

New Thought.

"By thine own soul's law learn to live,
And if men thwart thee, take no heed,
And if men hate thee, have no care,
Sing thou thy song and do thy deed,
Hope thou thy hope and pray thy prayer."

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Chips From the Old Block.

BY WILLIAM WALKER ATKINSON.

Hang bright pictures in your mind.

Pay attention to your mental art gallery.

As are your mental pictures, so will be your actions, character, life.

The mental picture of Energy, Courage, Activity, Resourcefulness, Stick-to-it-iveness, Success, will be reproduced in actions leading to the realization of the pictured ideal.

And (this is also true) the mental pictures of "Bad-luck," "I Can't," "No chance left for anyone," "Everything goes wrong with me," "The world is against me," "Nobody likes me," and all the rest of the art productions of the pessimistic school of mental art, will manifest in action and reality in your life, if you hang them in your mental art gallery.

Thought takes form in action.

And the mental picture is a suggestion having effect on thought.

Therefore be careful to select the right kind of pictures, and be sure to hang them where the light is good.

Paint a good mental picture of your ideals, and hang it where you can see it easily. Keep it always before you.

And your life will begin to shape itself to harmonize with the tints of your picture. The pictured forms will begin to manifest in action and substance. The ideal will become the real.

The above being so, you see the importance of selecting the right kind of pictures. The rule works in the case of bad pictures as well as of good ones. The gloomy discouraging picture acts upon you just as does the bright, cheerful and happy one. "I Can't" manifests in action as truly as does "I Can and I Will." Throw out the old negative pictures with their gloomy colors and depressing subjects, and replace them with the new, bright, positive, enthusiastic pictures of the mind.

So—hang bright pictures in your mind.

What is "The New Thought?"

(Seventh Paper.)

BY WILLIAM WALKER ATKINSON.



In my last paper, I gave you a general idea of the theories and practice of Suggestive Therapeutics. You noticed that the Suggestionists claim that all mental and psychic cures are really the result of what they call "Suggestion," although they are not all agreed upon just what this thing "Suggestion" may be. I told you that I prefer the term "Mental Influence" as a term covering these various cures, including those made by the use of "Suggestion." Instead of accepting "Suggestion" as the underlying principle of the cures (as do the Suggestionists) I believe that what is called "Suggestion" is merely one way of calling into effect the Mental Influence latent within the individual and healer. The Suggestionists may claim that I am merely differing from them in the use of terms—be that as it may, I see a difference between us, and I do not accept the mere mention of the words "Only Suggestion," as explaining the matter. The theory and practice of Mental Healing is not explained by merely giving it a name, and calling it "Suggestion." "Suggestion" is all right, but it is merely a name given for one particular method of calling into operation the Mental Force. The word itself explains nothing—but the Force brought into operation will do the work.

You will have noticed that I have stated my belief that all the various forms of healing performed and obtained by the various schools of Mental, Psychic and Spiritual Healing, are but forms of one real healing process. And, in my opinion, that one healing process results from the calling into operation the mental force of the patient, and directing the same toward the restoration of proper functioning on the part of his physical organs, the result of such proper functioning being restored healthy conditions—Health. I believe that this is the underlying principle of all forms of mental healing, including Faith Cure; Prayer Cure; Christian Science; etc., etc.

Some writers have attempted to explain Christian Science cures by the remark that they were "merely Suggestion." Now, in my opinion this is scarcely fair. "Suggestion" is the term applied by the public to some particular methods of mental healing. The Mental Scientists might equally well say that "Suggestion" is "merely a peculiar form of Mental Science," which would raise protests from the Suggestionists, who would wish to reverse the statement. Let us be fair in this matter. I believe that the cures of Christian Science may be explained upon

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other theories than their own, for I believe that the cures are the result of mental attitudes on the part of the patient, inspired by the "treatments" of the healers, the special metaphysical theories of the latter having no special effect except to give the healer and patient confidence and furnishing a plausible explanation to which to pin their faith and works. I may be wrong in this, and the cures of the Christian Scientists really may result from the truth of their theories—I am merely giving you my belief; my reasons for so believing being that others who do not accept the Christian Science theories are able to make the same kind of cures—in about the same percentage, and of equal durability and permanency. I think the simpler theory preferable, and it certainly is more in accord with my firm conviction that no one has a monopoly of mental healing—no one has a corner on the truth. I cheerfully admit the numerous cases of healing by Christian Science that have come under my observation, and I believe that their particular presentations of the matter, and their methods, fit the cases of a certain part of the public much better than do the presentation and methods of others' schools—or my own ideas and methods, for that matter—and on several occasions I have recommended people to take Christian Science treatment, believing that their mental make-up would be best suited by the methods and surroundings of the "Scientists." So you see that there is no prejudice on my part toward the followers of Mrs. Eddy—I give them full credit for what I have seen of their work, but still I do not believe that they have the whole thing, nor do I accept their pet theories.

Christian Scientists usually find fault with their critics, charging them with misrepresentation and non-understanding, and I suppose that I shall be scored for this article—but here goes, anyway.

I shall not attempt to dissect or contradict the teachings of Christian Science—for I have no quarrel with them, and consider that for purposes of healing they are "first-rate" if the patient can accept them. But the acceptance on the part of the patient, and the probable good effect, in my opinion is a thing apart from the truth or correctness of the theories. I believe that any other good-sounding statements of truth would have an equally good effect upon the patient, providing he would accept it. We may see instances of this every day on all sides of us. Let us have a look at the principles of Christian Science for the purpose of considering how they would impress the patient's mind.

Christian Science (if I understand it aright) holds that God is Spirit; that in Reality all is Spiritual. They also state that "All is Mind," and thereby seem to identify Mind and Spirit, which is very different from the ideas of the Oriental schools of philosophy, which place Spirit higher than mind. But by "Mind" they probably mean the Divine Mind, for they speak of "Mortal Mind" as an illusion and error, so the apparent difference between the schools may be one of words. They deny the reality of Evil and teach that it is the result of a false human sense

of being and that it may be destroyed, and eventually will be abolished. They teach that through ignorance and other causes Man has been led to accept a totally erroneous sense of existence, thereby bringing upon himself many evils resulting from this effort of "Mortal Mind," such as disease, evil, suffering, etc., all of which things have no existence in Reality, but result from Man becoming involved in the illusion of mortality, instead of recognizing his real nature and being—from allowing himself to be governed by Mortal Mind instead of by the Divine Mind. They teach that sickness is unreal, unnatural and unnecessary, and that if Man will rise above false belief and error, he will rise above disease. They teach that Matter is an error of Mortal Mind. I think that the above gives a fair idea of the general principles of Christian Science, considering that I am an "outsider," and not one of the Elect. I wouldn't be at all surprised, however, to have the church authorities "call me down" for it.

