

NEW THOUGHT

CONTENTS FOR OCTOBER, 1908

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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."

VOL. XVII.

OCTOBER 1, 1908.

No. 10.

Chips From the Old Block

WILLIAM WALKER ATKINSON.

You say that you have missed many "golden opportunities." Well, who hasn't?

* * *

Did you think that you were the only one who has let good things get away from him? Nonsense! Everyone can tell a similar tale.

* * *

But you are making a big mistake in letting your mind dwell on the things you have missed.

* * *

Why, bless your heart, there are good things coming right straight along every day, but you cannot see them because you have your eyes fixed on the things of the past.

* * *

You have been making a back number of yourself. Get rid of such nonsense. Keep a good look-out for the things of today, and let the past go.

* * *

The past has no monopoly of good things—the present and future have just as many of them, if you will only look for them.

* * *

Look forward, not backward. Wipe your weeping eyes, and look sharp for the next good thing. It's coming around the corner now.

The Cowardice of Despair*

By ELLA WHEELER WILCOX.



If you are discouraged and blue, and life looks hard and the future hopeless today, do not grow cowardly and think of self-destruction as the door of escape.

You did not make yourself. You cannot un-make yourself.

By no process of reasoning can you explain this wonderful marvel of the life principle within you. Science has found all the ingredients which compose an egg chemically, and an egg which resembles the hen's product can be manufactured.

But it will not produce life.

Nothing can produce life but that unnamable, mysterious power back of the universe. Created beings carry on the life principle through succeeding generations and centuries, but its production and creation remain God's secret. He who imagines he can destroy that principle is as great a fool as he who says he can explain it. And he is a criminal besides.

All that death does is to shift the scene of action to another form and plane.

If you are miserable and unhappy you do not become happy by going to another town or state. You carry your wretchedness with you.

It is precisely the same when you rush out of the body by your own act. If you are called out of the body by the same Power that brought you into the world, then it is safe to suppose that conditions are ready for you to start anew in another place. Wait for that call.

The actor who rushes upon the stage before his cue is given, spoils the play and ruins his own chances for glory.

Keep behind the early scenes until you hear the call. Meanwhile think well of your lines and be ready to do your best when called.

However discouraged you may be, thousands of successful and happy people in the world today have been just as discouraged and as unhappy as you are, at some time in their lives.

In Greater New York there lives today a woman who less than a year ago harbored dark, despairing thoughts of suicide.

She had made a mistake; she had lost her self-respect, and every imaginable trouble seemed to threaten her. Hunger and misery for those dear to her and dependent upon her, with despair and remorse, all combined to turn her thoughts toward the coward's goal—suicide.

But seeming accident deterred her, and now in less than a year all has changed. She has risen to new spiritual and moral heights, she

has obtained work and is leading a good, useful, Christian life. She is making those dear to her happy and comfortable.

How much better than to have sunk them in the depths of a life-long sorrow by a rash attempt at self-destruction—an attempt which destroys only the outer shell, but leaves the real being to suffer on until it works out and expiates its crime.

No matter what your troubles are today, a year may scatter them and leave you with new hope and new interest in life.

If you are an invalid, a year may restore your health.

This is a wonderful age, and people are beginning to realize that health is greatly within one's own control.

Simple food, well masticated; as little meat as possible; much water; continual deep breathing, to feed the body with pure oxygen; and continued assertions of health and strength, from the source of all energy; will restore three-fourths of the invalids on earth, with no aid or medical skill. A two or three months', or even weeks', diet of raw vegetables, or milk and eggs, would restore half of the remainder, if coupled with the right mental attitude and exercise. The day is nearing when sickness will mean disgrace or lack of brains.

If you have no money and no employment, make up your mind that both are coming to you. If starvation seems imminent, go to the nearest house in the country and tell your condition. Not one door in one hundred will shut you out before bestowing a saving meal. If you are in a city the blessed Salvation Army will help you and will tell you of places to find shelter until you can look about and gain courage for a fresh start.

Unlike most of our orthodox churches, their rooms are open night and day, and in all parts of the city and in every city in the Union they are to be found. They are doing just the work Christ did when upon earth. No matter if your creed is not theirs to the letter, they will help you to rise and keep you from the morgue and the potter's field.

After you have rested for a day, brace up, morally and mentally, and declare that you are going to make a new start, and that the way will open, must open, and is already opened to you for a new life.

This assertion will strengthen you amazingly. Believe in yourself, in your right to a useful, happy and successful life. Remember how many men have been in poverty and despair and have risen out of them to power and usefulness afterward.

Trust in the invincible force of your own divine soul to become one of these; and believe the Angels of Light who hear the cry of despairing ones on earth, will strengthen you.

The way will and must open for you if you turn your eyes away from death and despair, upward and onward.

The world needs you or you would not be.

Your place is waiting for you—find it.

Pragmatism

BY WILLIAM WALKER ATKINSON.

Article III.



In this matter of the correct understanding of words and terms—the question of what we really mean by the word or term—the test of “how does it work out in action?” of which I have spoken in the last article,—I would like to call your attention to a striking illustration of the principle in question as given by Prof. William James in his great work, *Pragmatism*, which book sounds the vital keynote of this new philosophy.

Professor James, in the work mentioned, relates an incident that happened to him on a hunting trip. Returning one evening to camp, he found his friends busily and earnestly engaged in a discussion of a “puzzle question” (such as has perplexed the minds of all of us at some time, when “sprung on us” by some friend with malice aforethought), the result of which had been to divide into two opposing camps his circle of victims. The question was this (I speak from memory, not having the book at hand this moment):

A live squirrel is found clinging to one side of a tree-trunk, hiding from a hunter some yards away, but on the opposite side of the tree; the tree-trunk, of course, hiding the squirrel from the sight of the man. The hunter, who has seen the squirrel dodge behind the trunk, and who wishes to get a shot at the little chap, begins to move rapidly around the tree—but, just as rapidly, the squirrel also moves around the tree away from the man, and *always keeping the tree-trunk between himself and the man*, so that the man never can get a shot at him. Have you pictured the situation in your mind? Well, then, the “puzzle-question” is this: Does the man “go round” the squirrel or not? Of course he goes round the tree, but does he go round the squirrel?

Professor James relates that he found the camp divided into two bodies, each of which had taken sides, and were warmly arguing for or against the proposition, as the case may be. Try this puzzle-question on a group of friends, and you will duplicate the situation presenting itself to Professor James. You will find that one side will argue that “of course the man goes round the squirrel, for the squirrel is on the tree, and as the man goes round the tree he certainly goes round the squirrel also”; while the other side will argue that, “no, the man *does not* go round the squirrel, for the squirrel always keeps his back away from and opposite to the man, who is always facing his under side or front, and who never faces his back,” etc., etc. You will find that the deeper the crowd goes into the matter, the more perplexed does it become, and the

more complex does the question seem to be. Try it on your friends and see.

Well, the camp appealed to the Professor to settle the question, and after a little thought he decided that either or both of the contentions were right, the whole matter depending upon what was *practically meant* by "going round" the squirrel. The crowd accused him of dodging the issue, but he hastened to explain to them the secret of the matter as follows:

If by "going round the squirrel" one means that the man passed from the north of the squirrel to the east of him; and thence to the south of him; thence to the west of him; and thence to the north of him and back to the original position—then the man certainly has "gone round" the squirrel. But if by "going round the squirrel," one means that the man first passed in front of the squirrel; and then on the right of him; and then behind him; and then on the left of him; and then in front of him again, in the original position—then certainly the man *did not* "go round" the squirrel, as he walked around the tree behind which the squirrel kept moving in its efforts to escape the man.

And, so, the whole question resolved itself into another, viz.: what is meant by the "going round the squirrel?" When this question is answered, the first is solved one way or the other, in consequence. And this first answer depends upon the "pragmatical meaning" of "going round," which itself depends upon the touch-stone query of "How Does It Work Out in Action?" In other words, instead of the question being settled and answered, considered as an abstract conception, it is answered by "action" and "the result of action." And this is the essence of Pragmatism—that you do not consider a Thing-in-Itself, independent of and divorced from Action—but rather, you consider it in the light of its Action and the results of Action. Try it out—put it to work—and then you have your answer. You know it only by its Works, just as you judge the tree by its fruits.

Take this much talked of principle of "Matter," for instance. Some claim that Matter is the only Real Substance; while others claim that it is merely a Manifestation of Energy; and others still, claim that it is merely a product of Mind. And even in the first conception, you will be told that Matter, as we see and sense it, does not exist in reality—that the mass of Matter is composed of molecules, which in turn are composed of Atoms so small that the most powerful microscope will not reveal them, which atoms are in turn composed of thousands of still smaller electrons which seem to be tiny units of electricity whirling around each other. Well, then, a brick is either a mass of these tiny electrons grouped into atoms, which atoms are grouped into molecules, which molecules are grouped into the entire brick; or else it is merely a manifestation of Energy; or else it is merely a product of Mind; or, as the Christian Scientist would say, it is merely a product of Mortal Mind, and therefore Error and Not-Real. Well, then, what does it matter to you which of

these theories is true (for they all argue the brick out of sense-existence), provided the brick fall from the chimney and hit you on the head? It will do you no good to say: "There is no brick—what men call brick is either merely an error of Mortal Mind; or a product of Maya or Illusion; or else a Manifestation of Energy; or else a group of electrons"—the fact is that something called "a brick" has raised a big lump on your head, and sent you to the hospital for repairs. It matters not what you *call* that brick—whether "brick"; energy; grouped-electrons; illusion; mortal mind; or "hey-diddle-diddle," or simply plain "X"—the fact remains that SOMETHING hit you on the head, raised a lump, and laid you up for repairs. And, therefore, instead of considering that SOMETHING as a "thing-in-itself," or in connection with the definition of words, you consider it as something, having, at least, an objective reality, that *manifests in action* sometimes by dropping on people's heads, and which may be used to build chimneys, etc.

And that is the difference between the Metaphysical Brick, or the "Brick-in-Itself," and the Pragmatic Brick which is "the Brick-in-Action." See? The question is not "What is the Ultimate or Absolute Brick-in-itself"? but rather: "What does a Brick do; how does it act; what are the consequences of its action; what can we do with it; what is it good for; how does it work out in action; what are its attributes, qualities, and effects?" Now do you see what Pragmatism is getting at? It deals not with the "Thingness" of Things—but with "Things in Action."

Before closing this part of the subject let me give you another puzzle-question (withholding the solution) over which you may dispute during the month—that you may see the foolishness of "words-words-words," *including the play upon words*, displayed in some of the problems presented by certain Metaphysicians, Theologians, Philosophers (?), "and sich." The question is this:

A man stands up before a crowd and asserts, simply: "I am Lying!" (meaning that he is telling an untruth, of course—*not* that he is lying down). He simply makes the statement: "I am Lying." Now the question is: Is he Lying, or is he telling the Truth? If he is Lying *then he is telling the Truth*, for he says he was Lying. But if he is telling the Truth, *then he is Lying*, for does he not assert he is Lying? And, moreover, whether he is Lying or telling the Truth, he *must still be telling the Truth*, for does not the Truth of the thing consist in the fact that he is Lying? For to be Truthful, he must be Lying, and if Lying he must be telling the Truth. And—oh, pshaw! work it out for yourselves, with the aid of your friends. But be sure to argue mildly, and to keep your temper, and be kind—and be kind! Surely a few questions like this—which are not much worse than some of the "axioms" of the metaphysicians—should teach us the *need* of Pragmatism.

(To be continued.)

Letter to a Theological Student

BY HORATIO W. DRESSER.

I think I understand the nature of your problem. Temperamentally you are emotionally religious and you are deeply stirred by religious experience. Naturally you would be strictly evangelical and would devote your life to missionary endeavors. But at college you have come into contact with modern criticism, and manifold problems have arisen which formerly did not exist for you. The critical spirit has at times very nearly conquered the evangelical zeal. Torn between the two tendencies, you have been unable to decide in favor of either one.

This situation is typical of the age, and you ought to serve your fellows the better as a result of being compelled to meet it. Therefore I bid you be of good courage, that you may push through to the end and thereby learn to guide others. Since the critical spirit is abroad it must be met. There is no hiding-place whither one may run from it. There is no retreat to the confines of mere evangelism. The very evangelist whose work has so deeply impressed you is out of date. In the first place, he is officious. He approaches a young man who is in the full tide of natural vigor, with questions about the soul and salvation. The youth opens his eyes in interrogatory amazement. "Is my soul saved?" he responds. "Why, I never thought anything about salvation." The evangelist's insistence annoys him, so that he turns away almost in ridicule. For it is far too sudden to be broken in upon in that way, and to be asked to take part in prayer when he has not yet come to consciousness of himself as a natural being. Alert, thoughtful, he is making capital use of himself, and living an appropriate life. The evangelist has struck a false note. He spoke from general principles, without first observing to see whether there were anything opportune to say. This interference is characteristic of the evangelist. I counsel you not to emulate him. Be as zealous as he—in a quieter way—but do not adopt his methods. Our modern time calls for adaptability.

As iconoclastic as it may be, there is more progressive life in the critical tendency than in the evangelistic. For it raises numberless questions, and *in thought there is life*. It disturbs people for the time, and they would give all they possess for the peace of ingenuous faith. But this disturbance is like spring plowing—it is only the first event in a long series. Out of the disturbance will come a new expression of faith in living terms. The power of God is as surely behind this tendency as it was in the case of the evangelism of old. Do not be disconcerted. When the doubts press too heavily, ease your thought a bit, and let the questioning process run on by its own impetus. The new seeds will be sown by better hands than your own. The harvest will ripen by virtue of its own life.

You are strongly prompted to go forth at once and work as your evangelical friend labors, but you are not ready yet. While your prayers express the beauty of holiness, they are not forceful enough. Your utterance is gently persuasive, but it must become convincingly so. You have given so much time to conversation on theological topics, you have attended so many meetings, and prayed so ardently with your associates, that your physical life has been neglected. The persuasive power which you need will come, not, as you think, through settled conviction alone, but through contact with nature and through manual labor. Difficult as it may be to break away from the meetings, and rest from the insistent problems, you should drop them all for a while and go into the country to lie fallow for weeks if not months. Your emotional life is greatly excessive. Your present religious life is of small missionary value. Hence, I beg of you, drop it and go apart where you can be still. It is high time to learn that there are questions which can never be answered by much talking. The mind is too active when we discuss and pray from morning to night. Far better is it to cease discussion altogether and betake us to the woods with an axe, or to the garden with a hoe.

Finally, you are not ready because you are weak in character. You have hesitated so long between forced alternatives and plans for theological study that you lack the will which puts events through to success. You have a new plan nearly every week. You are becoming fluidic. This is a highly undesirable tendency. It can be overcome by settling upon a plan of action of some sort, even if it be not the best, and sticking to it to a finish, whatever the snags along the way. You will not gain the power thus to persist by remaining where you are. That is why I say, Break free and work. Go to a farm and become one with its laborers for a season. Do what is given you to accomplish, and complete whatever you undertake. When your organism has grown strong again, you will be in a position to command your ideas and determine upon a plan of action. At present you are a mere bundle of possibilities. You are standing between the passing order of emotional evangelism and the new order of practical life which is founded on essentially social motives and the union of head and hand. You must choose between them, for you cannot long maintain your position of compromise and fluctuation.

"I resolved that, like the sun, so long as my day lasted, I would look on the bright side of everything."—Tom Hood.

"If anything disagreeable happens, try to see the humorous side of it, and do not let it rob you of your peace of mind."—Delia L. Porter.

"Disappointment is like a sieve. Through its coarse meshes the small ambitions and hopes and endeavors of a soul are sifted out relentlessly. But the things that are big enough not to fall through, are not in the least affected by it. It is only a test, not a finality."—Wellspring.

The Relativity of Truth

MARCHESA FLORENCE ALLI-MACCARANI.

*Vainly we seek in near or distant lands
Truth's Protean form, now fair and now uncouth—
Searching for that which is not—for in sooth
We long to clasp it in our outstretched hands.
We may not bind within the iron bands
Of dead and dying creeds its living youth,
Its infinite progression—nor find for truth
A resting place on Time's swift shifting sands.
O Truth! thou art a mirage that will fly
Forever, human touch—that dwells alone;
A light that shines on darkness from above.
We may not strain thy sacred purity
To yearning hearts, but thy sweet shadow's thrown
In the deep eyes and on the lips of love.*

What is Attainment?

By URIEL BUCHANAN.



A student in Yoga Philosophy writes:

"Is it not true that India is a back number? Its people have made little progress, and are quite an inferior class. I have never been in India; but from what I have read and heard and seen of those people in my own country, they have not impressed me. I know that a few of the Swamis (Priests) are bright men; but from a standpoint of intelligence they don't seem to compare with our people. Why is this, since they as a people have spent centuries in the study of the mysterious, the occult and magic?"

This is a question frequently asked by students who live in a nation that is great in material things, but weak in spiritual. This nation is rich in its lands and mines, its forests and fields. It has reared cities of magnificent splendor where men possessing unlimited wealth live close to their weary-eyed brothers in a world apart, who have not enough food, nor enough warmth and shelter from the biting winds of winter; who are destined to live all their days in grinding poverty, and to die without knowing the happiness of life. A few men have risen to power because of freedom, and through that power they seek to strangle freedom. Wealth is monopolized by the upper caste. The lower caste is devoured by machines of iron and machines of government as despoiling and fatal as the caste system and caste religion of India. Men are governed by customs and externals. They prostrate themselves before foolish conventionalities. No one is free to say or do what is not customary. Men have penetrated the secrets of the earth, and have mis-

taken nature's strength and resources for their own strength. They know nothing about the soul of things and are weak in spiritual attainments.

The Adepts of India have sat for ages as a high and proud hierarchy. They have maintained a subtle and profound intelligence, but have secreted their knowledge and made hiding-places for their power, instead of giving themselves to spend and be spent for the good of mankind. But they have departed from the silence that was heretofore the invariable rule, and are giving to their secret tenets a wide publicity. The mind of Asia has loosened its speculation and subtle thought, and the tides of this vast magnetic sea are pouring into the Western world. The result will be a modification of all mental evolution. All that is good in the ancient teaching will flow into the consciousness of the Western mind and be appropriated. A knowledge of spiritual things will become identified with the practical ideals of the Occident, and the advantages thus attained will be used to socialize the masses and establish conditions that will make it possible for every man to sustain himself and enjoy the comforts of life.

To say that the Swamis, from the standpoint of intelligence, do not seem to compare with our people, is to indicate a lack of understanding and appreciation of their attainments. The great minds of this country possess a knowledge of material affairs that enables them to control the machinery of government and to regulate the commerce of nations. When we meet such men we feel their dominating influence, their aggressive personalities and masterful wills. They are powerful dynamos of mental energies that sway and subdue weaker minds to their bidding. But there is stamped indelibly upon their faces the mark of materialism. Beneath the surface there is a void wherein should live the lofty ideals and sentiments that would feed the flame of beauty and goodness and unselfish kindness. True knowledge and power abide in the mind that is calm and unassuming. The Swami who has lived from childhood in the Orient, contemplating the stars and the mysteries; in a country where calm has brooded for ages; who has been taught that mind is the light of the world, that spiritual attainment is the chief goal of existence, could not disclose in a casual interview the truths he has learned. And if he should attempt to reveal the profound knowledge that has become part of his being, he would not be understood.

In the presence of these mature souls who have been true to the principles of their philosophy, the known and the unknown are commingled in a dream-pageant that throngs the spiritual vision. When we look into their eyes we catch a vision of a beautiful spirit that radiates peace and joy. They beam with pity and tenderness, and we feel that they understand without words our yearnings and blind gropings for something higher than we have ever known. Sensation invests itself in form and color and radiance, and a new chord is set vibrating which brings us closer to divine harmonies. Our flesh becomes spirit, a crystallization of divine essence, and around us shines a great glory.

Man is a harp; all life that he has known and that has entered his consciousness, constitutes the strings that vibrate with memories and dreams. These strings may be played upon by spiritual influences that attune them to higher harmonies; that flood the mind with beautiful visions and fire the heart with zeal and earnestness of purpose, where feeling is exalted and carried beyond the summits of the physical life. But if the strings are neglected and are not played upon by the winds of faith and aspiration, the imagination is dropped, an inert weight, back to earth. The forces of materialism and selfishness destroy harmony and produce a chaotic discord that stuns the mind and crushes down the purest in life.

Through all ages India has preserved the philosophy which is the source of all the religions of the world. Spiritually India is very much in advance of the Western world; but in the past India has been very cruel and corrupt and unjust and is now being punished. A great Hindu has said that pain, misery and suffering are good for the soul; and to-day there is more real happiness in India than in the United States, because the people of India have the light and know the way. The naked peasant of India sleeping on the ground, is nearer happiness than the millionaires of the United States, because true happiness comes only from within and is not found in material things. Ask the business men who are occupied with art, science and invention; ask the rich people who are eating at decorated tables, and those sleeping on silken beds, if they have happiness. They are sometimes contented with what they have because they cannot see beyond; but in their hearts they know that they are quite miserable.

We search in externals for fulness of life. We seek satisfaction in love, wealth, personal power and fame. When we have attained these we are still athirst for something which they have not satisfied. When adventures and passions are over and we find momentary rest from the mad struggle, there comes to the consciousness a realization that the one thing which gives peace is to cherish high and noble ideals and aspire to attain them. If we recognize the abiding presence of the Infinite in the deeps of consciousness and let the divine light guide us, we will find the way to spiritual freedom. We will recognize truth and justice and will be true to the codes of conduct that will enable us to live in right relationship to our fellow men.

Every departure from the divine law of being leads inevitably to a just retribution. Every nation that has departed from high ideals has been punished or wholly destroyed. New empires rise, gathering the strength of centuries; then sink into oblivion, because their people were not guided by wisdom. All that is not true must perish. This law is applicable to every human being. He who seeks wisdom and is true to the highest monitions, will pass through every ordeal and reach the highest goal.

In the high consciousness above the body is the source of all purity and all happiness. Perfect happiness is a condition of superconsciousness above material things, and from that consciousness is flashed everything

that moves the world—all great ideas, all inventions. And the motive force is love—not the carnal passion, but love for your fellow man, love for your work, love for what you accomplish.

There is a guiding instinct that is unerringly followed by the untaught creatures of earth. The bee gathers honey from the flowers in distant fields and returns in a straight course to its hive. The birds migrate with the changing seasons. The carrier pigeon rises and circles in the air and takes an undeviating flight to its native home. And man is not left guideless in the dark or unled by the eternal light.

*"How do the rivulets find their way?
How do the flowers know the day
And open their cups to catch the ray?*

*I see the germ to the sunlight reach;
And the nestlings know the old bird's screech;
I do not see who is there to teach.*

*I see the hare from the danger hide,
And the stars through the pathless spaces ride;
I do not see that they have a guide.*

*He is eyes for all, who is eyes for the mole.
All motion goes to the rightful goal.
Oh God! I can trust for the human soul."*

The Value (?) of Vivisection

BY J. M. GREENE.

