

APRIL 1909

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Mr. von Boeckmann's views on this matter deserve the greatest attention, for during the last eight years he has had under personal observation, no less than 25,000 subjects, in whom he made a careful study of physical characteristics, breathing power and health. It is the first time in sixty years that any one has made such an exhaustive investigation of respiration.

Mr. von Boeckmann is a strong advocate of respiratory gymnastics, claiming that this is the only method of preserving and strengthening the lungs. In one of his books on respiration, "Lung and Muscle Culture," he brings this fact strongly to the notice of his readers.

Those desiring a copy of Lung and Muscle Culture may procure same by addressing a letter, with ten cents enclosed, to the author, 1454 Terminal Bldg., 103 Park Ave., N. Y. The Booklet is especially instructive in that it clearly defines correct and incorrect breathing by diagrams and illustrations, and gives a vast number of other important hints on proper breathing and lung culture.

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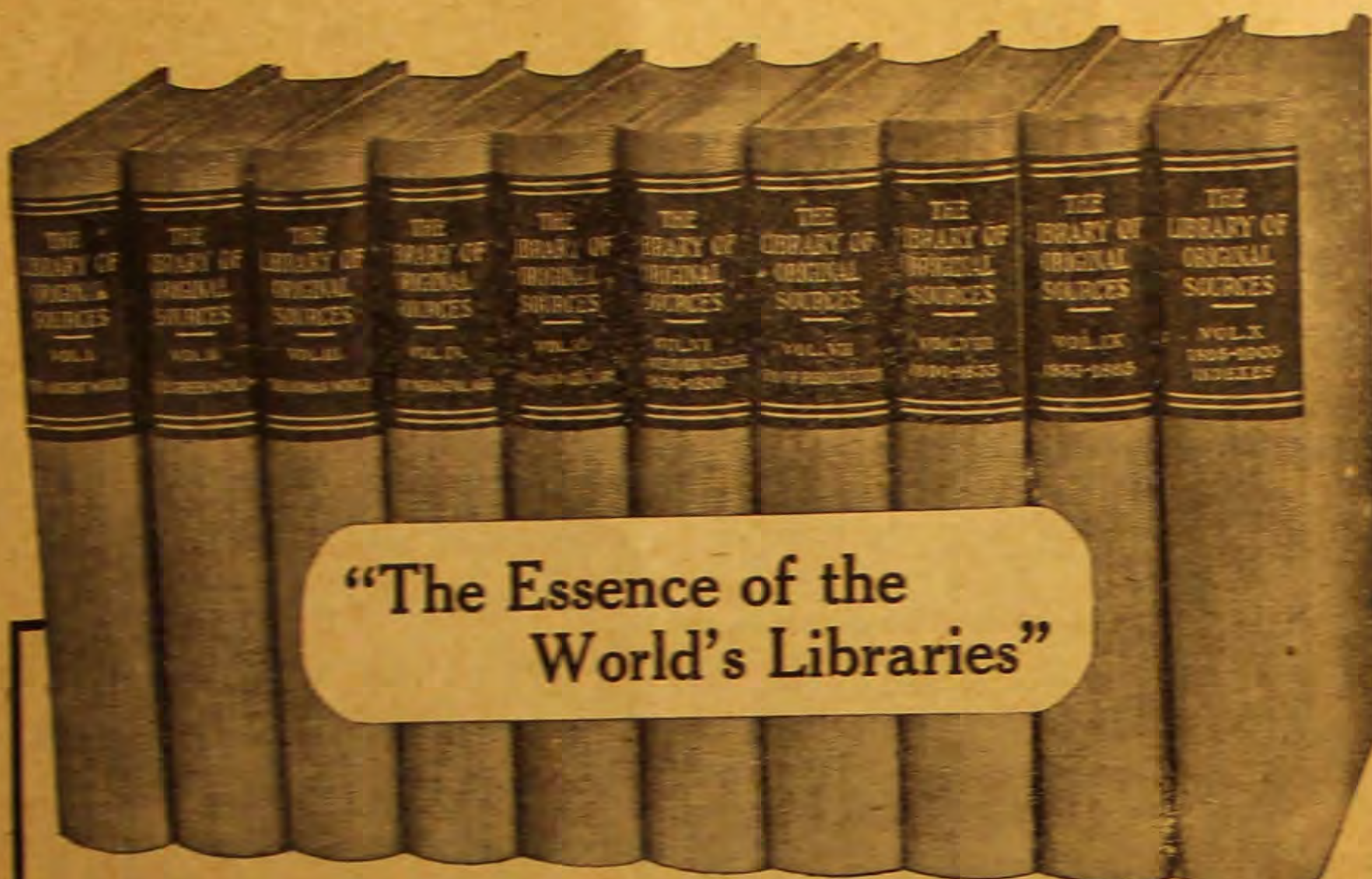
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* * *