Christian Science treatment, I believe, consists of the healer going "into the Silence" and making strong statements of the basic principles of the creed, together with equally positive denials of the reality of the particular disease with which the patient is suffering, or thinks he is suffering, for the disease is called a "claim" or a "belief of Mortal Mind." The patient, of course, listens to quite a lot of talk along the lines of the teachings, on the part of his friends and others who have induced him to take the treatment, and is given Christian Science papers to read—this supposing that he is not an enthusiastic member of the church—if he happens to be a member, he has already heard and read much of the teachings. He also learns of many instances of the healing of others, and is given hope and an expectant mental attitude thereby—Faith awakens, coming hand and hand with her twin-sister, Hope. The patient usually attends services at one of the beautiful temples of the church, the surroundings of which are calculated to soothe and calm the mind, and to arouse deep religious emotion. I can testify to the efficacy of an attendance at these temples, for I know of but few other churches or places of worship that carry with them such a sense of calm repose and rest. Modeled after the chaste Grecian style, anyone to whom the simple lines of this beautiful form appeals must feel its soothing effect. The psychology of Rest and Calm is in full evidence in one of these temples, and I believe that one sick in mind and body may gain benefit from an attendance therein, even if he reject every one of the Christian Science tenets. I cheerfully recommend such attendance for the purpose named, even at the risk of bringing down upon me the condemnation of such of my readers to whom the Christian Science cult may be considered as the "Scarlet Woman" of Revelations. I know a good thing when I see it, even if it is outside of my own "stamping-ground."

I think those of my readers who have followed me in these papers, will see what I mean when I say that I think that if one could thoroughly accept as truth these theories and statements of the Christian Scientists, he would be most likely to acquire and maintain a mental attitude that would resist disease, or, if he be already diseased, would result in bringing a strong mental influence to bear upon his physical functions, which influence would naturally result in restored health and proper functioning of the organs. He would cast aside Fear, and replace it with Faith and Hope. He would substitute a Bright, Cheerful and Happy mental attitude, for the old Gloomy, Depressed, and Despairing one. Just imagine what a mighty mental force is called into being by a belief that the dreaded disease is merely a "claim" having no reality in truth, and which will surely vanish with the perception and knowledge of the Real Truth. And when we consider that this idea is kept alive by treatments, and talks of friends, together with the reading of "journals," and the attendance at Wednesday evening Experience Meetings and Sunday services at the Temple, it is no wonder that the cures are performed. The only wonder is that there are not more cures performed than there are. I do not see how any of the cases "get away" uncured. For persons of a religious temperament, and who are impressed with certain surroundings and environments, I cheerfully recommend the Christian Science treatments. I have so recommended them to a number of such people, and the result has been good, even though other forms of mental treatment had failed. Some people need just this sort of thing—and others do not—some wouldn't have it at any price. Largely a matter of temperament, I think.

Now don't run away with the idea that I am turning Christian Scientist, friends, for I'm not. I see the cures these people are making, and I cheerfully testify to the same. But, honor bright, I don't believe that the pet theories of the "Scientists" play any part in the cures, except as a means of inspiring Faith and Hope, and giving the patient a plausible explanation upon which to base his expectation of cure. I may be wrong, but as I see it, if the patient could believe equally well in the Bones of St. Ann, or in Dowie, or in Schlatter, or in a number of other people and things, and could satisfy himself that these other things were reasonable and likely to succeed—well, *the cure would be made*. As I see it, these cures (all of them) result from the patient *believing* in the theories, rather than in the *truth* of the theories. If one believes a thing to be reasonable, and is willing to "give it a trial," and the healer rouses Hope in the patient's mind, then there is called into operation the recuperative mental force of the patient himself, which works toward the cure. I cannot see it in any other way—and I have spent much time in investigating it.

The personality of the healer, and his reasoning of the laws of the

mind, play a certain part. And so-called "absent-healing" is well established. But these things do not alter the truth of what I have stated as my belief. I shall take them up in future papers, and hope to show you the part they play. But the mind of the patient must be aroused either consciously or sub-consciously, before any of these mental or psychic cures are possible. And any method that will so arouse the mind of the patient, is the best one for him, the pet theories of the various schools to the contrary notwithstanding.

Next month I shall take up Dowie and his methods.

There Is No Death.

LOUISE RADFORD WELLS.

I've lost my friend?

No, never!

Trifles I lose—a jewel from my ring,
A flower's petals falling from its place
Upon my breast; the power still to sing
That one rare note to thrill the listening air
With rapturous tale of my heart's harboring.
These I may lose—tossed feathers in the wind!
My friend is mine forever.

God claimed his soul?

Not so!

It dwells with me, deathless and white and fair,
And when a thought touched with a grace not mine
Haltingly seeks my lips, you'll know that there
My friend's soul speaks through me. In his child's eyes
It rests, biding the perfect hour. And where
His feet passed, spreads its ever-widening force.
God bade it stay—not go!

A Worn Out Creed.

ELLA WHEELER WILCOX.

I have a letter from an "orthodox Christian," who says the only hope for humanity lies in the "old-fashioned religion."

Then he proceeds to tell me how carefully he has studied human nature, "in business, in social life, and in himself," and that he finds it all vile—selfish—sinful.

Of course he does, because he studies it from a false and harmful

standpoint, and looks for "the worm of earth" and "the poor, miserable sinner," instead of the *divine man*.

We find what we look for in this world.

I have always been looking for the noble qualities in human beings, and I have found them.

There are great souls all along the highway of life, and there are great qualities even in the people who seem common and weak to us ordinarily.

One of the grandest souls I know is a man who served his term in prison for sins committed while in drink.

He was not "born bad," he simply drifted into bad company and formed bad habits.

He paid the awful penalty of five years behind prison bars, but the divine man within him asserted itself, and today I have no friend I feel prouder to call that name.

Mr. John L. Tait, secretary of the Central Howard Association, of Chicago, writes me regarding his knowledge of ex-convicts:

"According to my experience with a number of men of this class during the last two years, more than 90 per cent of them are worthy of the most cordial support and assistance."

If this can be said of men who have been criminals, surely humanity is not so vile as my "orthodox" correspondent would have me believe.

A "Christian" of that order ought to be put under restraint, and not allowed to associate with mankind.

He carries a moral malaria with him, which poisons the air.

He suggests evil to minds which have not thought it.

He is a dangerous hypnotist, while pretending to be a disciple of Christ.

The man who believes that all men are vicious, selfish and immoral is *projecting pernicious mind stuff* into space, which is as dangerous to the peace of the community as dynamite bombs.