The subject of Vivisection is so far-reaching, that extreme brevity of expression is necessary to convey in an informal article of this kind, any adequate idea of its nature and influence. But at the outset let us ask the question: *Who are the defenders of vivisection?*

A careful investigation will show that they are first and principally, the physiological specialists who make a business of the practice, and out of it gain, both financially and also in distinction among their own class and in fame in the outside world. That still another leading motive of these men is simply scientific curiosity, unmixed by a desire to help the human race, is admitted by such well-known experimenters as Cyon and Richet. From the commercial standpoint the "serums" form a vast interest. The average physician knows comparatively nothing about this subject, but endorses the statements and claims of those above him in "scientific" circles. The colleges in general vigorously defend the practice—it is a part of the curriculum, and they must be "in the swim," and

the great bulk of the medical fraternity, as well as the general public, trails along behind, in unthinking acquiescence.

In the medical profession, however, there is an element strikingly at variance with this general tone. It comprises a class of physicians—experienced, capable, brave, independent—who have investigated the practice and see that it is these commercial and self-glorifying interests that are its chief animating forces. From time to time they have strongly expressed their view in opposition; they are the leaven in the inert medical lump. Such leading medical authorities as Stephen Townsend, F. R. C. S.; Geo. Wilson, M. D., LL. D.; Prof. Theophilus Parvin, LL. D. (the late); Dr. Garth Wilkinson; Prof. Jas. E. Garretson (the late); Chas. Bell-Taylor, F. R. C. S.; Sir William Ferguson, F. R. S.; Dr. Henry J. Bigelow (the late); Sir Chas. Bell (the late); J. H. Thornton, ex-Deputy Surgeon-General of England; Sir Benj. Ward Richardson (the late); Prof. Lawson Tait, F. R. C. S. (the late); Dr. Wm. Hadwen; Dr. Matthew Woods—belong to this class.

The vital points of this subject relate on the one hand to the alleged usefulness of the practice, and on the other to its alleged inherent immorality. The related subject of anæsthetics could alone fill volumes. At the outset we are confronted by the patent fact that the vivisected animal must be either agitated by pain or else stupefied by anæsthetics. There is no escape from this dilemma in serious experiments. In either case the bodily functions are disturbed, altered, demoralized. Anyone who has himself suffered prolonged pain or submitted to an anæsthetic knows this to be true. As a result, the story told by the outraged nervous system is misleading.

Then again, the animal is so different from the man in multitudes of ways, that the experiment really has to be tried afterwards on a human being in order to prove its value! Honest vivisectors, such as Dr. William Rutherford of Edinburgh, admit this. Many poisons deadly to man are harmless to animals, and *vice versa*.

The claims made for vivisection by its defenders are very broad and wide-sweeping, but are lacking in detail and, I believe, mostly fallacious. This is my opinion not only from the logical point of view (as above), but for the reason that when pressed to describe such benefits, the answer is always unsatisfactory. An antiquated list of alleged vivisectional discoveries is given, every one of which has been repeatedly shown to be the fruit of some other method. Harvey's "discovery" of the circulation of the blood; Hunter's discovery of the cure for aneurism; Bell's discovery of the functions of the motor and sensory nerves; the discovery of anæsthetics, "antiseptics," etc.; the glycogenic (sugar-producing) function of the liver—of such is the list comprised. None of these, however, was the result of vivisection. Beyond this hackneyed list, the vivisectors are at sea. The medical faculties of various colleges (Harvard, for instance, at the vivisection hearings before the Massachusetts legislative committees, 1900-1902) have been challenged to show valuable re-

sults from their many years of vivisection; but have utterly failed to do so.

On the contrary, medical records show that over twenty of the worst diseases, many of which have been the special study of vivisectors for thirty years (during which time vivisection has enormously increased), have during that time been themselves on the increase *per capita of population*. (See recent reports of the English Registrar-General.)

But the "serums," with diphtheria antitoxin at the head, will be advanced as examples of the value of the practice. Let us briefly analyze the merits of the diphtheria antitoxin, upon which the bacteriological profession is certainly willing to rest the reputation of the whole body of serums. It was introduced to the world in 1894. For many years directly after this the diphtheria death-rate *increased* in various parts of the world where the serum was freely used, notably in England and Wales and in certain large cities in this country, such as Boston, Chicago, St. Louis. In Massachusetts for four years after (1894-8) the actual number of deaths increased! In many other places the mortality had already turned strongly on the down grade *before the serum was introduced*. Moreover, in pre-antitoxin times the mortality was frequently as low as from 0 to 12 per cent.; and under antitoxin it has frequently been as high as 25 per cent. It has caused many serious diseases as well as deaths; and its apparent virtue at times lies alone in the *antiseptic solution in which it is preserved*, as has been often proved.

And yet the defenders of this antitoxin have at certain times and places made an apparently favorable showing in the following manner:—since 1894 what is known as the "bacteriological test" for the presence of diphtheria has been in vogue; and multitudes of cases which before the introduction of the antitoxin would have been regarded as common sore-throat, have been and are rated as diphtheria "on account of the presence of a 'bacillus,'" and treated with the serum. As a result the number of alleged cases being enormously increased, the per cent. of deaths has apparently (but not actually) diminished. This is a fact well known to well-informed physicians. Moreover, the "Loeffler bacillus," which the bacteriologists declare is the cause of diphtheria, is found in many healthy throats, and absent in some of the worst diphtheretic cases! This serum is condemned by many physicians of the highest standing, such as Joseph E. Winters, Rupp, Herman, Weir, John B. White of this country; Lennox-Browne and ex-Deputy Surgeon-General Thornton of England, and the distinguished Dr. Monti of Vienna.

The serum for cerebro-spinal meningitis, invented by Flexner of the "Rockefeller Institute," is the latest. It is now being puffed by "boards of health," notably the one in Boston, Mass. Its ultimate fate will no doubt be that of the old exploded tuberculosis serum of Koch, the tetanus serum, the plague serum, the cholera serum, the typhoid serum and, in time, the diphtheria serum—all of which have proved notorious failures. Hygienic methods are now everywhere recognized as the only

cure for tuberculosis (consumption). The serums, however, die a hard death, for the animating principle in them all seems to be the "commercial interest," as Dr. Geo. Wilson pungently told the British Medical Association in 1899.

This "commercial interest" finds its most powerful agent in the so-called boards of health throughout the country. These boards are really political machines, creatures of the powers that be, commercial and otherwise, and are ready to defend any of the popular medical fads of the day. Generally speaking, their recommendations from a standpoint of medical criticism are utterly valueless.

But, I hear some one query, as long as the animals do not suffer, being anæsthetized, is it not well to experiment with the bare possibility of hitting upon something of value? I am here reminded of the statement of Dr. Noe Walker before the Royal Commission on Vivisection in 1876, that if anyone believed the vivisected animals were generally anæsthetized, "it was the greatest delusion that ever was!" Dr. Walker's statement was true; and there are many reasons for it. The difficulty of anæsthetizing the animal without causing its death; the large number of experiments that would be "vitiating" by the use of a drug; the fact of the uncertainty of all anæsthetics; and that many experiments with anæsthetics are manifestly painful; the great care required, as well as the expense, in the use of general anæsthetics such as chloroform and ether—are a few of these reasons. Dr. Hoggan of England declared that anæsthetics had proved the greatest curse instead of a blessing to the animal; for the public has been lulled to sleep by the belief that there was no suffering, and the animal has been left to its fate. As a fact, a little anæsthetic is often given during the first or preparatory part of the experiment, and the influence allowed to die away completely, long before its completion.

The use of *curare* is an important feature here. This terrible drug, while not in the least diminishing pain, paralyzes the motor nerves so that the animal cannot stir. It is cheap, and its use is very common. Other "false" anæsthetics, such as morphia and chloral, are also used. These are simply *narcotics*, and do not abolish the pain of a serious operation. Moreover, the poisonings and disease-inoculations, which in these days of bacteriological fanaticism are almost without number, do not permit of the use of anæsthetics, and often result in weeks and months of suffering.

Beyond question, if the people could witness or realize one-half of what goes on in the vivisectional laboratories, the practice would be stopped in a day by an indignant public sentiment. An examination of the physiological journals, such as the *Journal of Physiology* and the *Journal of Experimental Medicine*, and of books devoted to description of animal experimentation, will show that the barbarities of the practice are well-nigh inconceivable, as is also the number of experiments constantly going on throughout the world. In Great Britain for the year

1906, the number of inoculation experiments alone amounted to 35,429. A persual of such books as *An Experimental Research into Surgical Shock* by Geo. W. Crile, M. D., Ph. D., of Cleveland, O., will be a means of enlightening the doubter. Also the same vivisector's article in *Boston Medical and Surgical Journal*, March 5, 1903, entitled *A Research into the Means of Controlling the Blood Pressure*.

Besides the proven uselessness of the practice, the injury caused by virulent animal extracts injected into human veins is very great. From the homicidal fiasco of Prof. Koch's "consumption lymph" to the poisonings of the "Pasteur Institutes," the record is appalling. A careful account (called the *Pasteurian Hecatomb*) has for years been kept of the "rabies" inoculations at the above-named "institutes," showing that up to January 1, 1905, two thousand two hundred and nine (2,209) deaths have occurred among patients who have faithfully taken the treatment. In many of these cases the animal which did the biting remained alive and well!

The great waste involved in this practice is also not an unimportant item,—waste in the time, energy and wealth spent in these barren fields. Moreover, in this way the only true means—Nature's hygienic methods for regaining and preserving health—are belittled and discouraged.

The moral ground, however, is the chief stronghold of the opponent of vivisection. The effect of such work on the mind of the experimenter must be hardening and demoralizing. The evil effect on the student who witnesses and practices cannot be overestimated, corrupted as he thus is with ideas of tyranny, cruelty and indifference to suffering. All these influences will descend through example and heredity to future generations. One result is seen in the brutal treatment of the hospital poor, many of whom are constantly subjected to experiment by vivisectors who realize that experiment upon animals is a waste of time. This vivisection of human beings has been openly advocated by such men as Prof. E. E. Slosson, Dr. J. S. Pyle, and Dr. W. B. Fletcher; and such vivisectors as Dr. Ringer, Dr. A. H. Wentworth, Dr. Henry J. Berkley, Drs. Sanarelli, Menge, Kroenig, Doyen, Hahn, Von Bergman, Gailleton, Finger, Jansen, Schimmelsbuch, Neisser, Prof. Schreibe and many others have practiced it. (See *Human Vivisection*, issued by the American Humane Association.)

But from the standpoint of principle alone, the practice receives its hardest blow. The taking of life is one thing—torture is an entirely different one. The humane mind shrinks with horror at the idea of subjecting a helpless animal to fierce and prolonged pain with the object of possibly hitting upon something by which man may escape the penalty of his own faults, blunders and vices. Every feeling of honor, every precept of magnanimity and chivalry condemns it. Justice sets no boundary line of species beyond which it is right to oppress the weak and helpless. We can easily imagine a state of affairs in which we ourselves would be subject to the cruel caprices of a tyrannical race of "superior"

beings. What would *then* be our argument? If torture would be wrong then, it is wrong now! It is the *undeserved injury* that counts,—not *upon what it is inflicted*. The policy of doing evil that good may come, is a most dangerous and pernicious one, and in time inevitably reacts upon its adherent.

There is much difference of opinion as to the feasibility and possibility of restricting this practice, short of its total abolition; and many of its opponents will hear of nothing but its utter prohibition by law. However, all who are opposing the practice, and doing something for its final downfall, are benefiting the cause of humanity, each in his own way. Let each one work, according to his light and as lies in his power, for the mitigation of suffering and the staying of the despotic hand, trusting that finally, through the awakening and enlightening of public opinion, the practice, including such spectacles as the present "Rockefeller hell farm" in New Jersey, will be consigned to general obloquy along with other now despised monuments of man's selfishness and ignorance.*

"Cut It Out!"

BY HENRY HARRISON BROWN.

Author of "How to Control Fate Through Suggestion," etc.

It is a fundamental law of all mechanics that where the perpendicular falls without the base, the structure cannot stand. This law is unerring, and he who violates it must in consequence suffer. The leaning tower of Pisa can lean only so far. A bit over the limit and it topples.

This same inviolability pertains to the Law of Suggestion. "I am that which I think I am." I can no more think ill and not feel ill than the tower can stand when its top leans outside the base. What the Law of Gravity is to Architecture, this law of Suggestion is to Life. Longfellow says:

*"All are architects of fate,
Working in these walls of time;"*

and he admonishes us to

*"Build today, then, strong and sure,
With a strong and ample base,
Then ascending and secure
Shall tomorrow find its place."*

The builder must know and must conform to law. The material is here for the building—wood, brick, steel, lime and sand. It is his to use,

* NOTE. There is a society called The Vivisection Reform Society, incorporated in 1903 under the laws of the United States, whose able secretary resides in Chicago, Sydney R. Taber, 532 Monadnock Block. Other societies opposed to vivisection are:—The American Anti-Vivisection Society (the oldest in the country), 36 So. 18th, Philadelphia; The Anti-Vivisection Society of Maryland, 315 No. Charles, Baltimore; The New York Anti-Vivisection Society; and The New England Anti-Vivisection Society: secretary's office, 78 Cypress St., Brookline, Mass.

and he may make a beautiful palace or hideous hut out of like material. It is for him to choose; him to direct; and to him comes the success or the failure of his labor. As with the contractor in the skyscrapers of our cities, so it is with each conscious individual. The material is all about us, according to our experience—under and above all lies our choice, and that choice is manifest in our ideal.

*"For the structure that we raise,
Time is with materials filled—
Our todays and yesterdays
Are the blocks with which we build."*

The builder selects his material, and rejects what is not fitted for his work. Some lime, some sand, some cement, is chosen rather than others—some brick and some lumber rejected. It may be of value to others, but for him in his present work it is not fit, and Longfellow, in this same poem, full of wise suggestions, gives us this admonition concerning these blocks of days with which we build:

*"Truly shape and fashion these;
Leave no yawning gaps between.
Think not, because no man sees,
Such things will remain unseen."*

"Rightly shape"? But what is right shape, and how do I shape them? To know this and to do this, constitutes the "Art of Living." Living is to be made a fine art, and we are to more carefully study the shaping of Life than the architect the shaping of his material or the sculptor of his marble.

This shaping of Today constitutes the whole duty of man. He has power to shape the present. The past is fixed like fossil in strata. The future is more shapeless than the germ in yonder acorn setting now from blossom on the live-oak near which I write. But today is plastic; and as potter shapes clay, I may shape the present. For time is but the plastic material to take, in the present, the shape of human thought.

Lowell gives us a true picture of this power to mould in the present, that which Infinity fixes in the Forever.

*"The thing we long for,
That we are for one transcendent moment,
E'er yet the present, poor or bare,
Can make its sneering comment."*

*"E'en though our daily stir and strife
Glowes down the wished ideal,
And longing moulds in clay, what Life
Carves in the marble real."*

Longing—desire—the ideal—moulds in the clay of time—today—that which the One, who is Life, shapes in the external. I build strong and sure only when I hold the right ideal. Do I wish success? Then as I hold it in my mind, it is shaped by the One Power that flows through me and materializes into the external conditions.

This ideal controls me. My speech, my acts, are all from that. To know one's desires, one's ambitions, one's ideals, we have but to listen to his words and note his conduct.

The place of reform—of change—of improvement, is not in actions, but in thoughts. As I think, I act; and as I think, I speak.

Change my thought, and you change my conduct.

To cure one's self of any habit, to lift one's self out of any condition, it is but necessary to change the mental habit out of which the external habit of condition springs. It is criminal to condemn the acts of a person and not see and seek to change the mental habits from which they spring. This is striking at effects, and leaves the cause intensified in its power. Though calling attention to the error, it is riveting it more strongly by suggestion.

The editor finds it necessary to cut out with his blue pencil many sentences in articles of his subordinate. In like manner do we need the blue pencil run through our thoughts, to cut out all that do not have their birth in a noble ideal.

Happy were we, did we have an editor ever by us—one that would, and that we would allow to cut out the wrong thought. But each one must learn to edit his own thoughts; to cut out all that he does not wish to realize in the external life. The best way to begin this editing is to cut out all spoken words of weakness to check the adverse suggestions, and to stifle all affirmations of failure, illness and pain.

Consider before you speak. If what you were going to say will help you to be that which you wish to be, say it. If it will not, then cut it out, by saying, or thinking, its opposite. My affirmations grow out of my beliefs. My beliefs fix themselves as mental habits. These habits materialize in the conditions of my life.

Let us particularize a few of these adverse affirmations that become, through auto-suggestion, fixed habits, and thus mould the life.

A few days ago a young friend remarked, "I always do the wrong thing first." Was it true? I think that is his tendency—lack of forethought. But should he think thus of himself? Does he desire to live thus? Is that his ideal of manhood? No! Then the affirmation arises in belief the opposite of that which he desires. Let him watch his thoughts—change them. As he does so, he will think before he acts, and will then do the right thing first. To affirm, "I do the wrong thing first," is to continue in the old habit, and intensify it through suggestion. To create the new and desired habit, he should not have made this remark, but should have thought: "I always do the right thing." A young friend in my presence lately dropped and broke a glass and remarked: "That is just like me!" Does he wish to be thus destructive? Certainly not! Then let him cut out this thought, and affirm—"I am careful."

Cut out all thoughts derogatory to self, and in such cases, if anything is said, reply: "That is unusual. I'll not do it again."

"I don't like hot weather." Do you wish to suffer as a result of the heat? Then, why suggest to yourself that you do? All conditions which you do not like, are uncomfortable. Affirm—"I love hot weather." You cannot change the weather, but can change your attitude toward it.

"O, I can't climb that hill!" Do you wish weakness? This affirmation will create it. Cut out all "can't" affirmations. Cut out all you are "not." These are negative and create weakness. In their places use the positive. Tell what you *can* and what you *are*. Cut out of your conversation all you are not. Affirm that which is your ideal. Cut out all which if it was instantly realized, would be what you do not wish to be.

"I can't do that." Cut it out. In its place if it is anything you would like to do or be, say: "*I have power to be that, if I choose to exercise it.*"

At a social gathering, the daughter said of her mother, a teacher of "Divine Science:" "Mother can't dance!" "My daughter, I can dance, but I do not!" We are infinite possibilities, as soul. We can, but we do not. Cut out of your vocabulary the phrase "I can't." In its place write "I do not," or "I will not to."

Think nobly of yourself. Always think of self as divine. In this thought you will speak and act. Always suggest to yourself the noblest. Always affirm of yourself as holiness. With noble, holy thoughts, all words and all acts will be noble and holy.

Since thoughts create actions, would we control our thoughts we must begin by watching our words and acts. If I have been in the habit of affirming weakness because I felt so, I must remember that the cause of weakness is in my thinking. I will correct my thinking by correcting my language. I will affirm "I am strong." This will compel me soon to *think* "I am strong." As soon as I so think, I *am* strong. Therefore cut out of your own conversation, and ignore in that of others, all adverse suggestions. Either be still, or say something good of yourself. Then you will either keep silent in regard to others or say something pleasant of them.

Emerson, in his essays on Success, gives this wise admonition, illustrating the power of suggestion:

"Don't hang a dismal picture on the wall and do not daub with sables and gloom your conversation. Don't be a cynic and disconsolate preacher. Don't bewail and bemoan. Omit negative propositions. Nerve us with incessant affirmations. Don't waste yourself in rejection, nor bark against the bad, *but chant the beauty of the good*. Set down nothing that will not help somebody."

*"This world that we're a-livin' in
Is mighty hard to beat;
You get a thorn with every rose—
But ain't the roses sweet!"*

—Frank S. Stanton.

The Possibilities of Human Development

II. RESTRUCTURING BRAIN AND BODY.

By LEON ELBERT LANDONE.



Your body may be rebuilt—every living portion of it may be rebuilt. Some portions respond more rapidly to the rebuilding impulses than others; but, radical as the statement may seem, every particle of living tissue can be restructured if nature's evolutionary process is employed.

The entire body is made up of cells. Every portion of the body is composed of cells. Every bone tissue, every brain or nerve tissue, every organic tissue of every type is composed of cells.

If each and every cell of the tissue is healthy, it is impossible for diseases to exist in the structure.

Each cell lives and grows according to the intelligence which it embodies from the universal mind. Not all cells, however, embody mind force or intelligence directly from the cosmic source.

Nature has developed certain cells to do the embodying work. Nature has also apportioned to others the work of conveying this intelligence or life force about the body.

Brain cells embody energy or mind. Nerve cells transmit or carry energy or mind from the brain cells to the special organic cells with which they are connected.

Mind energy makes cells move and feel, eat food, eliminate wastes, and reproduce young.

If a cell receives enough mind-energy to normally continue these four primal processes, it is impossible for that cell to become lazy, sluggish, ill or diseased.

If each one of all the cells composing an organ is continually supplied with sufficient mind-energy, it is impossible for that organ ever to become diseased.

If, however, cells do not move enough or do not feel enough, they in time become unresponsive to the motive impulse of the mind. The result is paralysis of motion or paralysis of feeling. Either type of paralysis means decreased functioning, atrophying of tissue, and disease.

If cells do not eat enough, if not enough food of the proper type is brought to them, they become irritable, shaky, and finally exhaustion and disintegration occur.

And fourthly, if cells do not eliminate enough waste products to thoroughly purify their bodies, the cell bodies become clogged, either with hardened materials or with virulent poisons.

Because of the deposits of mineral wastes and acid crystals, come rheumatism, hardening of the arteries, of the liver, of the kidneys; the stiffening of the joints and the unresponsiveness of muscular tissue.

Because of the deposits of poison, result common eruptions, ulcers, tumors, cancers and infectious diseases.

If cells do not feel enough, move enough, or do not eat and eliminate sufficiently to sustain the balance between the mind forces and the physical tissue, then, and then only, will disease come.

The brain center is the dynamo. The organic tissue is the mechanism. The nerves are the connecting wires. If the organic tissues of the stomach, the liver, the kidneys, the heart, the lungs, do not function or run properly; first see that the machinery is cleaned; then oil the same; next look to your connecting wires, and finally to your dynamo.

First, clean the tissues of uneliminated wastes, accumulated poisons or hardened substances; second, feed the organism properly; and then arouse the brain centers and nerve paths to radiate life energy to awaken the cells to a responsiveness of motion and feeling.

The beginning of a disease, unless the result of an accident, is always situated at the brain center. The brain center either acts too slowly or not at all, or its activity is so rapid that it over-functions the organs connected with it.

When a brain center deteriorates, its functioning is decreased. With the decrease in brain functioning comes a decrease in the amount of life energy or mind radiated to the organ which it regulates. This decrease in the amount of mind-energy means a lessening of the activities of the organ, and consequently the tissues move less, feel less, eat less, and eliminate less. Following this decrease in the functions of the organ comes a deterioration of the tissues of the organ itself.

Read and re-read this last paragraph until you understand clearly just what relationship one statement bears to another.

And now the rebuilding process: Arouse the organ to increased functioning. The organ is connected directly with the brain center. Increasing the functioning of the organ increases the functioning of the nerve paths, and an increase in nerve functioning produces increased activity of the brain centers and the embodiment of more mind.

What can be done by such process of cure? How do the results differ from those secured by so-called "mind cure," "medicine cure," osteopathic cure?