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* * *

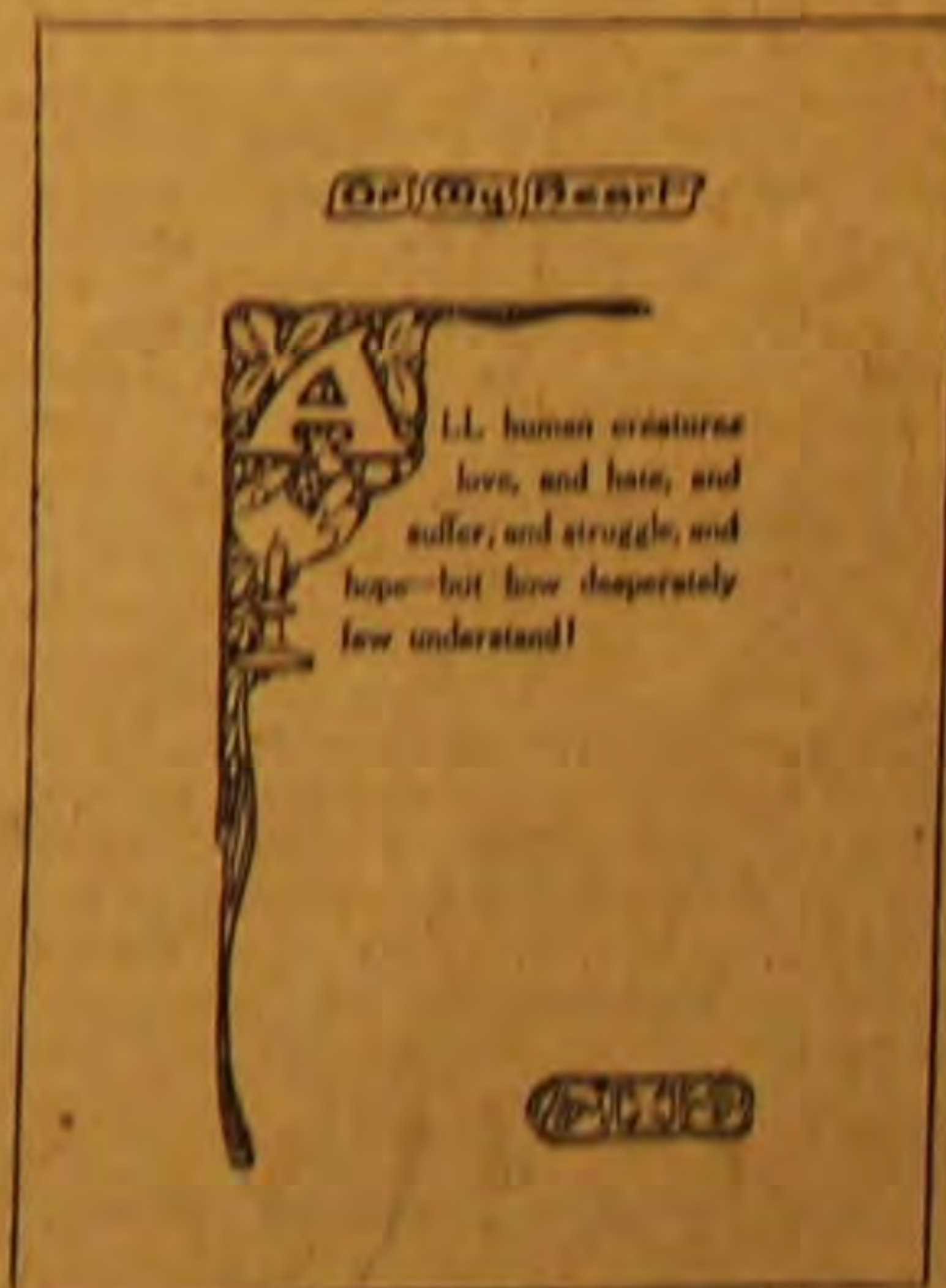
"Somewhere in the world my one white hour awaits me."