The world has been kept back too long by this false, unholy and blasphemous "religion."

It is not the religion of Christ—it is the religion of ignorant translators, ignorant readers.

Thank God, its supremacy is past. A wholesome and holy religion has taken its place with the intelligent progressive minds of the day, a religion which says: "I am all goodness, love, truth, mercy, health. I am a necessary part of God's universe. I am a divine soul, and only good can come through me or to me. God made me, and He could make nothing but goodness and purity and worth. I am the reflection of all His qualities."

This is the "new" religion; yet it is older than the universe. It is God's own thought put into practical form.

Training the Consciousness.

BY URIEL BUCHANAN.



When you have become conscious of the omnipresence of the Divine Mind you may get rid of every form of fear. If you recognize that you are one with the Supreme you need have nothing to fear, for only the good has reality in the realm of cause. What appears evil is but the reflection in the material mind of man's selfishness and error and a misconception of the purpose and meaning of life. Man is en-

dowed with true power in proportion to his recognition of his divine birthright. When the higher self can consciously control the vibrations of the material body, it will become the master of every emotion and desire. When the higher self can change the mental states at will it has become ruler of the intellect. When you have conquered the objective mind and the material body and live constantly in the recognition of your oneness with the Supreme Mind, true knowledge and power will be received and reflected.

When you can banish fear from the mind you are free. Nothing can harm you except what you permit to enter the consciousness through the door of fear. Recognize your oneness with the Infinite Spirit and have faith in its protecting power. Learn to distinguish the true from the false. Observe closely the incidents of daily life and learn from the little things the lesson of progress. Build from what you observe, thought by thought, the foundation of character. Live in the world of the real and seek companionship with those in sympathy with the higher thought. Observe minutely and accurately all that you see, and learn to choose between the perishable and the imperishable, the false and true. Build beautiful thoughts day after day and aspire to the realization of the highest and best. Open the mind and heart to the inspiration of new and broader conceptions. Sit each day in contemplation to rid yourself of anger, dissension, sense attractions and malice. If you are angry, by a purely mental process you may control your feelings and change the vibrations to sympathy and patience. There is but one spirit, one mind; one life. This recognition will bring us in direct communication with the creative forces. The highest fact in man may hold intercourse with the highest fact in the universe. This is at-one-ment. The moment you begin to come into a realization within your self of the divine spirit you will become detached from the objects of sense and awaken to a knowledge of the fact that you already dwell in the real, in the eternal, in the radiance of divine love, truth and goodness.

The training of the consciousness begins with the perception and con-

tinues with attention until it ends in meditation and contemplation. Perception is first from within outward. All external perception fixes the mind on the visible world. Internal perception indraws the consciousness and fixes it upon an invisible center where it becomes illuminated by the Divine Mind. Man has unfolded his consciousness, his mind, his worldly knowledge by experience. The rose unfolds from the center, petal by petal. If it should close itself up again it would draw itself in, petal by petal, beginning at the center, gradually wrapping all the other petals up close about it. In meditation think of the rose and endeavor to get back to the creative center. Draw in your thoughts by introspection until they are lost in the abstract. The nearer you get to the center the nearer you will get to the Infinite.

What Satisfies?

BY IDA GATLING PENTECOST.



Nothing short of the finest and highest will satisfy. Evolution proves this. Everywhere growth evinces the demand of the soul for the finest and highest. A baby plays with a rattle and outgrows it. Little boys play with marbles, and little girls play with dolls, and pass on, graduating from glass and rags.

Later the young man goes to see a young lady. He sighs like a furnace, enters the fevered, excited relationship known as courtship, which is entrancing; but when compared with the joy, comfort, charm, and restfulness of understanding and the higher unfoldment of love called marriage, courtship is as a paper rose compared to the real.

Love needs no props. Some believe the delight of courtship ends if people get married—that living together would hurt, or lessen love. Such an one does not know *love*.

Fear is based on ignorance. A man or woman afraid to leave the blossomed twig of courtship does not dream of, and is unfit for, the higher altitude of perfect marriage. Courtship is en route for what is larger. Courtship is pretty; its graces should be grafted into one's being, but as a finality—a situation to stay in—no! Fear ever holds people back. It is an excellent thing that Adam and Eve did not remain in courtship all their days. Make the beauties of courtship a part of your actions, feelings and speech; engraft them within you; practice what courtship teaches, and then confidently expect something larger. The larger always awaits us *if we are ready for it*, if our eyes of understanding are wide enough open to see, and our ears are fine enough to hear.

To only see far enough to suppose we ought to end with courtship, is

like the poor little adopted child who, being so captivated with the thrills of all the lights, music, and beauty of her new home, does not want to go down town to accept a vast fortune inclusive of these lesser things.

We fear, and so do not see far enough. When we are ignorant we cannot enjoy Wagner music. Collect the dainty sweetness from courtship, and then pass your fearless soul into the higher privilege of marriage to appropriate finer treasures. Some time marriage may be outgrown. Well and good when that time comes. But thus far in human evolution it has served the race beautifully and valuably, and when people have married for love its flower has been character, helpfulness and joy. (I do not speak of where in many cases marriage has been tarnished for want of the understanding of love.)

If your soul stops growing, you are withered, and so, not having hands, feet, eyes, or understanding, you put up a howl against marriage, when the trouble is in the lack of your own unfoldment as a rule. (Of course, where there is no love, I believe in separations and divorces, if they are desired). Principles are not at fault; we are. The principles of growth are ever upward. We tumble downward in our blindness. Thinkers lose their way, because they refuse to come into the light of the Spirit. Most thinkers are anchored in the brain. The Spirit is the great liberator.

Naturally, till men feel the "*Spirit*" within (many not *knowing* the Spirit even), they cling to all they know the workings of, which is the brain.

Each advance from womb to motherhood is freighted with increasing possibilities, according to the quality of the soul. If the soul is little, it cannot get the joys and satisfaction that the large soul does. Suppose a man lives entirely in what is called the physical plane. He can never be permanently satisfied, because the other sides of him are inactive. Likewise suppose a man lives entirely in his brain, he will never be satisfied, and he will think everything, and everybody in the world is wrong, *when the trouble is in himself!* His soul wants his brain to give it (the soul) a chance to express, and be active, and he won't let it. Fruits come from the Spirit. Ah me, how true it is that always the hand which smites us is our own!

Truth, Love, and Principles are perfect. We are not. That is the whole thing in a nutshell. We have not love enough.