Judging wisely and conservatively from what has already been accomplished, it appears that almost any function can be restored and that almost any structure can be rebuilt. Organs that have been wasted and unable to properly function for years have been restored and restructured. An arm paralyzed from a few months after birth until the thirty-eighth year, was aroused by the functional process until it grew to be twice as large as it was when the work began; and each muscle of the

arm, hand and fingers was taught to move and feel, so that the normal activity was restored.

The muscles of a limb paralyzed for ten years have regained motion, vitality, sensation and strength.

A stomach which had not grown since the third month after birth, but had remained the size of an infant's stomach until the patient was twenty-one, was made to grow to the size of an adult's stomach in three months, by arousing the motor and feeling impulses of the brain centers regulating the activity of the cells of the stomach walls.

Eyes that had never been able to distinguish red from green were trained in seven weeks to discriminate scores of shades and tints of each color.

Ears that had heard no sound for seventeen years are now able to hear an ordinary Waltham watch tick ten feet away. The same patient is able to indicate the direction of the watch when blindfolded and the watch eight and ten feet away.

Lack of control of the activity of the muscles of the limbs and back as in locomotor ataxia, has been replaced by perfect regulation through a process compelling proper directive muscular activity of the limb and back muscles.

And are such changes permanent? They are the only changes of cures that *are* permanent, and it is in this matter of permanency that these cures differ from all other cures.

"Mental cures," "mind cures," "suggestion cures," "hypnotic cures," "divine science cures," "Christian Science cures," may arouse brain centers to activity or may decrease the brain functioning, but *they do not build brain tissue*.

The aroused brain center works a seeming cure for the time, either by excitation or repression, but permanent results can only be secured by permanently building in normal brain structure.

Hypnotism, suggestion, and like processes increase the blood flow to the brain center functioned, distend the blood tubes and thus, by producing an increased pressure of the blood upon the brain cells, increase the rate of brain activity just as alcohol increases organic activity. The process is the same artificial stimulation.

Surgery may remove the tumor, but no capable surgeon promises that other tumors will not develop. In how many cases do they reappear? Then other operations are necessary.

Real cure means removing the poison and restructuring the brain center so that sufficient life energy be radiated to the structure to sustain normal structure and prevent the growth of malicious tissue.

Medicine, by changing the chemistry of the blood, may and does produce effects, sometimes beneficial, sometimes detrimental. But whatever change is effected by means of medicine, is brought about through the changed mental activity of the cell because of changed blood fed it as food.

Real permanent change comes through discriminative mind action. Such mind action necessitates brain structure. Building structure makes manifestation and radiation of life energy possible.

Life energy builds new tissues.

Is your liver diseased? Rebuild the brain center back of it so that more life energy can flow to the liver. Is your intestine inactive? Then arouse the brain centers regulating its activity. Are your lungs affected, loaded with wastes? Arouse the brain centers and greater elimination will result.

Directed life energy and functioned cell tissues make the possibilities of individual development in the restructuring of the human body, practically unlimited. (To be continued.)

Re-Incarnation and Physiognomy

Article VI.—On Eyes.

BY L. M. HUGHES.

Most aptly have the eyes been described as "windows of the soul." For that very reason, it is harder to explain, in writing, the inferences to be drawn by the student of character, from their shape, color, and more particularly, their expression.

Reverting to my hypothesis that Re-incarnation provides us with features exactly indicating the mental and moral characteristics acquired in former lives, I am of opinion that the *expression* of the eyes furnishes us with a clue as to the stage of Spiritual development reached by the Permanent Ego,—i. e., that Immortal part of man, which alone continues from life to life, putting down—if one may use such an expression—a portion of Itself in each successive Personality, and absorbing, during the intervals which elapse between its physical incarnations, the experiences acquired during the last earth period, which it retains as enduring possessions.

In order to gain some idea of the importance of *expression*, one need only wander through one of the many art galleries or museums of Europe, carefully examining the most famous old Greek and Roman sculptures, and noting how lifeless and soulless are the faces in which the eyeball—however beautifully graven—is shown without any pupil. It is like looking on the faces of blind people, calm, sightless, lovely—but lifeless. There is no Individuality.

On the other hand, it is curiously difficult to recognize even our dearest and most intimate friends, by the eyes alone.

In order to test the truth of this statement, let anyone take an old sheet or curtain, cutting out two holes, shaped more or less like eyes, rather more than an inch apart. Let him hang this sheet over an open doorway, so as to entirely fill the aperture. Then let the members of his family stand, one by one, quite concealed behind the sheet, with their

eyes looking out through the holes. Unless there is some marked peculiarity—such as a squint, or an unusual color—the experimenter will find it nearly impossible to identify the eyes, especially if those behind the curtain change about pretty rapidly and noiselessly, not allowing him too long an inspection. I saw this done at an evening party, and it provided endless amusement. The company divided up in parties of six, one half-dozen going behind the sheet, the other remaining in front to detect them. A certain number of marks were given for each correct recognition. Some of the guests grew quite exasperated when they failed, time after time, to recognize their own husbands', wives' or children's eyes.

This, again, gives color to my theory. We are all intimately familiar with the faces and features of our friends and relatives, but how many of us know anything about the *souls* of even our nearest and dearest? And it is the soul that looks at us through the eyes.

We will now go into a few details as to what the physical eyes, themselves, portray; and if we really study the matter, we shall see how often eyes of a particular shape or color carry in their depths a likeness of expression. This I take as an indication that all souls which have reached a common stage of evolution, have more or less similar powers of showing their light through the "windows" by which alone they can look into this physical world.

It has been said—I believe it is an old Italian proverb—that "Blue eyes go to Heaven, gray eyes to Purgatory, and brown or black to Hell." This is a somewhat sweeping assertion to make, and I am not endorsing it as my own opinion, although I believe that, in common with all proverbs, it has a substratum of truth. I have generally found that people with dark blue, slate gray, or indeed, any shade of gray, eyes seem to be more highly evolved, and to possess nobler and more lovable qualities than those whose eyes are brown or black. As a matter of fact, a really black eye is a great rarity.

It may be well here, to put my conclusions as to color, in tabular form.

Dark blue eyes: sincerity, unselfishness, intense power of loving, and great faithfulness in friendship. Also thought power, high ideals, and earnest seeking after truth.

Light blue: a cold, selfish nature, lack of sympathy, and hardness. People with such eyes are often good leaders and commanders in the industrial fields, or on those of war. But they will be obeyed and followed more from motives of fear than from those of love.

Dark gray: give imagination, romance, and very sensitive feelings. They are seldom business-like or methodical, but loving, kind and sympathetic.

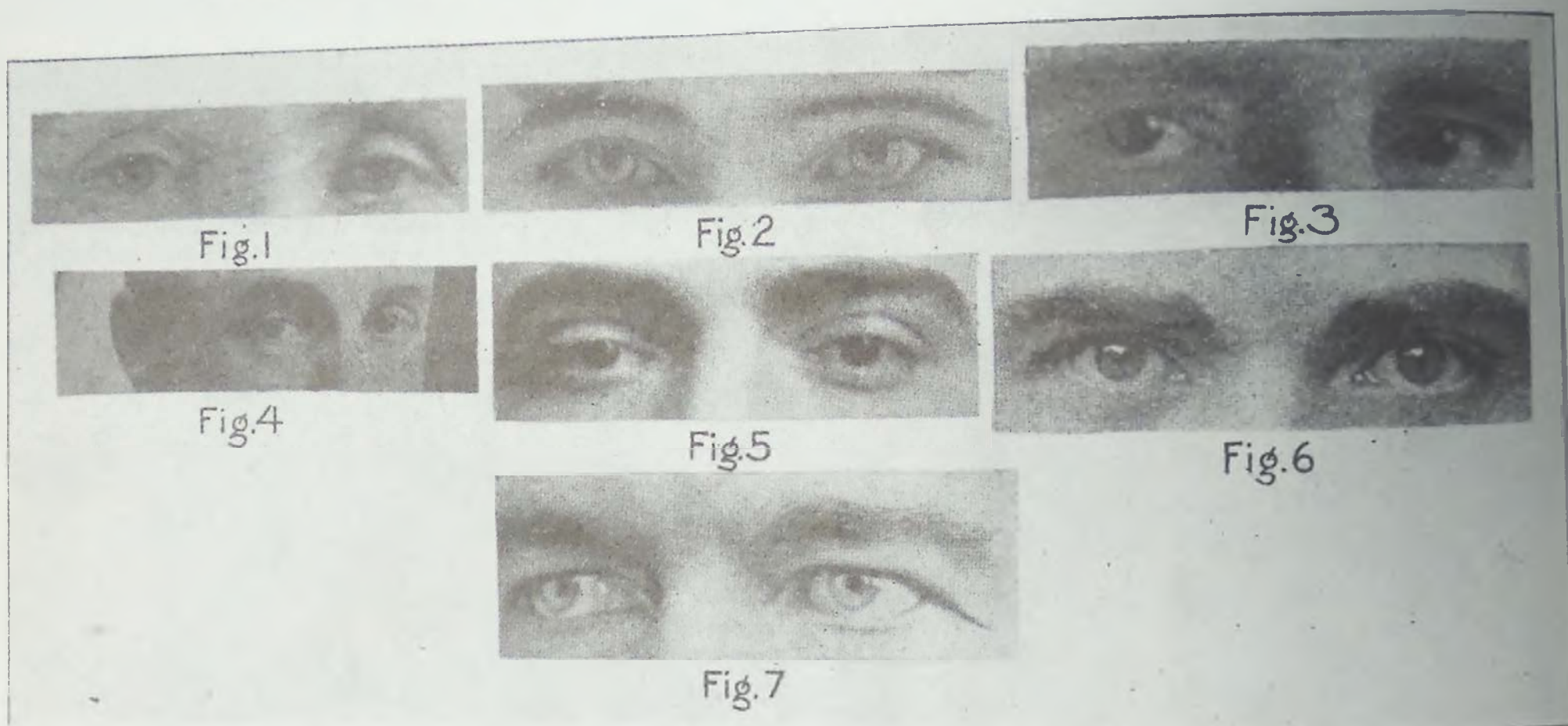
Hazel: this color usually indicates one who takes much interest in the opposite sex; is always having love affairs, but not constant for long to any of them. Also gives talent, versatility, and good mental attainments.

Brown: often show talent in painting, or the drama. Also love of admiration, passion, vivacity, and often a quick temper. Quite often they indicate a keen sense of fun and humor, nearly always jealousy, and an unforgiving nature.

Green: almost invariably give talent in some distinct direction. They are seldom trustworthy or sincere, being the marks of a changeable, capricious nature.

Black: There are scarcely any quite black eyes, except among the Italian, Spanish and, chiefly, the black races. Their possessors are usually passionate, voluptuous, ardent in love, revengeful and entirely under the control of their emotions.

Turning to the shape of the eyes, let us see what they can tell us. Prominent eyes usually show sensuality, love of comfort, of the



pleasures of the table, etc. This is especially the case if they are dark in color. Should they be light, more generally selfishness and indolence are shown.

Heavy, large eyelids, drooping almost over the eye, belong to those who are keenly interested in some scheme for benefiting their fellows. Froebel, the great educator and originator of the Kindergarten system, is a good example, as is Mrs. Pankhurst, leader of the Suffragette movement in England, whose eyes I give in Fig. 1. These eyes also show a love for the unconventional, and a determination to overcome difficulties. Froebel and Mrs. Pankhurst both had to face opposition, and to fight inch by inch for the theories they advocated. Therefore I chose them as types.

Long, narrow, almond-shaped eyes, such as are common in all Eastern countries, denote passion, excitability, amorous inclinations, jealousy and warmheartedness. Such eyes are often met with in Spain and Italy, and in Fig. 5 are shown those of a noted Italian operatic star, who has, I am told, most of the above-mentioned qualities.

Oval eyes, with large pupils and even eyelids, give the artistic temperament, literary abilities, warm feelings, and originality. Such are those of the much-talked-of novelist, Mrs. Elinor Glynn (Fig. 2), and also those shown in Fig. 3, which belong to a celebrated playwright. But the latter give a more vivid imagination, keener powers of observation, and subtle reasoning, all of which qualities are reflected in his plays.

Round, wide-opened eyes (as in Fig. 4), indicate a love of fun, and a cheerful, bright disposition; while clear-cut, almost fish-like orbs (Fig. 7), steady and unwavering in their gaze, show a cold, stern character, extremely just, honest and upright. But their owner would never forgive an injury, and once fallen from his esteem, you could never hope to regain it.

The eyes of Fig. 6 are those of a popular preacher, well-known on both sides of the Atlantic. They are intensely magnetic, sympathetic, emotional, and can influence almost anyone with whom their owner comes in contact, even if they disapprove of his views on The New Theology. I allude to the Rev. J. R. Campbell.

In conclusion, let me say that as these articles of mine are merely outlines of the study of Physiognomy, it must not be taken for granted that every oval eye indicates the possession of *all* the qualities enumerated, or that every person whose eyes are a light blue is necessarily selfish. The student has to balance one feature against another; to take into consideration the coloring of hair and skin and to estimate how far the good qualities of one feature are likely to neutralize those of another.

I deeply regret to read that my July article deprived one reader of NEW THOUGHT of a night's rest, because he found himself the owner of a forehead and the type of hair on which I commented unfavorably! Had he at all grasped the trend of my remarks, he would have understood that my desire is to help people to study their own characters—not in order to look on themselves as "hopeless sinners," but in order to learn what failings to weed out, what virtues to set themselves to acquire, and how to raise themselves to the stature of perfect manhood and perfect spirit. I do not believe that the most "hopeless" criminal is "doomed" in perpetuity, for there is no man without the germs of some beauty and virtue in his character. And I do most earnestly believe that every individual soul is destined ultimately to become a perfect part of the Perfect Whole.

(To be continued.)

Because of Love

HENRY W. VAUGHAN.

*Oh lofty-worded race of sinful men!
The praise which God demands, is not in words
But Life,—a comprehension of His plan;
And some things left undone as well as done.*

Personal Problems

LOUISE RADFORD WELLS.

"Why is the marriage of first cousins against the law? I have often heard old people talking on this subject, but never could get a satisfactory reason.

"I have always been told that marrying a blood relation is a crime—can't be a happy life. Will you or some of the readers of this magazine (probably with experience) give me more light on this subject?"

Marriage between first cousins is not against the law in all of our states—in Wisconsin, for instance, such a marriage is perfectly legal, and no doubt there are many other states which have no restrictive legislation on the subject. Such laws have their root in the teachings of physicians and others who make a study of the physiological aspects of marriage, parenthood, etc. It is held by the opponents of marriage between cousins, that the children of such marriages are likely to be defective in some way, mentally weak—even idiots. To substantiate this contention, many cases seemingly productive of such results can undoubtedly be cited, and we all know that in isolated neighborhoods where families marry and intermarry for generations, there is more or less idiocy and other forms of mental or physical imperfection. The reason of this is that the same physical tendencies exist in both husband and wife and are therefore intensified in the child—thus a man of a "consumptive" family marries a woman of the same strain, and has a "consumptive" child as a result. Now to my mind, the consumption in any of the three is merely due to ignorant habits of living; but as both mother and father have been brought up to the *same* habits, the child will be trained (or untrained rather), in a like unfortunate path.

I am not at all opposed to the marriage of first cousins, provided they are both healthy normal beings. That laws forbidding such marriages exist, is of course the best kind of evidence that a great many people do not agree with me, but regard the marriage of first cousins as against the public welfare and the health of the nation. Let me quote here an extract from a letter written by me some time ago in answer to a question similar to yours, but more personal in its application. This will give a very good idea of my personal opinion on the matter:

"I do not see anything wrong in the marriage of first cousins, and there are medical authorities both for as well as against such marriages. Of course, in Illinois the marriage of first cousins is not legal. How about the laws in your own state? My first impulse on reading your letter was to say: 'Marry him by all means and be happy.' Then I hesitated for a reason I will give you later, but not at all for the scruple which has heretofore held you back, since I see absolutely no reason why first cousins should not marry and have healthy children. In this, as well as in growing plants, constant intermarriage is disastrous, as of course we all know, but it is my personal opinion that it only becomes disastrous if carried on down through a chain of lives. I do not think it would be

well for you two to marry, and your sister's child to then marry yours, and their children to marry your other children's children. But I do not see why, if you live healthy normal lives, you should not have just as healthy children as any other couple. BUT, if you are going to feel from the moment of your marriage that your children will not be healthy and normal, you would run every risk of having defective children, as you know yourself that thought is a potent factor. Therefore you should not marry unless you can both of you feel absolutely contented, and very sure that you are violating no physiological law. If it were I, I should not have the slightest fear but that my children would be perfectly normal, healthy, happy children. There is just one thing which seems to me a greater reason for caution than relationship, and that is the fact that the man you love has allowed himself to get into bad habits. I appreciate the fact that we are all weak at times, and that it is easy to slip when we are unhappy. Nevertheless, this does not excuse us; and if his love were of the very highest he would not manifest it in this way. If you decide to marry him I would make a covenant with myself that I would not do so until he had absolutely overcome the habits to which you refer, and was in a normal and healthy condition. You have each of you considered the matter serious enough to warrant a sacrifice. Eliminate the cousinship question and it is still a serious one. And if you will only carry into your marriage the earnest thought which has preceded it, you need not fear for the results. You evidently both wish to be the right kind of parents. You *can* be—and *see that you are fitted to be before you marry!* No, I do not think that it is at all selfish to desire this happiness. We all want it, and I hope that it will come to you in the fullest, and bring all that you have desired. Just one little word at closing. Be absolutely sure that you love the man, and he loves you; and do not marry so long as either one of you feels you are committing a wrong in doing so. You must first be honestly and entirely convinced that you are right—then you needn't worry about the rest of it."

"I so much appreciated your words on diet, written at or about the same time as Mr. Harrison Brown's. The very thing you say occurred to me while I was reading his. If his premise is true, then why not use thought power to do away with the necessity of eating at all? I have just finished reading *Our Invisible Supply* and fancy this must lead to the same conclusion if carried to its logical end, and would not 'not knowing what we have in our purse' sometimes lead to unnecessary embarrassment? It is difficult for me to know where works begin and faith ends, both in the question of diet and of trusting for supply. If you could take this as a question and give me some light, I should be very grateful, dear Miss Wells."

There is a tale told of Mohammed, which I think will serve as my answer to your question: One of his followers having said to him: "Master, I will loose my camel and commit it to God," the Prophet answered: "Friend, *tie* thy camel and commit it to God!"

Works begin *at the beginning*—faith *never* ends.

I believe the very best life holds will come to us, if we live toward it. I think it was created for us, meant for us, is held for our attainment. I do not think, however, that mental, spiritual or physical laziness will put us where we can grasp it. I believe in "visualization" only as a means of

keeping our desire fresh and clear in our minds, stimulating us to greater and greater effort, and *to the recognition of all opportunities* which may lead desire-ward. I honestly think I could at this moment of writing fix on the desire nearest my heart, and that it would be ultimately realized. Just as firmly, however, am I convinced that I would pay its full price in labor, sacrifice, adjustment of self, never-ceasing effort, and that I cannot have it without *earning* it; although with faith to sustain me, I may earn it in joy and not in travail of spirit or body.

As to the diet question, you already know how I stand there. I believe in perfect obedience to natural law, as well as perfect obedience to spiritual law; and see therein nothing irksome, unlovely or at all subversive of a belief in a divine and *all-pervading* beneficence.

Nor, while respecting the honesty of the views of those who hold that it does not matter what, when or how we eat, can I feel myself at all convinced, so long as I do not see such theories carried to their logical conclusion in independence of *all* food, and complete emancipation from natural law. If we admit law at all, the position of those who ignore it in isolated relations, seems to me highly untenable in logic and reason.

"It has been my thought for some time to write to you about a case that has come under my close observation.

"This woman, five years ago, broke down with nervous prostration, brought on by overwork mentally, and by not being properly cared for at the birth of each of her three children. Since that time she has frequent crying spells, is desperately despondent, imagining her friends have all forsaken her, and in general discouraged. But what seems worst of all, she is suspicious of her husband. With every one else she is almost normal, but with him she is irritable, and imagines that what he does is harmful. She feels all the time that he no longer loves her, and she is *actually dying by inches*. Her actions are, at times, almost insane, because she feels he no longer loves her. She was improving, but since the birth of her fourth child she has broken again. She has given birth to four healthy children and had three miscarriages in less than nine years. Before that time she was sweet tempered and lovable in every respect. Every one loved her and thought of her as an ideal Christian woman. Her husband feels that it is her disposition—that it is her temper, and he tells her this so much that she often feels entirely discouraged. I want to ask why is this woman sweet to every one else, keeping her maid for years at a time without any trouble—is perfectly lady-like and lovable with every one else, but not so with her husband? Why is she despondent on his approaching her, and often thrown into a nervous crying spell by him, when no one else affects her that way? Is it his thought that he is constantly holding over her that affects her thus? She is afraid of him—not being at her best in his presence—in fact, he seems to draw out all the undesirable qualities of her soul. She has tried everything she knows of to rise above this awful condition, but something seems to keep her down. She is a very sensitive woman, and feels deeply the repulsiveness of her condition. I wish you might write something that would help her, and help her husband to understand her, that his influence might lift her instead of crush her."

I should think she *would* feel that he does not love her, if she has had what practically amounts to *seven children in nine years!* Yet, after all, the primitive man who finds himself accepted unquestioningly by the primitive woman as lord and master of her soul and body, may be excused for not stopping to analyze the situation and himself question his prerogatives. It is very possible the husband in question has not meant to be at all thoughtless of his wife's comfort or health. Yet her health is his accuser, and I wonder that you need to ask "why," when the seat of the whole trouble is so glaringly apparent.

Her shrinking, her distaste, her morbid doubt of her husband's interest in her, all are the outcome of overtaxed physical powers. Like most women who through ignorance or timidity have not learned to respect their physical selves, she has brought on her present condition by failure to adjust herself to the very distinct guidance of her *own* feelings. Besides, she no doubt constantly fears further motherhood—for which she is not physically fit—and in the turmoil of distaste, fear and nervous irritation, she knows herself unattractive to her husband. The injustice of this she may not analyze, but dimly feels; hence, her captious behavior toward him, alternating with her evident fear of the loss of his love.

She needs to get back to sane healthy living and proper physical self-respect. She would no doubt find it difficult to readjust her personal life while in her present nervous condition, and with the consciousness of the constraint now existing between herself and her husband. I would prescribe a two months' vacation away from home. I know how many times the answer to such a prescription is: "Oh, but I can't!" Yet I think it can be managed if she realizes its importance. There must be, surely, a grandmother or an aunt or a sister-in-law who would take the children—or all but one, say—for the term of the proposed vacation. There must be a doctor who will see things in the same light I do, and without giving his *real* reasons for the prescription, will yet inform the husband seriously that his wife's return to normal health, and escape from invalidism, requires a two months' rest away from the responsibilities of home. There must be a friend or a relative in the country or in a quiet village who would be glad to have our "patient" for a two months' visit.