* * *

"God, let me be superior or inferior, but only let me not be mediocre!"

* * *

"Yet when I fail to call forth the God-spark in one other, why should I believe it is lacking therein, rather than that mine own burns not purely, not clearly enough to attract like to like?"



Reduced facsimile (except for colors) of sample page of The Book of My Heart.

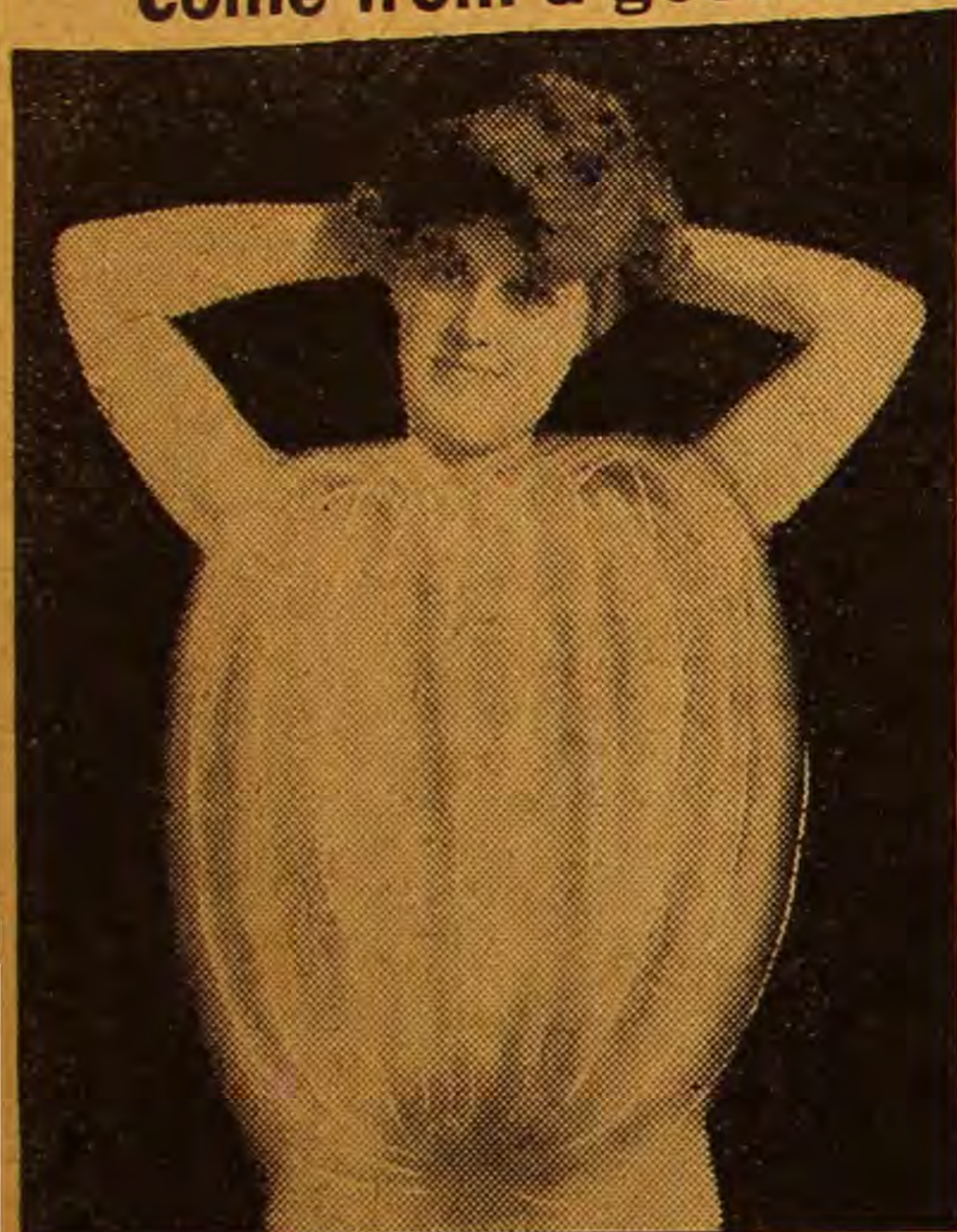
Disease Can Be Cured

without the use of medicine

HEALTH AND STRENGTH

come from a good circulation full of magnetic life

We prove it to you



This cut shows how the Magnetic waves from our Vest envelop the entire trunk of the body, and saturate the patient with powerful Magnetic vibrations. We make Shields for every part of the body, all described in our new book, "A PLAIN ROAD TO HEALTH," by C. I. Thacher, M. D. Send for it today. Free to all.

**WE PROVE EVERY STATEMENT WE MAKE.
WE DO NOT ASK YOU TO TAKE OUR
WORD AS FINAL EVIDENCE.**

When we say that disease can be cured without the use of medicine, we mean every word we say; every word of it is true. We know it to be true, because in the past quarter of a century we have proven it to our own satisfaction and to the joyful satisfaction of thousands of others. We are constantly on the lookout for other diseases to prove it on. We prove it to anybody; in fact, we want to prove it to everybody.

We do not care what the disease is, nor how severe it is, nor how many other diseases are complicated with it, we can show you parallel cases that have been cured by the Famous Thacher Magnetic Shields, and these cases are sound and well today, as living monuments to the grand revitalizing power of Magnetism. Patients are often told that they have incurable diseases. We want to tell you right here that nearly all of these cases can be cured, and we can prove it to you. More than seventy-five per cent of all the patients we have cured, were first given up as beyond hope of cure, and they were made sound and well by applying Magnetism according to scientific instructions.