Here is a man living only on the sense plane. Were he to devour every fine dinner at one gulp, or in fractions, yet the best part of him would remain unfed and he would not be satisfied, although he would be unmindful of the fact. Were a man who is anchored in his mentality to swallow the contents of all libraries, yet would the finest part of him remain unfed and uneducated, and he would not be satisfied, *although he would not know what it was he needed and lacked.* For the things of the Spirit come from within, surpassing all other repasts.

Spiritual discernment comes through the Spirit, not through books. Have you got any? Yes? Then get more. No? Then discover what attitude of mind is between you and it, and change your mental attitude.

I know a man who is sick. Some have thought the rigors of his family life is the cause. Some time ago he and a friend went to Europe by themselves, and they had a free time. They did and saw everything that their taste and money dictated. He came home looking worse. Were his wife and children to be laid in their graves tomorrow, he would go on looking sick till he changes his mental attitude. That is what is the matter. He needs to change himself from within! But observations being so shallow and superficial his family is blamed. This man has an account to settle with his own soul, and if God hurled him from this planet to another, he would still have his sick face to look at in the glass, until he made the acquaintance of, and peace with his own soul.

That is the secret of his case, and thousands of others. People get out of harmony with the Infinite, will not acknowledge God, and forget Him, and then they blame someone else.

They are all wrong themselves, and they don't know it. Do not be disturbed about these people, however. "Time is a gentleman." Back of body and brain is Spirit. It will some day push through, as the flower does through the soil. Brains are as necessary as soil. Be patient. Just rejoice in the ultimate realization by all, of spiritual facts. Keep cool and sweet, and radiate the power that holds the stars in their setting.

Are you a woman? Cultivate your brain. Are you a man? Cultivate your soul. As a rule, more men think than feel, and more women feel than think.

The race in its unfoldment will never get where there will not be other rungs of the ladder of truth to climb. The pathos of life is, not that we have not reached perfection, but that we do not sing and keep happy in the consciousness that we can and will reach the top, and rejoice with each other as we are traveling along our soul trip, instead of finding fault and discouraging one another. The pain comes in not being kind as we journey, in getting no juice out of the early strawberry, and scolding and shaming it because the later peach awaits us.

Let us be kinder and sing as we go. Let us live in the Spirit. On the map of the Infinite the mind has bounds. The Spirit has no bounds nor limitations. The dear face of Nature is the blue sky into which we look when the soul wants its questions answered.

Love's full music comes when the soul stirs. Its chords the winds of heaven play upon, that we may tune up with the Infinite. Bliss is born when our feelings are educated, and summer's heart sighs when we do not get her message of perpetual growth and unfoldment. Laugh with the gladness in nature. Be born fresh every morning. Work and play at intervals. Let your blood dance, let it leap and renew. Radiate health, and emphasize optimism. Declare for the good,

and fear nothing but unkindness and ignorance. Remember that obstacles are the dumbbells of the soul, and that there is no defeat except to give up. Where others are concerned words are usually a waste of time. Reserve your lips for kisses, and let your life speak.

Activity.

MARGARET HAYES.

Keep active physically. To take thine ease,
Means loss of muscle and of stirring blood.
Rouse, then, the gift of health and strength to seize,
Nor be a weakling, drifting with the flood.

Keep active mentally. Make thy will firm.
Only our own wills fetter us. Will to be free.
Guard well thy thoughts; for they thyself shall turn
Unto their likeness, whatsoe'er it be.

Keep active morally. Thy moral nature dies
From lack of use. Reach out after all good;
For all that's right, keep open wide thine eyes.
Look high, think high, if to live high thou would.

Keep active then thyself, thou three in one,
If thou wouldst be what He intended thee,
A creature Godlike, even as a son,
With power to fashion thine own destiny.

Practical Mental Science.

BY WILLIAM WALKER ATKINSON.

A correspondent writes me, asking how shall he go to work to apply Mental Science in his everyday and business life. Of course, no man can give another explicit directions for running his life affairs. Such a course would be shouldering the other man's burdens and relieving him of the responsibility of decision, a course that Nature frowns upon. But we may be able to help one another, by means of a few words of general advice.

Let us see where to begin. Well, the first thing to do is to begin to "cut out" Fear and Worry. Worry is the child of Fear—if you kill out Fear, Worry will die for want of nourishment. This advice is very

old, and yet it is always worthy of repetition, for it is a lesson that we are greatly in need of. Some people think that if we kill out Fear and Worry we will never be able to accomplish anything. I have read editorials in the great journals in which the writers held that without Worry one can never accomplish any of the great tasks of life, because Worry is necessary to stimulate interest and work. This is nonsense, no matter who utters it. Worry never helped one to accomplish anything—on the contrary it stands in the way of accomplishment and attainment.

The motive underlying action and “doing things” is Desire and Interest. If one earnestly desires a thing, he naturally becomes very much interested in its accomplishment, and is quick to seize upon anything likely to help him to gain the thing he wants. More than that, his mind starts up a work on the sub-conscious plane that brings into the field of consciousness many ideas of value and importance. Desire and Interest are the causes that result in success. Worry is not Desire. It is true that if one’s surroundings and environments become intolerable, he is driven in desperation to some efforts that will result in throwing off the undesirable conditions and in the acquiring of those more in harmony with his desire. But this is only another form of Desire—the man desires something different from what he has, and when his desire becomes strong enough his entire interest is given to the task, and he makes a mighty effort, and the change is accomplished. But it wasn’t Worry that caused the effort. Worry could content itself with wringing its hands and moaning “Woe is me,” and wearing its nerves to a frazzle, and accomplishing nothing. Desire acts differently. It grows stronger as the man’s conditions became intolerable, and finally when he feels the hurt so strongly that he can’t stand it any longer, he says, “I *won’t* stand this any longer—I will make a change,” and lo! then Desire springs into action. The man keeps on “wanting” a change the worst way (which is the *best* way) and his Interest and Attention being given to the task of deliverance, he begins to make things move. Worry never accomplished anything. Worry is negative and death producing. Desire and Ambition are positive and life producing. A man may worry himself to death and yet nothing will be accomplished, but let that man transmute his worry and discontent into Desire and Interest, coupled with a belief that he is able to make the change—the “I Can and I Will” idea—then something happens.

Yes, Fear and Worry must go before we can do much. One must proceed to cast out these negative intruders, and replace them with Confidence and Hope. Transmute Worry into keen Desire. Then you will find that Interest is awakened, and you will begin to think things of interest to you. Thoughts will come to you from the great reserve stock in your mind and you will begin to manifest them in action. Moreover you will be placing your self in harmony with similar thoughts

of others, and will draw to you aid and assistance from the great volume of thought waves with which the world is filled. One draws to himself thought waves corresponding in character with the nature of the prevailing thoughts in his own mind—his mental attitude. Then again he begins to set into motion the great Law of Attraction, whereby he draws to him others likely to help him, and is, in turn, attracted to others who can aid him. This Law of Attraction is no joke, no metaphysical absurdity, but is a great live working principle of Nature, as anyone may learn by experimenting and observing.