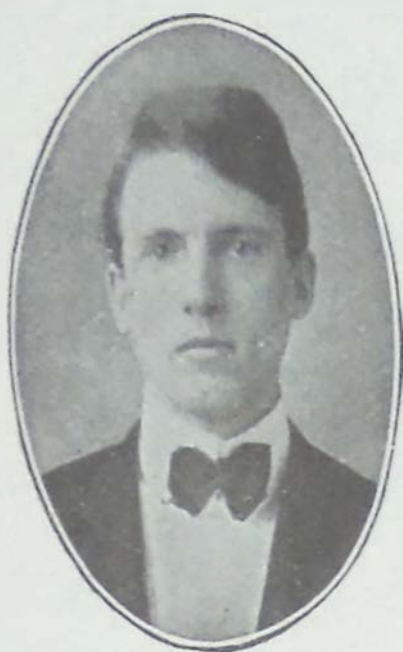
Given these essentials, the two months should be spent in a methodical, persevering building up of health. She should go to bed every night at seven o'clock—*never* later than eight. She should rest and lounge about, and stay out doors—and EAT. She should take raw eggs and country milk, and in every way return to her body the elements of vitality and force she has been stealing from it.

Then when she goes home, she will be in a state of calm nerves; she will be rested, equable, more attractive in appearance and manner (which will give her more confidence). And her new life can begin from the day of her return. She can and *must* regulate it, for her husband's sake as well as her own, in strict harmony with her health and comfort. And I should most decidedly say that she is unlikely to make a good or wise mother if the size of the family is further increased. Four children is quite as many as the ordinary woman can competently train, or can produce without permanently impairing her health.

I dislike to answer letters of this nature in the magazine, but make an exception in this instance, because no name is attached to your letter and I am sorry for the wife and mother. Had I your address I might have written you a little more freely, but surely if your friend will call her own reason and judgment to her aid, there is very little necessity for outside advice.

The Psychic World

By HEREWARD CARRINGTON.



It would really seem that, at the end of a century of utter scepticism, ghosts have come to stay, and that the psychic world seems nearer to us and more tangible than it has ever been before. The investigations of the English and American Societies for Psychical Research, and the work of the European *savants*, seem to have proved to us pretty conclusively that there is some sort of spiritual or psychic world, just beyond ours, of which we occasionally catch faint glimpses. Here and there we see and hear of fleeting phenomena,—extraordinary, mysterious, inexplicable; and however we try to discover their causes, they elude us, and leave us groping in a dark, unknown region, in which anything is possible, and very little definitely proved. Let us see whether or no it is possible to turn a little light on this region of mystery, and render clearer the phenomena and the beliefs that have, at least in part, governed men's actions since time immemorial.

To the average reader, probably, this field is one chaotic jumble of inexplicable phenomena—apparitions, haunted houses, hypnotism, telepathy, clairvoyance, premonitions, the mysteries of the séance room, are interwoven in the mind, with very little attempt at classification. They are all part of the great Unknown. And yet much has been done to solve both these problems and many others. Although their essence cannot be said to be laid bare before us, we have at least some inkling of the processes involved, and have some sort of classification. Let us see whether it is not possible to set this before the reader in a form readily intelligible to one who as yet knows nothing of these phenomena.

We must first take into account the subconscious activities of the mind, and their possibilities. We now know that there is, latent in the human being, a vast store of thoughts, emotions and sensations of which the conscious mind knows nothing. When we sleep, the conscious mind is suppressed or latent or absent; but many complicated thoughts and actions can go on and be executed, as we know. Arithmetical problems can be solved; poems composed; the somnambulist can walk with impunity along a narrow roof-ledge, etc. All of which shows that certain mental functions are in operation; yet they are not the normal, wake-a-day consciousness, because we have no knowledge of having done any of these things when we awake. There has, therefore, been *some* consciousness active during the hours of sleep, not our own. What is this consciousness? For our present purposes, we need not go into this question, save to recognize the fact that it exists; that it has mar-

velous possibilities and potentialities, as hypnotism shows us; and we may term this consciousness the "dream consciousness," or more simply, the "subconsciousness."

Next, consider telepathy. It has been proved that one mind can convey to another definite thoughts and emotions across vast distances,—and this, without the help of any of the sense organs—but apparently quite independent of them. Mind can appeal to mind; or spirit to spirit, at certain times, by some means unknown to science, as it is at present constructed. Pictures, images, vivid impressions and emotions can thus be transferred from mind to mind, at certain moments—particularly at the moment of death,—as we have found by repeated experiment. At such times, it would seem as if the spirit, loosed from its mortal tenement, was enabled to exercise functions and powers impossible to it in the normal state. What does this mean? Surely, that *something* is stronger at that time than at any other time during life. And yet, if the mind depended entirely upon the brain, as modern psychology teaches, how can this be? Surely, it should be *weaker*, and not stronger, at such a time. And yet the facts show that this is not the case! This at least suggests that some sort of conscious energy persists after the death of the body; and that alone is a point of the very highest importance, and worthy of the closest study from scientists, for many years to come.

I have shown that such telepathic impressions, from one mind to another—from that of the dying man to the seer of the ghost—are possible,—nay, are actual facts; and this would explain to us many of the most remarkable "ghost stories" of which we have any record. If this were true, we should not have to suppose that some semi-material entity was present and active in any one spot—being the "ghost" in question; but merely that it is possible that such a form represents only the mental image or *picture* formed within the mind—such image having been imparted from the mind of the dying person. It would not be a "ghost" in the old sense of the term; but a telepathic impression or influence. It would be a hallucination; a hallucinatory figure, just as the figures seen in a delirious dream are hallucinations; but they were nevertheless imparted from some outside mind—and hence are "objective," in that sense. They are not real outstanding entities, just the same.

And if this be possible at the moment of death, why may it not be possible after death also? If such a thing as a soul exists at all, and if telepathy be one of its normal functions, as it seems to be, then why may not the thoughts of the dead influence us here and now, under certain conditions? We have very good reason for believing that they do. In those cases of apparitions appearing long after death, and in "haunted houses," we have apparent instances of this influence on the mind of the living person by the mind of the so-called dead. Telepathy might operate here also; and the thoughts or dreams of the person might, under exceptionally favorable conditions, influence the minds and senses of the

individual still alive. The phenomena of haunted houses would seem to render this quite possible, and in fact very probable.

Of the mechanism involved in clairvoyance and premonitions we have not the slightest clue. If a soul exists after the death of the body, then it is quite conceivable that these functions may be more or less normal or possible for it; but they are quite impossible to explain, according to current theories. The primary question to settle, in all such investigations, is: that man *has* a soul which persists after the dissolution of the body; that once proved, many things become possible. But until it is proved, this science is likely to remain in its present chaotic state.

How are we to ever prove the persistence of consciousness—the immortality of the soul? It would seem well nigh impossible, at first; but I shall here indicate, very briefly, the method that is and must be adopted in order to establish this fact.

When we know another person, we only see his or her external body or characteristics. We know such a person by the appearance only, and of their personality we know very little, except by symbol and interpretation. But that person has his stream of thoughts and memories, just as each one of us has; and they are as real to him as ours are to us. The only way that we can ever prove a person's identity, then, is to get into touch with that consciousness and memory, and get it to relate the facts and memories it once knew; and if these correspond to those of the person we knew, we say that it *is* such a person.

In normal, daily life we regulate and control our bodies by our consciousness and will; and although we do not know how it can be that consciousness and matter are connected and related to one another, the fact of their connection is proved by the matters of every day occurrence. Now, suppose the controlling consciousness can be removed from an organism for a time, and *another* consciousness gain control in its stead. What then? We should have reason to suppose that the controlling consciousness would be able to give facts and memories of its past life,—even if these were unknown to the consciousness of the possessor of the body. In this manner, spirit “possession” would be possible; and if personal identity could be proved in this way, spirit would be proved—and hence some form of immortality. The problem is to get those facts from the controlling intelligence, such as to identify the communicator. It will be seen that this is a very hard problem, when we take into account the supposed difficulties that are experienced in communicating. But enough has been said to show us the way in which the problem has to be approached and solved,—if ever.

I have attempted to give, in brief outline, the elementary difficulties that are to be faced by any investigator of psychic problems; and I hope it has not been altogether unprofitable. The region is one full of interest and mystery; it is the borderland of matter and spirit; the unknown region from which emanated life, and mental and spiritual phenomena. What that region may be, we have, as yet, only the very

vaguest notion. But some bold explorers have entered the field, and come back to tell us of marvelous sights they beheld while there. All this is highly stimulating to the interest, and of vital importance to the human race, if true. The "new science" promises to become the most important of the coming century; of that there can be no question.

Gleams in Darkness

H. BEDFORD-JONES.

*When we were young, how slowly each year passed!
But in our age they follow all too fast;
And yet methinks that some would "Welcome!" cry
If but the coming year might be the last.*

*We cannot unto Fate assign the flaws
That show in us; we follow Nature's laws;
And when we see some fault that lies within
Ourselves, within ourselves must lie the cause.*

*We, of our destiny so spendthrift, pray
Miracle-wearied God to light the way;
But once the past is closed, its chances flown,
We find that in ourselves the failure lay.*

*We owe all men, yet no man owes us aught;
And might we live in this unselfish thought,
The world were better; for, so living, we
Would give our all—and still would lack for naught!*

A By-Product of the Mill

ALICE D. BAUKHAGE.

I chanced not long ago to overtake my friend, Doctor Thayer, and as our common destination was "down town," we continued on our way together.

It was one of those rare May mornings so full of varying suggestion, according to one's mood. To me the softening freshness of the air was exhilaration, the deep blue of the sky told of hopes unfathomable, and the occasional tender touch of the maple-seed wings, as they fell from the blossoming branches above, were like gentle, oft-repeated kisses from familiar lips. I knew the doctor to be a thoughtful appreciator of Nature and one whose eyes were ever open to her beauties, but he seemed on this occasion to be depressed or abstracted, and when I attempted to turn into a particularly pretty short street, a sort of by-way cutting off a block or so of our journey, he almost roughly cut me off, treading on my newly polished shoes in his determination to keep on in the straight course. A little surprised, I fell back into step again, wondering the while why my companion should be so positive in his objection to my favorite route. Perhaps he remarked my momentary silence—at any rate, he looked up into my face presently and said: "For years I have gone down to my office by Spruce street, until

six months ago. I do not go that way now because of the haunted house."

"Haunted house!" I ejaculated, "I didn't know there was one, and besides," with a look abroad at the general aliveness of the prospect, "I thought ghosts only walked at midnight."

The doctor smiled a little at the idea of the conventional ghost stalking about on a shining May morning. "My ghost," he said, "is the most pitiful of spectres, a sad child. I have known him since his babyhood, not as a ghost, but as the jolliest sort of a rollicking boy, the pride of his gay, easy-going father and the darling of his proud-spirited, intense mother. I have assisted at the festivities on every one of his birthdays, and I have watched the evolution of the home from a plain, cozy little place to the more pretentious place it is now. I knew every room almost as well as my little ghost knew them, but I did not love them as he loved them, to whom each and every corner was a part of his happy life. It makes me homesick to think of his own particular den, crammed full of precious things no money could buy. There were the bow and arrows made up in Canada during the summer when everything to be at all interesting must savor of the woods; the Cuban gun and the fireman's helmet; the musty looking pair of cow's horns; the Indian arrow heads, and the dynamo. And there was the table in the corner littered with drawing materials, paint boxes, scrap books, marbles, campaign buttons and almost anything else you could mention, all thrown down in the happiest and most convenient confusion. That room was his particular domain, but the whole establishment was his, and every room bore some sure sign of the boy in the house.

"And the yard! Perhaps if the people who live there now would paint the house, to cover the marks of his heels on the porch railing, and cut down the apple tree that stands at the corner, just where I can see the board seat in its crotch, or take the flag staff off the back fence—perhaps, after a while, if they would do some of these things, the ghost would cease to haunt a place so familiar. But none of these changes had been made when I chanced to pass one day about twilight, and the poor little ghost sat there on the top step of the piazza, his hands clasped about his knees and his chin resting on them. His cap was pushed far back on his head, just as the boy used to wear it, but the look in his eyes was one the boy had never worn. I hesitated a moment and then hurried on with an ache in my throat and a queer, uncanny feeling that what I had seen had not been there.

"A short time after that, I happened to be in New York. In the office of the hotel, where men were standing about in groups, or hurrying in and out bent on their own affairs, I saw, across the big rotunda, my little ghost's father. He was as big and blonde and healthy-looking as ever, but I noticed that he was not mingling with the crowd, and that in all that busy world he seemed to have no part. While I stood there he took a leather case out of his pocket absently, as if he had done so

many times, and though he did not open it, just held it in his hand. I knew that it was the boy's picture.

"I reached home next day, and in the evening called at the apartment where the boy's mother lives. She sat at her desk writing busily, and when I entered rose to greet me with much of her old gracious manner. We sat and talked awhile, and then the boy himself came in. He had grown tall, and was no longer rollicking. At his mother's suggestion he came across the room to speak to me, but I could see that the meeting meant nothing to him, and presently he sat down and began to read. There was no heart in the reading, either, and before I left I saw the same look in his eyes that I had seen in the eyes of the little ghost—the wistful, far-away look of one who remembers.

"You thought the boy had died; you say? Oh, no, he is strong and well—came of good stock, I believe. No, no, nothing of the sort. It was love that died. Incompatibility, his parents called it, when they decided to part company."

We walked on in silence for a few moments, then the doctor added: "No, the boy is alive. They didn't kill him, but they killed something almost as precious. They thought they loved him but they loved themselves so much more, that they were willing, for their own selfish reasons, to destroy the priceless right to a home, the right their child was born to. I meet Death so often and in such various guises that he is no longer a terror to me, but the tragedy of a shattered home is hard to face—and that's why I avoid Spruce street."

Since that May morning I have avoided Spruce street myself, for, though the father and the mother and the boy are all unknown to me, the piteous little ghost who haunts that thoroughfare has grown very real; and often when I have but inadvertently glanced down the maple-shaded pavement, the vision of the little waif robbed of his birthright has stayed with me through the day, tingeing with a tender melancholy all its joys.

The Goal

MINNIE B. BROWNSON.

Every soul is so much vital energy.

Every soul eventually reaches its goal.

The goal of every soul is the same.

Some go by straight paths; witness, Confucius, Buddha, Christ.

Some reach the goal after devious wanderings.

Some fall into by-paths of passion, appetite, selfishness.

By experiencing the rough by-paths we learn that the straight path is best.

Censure him not who goes into the by-paths; he will eventually reach the goal just as certainly as will you; pity him that he does not choose the shorter way.

The Current Topics Club.

CONDUCTED BY LOUISE RADFORD WELLS.

(Devoted to the discussion of matters of general interest and current importance, the events of the times, new ideas in the industrial or economic world, the lives and successes of prominent people, facts about recent inventions, the researches of science, or the achievements of literature and art. Every reader is privileged to send in a question for answer, or his reply to any of the queries which are printed. The Current Topics Club aims to be a coöperative Bureau of Information, and to prove itself of distinct educational value.)

"The Current Topics Club:

The article on vivisection referred to by S. D. B. of the May issue I could never confirm. The idea that scientific men interested in the science of medicine do vivisection without the proper use of anesthetics is preposterous.

It is possible a very few out of the vast number daily doing this work for the interest and betterment of the human family, do their work in an inhuman manner, but we could not condemn vivisection on evidence like that, any more than we could condemn the whole science of medicine simply because we have a few unethical men in the profession. One is as sane as the other.

We have fanatic anti-vivisectionists, so have we fanatics on other questions. They usually are the ones that have never witnessed it. If they ever had the opportunity they doubtless possess such a minimum degree of gray matter, they couldn't conceive the results.

In referring to Mark Twain's article on vivisection, he couldn't tell a liver from a spleen, and yet he knows all about it!

I have performed vivisection a great many times and have witnessed it hundreds of times and never yet have I seen it done in such a brutalizing manner as described by the individual who wrote the article in the May issue. It is untrue and not based on facts.

Let me add here, some of the greatest discoveries and most valuable information in medicine today have been by this method.

Diphtheria a few years ago was dreaded by both the laity and the profession. Today not nearly to so marked a degree. Before anti-toxin was offered to us, the mortality was as high as eighty per cent—now it is as low as four.

Animals for a number of years were experimented on before this product was produced.

We have a number of other anti-toxins on the market for the treatment of infectious diseases, equally as valuable as anti-toxin in diphtheria, that are produced by the same method.

We will all live to see the day when the great white plague (consumption) which is now claiming thousands of victims in this country every year, will

be successfully treated by an anti-toxin.

Millions of dollars are being spent annually to meet this end, and scientists are giving their knowledge and labor gratis in the interest of the human race.

Hippocrates, the father of medicine, performed vivisection. It is done today, and will be done tomorrow, as long as there remain so many dark and undiscovered things in medicine. Do not the results obtained already more than warrant its continuance? Dr. E. D. C."

I am not prepared to agree with you. Most of the incidents of cruelty cited by anti-vivisectionists are quoted bodily from standard medical works containing the reports of scientific experiments and investigations. The incidents cited by Mark Twain in his little pamphlet on this subject are as reported by the eminent scientists making the experiments, and are taken from their printed reports—therefore cannot be set down as prejudiced or misrepresented.

One would not need to know the difference between the spleen and the liver, to recognize cruelty, and "lay" evidence is as trustworthy in this connection as "professional."

Further, there seems to be a diversity of opinion in medical ranks as to the value or necessity for vivisection, since medical men are quoted as combating it.

Let me say one last thing—that the science of prevention is better than the science of cure, and there could be no possible use for an anti-toxin for consumption if healthy, natural habits of living were taught and maintained. Also, cases of tuberculosis can be cured by a return to natural habits, by a building up of fresh, healthy tissue through proper food alone. Why, then, waste time in pursuit of an anti-toxin? On this subject I know whereof I speak, as I've been down the slope myself, and up again, and have watched the same process take place in others.

I do not consider myself competent to pass upon the value of the discoveries made or being made through vivisection, but I think I may safely hazard a prophecy, in contradiction to yours, that vivisection will in a not too distant period be proved unnecessary to the

world's growth. Science has given us the X-ray to make possible a form of investigation which would once have been deemed incredible, and I think science may safely be relied upon to do away, in time, with all other crude methods now extant.

* * *

"Dear Miss Wells:

Herewith find answer to A. C. P.'s inquiry in April issue.

Single tax is half-baked anarchy. There are two kinds of anarchists:

No. 1. Revolutionary Anarchy is destruction.

No. 2. Theosophical or Scientific Anarchy educates the masses by theory. It all depends on a man's temperament which pathway he pursues. Let me quote from the Declaration of Independence, July 4th, 1776. 'But when a long train of abuses and usurpations pursuing invariably the same object, evinces a design to reduce the people under absolute despotism, it is their right, it is their duty, to throw off such government and provide new guards for their future safety.'

Anarchy means self government. When everyone governs himself then there will be no government.

Anarchy is when we give up divine rights and take in its place human rights. 'Society and state are no more.' Anarchists are those who accept this ideal, believing that the highest social results will be obtained through the substitution of self-control, for all outward authorities, civil or moral. Scientific Anarchism is the negative of violence.

Anarchy means when the 'have nots' obtain their liberty and get what rightly belongs to them, harmony will reign supreme.

CENTURY DICTIONARY: '*Anarchy is a social theory which regards the union of order with the absence of all direct government of man by man, as the political ideal; absolutely individual liberty.*'

It is hunger, slavery, misery, or dread of privation, which drives most men to acts of violence, and you will find that only one out of one thousand deeds committed, to be by an anarchist.

Free Society is Anarchy.

Anarchism means reorganization of society upon scientific principles. I am 'not' an anarchist, but that does not say I would be ashamed of it if I was. I give below a list of men and their books who can tell you more of anarchy than I know or ever will know. If you desire to read them, which will do no harm, go to your free public library and ask for them.

Henry David Thoreau, on Civil Disobedience.

Edmund Burke, "A Vindication of Natural Society."

Wordsworth Donathorpe, "Law in a Free State."

Henrik Ibsen, "An Enemy of Society."

Ouida, "The Waters of Edera."

Francis D. Tandy, "Voluntary Socialism."

Max Stirner, "The Ego and His Own."

Dr. Paul Eltzbacher, "Anarchism."

Here are a few more names:

John Henry MacKay, Benj. R. Tucker, John Most, Emma Goldman, P. J. Proudhon, Mikhail Bakunin, Prince Peter Kropotkin and Leo Tolstoi. I have spent much time in looking this information up and I trust it will be appreciated.

I believe in doing for others that which I may wish them to do for me.
H. S. B."

* * *

"My Dear Miss Wells:

My answer to Y. B. C. on Co-operation is, if he will read Charles Faurier's book on farms and industry he will find a way to a Co-operative Commonwealth. In a few words here is the theory: Supposing twenty farmers own one hundred acres of land each. They elect a committee to estimate each farm and each farmer gets a paper representing the value of his farm. He can sell his title but not the land. This land must be worked for the benefit of all members. He gets his share for whatever he has done. These societies must have industry and live on the product of their land, so the next two thousand acres will work on the same principle and exchange their manufactured produce. A house called a phalanstery is built for all inhabitants, a school house and store for the accommodation of members. All property being collective, cannot be sold or mortgaged except by the unanimity of all members. Try to find the history of the Rapiste society, how they prospered and how they died. Read Robert Owen's experiment in New Harmony in Ohio when he bought out the Rapiste. Also read about the Oneida Community.

Now here is my plan of Co-operation. I want one hundred men of my trade—forty blacksmiths, forty finishers, and twenty helpers—each to furnish one hundred dollars to buy a farm of a hundred acres not over thirty miles from New York. My business is ornamental iron worker. As soon as we have the farm bought, we will get a charter and borrow fifty thousand dollars at six per cent. for ten years. Each member will be responsible for five hundred dollars. Thirty thousand dollars to build a house to live in, and twenty thousand for shop and tools. A mortgage will be given to the lender of the money for security. This shows

that twenty-seven cents a day for ten years will make a man owner of his home and shop collectively. Every trade can do the same. Every state ought to have a dozen trades of different manufactures, and exchange products instead of buying from middlemen. I agree with Y. B. C. to have no policemen, no lawyers, no jails, no saloons. If I ever find the man I want, I propose to copy the by-laws of Y. B. Godin, founder of the familister of *Guise, France*, where there are no poor, no police, no jail, and every workman after thirty years of service gets a pension for life to live comfortably.

— C. F."

I cannot forward letters to you, under the rules of our departments, yet print the portion of your letter which refers to your proposed plan for a community as a possible hint to others to go and do likewise in some town suitable to their needs and possibilities.