We will point you to cases of Paralysis, Consumption, Diabetes, Bright's Disease, Locomotor Ataxia, Dyspepsia, Rheumatism, Tumors, Nervous Prostration, Obesity, and a hundred-and-one other diseases that are called incurable. We can show you the most incontestable proof that we have cured them. We have cured them after they had been given up to die.

Read the following letters from grateful patients:

THESE LETTERS SPEAK MORE FORCIBLY THAN ANY STATEMENT WE COULD MAKE

Serious Complication of Lung, Stomach and Kidney Trouble— A Marvelous Chicago Recovery.

Dr. Thacher: Dear Sir:—It gives me great pleasure to testify to the perfect cure I have gained by using your wonderful Shields. After suffering 15 years with stomach troubles, although doctoring the greater part of the time, I kept getting worse, until I was the victim of a severe complication of stomach and kidney trouble, which a year and a half ago all seemed to go to my lungs. Had dreadful pains, lost my appetite, could not sleep, became so very weak that I could hardly walk across the floor, and not able to do my work. At times when my pains were not so severe I would try to read, but could not for more than five minutes at a time, as I was very nervous. My family and friends thought I would not live another month. I was getting tired of taking medicine. Nothing helped me. I happened to see your advertisement in the paper, which read "Magnetism Cures Without Medicine." I thought, "While there is life there is hope." So just one year ago to-day I put on your wonderful Magnetic Vest, Leggings and Insoles. The result was a miracle, for in two days I felt relieved; in a week, very much better; in three weeks, entirely cured.