To succeed in anything you must want it very much—Desire must be in evidence in order to attract. The man of weak desires attracts very little to himself. The stronger the Desire the greater the force set into motion. You must want a thing hard enough before you can get it. You must want it more than you do the things around you, and you must be prepared to pay the price for it. The price is the throwing overboard of certain lesser desires that stand in the way of the accomplishment of the greater one. Comfort, ease, leisure, amusements, and many other things may have to go (not always, though). It all depends on what you want. As a rule, the greater the thing desired, the greater the price to be paid for it. Nature believes in adequate compensation. But if you really Desire a thing in earnest, you will pay the price without question, for the Desire will dwarf the importance of the other things.

You say that you want a thing very much, and are doing everything possible toward its attainment. Pshaw! you are only playing Desire. Do you want the thing as much as a prisoner wants freedom—as much as a dying man wants life? Look at the almost miraculous things accomplished by prisoners desiring freedom. Look how they work through steel plates and stone walls, with a bit of stone. Is your desire as strong as that? Do you work for the desired thing as if your life depended upon it? Nonsense! you don't know what Desire is. I tell you if a man wants a thing as much as the prisoner wants freedom, or as much as a strongly vital man wants life, then that man will be able to sweep away obstacles and impediments apparently immovable. The key to attainment is Desire, Confidence, and Will. This key will open many doors.

Fear paralyzes Desire—it scares the life out of it. You must get rid of Fear. There have been times in my life, when Fear would get hold of me and take a good, firm grip on my vitals, and I would lose all hope; all interest; all ambition; all desire. I would then feel "What's the use," and in the slang words of the street, I could "see my finish" in some particular difficulty or obstacle just ahead of me. But, thank the Lord, I have always managed to throw off the grip of the monster, and would then face the difficulty like a man, and lo! things would seem to be straightened out for me somehow. Either the difficulty would

melt away, or I would be given means to overcome it, or get around, or under or over it. It is strange how this works. No matter how great is the difficulty, when we finally face it with courage and confidence in ourselves, we seem to pull through somehow, and then we begin to wonder what we were scared about. This is not a mere fancy, it is the working of a mighty law, which we do not as yet fully understand, but which we may prove at any time.

Next month I will have more to say on this subject.

He Set Me In a Large Place.

BY FELICIA BLAKE.



A few weeks ago I heard a wonderful sermon by a wonderful man; a minister of great fame. Everyone who heard the sermon must have been helped by it; over and over again certain parts have come to my mind and they are too good to keep—I must share them with you.

The text was: He set me in a large place.

We were told of a flowering bulb that, after years of care, the gardener had brought near to a state of perfection. One of the descendants of these bulbs had been placed recently in a small earthen pot; daily attention was given; water supplied, and the temperature regulated, while glass protected it; and the bulb grew.

In time the roots reached the sides of the earthen pot; they could go no farther; the gardener knew this. That day there were indications of a severe storm approaching, but the gardener knew that the time had come to set the bulb in a large place and he put it in the open ground. At night a terrible storm burst over the earth.

What may the bulb have thought there in its strange surroundings, all the familiar warmth, support and protection taken away, the rain beating upon its tender leaves? There was the flashing lightning with the deep roar that followed. May not the bulb have thought that the gardener had no love for him, that he was indeed forsaken?

And yet, it was because the gardener loved the plant that it was set in a large place; because the gardener knew what a beautiful blossom could be brought forth, that he would not allow the roots to be cramped by the small pot—the roots needed the large earth to draw upon in order to develop to its fullest possibility.

We are like the bulbs, with a Gardener who understands. When we lose the home, or the fortune, that has been our protection for years, or the friends that have meant so much to us, and we find the storm about us, probably we feel that the Gardener does not love us. All that

was dear to us, all that we relied upon, has gone; we are in strange new conditions, we are deserted.

But, without question, we only are set in a larger place. We need the broader earth, the fresher air, perhaps even the storm, to bring out the flower that the Gardener knows lies ready within the soul.

Perhaps we are not taken from the first small earthen pot to be set directly in the open earth; we may be set gradually in larger places until we can bear the storm and not be crushed.

If we could remember this and, when we feel the strange breaking away of old protections, know that it is because our roots are being cramped; that we cannot grow where we have been!

The Gardener knows; He knows when we are ready to be set in a large place.

My thoughts lingered around this sermon; and so many things seemed to fit in with the idea of the earthen pots, and the roots that reached out for broader experience in order to bring forth the best that could be given. And I thought of some of the lives I know; lives in which changes have come, and other lives that seem cramped and ready for a change.

You know we are not just like the resisting bulbs; and sometimes when we rebel too strongly against the large place, we are left in the smaller pot for a while longer. Ah, poor blind plant! The roots are winding round and round, interlacing, and crossing the same lines again and again; the leaves open but half, and the buds cannot blossom; yet the foolish one shudders, and clings to the old protection.

Unwise, unwise; can you not brave the storm and afterwards—open your leaves to the sunshine?

The storm is terrible, but how much worse it is to be left in the small pot.

Most of us know what it means to be set in a larger place; many of us have been changed more than once and can look back and see what good the changes have brought. And there is not always a storm.

In this there is something else to think about. Suppose some one you love is to be set in a larger place, and suppose "some one" is suffering. What temptation there is to help, and in helping there may be an interference that will serve to keep that one in cramped conditions. We must not think only of ourselves. We *may* help that other one, but we should not keep from him the advantage of being set in a large place.

Find strength and give strength; be brave and give courage; recognize the Gardener's wisdom and point it out; and know that the Gardener in that wisdom and love, in time *will* break away all limitations that keep His plants from bringing forth their perfect blooms.

In Harmony With the Law.

(A series of Twelve Articles on the Physical Life.)

FRANKLIN L. BERRY.

V. INVITING THE GUEST.

Last month our labors were directed toward the proper preparation of a habitation for the breath. When we have learned how to expand the chest that our air-cells may have room to themselves enlarge, we should next give our attention to the health and well-being of those cells, upon which so much depends. The first thing to learn is *how* to breathe. It is astonishing how few of us utilize to their fullest value the vast stores of vitality and magnetism contained in the air all about us. Toss gold coins into a crowd of beggars—every hand is outstretched, grasping and struggling for its share. But the gold of health in the atmosphere is seized by but a few of our air-cells; indolent patches of them lie quiet, receiving no incentive from us to action. Wake up! Put your air-cells in motion! Grasp all that the air has to give you; you will never realize how great the gift, until in some period of leisure you have time to sit down and count what it has meant to you. It means good, healthful sleep, normal appetites, even pulses, cheerful good-humor, an equable disposition, a clear mind, endurance, vitality—yes, all these and more.