* * *

"Dear Miss Wells:

In NEW THOUGHT a couple of months back, a correspondent, J. C. P., comments on a previous statement by O. A. R. T. that Dr. Osler suggests chloroforming folks who are getting old. As this so-called assertion of Osler has been twice referred to in the columns of your journal, I think that the erroneous statements concerning the Osler theory should be corrected. True, many papers throughout the United States did publish what was supposed to have been a report of the address delivered by the gentleman prior to his departure to England, to the effect that persons who had attained the age of sixty years should be put out of the way by the use of chloroform. The publication of this so-called address met with severe censure, and widespread was the condemnation of the doctor whose business it was to save the lives of people, suggesting instead a method whereby the lives of certain persons should be ended. In fact, the printing of that address, or so-called address, was the result of much evil; however, not by what Osler really said. A few days thereafter I read the account of a suicide, caused by the publication of the erroneous article. Several months after the printing of the alleged address I was much pleased to find printed in *The Scientific American* a copy of the paper which Osler read, and upon which the newspapers founded their unreliable articles. In that authentic copy of the address I did not find any reference to the chloroforming of people after they had reached the age of sixty years. But in it I read what was the true 'Osler Theory,' if it may be so termed. In that address the gentleman said the ancients thought a man ought to be put out of the way when he

had attained the age of sixty years, but that he (Osler) seriously doubted the wisdom of that policy. As the ancients are supposed to have known nothing of chloroform it was proper for Osler, as a scientist, to omit all reference to that anesthetic, although the newspapers said he mentioned it. When I read this copy of the address in *The Scientific American* I knew that the newspapers were mistaken, and that the subsequent acceptance and teachings concerning the so-called pernicious 'Osler Theory' were all based upon the supposition of some reporter who either misunderstood the paper as it was read, or accepted a garbled report of it from some one who had heard it read, and in his write-up for the press made it far worse than the account of it as related to him.

The erroneous statements concerning the Osler theory, as printed in more than one paper, and as understood by many, teach that a person should always ascertain the correctness of assertions made in newspapers. In quite a number of instances I have found that newspapers talk very learnedly about things of which they know nothing, and that the supposed knowledge which they impart is not knowledge at all, but only supposition.

In that great book of human nature, the Palestinian Bible, the fallibility of partial hearing, or, in other words, the acceptance of unverified statements, is wonderfully illustrated, as may be shown in one instance. In conversing with the Jews, and when asked to give a sign for doing certain things (John 2, 19) Jesus said unto them, 'Destroy this temple, and in three days I will raise it up.' As the record states, Jesus meant 'the temple of His body,' and not the magnificent building erected by Herod. This assertion was heard by more than one, and misunderstood, for in the trial of Jesus (Mark 14, 57-59), it was said, 'And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did these witnesses agree together.'

According to New Thought principles, every thought we think and every word we speak have their effect upon ourselves. From the application of this principle it would follow, as the night the day, that whenever a person censures Dr. Osler for the propagation of the so-called 'Osler Theory,' or mistakenly condemns another, either for doing or for not doing anything, either good or bad, he or she injures himself or herself. Therefore, before passing judgment upon any person for doing anything or for enunciating what is considered to be erroneous, we should first

ascertain whether the individual is guilty of that which has been alleged against him. The penalty of the failure to understand anything in its entirety is wonderfully exemplified in the same great Book of Nature, as follows: (Mark 4, 24) 'And he saith unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you; and unto you that hear shall more be given.' C. T. K."

* * *

"Dear Miss Wells:

After years of thought, how the world can be made happier, I know there is an infinite amount of *unnecessary* suffering and it's largely due to the unjust system under which we live. As long as there is injustice there will be suffering. Our competitive system may have had use in past time, but it's old and seed time with it now, and it must disappear.

To begin or to build a foundation: Whatever God (Life) is, you are; you are made of the same stuff. To my thought Soul or Spirit is like Truth. *Truth* is; does not have to be born; can't die; it just IS. So of the Soul or Allpervading Life—it *just is*—never was born—can't die. It just is! All souls before God are equal—that lesson the world has to learn yet. Some preachers tell us we are poor worms of the dust. I say that is not the truth. You are *an infinite being*. How much do you want to know about anything—say Life, New Thought, music, flowers, art, or a thousand other things? You want to *know all there is to know*; nothing less will satisfy; and how are the laboring millions to become educated and how can they satisfy the demands of their infinite life? for they are made of the same stuff we are. No way except they have time and opportunity, and socialism means that there shall be a job waiting for every one all the time and at good pay, and he who does not work gets nothing. Socialism means we will produce enough to use and then cease producing that commodity; then there will be but one class and they all workers. Our present system pays a premium on crime. Who gets the fine positions and big pay? Read the newspapers. Socialism offers no incentive to do wrong, and I think *it's the only hope of the world*. There are only two doors open—anarchy or socialism. What has destroyed every so-called civilization the world has ever seen? The money and power got in the hands of the few, and the millions revolted. But I must not give you too big a dose as a first lesson.

Send 50 cents to the *Appeal to Reason*, and they have very little books, cheap, on socialism, and write to the Agricultural Department, Washington,

D. C., and ask for a book they publish—*History of Commonwealth Colonies*. They have not been a success, unless held together by a religious bias. You will be pleased and delighted by a mighty hope for the world's oppressed millions, in your investigations in socialism. Socialists are to be the teachers of the future. Have you read *The Jungle*? Upton Sinclair, the writer, is a Socialist; also Jack London, etc., etc.

Socialism is nothing less than taking the ethical thought of the Loving Nazarene, '*do as you wish to be done by*,' and giving it to *all* the people. I will close and again repeat that in your investigations of socialism you will find a great joy.

Yours truly, with a wish that all may be happy. E. A. B."

* * *

"Dear Miss Wells:

I think 'M. U.' can learn the value of the Ulster Co. Gazette (mentioned in August NEW THOUGHT) and perhaps where it can best be disposed of, by writing to Herbert Putnam, Librarian of Congress, Washington, D. C. F."

* * *

"Dear Miss Wells:

When the question, 'What is the most important thing in life?' was propounded in the March number, I thought 'Almost every one will say the same thing.' But to my surprise, none of the answers in the June number were what I expected. So I send the only answer that satisfies me, viz.: '*Development of Character*.' Is that not the *object* of life, and the most important of all?

I can not agree with you about Health being *first*, although no one can estimate its value more than one who has been a 'shut-in' for six years, and has sounded the *very depths* of physical suffering. In the short 'breathing spells' life is still *beautiful*, and grows more so each day, although there is little in my environment to make it so.

Although to all appearances, I am fighting a losing battle, the mental strength that comes from 'keeping on top' to a certain extent at least, is worth much. C. F. M."

* * *

"Miss Wells:

In answer to the request for a way of filing clippings where one wishes to preserve both sides, tell inquirer to get the Ideal Scrap Book prepared by the Ideal Specialty Co., 70 W. Jackson Blvd., Chicago. It is the best thing I know for the purpose. F. L."

We promptly called upon the Company, and their advertisement appears elsewhere in our pages. Glad to have such a satisfactory answer to the question.

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EDITORIAL DEPARTMENT

FRANKLIN L. BERRY—EDITORS—LOUISE RADFORD WELLS

Between Ourselves

FRANKLIN L. BERRY.

"During all of my life from boyhood up, those who have been most intimately acquainted with me have claimed that I have rather an unusual degree of talent for preaching and teaching in various directions, yet I have been the greater part of my life doing some kind of menial, laborious, or scrub work, work that might be done by almost any one. Now, this has been the case in spite of the fact that, ever since my earliest childhood, I have had an aspiration for the vocation of a preacher, or teacher in an ethical way; felt as though it was my desire and duty to work in such way.

Well, my experience has forced upon me the conviction that there is, indeed, a 'divinity that shapes our ends, rough-hew them as we will,' and that my career has been forced upon me by a destiny, fate or Karma, and that I could do no otherwise than what I have done.

I believe that let our aspirations be what they may, be they ever so laudable, yet we cannot assume any important line of work unless we are moved to it, or have an inspiration from the Spirit. I think that until we have such a moving, it is useless for us to lay out or plan any important line of work.

What do you think of that view of the matter?"

What do you consider an inspiration from the Spirit? What do you call "being moved" to do a thing? If you have all your life longed for the vocation of a preacher or teacher, it would certainly seem to me that, in your case, the Spirit had done its best to "move."

So long as you believe in an outside influence or power which can direct or deflect your life; so long as "destiny, fate or Karma" have a place in your creed, just so long will you fall short of your aspirations. "The Divinity that shapes our ends" lies *within us*—this is the truth you need to master, and to manifest.

Do not look outside of yourself for initiative, nor for a scapegoat upon which to lay the burden of your individual responsibility.

If you want to be a preacher, BE a preacher. If you have anything to say that the world ought to hear, say it! Don't wait for a church to "call" you—call your church. Gather together the few people, even if but a handful, who will accept your message—and deliver it to them. If you haven't a hall to meet in, regularly, meet in your room; if you can't meet in your own room, meet in the park. There is some place you *can* meet; and if you really have anything to say, you can make the opportunity to say it. This will be your beginning; into what it will develop, depends upon yourself, your fitness for the work, or your willingness to *make* yourself fit for the work.

If your aspiration is not to preach or teach because something within you calls for utterance; but to preach or teach *because it appeals to you as a pleasant way to earn a livelihood*, then indeed you may be disappointed.

Nothing can prevent you from *preaching*; that is a mere matter of desire, effort and perseverance; but the power to earn a livelihood through the exercise of this vocation alone, will depend upon your personal ability. It must always be remembered, however, that ability in any line of action can be *acquired*, if we will pay for it its due price of study, practice and apprenticeship.

"Will you kindly write me how I can go about starting a New Thought Reading Room, making it a sort of New Thought Headquarters here, in such a way that I might derive some income, also making it practical and helpful."

A good nucleus about which to build a New Thought Reading-room is a Circulating Library. Properly conducted, this will provide you with some income from the start, while acting as the best possible advertisement of your rooms, through bringing people to them with more or less regularity.

I would suggest that you make out a list of say twenty well-known New Thought books, including some of the new ones. If you have enough money to buy these outright as a start—publishers will give you a liberal discount on such an order—do so. If not, get a couple of books as samples of what you intend to include in the Library. Then make out a list of the people in your town or city who are likely to be interested in New Thought literature, and call upon them personally. Explain that you are opening a free reading room, where the best known New Thought magazines will be on the reading tables, and where there will be informal gatherings of New Thought people for an exchange of ideas and experiences from time to time; that in connection with the rooms, you are establishing a Circulating Library; that every member of the library is to be furnished any New Thought book *of her own selection* with her certificate of membership, and have the privilege of exchanging the book at the rooms for any other on the library shelves, and that book for another, and so on indefinitely, paying the sum of five cents for each exchange; that as a membership fee she is to pay you the full price of the first book she desires, but that at any time if she wishes to drop out of membership in the Library, *she becomes the owner of the book then in her possession, without further payment*. This makes a very good talking point.

Another way of conducting the Library is instead of charging the price of the first book, to charge an annual fee of \$1.00 with a privilege of reading *one* book per month (without exchange fee); or a monthly fee of twenty-five cents with unlimited power of exchange.

On the first of these two plans, you need at least twelve members, books all to be returned to you on a certain day, and re-delivered by you on the same day. You should make out a schedule by which Mr. Jones' book goes this month to Miss Smith, Miss Smith's to Mr. Brown, etc., making really a circle, each book passing on one remove each month, until at the twelfth month the books have made the complete circuit of the twelve persons, and remain in your possession. A new membership fee of \$1.00 each for the next year, provides you with a new set of books, while the old set is available for a new reading circle as before.

On the twenty-five-cent-a-month plan, you of course must have a fair supply of books in stock from which to make choice and exchange.

By adopting the Circulating Library feature, and by holding informal "noon-day meetings," with perhaps a Wednesday evening meeting, etc., you will soon build up a permanent clientele. You will find that the Library will lead to book sales, until finally you will be doing all the ordering of New Thought books for its members, making your profit on each order, as publishers will grant you dealers' discounts.

Any New Thought publisher would help you to make up a list of books for such a Circulating Library as I have suggested, and quote you prices thereon.

Any more questions?

Ways to Earn Money

A PAGE FOR EACH OF US BY ALL OF US.

CUBA IS HEARD FROM.

"My dear Miss Wells:

I have been taking quite an interest in the articles in the magazine regarding the different places in which to locate, and I wish to say a word in favor of Cuba. Last winter I spent six months on this island and went there as one would go to the beach here, taking household goods, hens, a dog, and buying two ponies for myself and wife after my arrival. I can truly say that there is no other place where a person can live as cheaply as in Cuba. We located at a town in the center of the Eastern end of the island, which is 400 feet above sea level, and is a town of nearly 400 American inhabitants and only two years old.

I had bought some land of a company about a year before I went, and my object in going was to see the condition of the property that we had invested in. I found it fully up to my expectations, and in comparison with others that I visited on the island was very much pleased at our prospects. The soil is wonderful and can be utilized without even plowing. I saw one hundred acres of corn growing on land that had never been plowed or even cultivated, but the thick growth of forest had been cleared, orange and grapefruit trees set out and this corn planted between the rows. This was the second crop. Vegetables of all kinds can be raised there easily without fertilizing or irrigating. Orange groves there need no irrigation or fertilization and they come into bearing a great deal sooner than in California or Florida, and the fruit is equally as delicious.

I believe Cuba offers the best inducements for a man of moderate means to retire in of any place I have yet read about. Many people have a mistaken idea of Cuba. Before my departure for that island, I was told that I would encounter insects and reptiles of all kinds and be in danger of my life from the Cubans and negroes. I want to say right here that I found the Cuban people very hospitable and exceedingly polite, and there are no negroes in the town.

As regards reptiles and insects, will say that in my many travels through the woods I did not experience so many insects or see so many reptiles as one would right here in our New England woods, and there is not a poisonous snake on the island, the Cuban Government offering \$1,000 to anyone producing one.

There are no taxes in Cuba and the building of houses is within the reach of anyone of moderate means. One grade of clothing suffices for the whole year. During the six months I was there I did not of necessity put on a coat more than four or five times.

The rainy season in Cuba is not, as many people surmise, a long, cold, drizzling rain lasting for days and perhaps weeks, but consists of intermittent showers lasting from two to four hours, that always take place in the afternoon, and do not happen every day. The Spring rainy season lasts from three to five weeks commencing generally in April, and in the Fall beginning

about the middle of October and lasting about two months.

We left Boston on December 17th, New York the 18th, and arrived in Cuba the 22nd, making only four days from New York. On our way home we came up the Eastern coast of Florida and found that the conditions existing in regard to orange culture were very expensive as they have to both fertilize and irrigate, and I was told by a Florida orange grower that the fertilization problem decreased the profits very materially, that eventually Cuba would be looked to for the supply of citrus fruits for the American and Canadian markets. Cuba is sure to take a boom soon, and already signs of it are to be seen on every hand.

Let us hear from someone else on Cuba.

W. H. T.

WHITE EARTH RESERVATION.

"Dear Miss Wells:

In the August number of New Thought under the heading of 'Ways to Make Money,' J. E. W. inquires the location of the White Earth Indian Reservation.

I may be able to throw some light upon the subject.

The White Earth Reservation is located in the West Central part of Minnesota in what is known as the Red River Valley. It comprises all of Mahnoman and parts of Becker and Clearwater Counties.

F. D. A.

• • •

"Miss Wells:

It's 12:30 A. M. right this minute, but when I come to 'Where Is White Earth Reservation?' and 'someone will set us right,' that means me!

The reservation consists of about thirty-two townships of land in Northwestern Minnesota, 200 miles northwest of St. Paul.

'J. E. W.,' if detailed information is wanted, should write to general passenger agent of the 'Soo.' M. K.

OREGON AS A HOME.

"To New Thought readers and everybody besides:

If there is room in New Thought I would like to reply to M. G. S. in the January number on 'The Shady Side of Homesteading.' I will admit that some of his article is quite correct, but much is quite misleading. I live in Oregon and have since 1870. I came here for my health and obtained it, of course. The most of the land in this state was donated to actual settlers in the late forties and early fifties. The government of the United States in order to induce settlement in Oregon, donated 640 acres of land to a married man and his wife and 320 to a single man, and this law lasted five or six years. The result was that hundreds, yea, thousands, took advantage of this magnificent offer, outfitted on the Missouri river and crossed the Great American Desert for Oregon with ox-teams (which generally required six months'

time), fought Indians and made their own ferry-boat and landing with families in this grand and glorious valley—the Willamette—went to work in faith and hope, as all pioneers of any new country.

The result was that out of the great Oregon Territory was blocked out and laid the foundation of three great states, to-wit, Oregon, Washington and Idaho. In that day there were no cities nor villages, no mail service, but with brave hearts and determined wills they made homes and lived off the products of the virgin soil. They did not stop to think a hundred times what to do, but did *something*.

Hundreds of those old pioneers are living yet with hardy and honest descendants around them. I was not among these hardy pioneers, but quietly living in my native state, Ohio, and had hardly heard of Oregon. I finally grew tired of living where the weather changed three or four times in 24 hours, and finally found my way to the Pacific Coast. Am no longer troubled with bronchitis and am hale and hearty at 81 years. In January the roses and other flowers are in bloom in my garden.

M. G. S. may, if he desires, stay in the country of blizzard and freeze his toes and perhaps shake with ague and fight wood-ticks, but not I.

These large donation claims are being sliced up into 5, 10, 20 and 40-acre lots, and many families are making a good living on these small tracts. How? By raising fruit and vegetables, keeping bees and poultry.

Oregon is divided by two ranges of mountains running north and south. Between these two ranges is the beautiful Willamette river, navigable for steamers 100 miles.

Portland is the emporium, situated at or near the mouth of the Willamette, where it empties into the Great Columbia river, which is navigable nearly 300 miles. Portland has its 200,000 inhabitants and is growing rapidly. The emigrant can buy small or large tracts near Portland for a very reasonable sum.

I must not spin this out too long, but will say our markets are good, our school system is good, our people are patriotic and moral. No malaria is known, and less pneumonia than in any other part of the country.

We can locate on good soil 100,000,000 of people. We have four lines of continental railroad coming into our state.

I have lived here nearly 40 years and have never known a failure of crops. No irrigation.
J. S. C.

HOMESTEADING IN NEBRASKA.

"Dear Miss Wells:

The articles on homesteading are timely and, beyond all, helpful. The source of all wealth is land and it is fast being taken up. We ought to remember that our grandchildren, in all probability, will not have the chance to secure a home that we now have, and we ought to make the effort for the sake of children's children if not for our own. I began this to tell the readers of NEW THOUGHT who are interested that way, about the wonderful chance offered homesteaders in the state of Nebraska, where I have made my home now for twenty-two years, and

have about decided there is none better (state I mean). We used to have blizzards and sandstorms and floods and drouths, but I notice as the country settles up we have less and less of these extremes, and nowhere in the Union can a better and more bountiful supply of water and natural grass be found—two things necessary to stock-raising—and there are still homesteads in

Afraid to Eat

GIRL STARVING ON ILL-SELECTED FOOD.

"Several years ago I was actually starving," writes a Me. girl, "yet dared not eat for fear of the consequences.

"I had suffered from indigestion from overwork, irregular meals and improper food, until at last my stomach became so weak I could eat scarcely any food without great distress.

"Many kinds of food were tried, all with the same discouraging effects. I steadily lost health and strength until I was but a wreck of my former self.

"Having heard of Grape-Nuts and its great merits. I purchased a package, but with little hope that it would help me—I was so discouraged.

"I found it not only appetizing but that I could eat it as I liked and that it satisfied the craving for food without causing distress, and if I may use the expression, 'it filled the bill.'

"For months Grape-Nuts was my principal article of diet. I felt from the very first that I had found the right way to health and happiness, and my anticipations were fully realized.

"With its continued use I regained my usual health and strength. Today I am well and can eat anything I like, yet Grape-Nuts food forms a part of my bill of fare." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

the western part of the state. A few years ago the Kincade law was passed allowing settlers on arid land to homestead a section each, instead of 160. This of course was because the land without rain would only be fit for grazing purposes. But man proposes and God disposes, and the past two years the western part of the state has had more rain than the eastern part, and Campbell's system of dry land farming has made this part of the state as valuable for farming purposes as any. Therefore it seems to me a fine chance for young people to get them good homes, and it takes so little aside from determination to win out. Sod buildings are the style here on claims; a few head of cows and some chickens are the main necessities. I have thought what a fine chance this would be to start a co-operative community, where they might buy or homestead a whole county and be able to have the laws to suit themselves—in the county, I mean, of course.

MRS. M. E. R."

A WORD FOR CHURCH INFLUENCE.

"Dear Miss Wells:

I was struck forcibly by the query in the letter of O. L. R. in February NEW THOUGHT as to celery culture, 'Are there any school and church facilities near these lands?' as compared with the attitude of J. B. C. in his proposition for 500 or more men and women to take up a tract of land, but where there should be 'no demand for churches.'

Counting out the bartender, the policeman, the lawyer, which I grant we might well get on without, I yet see a work for the minister in such a new country. Without him, pray, who would say the service over the dead, or who would speak the sacred words of the service of marriage, or who, by the sacred service, would consecrate the newly born to the higher life and through that service make the demand upon the parents to consecrate *themselves* to the careful nurturing of that little life?

I want to venture the assertion that 500 or more people couldn't be gotten together who would be willing to *count out the church*, but I do believe such a colony *could* upbuild a church which would be acceptable, even to J. B. C.

The minister in such a community *couldn't* be a 'parasite' if he wanted to be, for there would be too much doing to spare even one from labor, and I am sure the minister would want a part in the glory of planting the new venture.

The *church idea* would of necessity be for a long time only an idea and an ideal in the minds and hearts of the people, but I think it would inevitably take shape in an equipment and in a work which would be pleasing to all, and would greatly enhance the life of the community.

Do we remember the story of 'The Sky Pilot' and the church which, at last, was his? Given a minister possessed of the spirit of 'The Pilot' and the new colony would be enriched by his presence and his work.

The church, at its best, *does* stand for the Golden Rule, for liberty, harmony, sympathy, mercy, love.

There *are* multitudes who stand for these things and 500 or more such people building up

"The Pale Girl"

DID NOT KNOW COFFEE WAS THE CAUSE.

In cold weather some people think a cup of hot coffee good to help keep warm. So it is—for a short time but the drug—caffeine—acts on the heart to weaken the circulation and the reaction is to cause more chilliness.

There is a hot, wholesome drink which a Dak. girl found after a time, makes the blood warm and the heart strong.

She says:

"Having lived for five years in N. Dak., I have used considerable coffee owing to the cold climate. As a result I had a dull headache regularly, suffered from indigestion, and had no 'life' in me.

"I was known as the 'pale girl' and people thought I was just weakly. After a time I had heart trouble and became very nervous, never knew what it was to be real well. Took medicine but it never seemed to do any good.

"Since being married my husband and I both have thought coffee was harming us and we would quit, only to begin again, although we felt it was the same as poison to us.

"Then we got some Postum. Well, the effect was really wonderful. My complexion is clear now, headache gone, and I have a great deal of energy I had never known while drinking coffee.

"I haven't been troubled with indigestion since using Postum, am not nervous, and need no medicine. We have a little girl and boy who both love Postum and thrive on it and Grape-Nuts."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

a new community, with no traditions behind it, could organize these sentiments into a power which would win success for the new home, while without that organization, it would be destined to failure.

I would like to be *one* of '500 or more' to go in for just such an experiment, believing it could be made to win.

E. H. G."

A WOMAN DID IT!

"NEW THOUGHT Editor:

Seeing homesteading discussed so much in your magazine, I thought the enclosed might interest you. It was cut from the *Woman's Home Journal* for March. The woman certainly deserves a world of credit who will do a thing as this woman did.