Words cannot express how thankful I am to you for your kind advice; also for the treatment, to which I owe my life. May you live long for suffering humanity's sake. May your great and sure cure be known a great deal better than it is to-day.

Yours respectfully, Mrs. O. RAY, 654 Hirsch St., Chicago, Ill.

We have thousands of just such letters, stating that the patients had been cured of diseases that had been considered incurable. Do not be discouraged. Do not give up hope, even if you have been told your trouble could not be cured. Investigate our claims, for it is a duty you owe yourself. All we ask is for you to write us and send a complete description of your case, and let us prove to you that we can cure cases like yours. It costs nothing to investigate.

We will send you FREE OF CHARGE our new book "A PLAIN ROAD TO HEALTH" by C. I. Thacher, M. D., and will advise you just what application of Magnetism will be required to cure your case. Write us fully today, and we will take the same careful pains to advise you, as if you would call at the office and see us in person.

WARM FEET—A pair of FOOT BATTERIES, the very smallest shields we make worn in the shoes will convince the most doubting skeptic of the curative value of MAGNETISM. \$1.00 a pair or three pairs for \$2.00. Send size of shoe when ordering FOOT BATTERIES.

THACHER MAGNETIC SHIELD CO., INC., Suite 227, 169 Wabash Ave., CHICAGO, ILL.

Please mention NEW THOUGHT when writing to Advertisers.

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. XVIII.

A P R I L 1, 1909.

No. 2

Nailheads

S. A. WELTMER.

You would be happy? Forget yourself in some all-absorbing work or play.

* * *

Seek not contentment, for that way lies stagnation. It is in the discontent and the turmoil of life that great deeds are nurtured and great souls flowered. Show me an age of pre-eminently great men and I will show you an age of turmoil.

* * *

It is the efforts we make, not the successes we achieve, that make us great. Success is merely the crown of properly directed efforts and is not of any account in itself; like money, it is of true value only for what it is not, what it stands for.

* * *

The man who most benefits mankind is he who gives to the world a new dream.

* * *

Edison did more for the world by giving it new dreams of electrical development than by developing a part of its possibilities.

* * *

The musician plays divinely for a few years, and then his fingers lose their art and his exquisitely fashioned brain crumbles to dust; but he leaves as an eternal blessing the inspiration for others, that is to be found in the memory of his achievement.

* * *

Remember, it is worth more to you to be able to play a mouth-organ a little yourself, than to hear Paderewski draw wonderful melody from the ivory keys, and make no effort to emulate him.

The Spirit of Change*

BY ELLA WHEELER WILCOX.



Do not imagine that everything which means progression for the many will prove an evil to you, unless you permit it by refusing to progress with the times.

A man had carried the mail once a day to a suburban town for twenty years with his horse and cart. Now the trolley brings it three times a day; and the man is bitter with resentment toward the people who sent the petition to Washington for the new method.

He feels that "a poor man's bread has been taken from his mouth."

That is what the old stage drivers thought when the railroads first came through the land.

But the hundreds of thousands of poor men employed by the railroads thought differently.

The weary stage horses no doubt thought differently.

Each new invention means new avenues and industries to the progressive and up-to-date man and woman.

Be ready, therefore, to fit yourself to new conditions.

Be active, alert, expectant and alive to the spirit of change and invention which is in the air.

If you are in the electric car or automobile or steamship line, be eager to interest yourself in airships when they come into use!

Do not for one instant believe that airships can make you a bankrupt.

Your present business may become obsolete, but you cannot be obsolete unless you choose to turn into a fossil. If you become a fossil, with no thought beyond your present condition and employment, do not suppose you can stop the progress of the whole world to suit your notion.