The whole philosophy of physical life is contained in two brief mandates: Look to your Digestive Organs! Learn to Breathe! Physical life is simple, once we have learned to use the forces given us, and to keep our mind master over all.

The outer air is magnetized and chemicalized by the sunshine and generously bestows upon you its vitalizing qualities. Breathe it in! breathe it in! breathe it in! Remember, it is *Life*!

I have suggested several exercises in chest expansion, tending to the permanent elevation of the chest walls. These should be practiced daily, that your building-operations may be thorough. As exercise in *how to breathe*, how to *fill* the chest you have been strengthening, practice the following, night and morning:

Stand in gymnastic position, as instructed in previous articles. Place the hands on the hips, the fingers extending along the front of the waist, the thumb along the back of the waist. Inhale deeply, but *do not let it affect the chest*. It is the waist which should expand. The walls of your chest should be permanently elevated. Let your breath descend to the most remote air-cells, and let the expansion be at the waist. When your lungs are full of air, hold your waist muscles tense for a moment, then exhale slowly. Repeat fifteen times, night and morning.

The air-cells need not only *use* but *exercise*, which means more *than* the milder word. For this reason breathing exercises should be daily practiced with a spirometer or tube. Do not think, as so many people do, that when you can take in deep breaths, you have accomplished all that is necessary. Pay even more attention to expelling those breaths, otherwise a certain amount of air charged with impurities will remain in the apices of the lungs to work havoc and clog their functions. When you use a tube in the practice of exercises, the air comes out through the small aperture very slowly, and if you continue forcing the breath out until the lungs are absolutely empty, during the process the air is pushed up into the apices of the lungs, the spots most vulnerable because naturally least active.

Also by forced exhalation, the air-cells collapse, as it were, being empty, and then, in reaction, expand even more fully than before; the exercise also strengthening them. Use the spirometer night and morning, and notice the difference in your breathing capacity at the end of a month.

It is a good idea to take the chest measurement upon beginning a course of development of this kind. Pass a tape-measure about your chest, holding both ends in your right hand at the center of chest. Now inhale to your fullest capacity, letting the tape-measure slip gradually through your fingers as the lungs expand, and noting the measure of your greatest possible expansion. Next, expel forcibly from the lungs every particle of air, letting the air-cells collapse, and drawing the tape-measure close, as the breath is exhaled. Keep a record of the chest measurement, empty and expanded. Then remeasure in a month. If you have faithfully pursued the course of exercise, you will be in somewhat the same state of mind as the little boy who had moved from the old home of which he was proud to know the number. A family friend calling one evening, asked: "Where do you live now, Harry?" Harry opened his big eyes, thought for a moment and replied: "I don't live no more. I moved."

You'll feel that *you* have moved, but when you have once learned the "number" of the new habitation, you will find it better worth remembering—it will mean such a clean, bright and sunny neighborhood, such broad avenues of health and strength, such pleasant chambers where Attainment dwells. Learn to breathe! Breath is Life!

New Thought Which is Old Thought

"As he thinketh in his heart, so is he."

Proverbs 23-7.

Affirmations for August

FRANKLIN L. BERRY.

I.

I am absolute. I am the beginning and the end,
the mystery and the revelation. I am All.

II.

I claim my own. It waits for me.

III.

Sin has been wiped out, Sorrow assuaged.
I dwell in eternal purity, untouched and undefiled.

IV.

I am Master of the body.
Calmly I direct its functions, teaching it Order
and Health.

EDITORIAL DEPARTMENT.

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FRANKLIN L. BERRY

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LOUISE RADFORD WELLS

The Letter Box.

CONDUCTED BY WILLIAM WALKER ATKINSON.

H. R. P. Just as I am about to write this answer to your letter, I notice lying beside it on my desk a recent number of "*The Philistine*," containing the following paragraph from the pen of Elbert Hubbard, which fits so well into the answer that I cannot resist the temptation to use it. Here it is: "Get rid of your regrets. You are what you are on account of what you have experienced. And, rightly understood, and accepted, all experiences are good, and the bitter ones best of all. I feel sorry for the souls who have not suffered." I can say Amen to this, with all my heart. And I think that it gives you a good answer to your question. There is no use wasting time and energy in regrets and repinings. If we can rectify or mend any of our mistakes, by all means do so, but to wear ourselves out in worrying and repenting, is nonsense. It poisons the cup of energy and life, and prevents us from making progress and growing. We should take the lesson the experience has given us, of course, but we should not render ourselves, and others, miserable by our weeping and wailing over what we have done wrongly, or things that we have left undone. The past is gone, and no amount of regret will bring it back, and the only sensible course is to let it go, and regard the resulting knowledge and experience as something we have gained at the cost of pain. It is indeed true that we are what we are by reason of what we have experienced. All that we call "character" has been the result of experience playing upon us, adding a little here, and taking away a little there. Had we been sequestered from childhood—placed in hiding from the world—sheltered so that no experiences would have come to us—we would be colorless and feeble creatures indeed. Our state of infancy would have been extended until the present time. Out here in California I am seeing the faces of people who have had experiences that have brought out hidden strength of character. I do not mean the tourists or visitors to this part of the country, but the men coming to town from range and mine—whose sunburnt faces show the lines of strength that come only from the living out and outliving of experiences. These people have *lived* through experience and have outlived the pain, and have gained strength, ruggedness, and power from the ordeal. When I compare these faces with those of some of the "sheltered" people whose parents' money enables them to visit this climate, I gain a great lesson. There is "something to" these people who have lived, seen and done, while the other type are artificial, unnatural, abnormal and unhealthy—physically, mentally and morally. Life is a combination of experiences, bitter and sweet. Live through it, taking it as it comes, and transmuting all experience into Power and Strength. This word "transmute" is a good one to remember, as it will suggest to you the process by which painful and unpleasant things may be changed into things good for you. When you have passed through some bitter experience, let your thought be "Now, how may I best transmute this into that which will make me stronger, better, and worthier?" And the way will always be shown you. All experiences are valuable, and as Hubbard says, "the bitter ones best of all." All men and women who have accomplished anything have known what it was to suffer. Suffering is the price paid for attainment, and it is a price well paid. Gaze into the faces of those who are "worth while" in any line of human endeavor—look into the faces of the strong—and you will see there the lines and marks of past pain and suffering. These people have transmuted their bitter experiences into strength and "character." Listen to the voice of the strong, and you will notice that combining with the strong, vigorous notes, and forming a quaint harmony, are certain minor notes that have come only with suffering. Instead of letting the pain and bitterness dominate the mental tone, these people have woven the minor notes into a harmony with the strong notes of the life, and the strain is inspiring and elevating, instead of depressing and discouraging. As I look back upon my own life, I see plentifully strewn along the path many pains, sorrows, sufferings and failures, but I regret not one—no, not one. I see how each one has led to some better thing, and how the transmutation has been accomplished. Do I mean that I have forgotten? Not at all. The

