaluable to the possessor, and the time is coming when without it success will be impossible.

PROF. ARTHUR E. STEELE

You'll meet some bright people  
in the April Class. It will be a  
important event in your life.