It will roll its wheels over you and grind you to powder unless you see fit to move along with it.

Machinery never yet pauperized the best workman in any business. He always finds a situation in something else when his own especial line of work ceases to be in demand. There have always existed men who were determined to hinder and oppose any new idea.

The men who carried messages by relays of equestrians were not quick to welcome the telegraph.

The sailing vessel was the enemy of the steamship, and the gas company did not enthuse over the introduction of the electric light.

Yet who would return to the days of stage coaches and horse-messengers and sperm oil lamps?

*Copyright, 1908, by American-Journal-Examiner.

Let us welcome the new inventions and believe the world will find employment for all of us, no matter what labor-saving machine comes into use.

There are wonderful realms of beauty in and about our workaday world, if only we had time to explore them.

I believe that in one hundred years to come the world's drudgery will all be done by machinery, and that men and women will travel through the air on the wings of the wind, and have time to enjoy the wonders of their own minds and souls, which are sealed books to the majority now, because of the eternal grind of daily life.

Think what the bicycle did for humanity; think of the opportunity it gave men and women to enjoy God's air and the beauty of nature, and the economy of time it meant and still means to them.

The trolley car and the automobile are doing the same blessed work and saving untold suffering to animals and giving employment to thousands of men and women.

Whatever today is evolving from the mind of man in the way of new labor-saving inventions means employment-giving to the intelligent and progressive and adaptable minded.

Keep yourself ready to fit into new conditions and do not worry about the passing of the old.

Of the Spring

H. BEDFORD-JONES.

*The ice is gone; the blue, far-stretching bay
Holds measure of infinities that grip
My faith to the Eternal. Every day
I feel the waves, the grass, the wind, the dip
Of floating birds. Those guardians of Peace,
Pure thoughts, true love, rare sympathy, the three
Holding life sweet till life itself shall cease,
Whisper me soft from every budding tree.*

*Oh ye my comrades, bird and man and flower,
A part in me, my pulse athrob with yours,
My lesser love has shown the greater power:
Not selfish, but the world-broad, Love endures.
Each hour I truer feel that no love knows
Its truth, till Life's great comradeship God shows!*

Thought, the Panacea

S. A. WELTMER.



The latest and most nearly final conclusion of all systems of healing, medical, surgical, psychological and religious, is that mind is a very important factor in the processes of physical healing. I maintain that it is *the one supreme factor* in healing.

Without the co-operation of the mind of the patient, exercised either consciously or unconsciously, there is no healing result. I do not regard mind as *a* factor in healing, but as *the* factor; not as *a* power involved in healing processes, but *the* power in healing processes. No matter what the means used to assist the mind in its movement (thought), the final dependence is mind.

That which starts mental action is suggestion. The action or movement induced by suggestion is thought. Thought in its construction is no more nor less than the movement of mind, having as its impulse a definite purpose or intention. Thought produces disease, and thought relieves it. Wrong thought produces discord and destruction; right thought produces ease and constructive processes. Every thought has its own rate of movement. If we are wrong, it is because we have thought wrong things.

All physical conditions are the results of mental attitude. Right thought is that which is in harmony with the Law that makes everything perfect. When the Law of Being operates perfectly through a human body, the thoughts dominating that body are perfect. When our thoughts relating to our bodies are in harmony with the Law of Being, we are in a state called health. As much of health as exists within a human body is *perfect* health; and healing is merely disseminating this perfection throughout the entire physical organism.

The vital principle of a thought exists in the intention couched in that thought. When you have told your patient that he possesses within himself all the power required to overcome every ailment which may be manifested in his body, you have given him the greatest thought in the world, so far as relates to the health of his body. There is no influence of which we know, that controls one single sensation or function of the body except what the mind in that body thinks. The power to heal himself is the very God-principle that exists within each individual and keeps him alive, and he must recognize it if he would enjoy health and harmony in his physical organism.