A. H."

Thank you. I take pleasure in printing the clipping you send:

CLIPPING.

Mrs. Luceppa Rymus has given such demonstration of grit, determination and independence as but few women can lay claim to. She tells an interesting story of her experience in holding down a western Kansas claim.

"About two years ago I decided I would pick out a claim in Kansas, and went to Dodge City, and from there out about seventeen miles and settled on 160 acres. I had only a small amount of money, and less income, and didn't know just how I would get along," said Mrs. Rymus. "A family living about two and one-half miles off had added onto their house, and did not need a little room they had used before. They let me have this as a 'borrow,' and moved it for me to a place on land on which I filed. I am to give it back to them when I am through with it.

"This little room is just about five feet tall, about twelve feet wide and long, and I have to stoop to get in it. One side has a window—frame window—in that respect it is stylish. The walls, outside and inside, are whitewashed, the work of my own hands. The bed is of planks, colored

indigo blue, but it gives comfort at night. There is plenty of cover, and I never did get very cold. A small box is my chair, and a larger one my eating table, and I have two or three cups, saucers and plates. That is all there is in the room.

"I cooked my meals—such as they were—out of doors on a ground fire, in barbecue style. But I did not keep much meat for food around the



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AMERICAN COLLEGE OF MECHANO-THERAPY, Dept. 608 120-122 Randolph St., Chicago, Ill.

house because of wild animals. I got most of it as I needed it from neighbors who lived about three miles off. One time I was snowbound three days, and it looked like I was about to run out of something to eat, but the sun came out and drove the snow away, and I found my way to the neighbors.

"There was a few months when I thought I was going to lose my claim. I left it for a while to help some of my children, and when I got back other parties had filed on it and wanted me to pay them to leave. I took it in the courts and won, but I had to file again because I had not stayed on it. This was about eighteen months ago, and when I filed the second time I decided not to leave my claim at all. And I didn't. When I left the other day I had lived there more than sixteen months, had kept a little garden, raising what few products I could. I had ten acres in wheat. But I had to buy most all I ate, and a pension of \$12 a month helped and more than paid for them.

"It was pretty lonesome away out there on the prairie, but somehow or other I enjoyed the novelty of it all. Days were long, it is true, and nights were much longer, but I felt that the land was worth the effort, and it was the only way I had of getting what the law said I was entitled to. When I left the claim several days ago to come to Fort Worth I had spent a few days more than sixteen months on it, and I will get my certificate from Washington in a few days."

Woman's Home Journal for March.



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THE CONQUEST OF POVERTY

Helen Wilmans' Famous Book, Being Her Revelation of the
Law which Commands Opulence, Tested and Proven
by Her Own Wonderful Life-Story.

Helen Wilmans' Dedication to the Book:

"To working men and women everywhere, the fruitage of whose toil is small; to those who would, but cannot, toil because refused; to you now near the top of that great ladder climbed by brawn, who long to use your brain; to you now toiling in the mental world, who would build better than you have; to all who long for greater wealth of purse and power and self, I dedicate this book.

This book is an exposition of the working principles of Financial Success; and at the same time an autobiography tracing Helen Wilmans' marvelous rise from extreme poverty to riches.

LOUISE RADFORD WELLS, in her leading article on Helen Wilmans in THE INNER CIRCLE for August, says of the book: "*It's a book I would like to give to every discouraged man or woman of my acquaintance, to every friend who lacked just a few more dollars to make his best dreams possible, to every individual troubled for the morrow and the cares it brings.*"

We have bought 1000 copies of the August issue of THE INNER CIRCLE, containing this biographical sketch of Helen Wilmans, and as long as they last will give one copy FREE with each order for THE CONQUEST OF POVERTY.

THE CONQUEST OF POVERTY has always sold, paper bound, FOR FIFTY CENTS. It is no longer being printed, and we have bought up a stock from the last edition issued.

We have extended for the month of November our special price of

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I am glad to be able to offer the following answer from "One Who Knows" to the appeal for personal experience in dealing with the liquor habit. This is New Thought in practice; and it is one of the cardinal tenets of my own personal creed, that belief and trust in those we love—*real* belief, which we train ourselves to *feel*, not just exhibit—will, combined with love, in the end overcome every evil habit against which there is the slightest revolt on the part of its possessor. *The people who believe in us*—they are our saviours, did they but know it!

"Dear Madame:

In reply to your query as to what can be done to cure one who is given to excess, let me say that I have a relative who inherited such a tendency on two sides of his family, and at one time it looked as if he were going to be ruined. Many's the time I have paced the floor wondering where he was and fearing (there's the trouble!) that he was indulging too much. With the advent of New Thought into my life and in the faith that the Divine in each one of us leads us the right way, even though it seems the wrong way to us who have to look on, as you are doing, and as I *did* until I knew better I resolutely set to work with the *one* person I *knew* I could influence—namely *myself*; realizing that fearful thoughts as to where a man is going, or what he is doing when out of the mother's sight, does really *send* him there. I resolutely threw fear out of my mind with regard to this relative of mine. And I did it by using this affirmation: "*Thou art a God altogether blameless and altogether just, always accomplishing that which dost please thee; and at my command thou dost manifest more and more fully upon every plane of thy Being, the Divine strength and righteousness.*"

I never told him what I was mentally doing; I never reproached him or blamed him, and I told him not to blame himself. I remember on one occasion when he was full of remorse and shame, I cheered him up by telling him to remember that when he slipped his kneecap, as he often did, he did not sit down and blame himself, but pulled it into place and got up and forgot all about it until it happened again. I bade him think of a relapse from sobriety as a *slipped brain cap* and to forget all about it and go ahead resolved to do better. 'Remember,' said I, 'it is not the falling down that matters, it's the getting up that counts.' I never let him promise he wouldn't do it again, because a broken promise is worse than none. Gradually, as I made my affirmations day and night, pouring this influence of positive strength upon him, he came into a position where an opportunity was given him to do work that he loved, and that replaced the stimulus obtained by wine in his brain. His own will power, no doubt, had much to do with his conquest, but to my mind the women in a family, by their thought power, have the greatest influence over those in their circle for good or bad.

Another thing was that I made my affirmations

without looking to results—that is, I said to myself: 'When he is cured I shall know my thought power has been effective.' Further than that I did not look. I just kept on; and this is important, because our efforts to help others in this line should be as steady and almost unconsciously carried on as our eating and drinking. Otherwise we are apt to get discouraged. If we worry as to results, or if results seem long in coming, we lose heart. They may seem long in coming but even although to my mind my relative's cure is now complete and has been for the last three or four years (I began my affirmations about eight years ago), still I keep the affirmations up all the same. It's like putting money in a bank, ever in proportion as you draw it out. *Never* give up. I cannot tell you how much I sympathize with you in your struggle, but I can at least tell you what I have done. I will unite my efforts to yours every day and I shan't say "I do believe he's coming out all right now," and stop. I shall *keep up* my affirmations, because even when he has stopped taking too much, he must be strengthened every day and developed more and more into the fullest possible expression of his Godhood, and I rejoice to say there's no end to the Divine strength and righteousness in him.

Believe me,

Yours faithfully,

ONE WHO KNOWS."

The following letter in regard to sterilizing water is gratefully received:

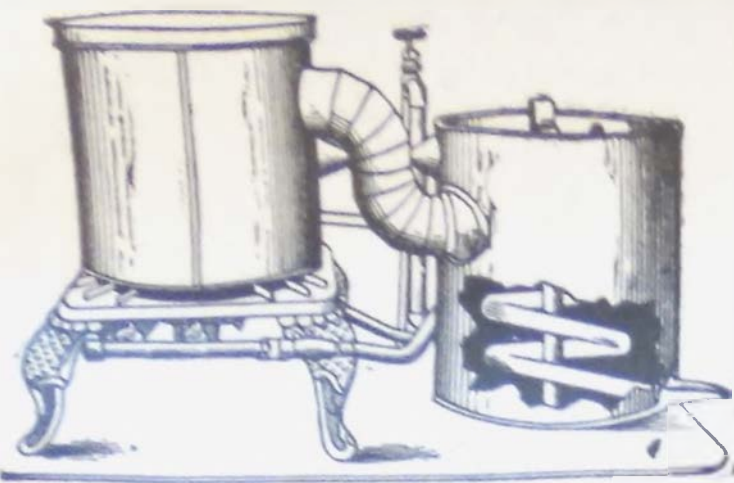
"Dear Miss Wells:

I have been sterilizing water for thirteen years under all circumstances for surgical work. The simple and inexpensive way for home use, is to get some quart bottles, put them in cold water and let them boil, getting them to the highest temperature possible. Scrub clean—and I mean SCRUB—a teakettle; get a clean towel; if you have absorbent cotton, use a thick layer between the layers of the towel, and strain your water into the kettle. Let boil for thirty minutes, and while hot put into your bottles that are still in the sterilized water. Put it in boiling, and do not fear breaking the bottles. Cork and set aside for cooling. I put my bottles on, and boil the water in the bottles, but this is dangerous for use by the laity as they explode on very short notice. To strain your water, use the towel four layers thick. If kept corked, it will stay sterile for several days.

If nb one comes in with something better for 'The Alligator Pear,' I will say that they are served by cutting like a canteloupe, and the white meat, similar to the cocoanut meat, is flavored with salt and pepper. It tastes like the white part of a boiled egg. My experience was, the taste can be cultivated for them as for many other things. The ones who cultivate the taste are especially fond of them. I do not know about the raising and gathering, but I should imagine when first ripe would be the time for serving.

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particulars especially if you have tried other kinds. See Uriel Buchanan's statement in August issue on distilled water.

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I have received quite an interesting letter in regard to the advantages of distilled water, and as this subject was recently brought up through the inquiry of one of our subscribers, I take pleasure in printing it. The writer is a strong advocate of distilled water, as you can see, but we'll be glad to hear from the other side of the question if any of you have anything to say.

THE PURE DRINKING-WATER QUESTION.

By J. H. ULLRICK.

The question of obtaining a supply of clean drinking water in our land, at present, is one of appalling seriousness.

With practically all our streams so polluted with sewage and poisonous refuse from factories, saw-mills, smelters, etc., that in many of them all the fish die, also the under-ground waters polluted by cesspools, sewers, graveyards, etc., it is little wonder that one must meet many hundreds of people without seeing one perfectly healthy person.

In my opinion, one great cause of early breaking down of the health of so many people, is in drinking impure, unwholesome water. I believe that "drinking" water, saturated with mineral salts, is very injurious to the system, and is, to a great extent, the cause of many diseases, and a great part of this injury may be overcome by the use of pure drinking water, to be secured only by distillation.

There are a number of objections advanced to the using of distilled water. Some claiming, for one reason or another, that it is injurious; that it

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it is not necessary to resort to the electric needle, which so frequently stimulates the roots of surrounding hairs not yet above the surface, resulting in what seems a return of the killed growth. It is injurious to use the various pastes, etc., which are so frequently offered as depilatories—because they merely take off the hair even with the skin, leaving the roots as vigorous as ever to send forth a new growth. It is worse than folly to try to eradicate the trouble by the use of tweezers—the hair only comes in again blacker and wirier than ever. But if you have the one ingredient which is essential to any kind of success—persistence,

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Don't ask me **HOW**, unless you are willing to do just as I say and do it every day for a month or more. I can't send the liquids through the mail, and expressage is expensive, so it will be cheaper for you to get the ingredients where you live—at a cost of less than half a dollar. I will send you my formula and complete directions for **TWENTY-FIVE CENTS.** Send self-addressed stamped envelope.

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A few short weeks since both new thought circles and orthodox religionists were startled by the announcement of Bishop Samuel Fallows of St. Paul's Emanuel Church, of Chicago, that in the future HEALING by prayer and faith—"Christian Psychology," as the Bishop said—would form a part of the church's ministration—and now this innovation is an established and successful fact. In reviewing the work Bishop Fallows had undertaken, Louise Radford Wells, editor of the NEW THOUGHT magazine said:

"It is good to note the trend of the times and to see the conception of individual power and possibility widen and expand through just such mediums as Bishop Fallows' triumphal espousal of 'Christian Psychology.' May his work and its influence spread through all the churches, under any name which will insure its acceptance by the hitherto orthodox."

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is too great a solvent to be safe. Others, that the microbes are beneficial, etc.

There seems to be a general impression that the mineral salts contained in ordinary water, are necessary to maintain the bodily functions in perfect health; that the system obtains nourishment therefrom.

The later researches of the leading physiologists show that the minerals in the organic form, are not digested and assimilated by the body, and that they can only be taken up by the body from fruits and vegetables containing them in their composition.

The drinking of water containing a large amount of mineral in solution, is very apt to cause rheumatism, gout and similar diseases in all persons who have any weakness which predisposes them to these diseases, and hastens the infirmities of age in any one, by hardening the tissues and stiffening the spinal joints.

Many scientists and physicians claim that old age can be retarded, if the tissues of the body, heart and arteries can be kept from hardening.

Lime, and other minerals in drinking water, tend to produce this hardening effect.

The minerals needed in the body can only be assimilated from the food—that is, minerals in the organized form, as found in fruits, vegetables, etc.

The minerals dissolved in water are merely compounds of minerals in the inorganic state, and are so much foreign material that must be eliminated by the organs of excretion.

The drinking of water containing mineral in solution, tends to break down the vital organs by overwork; overwork of the heart by hardening the arteries; overwork of the kidneys in the effort to eliminate these elements that do not belong to the body.

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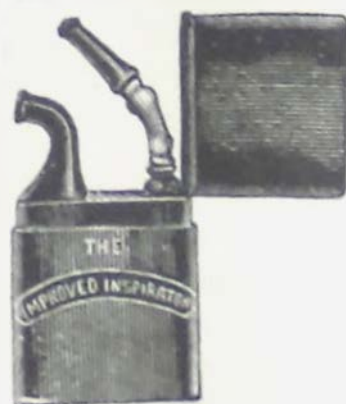
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Guaranteed CURE for CATARRH, HAY-FEVER, Asthma, Bronchitis, Early Consumption, Deafness, Colds, and all diseases of the Head, Throat and Lungs. Write today for descriptive Booklet and proof from thousands cured. Address Dept. B.

NATIONAL INSPIRATOR CO.

427 E. 63RD ST. CHICAGO, ILL.

A very general mistake is the idea that to boil water renders it pure. Now in the process of boiling, the free oxygen is driven off by the heat, and not restored; therefore, boiled water is not so fresh and palatable as to aerate the steam in the process of distillation. Much of the mineral matter is retained; that which is pure (the steam) is lost.

Distillation is Nature's method of rendering impure water absolutely pure. The sun and winds evaporate the waters of rivers, oceans, etc., leaving the impurities behind; the vapor arises, is condensed, and aerated by the cooler current of air, then is precipitated as rain, hail or snow. This is distilled water, when descending, but is rendered impure by coming in contact with the earth.

* * *

"My Dear Miss Wells:

I was much interested in the communication from 'Mrs. M. C.' in regard to refined cottonseed oil for all kinds of 'shortening' in cooking. Indeed it is away ahead of lard. I send to New York City for it by the gallon can, but hope soon to be able to purchase it in some one of our home stores. An apple pie is something to enjoy with no fear of bad after effects and no flavor of hog, so flaky and clean tasting. Just try codfish balls fried in the oil. Animal fat is nowhere in comparison.

A. E. U."

I'm getting converted by all the testimony in favor of cottonseed oil. It certainly *sounds* good, doesn't it?

"Some people don't know the difference between gold dust and the dust that is kicked up by gold."

"Not all light hearts have nothing in them."—Henry Seton Merriman.

EGYPTIAN SECRETS

WHITE AND BLACK ART FOR MAN AND BEAST

THE BOOK OF NATURE AND THE HIDDEN SECRETS AND MYSTERIES OF LIFE UNVEILED; BEING THE FORBIDDEN KNOWLEDGE OF ANCIENT PHILOSOPHERS.

By that celebrated Occult Student, Philosopher, Psychomist, Astrologer, Alchemist, Explanator of the Mysteries of Wizards and Witchcraft, Albertus Magnus.

Translated from the German. Originally published in three volumes and until recently sold for a very high price by dealers in rare Occult Books. These three volumes are now printed and bound in one new, revised and enlarged edition. Do not miss this opportunity of securing a copy of this wonderful book. Printed on best paper, handsome cloth binding. \$1.25 prepaid.

An 8 page booklet giving full description with list of contents and large halftone illustration of book will be sent for 3 cents in stamps.

CHARLTON & CO., 198 Oakwood Boul., CHICAGO, ILL.



I NEVER USE SOAP!

Because I have a better way of insuring a perfect complexion, so that the pores are cleansed, the skin left soft and sweet, all little scales and roughnesses removed, and absolutely no "shine" to follow. You can't be pretty unless you're clean, yet you can't use soap on your face and have a good complexion.

I USE ^{instead,} ^{what I call} **BEAUTY BAGS.** I don't sell these; haven't time to bother. But you can make them for your own use, just as I do for mine. They're the simplest things imaginable, take 2 seconds to make and cost just about half of nothing! A London firm got the directions from me, and went into the business of making Beauty Bags—*what do you think of that?* You can do the same, for all I care; or tell all your friends how. I'm not selfish, and the more people who benefit by my complexion secret, the better I'm pleased, for it will be a better-looking world!

Send me 25 CENTS and I'll mail you full written directions for making, and tell you how and when to use them.
KATHERINE BOOTHROYD PALMER, Beauty Expert, 3411 Sheridan Road, Chicago, U. S. A

Please mention NEW THOUGHT T when writing to Advertisers.



PATENTED MAY 28, 1901. OCT 1, 1901.

IDEAL SCRAP BOOK

No smearing of fingers with paste or mucilage.
Both sides of articles can be seen.
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Enormous capacity. Indexed. Simple. Convenient.
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Is conducted under the direction of the Initiates of Thibet, for the aid of those seeking a knowledge of the Eastern wisdom. Besides local lectures and classwork, the Center publishes a weekly Bulletin or Leaflet, containing a helpful editorial, suggestions for courses of reading and other useful matter. This will be sent free for a time to those requesting it. The Center has a library of books on theosophy, occultism, psychical research and allied subjects, which will be loaned to persons in any part of the United States or Canada, some free, others at a small rental. It sells books on these subjects. All receipts go to the Library Fund. For Leaflet, library lists of free and other books, price lists and other information regarding the work of the Center, address,

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FREE HEALING CLINIC

Conducted by WALTER DEVOE

every Saturday afternoon at 3:00 p. m., Room 4, 4656 Grand Boulevard, Chicago. Audible treatments are given to the patients present at this Clinic and the methods of healing pursued so successfully by Walter DeVoe are explained and elucidated by demonstrations in which all unite. The healing power is realized very positively and many are relieved physically and uplifted spiritually at this Healing Life Centre. All are cordially invited.

In Kettledom

CONDUCTED BY LOUISE RADFORD WELLS.

(The purpose of this department is to make our New Thought housewives familiar with the latest labor-saving devices and the short cuts of modern housekeeping. There's less fun in washing kettles than in "looking at the stars"—and a New Thought woman ought to learn how to do the former so she will have time for the latter or what it symbolizes. That's practical New Thought—doing away with the undesirable "excrescences" and claiming the beauties of life. All are invited to ask and answer questions.)

I have another idea for *Kettledom* members. It popped into my head on Monday—Labor Day—when I found myself scanning pantry shelves with a ruminating eye, and wondering why I hadn't any English walnuts for the salad I had suddenly decided I wanted, and what was the particular reason I had not sense enough to keep canned Mexican red peppers on hand when I was always wanting to use them unexpectedly to liven up otherwise prosaic dishes.

Idly my mind began to run over the few special things it would be wise to have always in the house when unexpected company came, and an idea was promptly born. Hereafter I mean to have one shelf in our pantry consecrated to "the unexpected," and as fast as I take from its store, I pledge myself to replace in kind, that the emergency may find me always with my working tools at hand. I shall keep on the shelf just the things which would enable me to get together a quick but dainty lunch for unannounced guests. And I shall try to have it include special condiments, relishes or garnishing materials which will help to lend an individual and an appetizing flavor to the modest feast.

I am making up my list now. When I have finished, I will let you know, ask for your suggestions and offer prizes for the *cleverest ideas*. I presume the most satisfactory way to get our lists together will be to plan a few sample menus in our heads and find out just what the shelf would have to supply to make them possible. I am going also to conceive situations in which our refrigerator might yield up various odds and ends as a basis for operations, and figure out what slight additions from the "company shelf" would convert them into dreams of gastronomic joy.

It will probably be the December magazine before I announce a Prize Contest with this for the subject, so you have plenty of time to make a few experiments.

In the meantime I presume many of you are working on that model kitchen equipment. I am anxious to secure the most perfect list which could possibly be devised, and I look forward with confidence to its production. Perhaps after we're through with the model equipment, we'll consider the model kitchen. I find it an interesting subject, and I know it is one which should prove of the greatest help to all of us; the model kitchen equipment, of course, being one which enables the housewife to do her work with the least expenditure of time, strength or labor. Perhaps some of us can't have all the things which would make this possible, but we can add some of the new labor-saving devices to our stock when we know of them; and we will have learned just *how*

to better our working facilities when and as we can.

* * *

"Dear Miss Wells:

There was at one time a great deal said about fireless cooking, in *Kettledom*. I realize that certain things can be cooked in this manner, but I should imagine to cook an entire dinner one would have to have two or more cookers. I wish some of the subscribers who have had practical experience would write in, telling just how they manage. Suppose, for instance, I expected some guests from out of town for two weeks, and wanted to be free for sightseeing while they were here. Could I manage for that length of time with fireless cooking, and yet have appetizing meals? Won't somebody tell me *how*—what I could have, etc., etc.? If I can't leave things for an *all-day* cooking (supposing we wanted to go out about 9 or 10 A. M.), what hour would be the earliest I could get away in the afternoon? I do hope those who know whereof they speak, will help me out with advice. Will I have to have more than one fireless cooker? E. S. D."

I have no doubt you will receive just the help you need. We have never used the cooker for entire meals, but only for isolated dishes, particularly for breakfast foods, so I cannot help you from my own personal experience. I shall be as much interested as you—and I am sure we all will—in the replies sure to be forthcoming.

* * *

"Dear Miss Wells:

"I wish somebody would tell us just how to care for hardwood floors. We have moved into a large attractive home, with big rooms, wide halls, etc.—all hardwood floors. They have evidently been stained in the past, as on the upper floors they are darker than the other woodwork. Also they bear heel marks, etc. etc. What is the very best way to put them in perfect condition; and just what care should they be given *afterwards*, to keep them as they should be? L. R. E."

Will our subscribers write in? Here are two distinct questions—some of us can answer one—some, the other. And I am sure L. R. E. will not have to wait long for the information she seeks.

* * *

"Dear Miss Wells:

I believe in the old-fashioned baking day—once a week—and have found I can almost provide in advance, desserts for the entire week. I think if housewives realized how much daily time and strength went into hot desserts,—baked puddings, pies, etc., etc.—they would try to curtail this one item of nerve leakage. It takes less time

CONSIDER YOUR HAIR!

Thin hair can be made thick and luxuriant.

Faded hair can be rejuvenated in color and freshness.