memory of some failure brings the blush to my cheek—the memory of some pain causes a sharp pang, as if something had gripped my heart—the memory of some past sorrow brings the tears to the eyes. But I understand and accept them all, for I see what they mean and what has come from them. I thank God for them all. By this, I do not mean that I am crawling in the dust before some primitive conception of Deity, hoping to curry favor with Him by crying out that I thank Him for the stripes of punishment that he has laid upon my back. Never, never would I do this! I could not respect a God that treated me so—that demanded that I be a cringing slave, crying aloud that I am a worm of the dust, and that the beating was deserved and was thankfully received. I believe in no such God—I occupy no such attitude toward my conception of Deity. Instead, I stand erect before that which I call God, and as a son faces his father, so do I face Him, looking him full in the face, and saying “I understand, and, understanding, I can but thank thee.” Bitter experiences that crush the weak of heart, are transmuted by the strong-hearted into useful things. The failure of to-day, is pressed into service as a part of the foundation of the success of tomorrow. The sorrow and pain of to-day, is transmuted into strength with which to meet the problems of tomorrow. And they are all good, as we see from the proper perspective. Now, my dear young friend, do not again say that this most bitter experience has “ruined” your life, for such a statement is most untrue—it is a lie, unless *you* make it a truth. People’s lives are not ruined in any way, unless they consent to the ruin. They ruin themselves by taking as true the statement that they are ruined. One is not ruined unless he accepts the statement. And I beg of you do not commit this folly. Transmute this pain into strength. If you only realize it, you are a hundred times stronger to-day than you were before the bitterness overtook you. You are able to do more, and to accomplish much more. And better than this, your “character” may be made stronger from the experience if you will but outlive it, just as you have lived it out. Do not crouch before the world like a criminal slave awaiting his beating. Throw back your head and assert the Divinity within you (for it is there). And though your eyes may reflect the pain you have experienced, yet that pain mingled with the sense of the Real Self will cause your eyes to radiate Strength and Power, and the world will respect it. Do not fear those around you. The world is a coward. It will chase after you hooting and flinging rocks if you run from it—but turn and face it and even take a step or two toward it in a confident manner, and it will retreat. Fear it not, my girl. Go your way in confidence and fearlessness, and it will be well with thee. And if you feel that you have no friends left, do not feel lonesome, for there are many friends whose thoughts will meet yours if you will seek the Silence when you need them most. Rest assured that this world is growing kinder and better, and that there are thousands of souls who understand you and your trouble, and are anxious and willing to send you uplifting, encouraging and helpful thoughts. Their mental attitude causes them to pour forth such thoughts, even though they know you not—and you are welcome to your own. No, no, girl, we do not “blame” you, as you seem to fear. We who have lived to manhood and womanhood, and have trodden the rough parts of the road, as well as the smooth, know how it is with you. We, many of us, have stumbled and slipped on the road, and know what it all means. There is no condemnation in the hearts of those who understand. Banish this thought from your mind. Turn your back upon the past, and face the future bravely, confidently, and hopefully. Let the Sun shine on your face. God has not withdrawn it from you, then what care you what ignorant men and women may do? Let the shining of the sun be your symbol of Divine Love and encouragement. Keep your face toward the Sun. This little answer to your cry for help will be seen by thousands of people, and I am sure that you will be conscious of the love, help, and encouragement that will radiate from them toward you. These people understand, and you will feel the help of their hands in lifting you over this rough and dangerous bit of the road. Be brave, girl, be brave. And the strength that you need will come to you—for it is your own for the asking. I feel confident that this sorrow, mortification and pain will be transmuted into qualities and character, so that the world will be better for you having lived. Face the Sun, girl—look to the East.

“As nobody can rob you of the privileges of your nature, or force you to live counter to your reason, so nothing can happen to you but what is consistent with the interest of the universe.”—Marcus Aurelius Antoninus.

The Pilgrims' Path.

Department of the I CAN AND I WILL Circle.

EDITED BY FRANKLIN L. BERRY.

"I am going a long way,
With these thou seest—
Where falls not hail or rain or any snow,
Nor ever wind blows loudly."

I want to speak to you about the "Simple Life" this month, and perhaps you may be somewhat surprised at the way I treat my text. In these days, when most true apostles of New Thought or Advanced Thought are preaching severe simplicity of life, thought and action, it may seem strange that one should rise out of their midst to utter a note of warning. Nevertheless, it has occurred to me many times in the last months that the cry of "The Simple Life" is in danger of being used for ends less noble than its real purpose.

We all admit that modern life is too overlaid with unnecessary cares, labors, wants and needs. An effort to seek the plane of a happy, healthful, normal life, shorn of artificial excrescences is the first step toward a *mental* life of surpassing richness. But when you start in to lop off the cumbering branches, be sure you are wielding the ax with judgment and precision. Do not prune so close as to render the parent trunk a mere barren stick in the landscape, bearing no blossoms, casting no shade, yielding no fruit. In other words, do not live to yourself alone!

You do not care for money? Very well. You do not care for clothes, food, possessions of any kind? Still, very well. Live on a handful of nuts, a few dates and a bowl of crushed wheat, if you wish. But do not make it an excuse for failing to do with your energies all of which they are capable. You say it is not worth while to enter the commercial battle—the tax is too heavy—a couple of hours' work per day will care for your simple wants and leave you free to live long hours with God, coming close and closer to the Infinite? But I say, your purpose in life should be not only to *know* God, but to disseminate the God-idea. I say that constant isolated communion of this kind—whether with yourself or God—is a form of self-indulgence. You have work to do in the world, as well as the rest of us. You see flaws in our social system; you see crying needs to be remedied; you see suffering, you say, and unhappiness and lack of understanding. Well, why not get to work and do your share to remedy the evils? You do not care for money personally? Well, earn your share, just the same, by the best work of which you are capable, work that in itself is of use to the world, and use that money to eke out some other's too scanty substance, to alleviate some misery or supply some want. If you can earn more with your muscles than your brain, use your muscles six good working days in the week—or five and a half; keep your wants as simple as you like, but grant yourself pure, innocent, healthful pleasures of mind and body—and give, give, give! Give strength, give courage, give understanding, give hope—give money, give food, give clothes—give *God* wherever you go. Isn't this better than an isolation which yields to you only beautiful visions and a "revival" exaltation?