During sleep and rest, sufficient energy and strength will be supplied for tomorrow's accomplishments. If you will learn how to allow perfect relaxation to take place in every part of your body and how to fall asleep whenever you desire, you will need no other remedy to keep you in a perfect physical condition.

Infinite power aids in the dissemination of every intention which carries with it the element of perfection. Your personality, your mentality, your very character, become a part of the great ground swell of power when you make a perfect intention your own. Every hopeful, helpful thought that you send out is your contribution to the great current of thought which works for the upliftment of humanity.

Whatever thought is admitted into the mind, determines the character, the health, the strength and everything about the man. Until a person can know that the thought which he thinks is selected at his own volition, and that his condition in life, both mental and physical, is due entirely to *his own mental attitude*, he has much to do to extricate himself from his condition of servitude.

Man has all the forces for good back of him to help him when he determines to do a good deed.

Thought transmits its healing power from the mind of the healer to the mind of the patient, in the form of vibration. The vibration of the healer's thought is taken up by the subjective mind of the patient and becomes effective through the action of the subjective faculty called The Law of Physical Control. When a thought is allowed to remain undisturbed in the mind until it has become fixed, its movement vibrates through every part of that person's being and constitutes the framework of his character.

If your intention is pure it will convey only such influences, and no matter what the results may be, you can always be conscious that what you tried to give would have been a benefit if it had been received. Every kind word spoken or good deed done is a joint action with the Infinite. Whenever you offer something helpful, you are using God's intention and working jointly with Him.

When nothing except thoughts which would produce a perfect vibration in the physical organism are given to the unconscious mind, that power works uninterruptedly for man's growth and unfoldment. In the philosophy of healing there is no remedy except constructive thought, and this is a power which will perfect man's body if he will allow it to control him uninterruptedly.

An unlimited field for accomplishment stretches out before the view of the one who seeks to inspire hope and self-reliance within the minds of all those with whom he comes in contact. Anyone can do far greater things than he has done heretofore, by merely replacing the dwarfing code of duty with the self-confident gospel of ability.

Man comes into harmony with the Law when he is willing that it shall be the controlling influence in his life. The mind cannot entertain two thoughts at the same time. Harmonious thoughts crowd out all disturbance, just as light dissipates darkness; and when Divine rule is reinstated, health must result. When man grasps the idea that Infinite power is his to use, he loses all fear out of his life.

When you try to better humanity, try to uplift a human soul, you cannot fail, because you are starting into action the Father's power. The slightest word of encouragement that would incite an individual toward greater achievement is in harmony with natural law and will aid in the establishment of a hopeful mental attitude, which is the foundation of all accomplishment, in whatever line man chooses to work.

Whenever you find something that increases your power, just express that to its fullest extent, because every thought of power which is given to the world aids in the upbuilding of humanity and will return to you, having added to itself a hundredfold of like influence.

The power to overcome all the ailments of human life, and to meet all the difficulties which life presents, is within the province of every individual.

The man who assumes to be true the affirmation "I can be what I want to be," is making a step in the direction of attainment. If he will say "I can be ALL I want to be," he is making a still greater stride. If he says "I WILL be what I want to be," he is half way there, because there is a determination expressed that is not intended to remain dormant.

Familiar Letters—Letter to a Doubter

BY HORATIO W. DRESSER.

A reader of the Letter to a Theological Student, published in a recent issue of NEW THOUGHT, writes that he has difficulty in taking part in the work of revivals as now conducted in the church because he "cannot go out and conscientiously tell the people that the Bible is infallible, and that all must believe in the saving power of Christ or go to hell." Moreover, he finds historical inaccuracies in the Bible. If, however, he were to leave out of revivals the claims to infallibility and the fears of hell, there would be "absolutely nothing else to tell." In order to bring the matter to a head, my questioner seeks light on the following decisive issues: "(1) Was Christ divine, and must we believe in Him or our souls be damned forever; (2) is the Bible the *True* Word of God; (3) do you think revivals, as carried on today, are the work of God?"