Only, stringy hair can be made fluffy and abundant.

Dandruff can be entirely eradicated.

Baldness can be cured, except where it is of extremely long standing, and the head is as smooth and polished as a billiard ball. Bald spots of recent origin can be made to produce a new growth of hair.

Gray hair can be prevented from increasing or spreading or beginning. When very gray, it is not so easy to revive. Of course it can be successfully dyed, although gray hair kept properly shampooed, brushed and cared for, is really most attractive. (Once people used to powder their hair to get this effect!) The trouble is it is not often thoroughly clean or properly taken care of.

* * *

EVERY YOUNG OR ALMOST YOUNG PERSON can have beautiful abundant hair.

EVERY MIDDLE AGED PERSON can keep off baldness, grayness and even start a new hair growth.

EVERY ELDERLY PERSON can strengthen and retain and even add to his or her hair, while giving it life and freshness.

* * *

There is a HOW to do everything — and somebody knows it!

I Know All About Hair

My preparations are planned to cover every need of the hair, used in conjunction with my personal advice.

THE RUSSIAN HAIR GROWER

is an excellent hair food, giving strength to the hair, producing a fresh growth, stimulating the necessary secretions, and bringing back life and vigor to the hair. PRICE, PER JAR, \$1.00.

MY SPECIAL SHAMPOO

(Egg and Glycerine Shampoo) is compounded from a Mexican root of special tonic value, and is the most excellent aid obtainable in the proper care of the hair. It leaves the hair soft and shining, the scalp fresh and healthy, freeing it from dandruff, and is so delightful to use that one may sit in front of one's dressing table and shampoo the heaviest head of hair before one's mirror without the necessity of water or any "muss" until the time for spraying and rinsing. PRICE, PER BOTTLE, \$1.00; Sample Size, 50 Cents.

When ordering, tell me of your personal difficulties with your hair, and let me advise you as to its proper care, how to give yourself scalp massage when needed, etc., etc. Also ask for my little booklet, "The Care of the Hair: For Men and Women," and I will inclose it FREE with your order.

Address: KATHERINE BOOTHROYD PALMER
3411 SHERIDAN DRIVE, CHICAGO

Please mention NEW THOUGHT when writing to Advertisers.



A FEW EXTRACTS FROM LETTERS:

"I have a fine crop of new hair, and will use the *Russian Hair Grower* for six months.
Miss A. J."

* * *

"Last winter I corresponded with you in regard to the care of my hair, and received a bottle of your 'Shampoo,' which has proven a complete cure for the oily condition of my hair. Since same has acted so magically and the following of your directions for 'care of hair' has done so much for mine, I now write to ask if you cannot do something for me in the way of restoring or preventing it from turning gray.
Mrs. D. M. B."

* * *

"I at once used shampoo (following directions), and it was very fine indeed — since then an application of the *Russian Hair Grower*, and the hair looks most effective.

The shampoo is applied so simply; such a vast improvement over the old method — only one washing of the entire hair! I am still grateful for the beauty results.
H."

* * *

"Your kind reply gave me help. I used Glycerine and Egg Shampoo, after applying the Russian preparation for two weeks each night as advised. I give a firm massage each night and morning. The effect has been immediate and very effective and now I use the preparation once a week at night."

* * *

"I am overcoming most finely the effect of the soap lather used all my life on my face — that astonishes me each day. A wonderful discovery — the use of Beauty Bags!"

"My other object is to regain the color of the hair by temples most atrociously treated by me for years by soap lather on face every day. Since my using *Russian Hair Grower* it has commenced at once to revive in color — of course my face treatment with the Beauty Bags also is a great help."

* * *

"It is my pleasure to order from you another jar of the *Russian Hair Grower*, having realized great benefit from the use of the first jar you sent me at my request. It has nourished my hair, and improved its appearance to a great degree. Your booklet I have read carefully, and endeavored to follow, as far as possible, what you recommend as to the care of the hair, and with fine results.

"My wet shampoo I need only once in three or four weeks, and the Russian Food once a week — yet I feel in the warm weather that I would like to try your dry shampoo, but am not sure whether it would be the one for my hair. I can truly say the *Russian Hair Grower* is exactly what my hair needs and thrives under."

* * *

"I have used your dry shampoo (as directed) and found no difficulty at all. It was brushed easily from the hair as dry as meal — and really made my scalp feel refreshed and clean and my hair clean and fragrant. You see I am quite 'en rapport' with your preparations and ere long, as you suggest, will wish to try the Egg and Glycerine Shampoo, because I am confident from my experience with your preparations, it will be very fine.
W. D. C."

(For advertisements of my "Beauty Bags" and formula for removing Superfluous Hair, see other Adv. Pages.)

"The Beauty Bags and the 'non-soap' method I would never give up. It has proved itself a miracle, if I am to believe what my friends say of my looks. As I have been and still am prominent in public functions and scanned by the public eye, I am very happy to be so finely taken care of, as to my face and hair, by your preparations and advice."

* * *

"The Beauty Bags are truly wonderful and I feel from the results that they show for themselves. Not much else is needed but constant use of same, and time for perfection. I presume the flesh under the skin will also be firmer and fuller as I continue the use of the charming little beautifier."

"Dollars Want Me"

HENRY HARRISON BROWN will send a copy of this "New Road to Opulence" for ten cents, or a copy of a much needed book on a misunderstood subject, "Not Hypnotism but Suggestion," for 25 cents.

He will send lessons in "Suggestion" and in "The Art of Living" for 50 cents each and with each send a personal letter. A lesson in "Psychometry" with a personal letter and two experiments for \$1.00. Will write a letter of advice on any matter of life for \$1.00.

He gives absent treatments by the month with letters of advice, for the cure of any mental or physical condition, or for the breaking of any habit. Receives patients, students and guests at his "Home Among the Redwoods" of Santa Cruz Mountains of California. Has a New Thought Summer School from May till November. Address for circulars and terms, GLENWOOD, SANTA CRUZ CO., CALIFORNIA.

to prepare a number of desserts at one time, than to spread the work over a number of days. With good management—and a good refrigerator—one can practically provide dainty cold desserts for almost a week at a time—with perhaps some slight additions the middle of the week. I wish you would ask for suggestions for *simple cold desserts*—I am sure they come under the head of "labor-saving devices," quite as much as washing-machines and alcohol flat-irons. I would like to add to my list. Variety is the spice of a meal, as you know, and an unfamiliar dainty has twice the flavor of the time-worn friends of the family. Mayn't we have some of the very most favorite recipes of our readers—the one or two special dishes which always meet with acclaim? Remember, cold desserts are what I want. Do I get them? ————— C. A. B."

You do! without question. This query was received late, but I'll give you some of my own "pets" next month, by which time we will no doubt hear from "other counties." I'm glad you asked for what you wanted, and I do wish *everybody else* who has any kind of a housekeeping burden or perplexity would tell us, and give us a chance to help. Perhaps we might lighten it most wonderfully. At any rate, all who have even a tiny housekeeping worry, let us know, and see what we can do with it!

"Miss Wells: * * *

In answer to the question about washing flannel so it will not shrink, I would say, make a warm suds of wool soap or Ivory soap, have the water quite warm—just so you can use your hands

Makes Wrinkles Disappear in a Night

in many instances. No face massage, no steaming, no cream or so-called skin foods, no masks or rollers, nothing to inject, but a marvelous, simple discovery that works surprising wonders in EIGHT HOURS BY THE CLOCK.

I FOOLED THEM ALL

and took my own wrinkles out by my discovery after massage and beauty doctors had failed. My treatment is absolutely harmless; can be used without the knowledge of any one, and takes only a few minutes. For further particulars address HARRIETT META, Suite 10N, Syracuse, N. Y. Before I give full information I require promise of secrecy for my own protection.

WHAT IS ABSORPTION?

DID YOU EVER THINK that every Atom of your body comes from the Earth and is of the same material as the earth? A remarkable Amorphous Mineral has been found which is strictly homogeneous (having the same composition as the body). When this Mineral is applied to the body in the form of a compress the circulation of the fluids of the body (osmosis) pass it into the compress and the disease germs are drawn out of the body and absorbed into the compress. It cures by actually removing from the body the cause of the disease. It cures without drugs and is more certain than operations.

Thousands Have Been Cured!

Whole Communities are discarding drugs and operations and relying on the Absorbents as the only reliable method of Cure. We are receiving the most **WONDERFUL ACCOUNTS** of cures of Cancers, Tumors, Ulcers, Goitres and abnormal growths. They have cured Appendicitis, Liver, Stomach and intestinal troubles and all internal inflammations and Blood Poisons. **The Toxo-Absorbents are adapted to reach every organ of the human body.** Some of the most satisfactory cures have been made in cases of Throat, Lung and Female disorders. *If life and health are dear to you send for our book.* We want no cases which we cannot cure.

Toxo-Absorbent Co., 77 State St., Rochester, N. Y.

I AM FOR MEN

Send two-cent stamp for our booklet.

READ THIS LETTER: "I am getting along splendidly since I began your treatment, and if the remedy continues to do for me in the next treatment as it is doing now, I think it will cure me permanently in two or three months. My case has been one of long standing—from my youth up."

AND THIS:

"I would like to act as your agent. I have used the Suppositories on myself and know them to be all they claim to be. Your little book 'For Men' is a winner. I wish you would mail me about 25 more of them.

Let Nature cure you. Let us help you.

For \$1.00 we will send you box of our Treatment No. 1.

THE BOOTHROYD HEALTH COMPANY
115 Michigan Street, CHICAGO, U. S. A.

What Will You Give To Be Well

I CANNOT tell you *how happy I am* that I have been able to bring health and strength to 30,000 women in the past six years. Just think! this means a whole city. It is to my thorough study of anatomy, physiology and health principles, and to my 12 years' personal experience before I began my instructions by mail, that I attribute my marvelous success. It would do your heart good to read the reports from my pupils—and I have done all this by simply studying Nature's laws adapted to the correction of each individual difficulty.

I want to help every woman to be perfectly, gloriously well, with that sweet, personal loveliness which health and a wholesome, graceful body gives—a cultured, self-reliant woman with a definite purpose, full of the health and vivacity which makes you

A Better Wife

A Rested Mother

A Sweeter Sweetheart

You can easily remove the fat and it

Too Fleshy?

will stay removed. I have reduced 15,000 women.

One pupil writes me:

"Miss Cocroft; I have reduced 78 pounds and I look 15 years younger. I feel so well I want to shout! I never get out of breath now.

"When I began I was rheumatic and constipated, my heart was weak and my head dull, and oh dear, I am ashamed when I think how I used to look! I never dreamed it was all so easy. I thought I just had to be fat. I feel like stopping every fat woman I see and telling her of you."

Too Thin?

I may need to strengthen your stomach intestines and nerves first. A pupil who was thin, writes me:

"I just can't tell you how happy I am. I am so proud of my neck and arms! My busts are rounded out and I have gained 28 pounds; it has come just where I wanted it and I carry myself like another woman.

"My old dresses look stylish on me now. I have not been constipated since my second lesson and I had taken something for years. My liver seems to be all right and I haven't a bit of indigestion any more, for I sleep like a baby and my nerves are so rested. I feel so well all the time."

Individual Instruction—I give each pupil the individual, confidential treatment which her case demands. My information and advice are entirely free.

Write me today

telling me your faults in health or figure, and I will cheerfully tell you whether I can help you. I never treat a patient I cannot help. If I cannot help you I will refer you to the help you need.

Send 10 cents for instructive booklet showing how to stand and walk correctly.

SUSANNA COCROFT,

Dept. 71,

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Author of "Growth in Silence," "Character as Expressed in the Body," Etc.

Miss Cocroft's name stands for progress in the scientific care of the health and figure of woman.



A CORSET IS NOT NECESSARY

To Have Good Figure, Vibrant Health, Rested Nerves?

If vital organs or nerve centers are weak, I strengthen them so that each organ does its work.

I bring each pupil to symmetrical proportions and I teach her to stand and to walk in an attitude which bespeaks culture and refinement. A good figure, gracefully carried, means more than a pretty face. Nature's rosy cheeks are more beautiful than paint or powder. I help you to

Arise to Your Best!

The day for drugging the system has passed. In the privacy of your own room I strengthen the muscles and nerves of the vital organs, lungs and heart, and start your blood to circulating as it did when you were a child. I teach you to breathe so that the blood is fully purified.

You Can Be Well Without Drugs

And the vital strength gained by a forceful circulation relieves you of such chronic ailments as

Constipation	Dullness
Torpid Liver	Irritability
Indigestion	Nervousness
Rheumatism	Sleeplessness
Weaknesses	Weak Nerves

Catarrh

by strengthening whatever organs or nerves are weak.

I wish I could put sufficient emphasis into these words to make you realize that you do not need to be ill, but that you can be a vivacious, attractive woman in return for just a few minutes' care each day in your own room.



THE VEGETABLE SHAMPOO BAG

is a tonic as well as a shampoo, and makes a luxury of a necessity. By this sanitary method of shampooing, no foreign substances are left in the hair.

Made from foreign roots of special properties. Purely vegetable, contains no soap or alkaline substances. Leaves the scalp absolutely clean, hair fluffy and imparts a delicate fragrance.

2 BAGS FOR 25 CENTS

State color of hair when sending, as blonde and dark hair when shampooed scientifically, require slightly different treatment.

PETTRAN, 165 State Street

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CHICAGO, ILLINOIS

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THE PATH TO POWER

By **URIEL BUCHANAN**



You can double your earning power with no increase of work. You can find twice as much happiness with no greater effort, and without any sacrifice.

The majority work hard and accomplish little, because they do not understand themselves and the forces at their command.

There are keys which unlock man's hidden energies and latent talents, just as there are keys yet undiscovered to great inventions.

The Path to Power will tell you about your own set of keys which will open the door to your treasure house of possibilities.

THE CHAPTERS OF THE BOOK

Natural Breathing Gives Health and Joy.

A Magnetic Personality Insures Affluence and Power.

Practical Methods for the Cultivation of Memory.

Chart and Guide to Intuition and Genius.

The Invincible Will Emancipates the Mind and Conquers Adversity.

Power through Repose and Affirmation.

BOUND IN PURPLE SILK CLOTH, \$1.00, POSTPAID. BOUND IN HEAVY PAPER COVER, 50c, POSTPAID.
GERMAN EDITION, PAPER COVER, 50c, POSTPAID.

Address, **URIEL BUCHANAN, P. O. BOX 210, CHICAGO, ILL.**

in it to wash, and in this use no soap to rub on flannels. Rinse in water of the same warmth, and dry as quickly as possible in a warm place. Do not let flannels freeze, or rinse in cold water. If you do, they will shrink. For washing colored cotton, if goods are not fast colors, it is next to impossible to do so. But the colors will not run if put in strong salt water—say two cups of salt to ½-pail of water—first, before washing, and wash the same as flannels and rinse in cold hard water; it will be a great help. Never wash flannel or delicate colors in water in which alkali has been put or they will surely fade.

H. M. D.

N. B.—For common calico I often use naphtha soap. It will not fade them. Some colors are so fast they can be scalded the same as white cloths. For very delicate colors or colored silk use soap bark steeped in water."

"Dear Miss Wells: . . .

It gives me much pleasure to tell A. M. H. and others interested in the denatured alcohol flat-iron that they consume three or three-fourths ounces of alcohol an hour—at the cost of one and a half cents per hour, and the prices of irons range from three dollars and fifty cents (\$3.50) to six dollars (\$6.00), according to weight and finish; and they weigh from three and a half pounds to seven and a half pounds. For sale now at most all the leading hardware stores in the country. Thank you! A. M. B."

"Miss Wells: . . .

Wash the woollens in boiling water, and do not let the heat get below 160 degrees F. So

Mysteries of Life Revealed

Books and Lessons by **DR. C. E. PATTERSON.**

Write for Descriptive Circular.

DR. C. E. PATTERSON, Grand Rapids, Mich.

DO YOU WISH TO KNOW ?

whether you will prosper or not in your undertakings? Whether you will marry or not? Have sickness or health? Travel or stay at home? Win or lose in speculation? Business to follow, etc.? **YOUR PLANETS WILL TELL YOU** Clear answers to all questions of vital interest to everyone. Will send you hundreds of addresses of people who have been patrons of mine for 10 years, and you can write to them and verify my statements. **GRASP your OPPORTUNITIES** and you will gain your desires. Pope, the great poet, writes, "Whoever disseminates true Astrology is a public benefactor." Shakespeare says, "The stars above us govern our conditions." Send birth date and 10c for a trial reading. **L. THOMSON, Dept. 30, KANSAS CITY, MO.**

BE A HEALER

Learn a Lucrative Calling and be a blessing to humanity. Healing can be learned by any one, even a child, if it can read. Success assured if you practice what these lessons teach. 12 hand written lessons One Dollar each or the full course for \$10 with order.

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Osteopathy in a Nut Shell

Dr. Goetz's Manual tells you how to cure all diseases **WITHOUT DRUGS.** This is one of the many indorsements received:

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"Your Manual received which I like very much. I can do anything that is laid down in the book, as it is so plain." **J. W. Carter.**

Our Prospectus and sample pages, free, tells you all about it. **NATURE'S CURE CO., Dept. S, 118 N. Liberty Street, Cincinnati, O.**

you must keep adding hot water to keep up the temperature. The heat expands the goods by unhooking the serrations, and washed by the funnel system, they will not full up, but will enlarge to nearly or quite the original size, if not too far gone. Fill the tub one-half or two-thirds full of boiling water; pour in melted soap enough to make a good suds, then put in the white goods enough to feel soft under the washer, but not enough to pack, or feel hard (they must float); then commence at one point at the side of the tub (and always the same point) and place the edge of washer just below the surface of foam (to prevent spraying); then push quickly down, and hard enough to create a gushing noise; then raise it and move along about 2 inches, and repeat until you have gone around the outside of tub, then wash the middle of the tub just the same, and repeat this in exactly the same routine until you have been over the surface three times, when the goods will be moved to the wringer with a stick. Three minutes is plenty of time. Add a little hot suds and repeat. By using the washer in a systematic way you will produce good results in a shorter period of time than you will to drop the washer anywhere and everywhere in the tub without any regularity. Dust from the air and oil from the person make dirty garments, and porash when mixed with that dirt, in the proper quantity, and right conditions, forms soap, and when that soap is removed the goods are clean. This simplifies washing so that we may know what we are doing.

I have used the washer for 15 years and I like to talk about it—and making clover hay. A man can wash just as well as a woman. It is a dandy for cleaning up baby goods. E. M. S."

Miss Wells:

One secret of flannel washing is to have the waters of even temperature, neither hot nor cold, about milk-warm, and do not rub them, except the most soiled spots. Make a suds of Ivory soap and borax melted together—half a cake of Ivory soap with two heaping tablespoonfuls of borax and one or two gallons of water. Have two tubs, or buckets, of warm water, pouring this suds into one and into this one put the white, or natural grays, to soak for a few minutes or an hour or two, then use the 'suction washer.' Fold smooth and put through wringer into the other tub or pail. Rinse thoroughly, fold smooth and wring again very dry, hang in the sun and air and stretch them out while drying. If the woollens are very soiled soak over night, adding warm water to the suds in the morning. Borax cannot be used on wools that fade easily. Ammonia does not fade wools. Knitted and very woolly goods should not be put through the wringer. Hang up and let them drip. This recipe is fine for heavy bed blankets. Hang by the edge and let drip in the hot sun. A. N. K."

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In his most successful work of healing the sick. Every one who desires to heal or to be healed will find in these works the secrets of a consecrated HEALER of many years experience. Send a 2c stamp for valuable extracts to

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BY BURNING YOUR ASHES. SEND ME ONE DOLLAR AND I WILL GIVE YOU THE SECRET. You will save your dollar on the first ton of coal. You can make the compound and sell it in your locality at a handsome profit. Send for the secret at once and be prepared for the cold weather. Address

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For a short time, for funds to aid in my real life-work, I will for one dollar reveal to you

Your Psychical or Mystic Number

and its meaning, which will in a word reveal to you clearly, startlingly, your real self, and your place and work in this life. Write name plainly and in full.

FRA. KERSHNER (Counselor), Box 214, Normal, Ills.

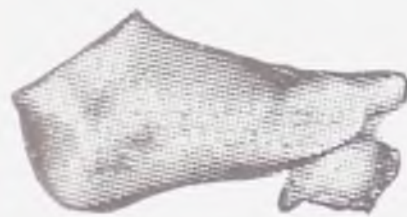
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For all who would enjoy Peace, Contentment, Health and Prosperity. Each lesson by mail, postpaid, \$1.00 Address,

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CORNS, BUNIONS, SORE FEET — THE HOME — CHIROPODY OUTFIT



FROM PHOTO—SHOWING CALLOUS BEING REMOVED WITHOUT PAIN BY THIS OUTFIT.

Contains five different articles necessary for the treatment and cure of Corns, Bunions, Ingrown Nails, Callouses and all foot troubles. Saves chiropodist bills—gives quick relief—more satisfaction; always ready. Proper care now will prevent pain and suffering later on. This outfit should be

constantly on hand—it is a blessing in every home. The price is only 50c, but to the average family it means a saving of many dollars. Your 50c back if it does not give satisfaction. Singly the articles comprising Our Home Chiropody Outfit are sold as follows: Home Chiropody Corn Salve, 10c and 25 cts. pkg.; Goodwin's German Foot Powder, 10c and 25c; Home Chiropody Corn Pads and Tape, 15 cts. box; Home Chiropody Medicated Cotton, 8 cts. roll. With a trial order for any of these articles we will send FREE our copyrighted booklet "Taking Care of the Feet." It contains more real information in regard to caring for aching, tired, swollen, sweating or fretful feet than you can find anywhere else. Send us a trial order—send it NOW and banish your foot torture. Address

Goodwin Foot Rem. Co., 250 Orleans St., Chicago

Gray or Faded Hair or Beard

Can now be restored to its natural color by taking medicine internally (10 to 20 drops, 3 times a day) that supplies the blood with this particular coloring matter. I discovered this fact some years ago while giving this medicine to a lady 63 years old, whose hair was white. She was greatly surprised (but no more so than I was) to see her hair gradually getting darker and it became a Nice, Glossy Black, with not a gray hair on her head. I do not understand what causes the change in color, unless, as stated above, the medicine furnishes the blood with some certain coloring matter that nature has failed to supply. I have this formula printed and will send to anyone for only \$2.50, and will refund your money if it fails to restore the color as it was when young. It is harmless. Can get it in any drug store. I have sold this formula to hundreds and have not been asked to refund the money by to exceed half a dozen. The same medicine will prevent hair from ever turning gray. Address

J. E. HADLEY, M. D., E 305 Cedar Bluffs, Neb.

AN IDEAL AND WHAT CAME OF IT: A SEVEN YEAR ROMANCE

by ADELE R. JOHNSON

They first met seven years ago. Since that time they have met but once—three months ago. In the interim there was neither word nor message, nor communication.

She—a queenly woman, advanced in thought, high in ideals, noble in character,—a summer guest at a philosophic camp.

He—a table waiter—at least he was working as such. She did not then know that he was a writer, a lecturer, a scientist, a doctor of medicine, and a doctor of philosophy. Neither did the others. He had often lived thus. Only in this way could he get at the real root of things.