If your brain is keen, active, rich with thought, demanding of you an expression and an activity which has become a burden and a responsibility, do not say with the old preacher, "All is vanity," turning to "The Simple Life" as a way of escape. Your brain is your gift. You must use it or prove faithless, and not for your own delight alone, but for the world's betterment or beauty.

Neither make the simplicity of your wants an excuse for performing labor which utilizes only your lesser faculties. All labor is honorable. I would as soon dig a ditch as invent a steamboat, if the occasion called for it, but if there were many to dig ditches, few to invent steamboats, and I could be one of the few, I should not feel I could palliate my choice of the ditch by asserting that such labor provided me with all my "Simple Life" required.

The Simple Life was never intended to serve as a name for a self-centered, self-exalted existence. It means simple wants, well and happily supplied; plenty of food to keep the body well nourished (not *paté de fois gras* or terrapin, but food containing all the elements which compose the body, and in sufficient quantity to build and repair the tissues daily). It means a regard for the laws of health, not their disregard or denial; proper sleep, proper exercise, proper functioning. It means healthful, sane activity of brain and muscle, doing their share of labor in the world. It means an acceptance of every pleasure or enjoyment which is pure and harmless.

All our enjoyments need not have serious ends. Just to be made happy or to be put in touch with a current of innocent gayety is an end in itself.

The Simple Life means the cultivation of a mind which concerns itself not with extraneous problems, but recognizing the one central purpose of Infinite Harmony, sends through the channels of ordinary, everyday life the message it has mastered.

The Simple Life does not mean aloofness from the struggling mass. It means living with and for them—it means a daily pacing of the common paths without selfishness, envy or greed. If this dims the glories of your soul-communion, you have not yet attained. The Perfect Vision will walk beside you in the market-place.

* * * *

I think many of our number will be glad to read the following letter from a woman who has come up out of darkness of spirit into peace and understanding:

"My experience has given me very convincing proof of the truth of all the New Thought teachings. Two years ago I was a heartbroken, despondent woman, looking in vain for a way out of my troubles, and more especially for mental peace. The spirit of unrest, doubt and questioning that possessed me made life a perfect agony. 'By chance' a copy of your magazine came to my notice and the ad of your book 'Thought Force.' I sent for both. That was in March, 1903. From that date my experiences began to take the form of lessons and trials, and I found that I was obliged to go over many disagreeable experiences again and again, until I thoroughly learned the lesson they had to teach. I was beginning then to see. Last summer, you may remember, in one of the issues of NEW THOUGHT appeared this sentence: 'The sermon on the mount was not the last sermon preached.' These words hurt me dreadfully and I was about to write to the author when the thought flashed across my mind: 'What do you know of "the Christ" that you can take up the cudgel in his defense?' This question started a long train of thought, until finally I was possessed of an overpowering desire to know Him and He came and taught me, and learning of Him I found that 'peace that passeth all understanding' that my poor mind had craved for so many years. Of course forces—experiences, sorrow and suffering—were all needed to bring me to the point where I could recognize the Truth and accept Him, but I feel so much is due your magazine and your teaching that I want to thank you, and if you think these words would help any other soul struggling for light as I was then, use them in any way you see fit. In a material way my circumstances have not changed one whit. My salary has not even been raised (this company does not know what a wonderful person I am), but I can truthfully say I would not change places with the wealthiest man or woman in the world, for I have realized what is meant by Christ's words: 'Seek ye first the Kingdom of Heaven and all these things shall be added unto you.' I feel that I am wealthier by far than most people. Thanking you and wishing you all success.

R. M. W."

* * * *

We have also received a letter from M. A. R., intended for C. B. and L. A. W., whose initials appeared in the April department. "I will send my help to C. B. and L. A. W. The way I found peace and happiness after long years of suffering, I was always true to myself, regardless of what others said. A clear conscience is all we need to keep us pure and a fit subject for our Creator. I am ready to grasp any one by the hand—to help struggling humanity. I have struggled for bread. I hungered for love, and found it, not by giving my love to one certain individual, but by giving love to all. If you would give me all the wealth of the world I would not accept it in exchange for the love I feel toward my fellow beings. *Blessed is he that giveth and he shall receive.* This is 'coming to Christ.' Where there is want and misery, give sympathy and you will receive it. You will not find it any other way. I have given sympathy, shown charity and *found love for Christ.* I never would have found it in any other way. 'Love your neighbor as yourself'—you may scour the earth, hoard riches, but you will never find love in any other way. We are God's temple. If we keep our bodies pure and a fit place for the spirit of God to dwell, then we can face our Maker with a clean conscience. We should be like lovers, feeling the same and working side by side for suffering humanity."

* * * *

In repeating Affirmations I and IV this month remember J. W., W. H. W., L. A. W. and E. A. M. In repeating Affirmations II, send strong thoughts of success to C. H.

LEAGUE BRANCHES.

The following Branches with free Reading-rooms are in active operation and will receive subscriptions and book orders. Readers are invited to enjoy all facilities for fellowship and culture in the NEW THOUGHT offered by League Branches, and to help as they can in extending the influence of these local centers. Apply to your Branch Manager for terms of membership in the New Thought League.

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| Hot Springs, Ark. Dr. Thomas B. Rider, Kempner Building, 320 Central Avenue. | Springfield, Ill. Dr. W. S. Blue, 217, 52 Myers Building. |
| Houston, Tex. Mrs. P. L. Noble, 1314 Polk Avenue. | Tacoma, Wash. Mrs. Minetta Yordy, 2532 So. E street. |
| Jamestown, N. Y. Lee W. Easterbrook, Kent Block. | Toledo, Ohio. Mrs. D. V. Wilson, 1907 Washington Street. |
| Kansas City, Kan. Prof. Le Roy Moore, 538 Minnesota Avenue. | Trenton, N. J. Otis F. Johns, 135 East State Street. |
| Kansas City, Mo. Emily Solomon, 412 Hall Building. | Victoria, B. C., Canada. Mrs. M. Douglas Harris, 1 Metropolitan Building, Government Street. |
| Knoxville, Tenn. W. Randolph Mulr, B. & L. Building, 409 Wall Street. | Waco, Tex. Mrs. S. W. Hodge. |
| Lexington, Ky. J. M. Hanson, 163 Market Street. | Winnipeg, Manitoba, Canada. Robert M. Mobius, Suites 1 and 2, 494½ Main Street. |
| Long Beach, Cal. John Hewitt, 122 East 1st Street. | Worcester, Mass. Henry S. Bacon, 616 Main Street. |