They conversed but once—for a few moments only. His spirit led her on. To him she unfolded her great life ideal—that to which her soul was consecrated—the hope of a **University of Life**. The thought stirred him also. He, too, had idealized a **School of Life**. Others came—the conversation changed. She departed. He went his way and resumed his work in the world.

Seven years passed. He had not seen her. She still thought him a waiter. He had worked

Seven mystic years had flown since first they met; three thousand miles spread themselves between the summer camp and the home on the hill. He thought her four thousand miles away. She little dreamed that the forgotten waiter was the famous man of whom she read. **Seven years to a day, even to the very hour, she called to again consult with him regarding a University of Life.**

Though years may pass; though space may intervene; though ignorance of each other's presence may exist, the Infinite unites those who work for unity.

And who are these people? Perhaps I may not publish her name, but the man—why, you've lately read of him in the London papers, the Berlin papers, the Paris papers, in the newspapers of New York, Chicago, Boston, Philadelphia, Denver, and San Francisco. When news of the Institute was first made public, telegrams were received from all the country, from every state; cablegrams came from Japan, from Germany, from France, congratulating him on his success, commending his work and inquiring for additional information.

She learned of him through the magazines. In one of them she read:

"To fully comprehend the potency of what he can do, it should be understood that here is a man who changes the tissue structure of the brain and by that change endows the subject with faculties and powers which apparently did not previously exist.

"For instance, a Gladstone, a Spencer, an Emperor Wilhelm, a new Darwin could have their mental faculties intensified, their brain cells increased so as to impart to them additional intellectual forces, and give to them acquirements which they could never attain otherwise.

"In his experimenting in order to prove his theory and his practice, he has remedied dumbness, deafness, color blindness, incapacity for constructiveness, entire absence of discrimination of beauty in tone or form, and in the process has mightily added to the number and construction of the brain cells. He has changed the tissue construction of the brain, giving it added dynamical ability.

"Now he proposes to apply the same methods for the development of the most normal and capable brains. He holds, with logical reason, that the improving of the highest type of intellect will bring the greatest benefit to the race."

The man? Why, he is Doctor Landone, and the school is the Institute of Applied Sciences and Arts.

She now knows that the table waiter and the writer, the lecturer, the educator, and the physician are one and the same.

Yet the story's not finished. There's another chapter coming.



The place of the second meeting.

and written and lectured and planned—all for the institution that was to be. Now and then some great soul recognized the nature of the man, the depth and broadness of the work. Some of the greatest men and women of the world became his pupils, while the masses searched for air-bubble philosophies and butterfly theories. Seven years of labor had perfected his plans. He had searched in Europe, in India, in Japan, in America, for an ideal location as a home for this great new work that was to be organized and given to the world.

At last the place was found—and lo! everything had been prepared before him—a beautiful estate of hills and valleys overlooking the sea and footing the mountains, the principal buildings cresting the highest hill—located in that land of sunshine and flowers, Southern California. But this was an estate worth a quarter million, yet within the week the money was secured and the transfer completed. It had been arranged quietly. None except contracting parties knew of the transaction.



“A Hill-crest building in the beautiful and magnificent private park recently purchased by Leon Elbert Landone, A. M., M. D., Ph. D., as home for his Institute of Applied Sciences and Arts where the most marvelous developmental experiment ever attempted for the advancement of the human race, is now being conducted.”—New York Times.

LANDONE PARK.

If nature and man had consciously united their forces and their intelligences it seems they could not have found or created a place more splendidly, beautifully, healthfully, or conveniently situated than the private park recently purchased at East Hollywood, near California's beautiful City of the Angels, as a home for Dr. Landone's Institute of Applied Sciences and Arts.

The Park is uniquely situated. It is nearer to Pasadena, nearer to Los Angeles, nearer to Hollywood, nearer to the mountains, nearer to the sea than any one of these places is to another, with the exception of Hollywood to the sea. Hollywood Mountains and Griffith Park are to the north; Mt. Lowe, Mt. Wilson and the Glendale Valley to the east; to the south Crestmont and the Angel City, and westward toward the setting sun, is the Pacific.

THE INSTITUTE OF APPLIED SCIENCES AND ARTS.

A New School and a New Method.

Probably never in the history of civilization has so important a movement of this type ever been begun on so solid and so broad a basis. Scientific men of the world, physicians of all schools, teachers, artists, philosophers, writers, educators, and leaders in all lines are interested. The Institute does not teach subjects; it does not even teach people; it makes them—builds in brain and body tissues.

It is not a faddish experiment based on some enthusiastic vision of a reformer, but the result of years of careful, persistent study and experimentation. Conservative papers of Germany, England, France, and America have recognized the value of the work. The managing editor of one of the largest dailies recently said: “It's the most wonderful thing of which I've ever known.”

Please mention NEW THOUGHT when writing to Advertisers.

Departments of the Institute of Applied Sciences and Arts.

FOR A BETTER RACIAL TYPE.

The development of brain, body, mind and character by conscious, discriminative functional methods, of twelve of the very best children that can be selected from the thousands that have applied for admission to this department.

One has only to consider the marvelous results in plant development secured by Mr. Burbank, in many cases by the processes of selection and cultivation alone, to obtain a vision of what may be accomplished by the selective development of the best types of children chosen.

In selecting children for higher human development, everything that tends to make up a perfect physical body, a splendid functioning intellect, a balanced, virile moral character, will be taken into account, and the pupils selected accordingly.

After selection each child is studied individually and the qualities that the trainers desire to develop, to balance and round out the whole character, are selected. The instructors choose an environment under which the child cannot help but develop the characteristics and qualities desired, independent of any talking or teaching on the part of the instructor.

From thirty to forty instructors will be employed in the training of the twelve children.

There will be selection of individuals; selection of the qualities to be developed, and selection of the environment to bring forth these desired qualities.

All training in this department free to the chosen ones.

FOR ART EXECUTION THROUGH BRAIN FUNCTIONING.

The basis of the art work is that the art instinct in any line, and the ability to execute in voice production, pianoforte playing, violin rendition, writing, sculpturing, acting, dramatization, and constructive craftsmanship, can be developed in any ordinary individual providing functioning, discriminative methods are used.

The child who is a born sculptor has had the consciousness of form, proportion and size awakened at birth, and these brain centers have been fully connected by means of functioning nerve paths, with the muscles of the hand, so that the individual is able to execute his ideals of form and proportion.

Those not born with this structure must have it developed.

FOR TRAINING OF ADULTS.

The development of adults who seriously feel the deficiencies resulting from the old education. Intended for those who wish a continuous improvement.

SCIENTIFIC REFORMATION.

The remedying of conditions existing in backward and deficient children and adults by functional processes, permanently changing the brain tissues or bodily structures and modifying the entire ability, capacity, and nature of the individual.

CHARACTER RE-FORMATION.

The awakening of the desirable qualities lying dormant within the individual; the substitution of obedience and constructiveness for disobedience and destructiveness; of will and determination for weakness and indecision; of courage for fear; of honesty and steadfastness for unreliability and instability.

Courage is developed, first by the development of consciousness of right doing, and second, by the training of such muscles as hold the body in a courageous attitude.

Individuals weak in will power and weak in decision always have lax masseter muscles and lax hands. The development of these muscles at the same time that the state of consciousness of decision and will and determination is being functioned develops the structure of the brain so that the characteristic to be developed becomes permanent.

NORMAL TRAINING IN BRAIN BUILDING.

FOR TEACHERS, PARENTS AND PHYSICIANS.

To meet the world-wide demand for instruction in these new methods of brain building and body restructuring, Dr. Landone last year trained a class of ten to teach and practice the methods he has evolved. All of the ten are to do work in Los Angeles this year, and the outside demand for workers is greater by ten-fold than last year.

This second Normal Training Class begins January 2, 1909. The course continues four months. It is necessary that the Normal students reside at the Institute during the course.

Typewritten daily reports of the lectures of the Normal work will be mailed to non-resident students.

Only a limited number will be received as students in the Normal Class and selections will be

made from the applications. Each application should be accompanied by a brief description and photograph of the applicant.

Brain Building is the most needed and most profitable profession in the United States today.

Address **SECRETARY NORMAL DEPARTMENT**, Institute Applied Sciences and Arts,
2054 Holly Ave., Los Angeles, Cal.

CURING THE INCURABLE DISEASES BY BRAIN BUILDING.

In the treatment of disease, every method is employed if needed, but only when needed. Diet, breathing, elimination, sun-baths, light, colors, odors, musical tones, osteopathy, massage, vibration, mind force, soul consciousness, as well as the special restructuring methods of Dr. Landone and the special functioning methods of Dr. Frenkel, are used.

The number of applications for admission to this department is so great that it has been decided to accept only cases considered incurable by the regular professions, such as blindness, deafness, nerve and brain exhaustion, all forms of paralysis and atrophying of tissues, locomotor ataxia, etc.

This division is not one of the philanthropic departments, and fees are charged. They range from one hundred to one thousand dollars per month, according to the work required and the aid we may find it necessary to secure. The method permanently cures.

Arrangements for patients should always be made by mail or wire before journeying to the Institute.

DR. LANDONE TO TOUR THE UNITED STATES AND DELIVER FREE LECTURES

Because of the demands of the many who are unable to come to the Institute to hear Dr. Landone, a free lecture tour will be made this autumn, during which Dr. Landone will visit San Antonio or Houston, New Orleans, Mobile or Birmingham, Nashville or Chattanooga, Richmond, Washington, Baltimore or Philadelphia, New York, Boston, Buffalo or Cleveland, Detroit, Chicago, Denver, Salt Lake, Seattle, Oakland. Other cities may be visited if the present demand continues.

The lecture trip will fulfil three functions: First, spread the news of the new movement; second, allow Dr. Landone to choose by personal interview his normal students for the coming year; and third, furnish him the opportunity of personally examining several thousand children, from which number will be chosen twelve of the most perfectly developed ones.

All desiring information regarding the subjects upon which Dr. Landone will lecture while on the above tour, and dates on which same will be given, should send names and addresses of them.

LECTURE SECRETARY, Institute of Applied Sciences and Arts,
2054 Holly Ave., Los Angeles, Cal.

ONE THOUSAND MEN AND WOMEN!

TO HAVE THE OPPORTUNITY OF REBUILDING BODY AND BRAIN AT HOME

For many years, thousands of earnest letters have come to Dr. Landone and his secretaries, begging, imploring, requesting, even commanding that for the time at least, he give up his researches and print the instructions, exercises and methods which are the result of his many years' investigative work.

Last year, Dr. Landone instructed a class of normal students. They will relieve him of much of the local work these next few years; hence he has this summer prepared a **Two Years' Course of One Hundred Weekly Correspondent Lessons**, embodying his methods and processes of rebuilding the body and brain.

Dr. Landone has spent a life-time in collecting this material and has condensed the knowledge, experiences, and experiments of nations and of men into a system of practical rebuilding methods.

This is **The Most Complete Course for Individual Development That Has Ever Been Issued**, and it contains **The Only Scientific Brain Building Course ever published in any form.**

The work of this course is divided into two parts:

I. **Rebuilding General Bodily Tissues and Organs.**

II. **Rebuilding Brain Tissue.**

During the **first year's work**, the lessons will teach the methods for rebuilding lungs, heart, stomach walls and glands, liver, kidneys, muscular fibres of the intestine, as well as all the various muscles and other general tissues of the body.

The first year's work will also include a fuller presentation of scientific feeding, breathing, and elimination than Dr. Landone has ever previously written.

The **second year's work** (open only to those who have taken the first year's work) will teach the methods and exercises for the rebuilding of brain tissue, nerve paths, and nerve endings.

The methods by which color, tone, temperature, mind, emotion, spirituality, and all the higher forces affect the rebuilding process, will be clearly and scientifically taught for the first time.

Each student of this course may join **free of charge**, the **National Club of Applied Science**, and attend lectures of the club whenever given, free of charge.

This course is designed for only those who desire the very highest development, the most complete permanent restructuring of both brain and body, and who are willing to give a few minutes every day to serious, conscientious work.

This great work will be placed within the reach of every reader of this magazine. Former correspondence students will be given special rates.

Drop a postal for full particulars to

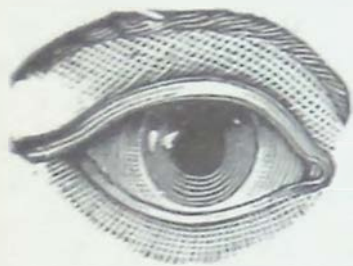
HOME STUDY SECRETARY, Institute of Applied Sciences and Arts,
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Please mention **NEW THOUGHT** when writing to Advertisers.

Eyeglasses Not Necessary

**Eyesight Can be Strengthened, and Most
Forms of Diseased Eyes Success-
fully Treated Without Cutting
or Drugging.**

That the eyes can be strengthened so that eyeglasses can be dispensed with in many cases has been proven beyond a doubt by the testimony of hundreds of people who publicly claim that their eyesight has been restored by that wonderful little instrument called "Actina." "Actina" also relieves Sore and Granulated Lids, Iritis, etc., and removes Cataracts without cutting or drugging. Over seventy-five thousand "Actinas" have been sold; therefore the Actina treatment is not an experiment, but is reliable. The following extracts from letters are but samples of hundreds we receive.



Kathryn Bird, 112 Lincoln St., Milwaukee, Wis., writes:—"I was troubled with astigmatism and had worn glasses from ten years of age. I could not read or write without them. In a surprisingly short time, after using 'Actina' I laid aside my glasses and I will never use them again."

E. R. Holbrook, Deputy County Clerk, Fairfax, Va., writes:—" 'Actina' has cured my eyes so that I can do without glasses."

Miss A. P. Cobb, Sound Beach, Conn., writes:—"My mother received great benefit from 'Actina.' She soon discarded spectacles and spends nearly the entire evening reading without glasses."

"Actina" can be used by old and young with perfect safety. For any form of disease of the Eye, Ear, Throat or Head. One will last for years, and is always ready for use.

Write us for our Free Trial Offer, also our Valuable Free Book, Prof. Wilson's Treatise on Disease. Address Actina Appliance Co., Dept. 64N, 811 Walnut St., Kansas City, Mo.

COMPENSATION.

M. TRAVIS.

*Last eve I stood beside a river fair
To note the glory of departing day
I saw it cradled in the trembled wave,
And all too soon in beauty pass away.*

*At dawn I strayed along a garden path
And plucked a rose most fragrant, fair and
sweet:
While gazing on its royal beauty there,
It cast its crimson petals at my feet.*

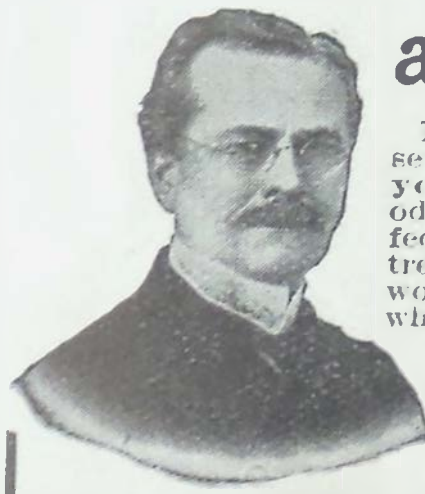
*At noon I hastened o'er the woodland way
To meet the sun upon the upland rise;
A shadow moved across the light of day
And veiled its splendor from my waiting eyes.*

*I could not grieve, for as I turned to go,
And o'er the woodland path my steps re-
traced,
I saw in vision all the hills aglow,
Roses and sunsets filling all the place.*

*Though hues of evening die upon the wave,
The rose in beauty pass away from sight,
Though clouds obscure the brightness of the day.
They all are mine in Fancy's realm of light*

*And so, dear friend, when time's dark shadows
fling
A veil of gloom across some sunny day,
Turn thou within where life's supernal spring
Yields flowers of joy that cannot fade away.*

Health, Strength and Happiness



H. KEELER, M. D.
Medical Director.

No matter what your trouble—how severe or how long you have suffered you must be cured by Natural methods before you will be restored to perfect health and strength. Ordinary treatments only make bad matters worse—you add new poisons to those which have caused all your suffering.

You must eliminate all these poisons from your system and the only absolutely sure method by which to do this is the

**Dr. Keeler-Simmons'
Physio-Mental System**

It's Nature's own method of healing. It recognizes the close relation existing between body and mind—that one cannot be cured unless in perfect accord and sympathy with the other. This system cures for good. It does not temporarily relieve—not merely deadens or kills the symptoms but it drives the cause of the disease and all entirely out of the system never to return.

Among the many ailments cured by this system are: Dyspepsia, Constipation and Liver Troubles, Heart Diseases, Bronchial and Catarrhal Disorders, Nervousness, Neuralgia, Scrofula, Rheumatism, Gout, all Blood Troubles, Diseases and Weakness Peculiar to the Sexes. Cure guaranteed in every case.

We have cured thousands—we can cure you. Our FREE BOOKLET tells how and why our treatment cannot fail. Write for this wonderful book and testimonials today. It means Health, Strength and Happiness TO YOU.

DR. KEELER-SIMMONS' PHYSIO-
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N. V. SIMMONS
Expert Psychologist

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Agents Wanted

DR. THOMAS' UNCOOKED WHEAT BREAD

It will give each organ NEW VITALITY. It will do all for you that NATURAL FOOD does for animals. It will cure any stomach or bowel trouble, and is a sure cure for constipation.

New Square Package

New Oblong Slices

Improved Process

NOW DAINTY, DELICIOUS,
AND BETTER THAN EVER



Special October Offer

Send 25c., the regular retail price, for one package, and I will include FREE, one week's Mail Treatment. This unusual offer is made to introduce the new process bread, and prove its superiority over all other health foods. Write at once, as this offer may not appear again.

Stomach Ease

It is a natural combination of raw, vital herbs, fruit and protoplasm. It is not a dead chemical mixture, contains no medicine or other poison. The herbs cleanse and purify the stomach and bowels of gas, acid, catarrhal and other matter. The fruit acts on the liver, spleen and kidneys. The protoplasm feeds the nerves and enriches the blood. This preparation is designed especially to help digest large quantities of milk and other food. It made my patients improve so fast and feel so much better, that I named it

STOMACH EASE

The price per box is \$1.00, but to introduce to readers of NEW THOUGHT, I will sell it for 50c per box during the next 30 days. One box contains sufficient for ten days. Full directions with every box. It is specially good for children and those who wish to increase in weight rapidly.



Mr. Marcus Moore Gained 30 Pounds Under My Mail Treatment

The fact that Mr. Moore, whose photo appeared in a recent number of Physical Culture as a strong man, was restored to health by my mail treatment, should be sufficient evidence of its value. But this is only one of a great many cases which prove the correctness of my method of restoring health and building up vitality by seeing that the body is properly fed, watered, ventilated, exercised and rested.

I want to hear from weak and ailing men or women who have failed to get relief from drugs, diet, or any other means. Remember that I am a graduated physician and know how to overcome the evil results of drugging, through my Natural Treatment.

If I cannot help you I will say so, because I now have the largest practice in the world, and it is still rapidly growing. I am so busy that I am compelled to turn away incurable cases and those whose condition is such that it will take months to cure them. If you are worth saving you do yourself an injustice by longer delay.

If you are in need of my services and your condition is such that I can help you, I will be pleased to treat you.

Get My Free Diagnosis.

No matter how skeptical you may be, it will cost you nothing for my expert opinion of your case by mail, for which people who call at my office have paid large fees. It may prove the turning point in your life, and the first step toward the healthy and happy existence for which Nature intended you.

Write for special October offer to readers of this magazine.



DR. THOMAS' HUMAN MOULD

Makes Men as Strong as Giants: Turns fat into muscle, straightens and squares shoulders, builds the body strong against disease.

Makes Women as Strong as Athletes: Reduces fleshy hips and waists 1 to 2 inches a week; gives grace of carriage, and robust, beautiful health.

The Human Mould is the old-fashioned harness-lift made scientific and portable. Lifting in harness has been used by all powerful athletes since the beginning of civilization. It is an improved model of the one with which Dr. Thomas trained before he broke the world's record by lifting a total weight of 1,257,000 pounds in 30 minutes.

The Human Mould is designed to be used for a few minutes at a time, morning and night. By simply bending, then straightening the knees an enormous force is exerted, which is the secret of its wonderful value in converting fat into muscle, and in strengthening and giving enduring power to the great muscles, internal organs and nervous system.

Special October Offer

The price of the Human Mould is \$10.00, and hundreds have been sold and given entire satisfaction at this price. However, experience has shown that one sale leads to more sales, hence I have decided to sell the Human Mould to readers of this magazine during the next 30 days, for just half price; \$5.00, cash with order.

Send your name, address, height, weight and waist measurements.

DR. JULIAN P. THOMAS, Dept. 3-N, 523 W. 37th Street, New York City

TRUTH Stranger Than FICTION!

"OLD THINGS HAVE PASSED AWAY, AND BEHOLD
ALL THINGS HAVE BECOME NEW."

Recent Scientific Discoveries Regarding the Ether, Vibration, etc., and Their Relation to New Thought.

HENRY WOOD'S INTENSELY INTERESTING BOOKLET

Henry Wood is widely known to readers of **New Thought** as one of the very ablest teachers the new philosophy has produced.

As a scientist he deals with facts, and he has built up a firm scientific foundation around the truths of **Mental Healing**, the cure of disease by **Suggestion** or **Mental Photography**, as he calls it, etc., etc.

His booklet, "**The Living Universe**," deals with the wonders of **Vibration**, the most advanced scientific conclusions being stated in plain language.

This epoch-making booklet will lead the thinking mind into new channels.

It opens the door to a new universe, where Order,

Life and Power reign supreme. It explains in a scientific manner much that has heretofore seemed obscure or mysterious.

This book points out a scientific basis for the interesting phenomena of **Telepathy**, that strange power by which mind often speaks to mind across vast distances of space.

Every person who is interested in the remotest degree in subjects pertaining to the **New Thought**, **Mental Healing**, **Telepathy**, etc., should read this book, "**The Living Universe**."

Send for it. Don't miss it. Send today. The book will open your eyes to new truth.

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WILLIAM E. TOWNE, Dept. 5, Holyoke, Mass.

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*What's the use to look gloomy when
You can just as easy smile, or grin
In a good hearty way? And somehow
It does lots of good. I 'low
It does. And you can put it down
There ain't no good in a frown,
An' you know it. Get in the style
By bein' pleasant and wearin' a smile.*

*Now, you just try it and see,
When you are glad, if it won't be
Enough to put a bran' new face
On everybody 'round the place.
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About your troubles. Why, jokes
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*Don't you get mad when things go wrong,
For grumblin' ain't good as a song
To straighten them out. It is so,
Even if I ain't smart enough to know
Just why it is. An' it's a fact
That how you think you will act
In 'most everything. It is up to you;
If you are glad, others are, too.*

*So let's all be good, and let's try
To laugh lots, an' not take a cry
Over every little old thing.
Let's sometimes whistle and all sing
Just every chance we can get
Instead of grumblin'. I'll just bet
The old world gets better, and not half
The troubles remain. Now, let's all laugh.
—Caldwell News-Chronicle.*

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