In undertaking to answer these questions I write from the point of view of a teacher of philosophy, who stands outside and views these matters in an independent fashion. My lot has been cast with those who endeavor to think for themselves, even when to be thus free is to run the risk of breaking with institutional authority.

I will answer the last question first, by saying that I think the revivals of today are the work of God just as political meetings are, or any meetings whatsoever in which men express views with reference to human welfare. Many methods persist in such meetings which some of us who are not in sympathy with them, would call out of date. I am inclined to believe that emotional revivals are almost wholly out of date, that those

in which the auditors are threatened with the fear of hell are relics of the dark ages. Yet there should be as much to say as ever in revivals of an unemotional character. For why should we not go out and preach the Gospel intelligently? Why not help people to love God and serve their fellowmen? Why not do well that in which our well-intentioned but mistaken brothers have failed?

Next a word in regard to infallibility. No manuscript that has been copied and recopied, so that texts vary and obscurities creep in, can rightfully be called infallible. Moreover translators are decidedly fallible; they make errors, and their own interpretations affect their views. I believe that an impartial translation of the Bible has yet to be made. But was *the divine word* uttered in the ears of the writers of the Bible, infallible? That would be far more reasonable, for the real revelation was spiritual. But what revelation of the inspiring presence of God is conceivable that would not be given in terms of the beliefs, temperaments and the like of those who write about it? Why not rather say that the Bible is a collection of all sorts of literature, myths, poems, sermons, and the like, amidst which we are able, if discerning, to trace the laws of the spiritual evolution of humanity? Why make any claims save those which religious experience and thought may rationally verify, that is, by reference to the actual conditions of inner growth?

Christ surely was divine, for Christ was the union of Jesus, the faithful son, with the Father. That is, Jesus became or attained the Christ by being wholly faithful to the divine will, by always doing that which was "well-pleasing unto the Father." He of all men was absolutely ready to obey. He of all men obeyed. Out of that obedience, that oneness of will, sprang a power which had never been active before. For this remarkable union of wills made it possible for Jesus to speak for the Father, so that he could sincerely declare that the Father, abiding in him, accomplished the wondrous works which men saw. In the Gospel, then, we have the word of God, as nearly as we should expect—allowing for all relative factors and conditions. We may find there "the way, the truth, and the life." But we must have the spirit of Christ to find it, and to possess that spirit is of far more consequence than to believe in the Bible in the old-fashioned way. The Bible is the "true word of God" for those who find the truths of Christ in it.

Without the Father, Jesus could not have accomplished the works he wrought, or taught as he did. But without the Father no one else can apprehend the divine. Every man is in some sense divine, for every man is a son of God. The word divine is therefore relative.

Our souls will never be damned for failure to believe anything, or be consigned to an eternal hell for any reason. Damnation is punishment for whatever we do that is contrary to the best we knew how to do at the time. If I get angry with my brother when I ought to have shown love to him, I am damned for it by the natural consequences. The damnation lasts as long as need be to bring me to consciousness. In the Greek

text of the Gospels, one reads about "age-lasting punishment" (rendered "eternal damnation"). This suggests that the reaction will last through the stage or period in question. We all know from experience that the troublesome memory of some of our deeds lives to punish us well-nigh through a life-time.

We are not punished for believing what we do not see. It is no sin to disbelieve that of which we do not find ourselves convinced. Suppose, for example, I am told that I must believe that even the punctuation points of the Bible are inspired, and suppose I find it impossible to give acquiescence. The one who makes this claim does not of course know that the punctuation points were put in by the translators; he has never examined a page of Hebrew text in which even the vowels do not yet appear; nor does he know of all the difficulties which beset the scholar who would ascertain precisely what is the correct original text. The more one knows about these matters, the fewer claims one makes.

It is no virtue, then, to believe where we do not know. Virtue consists in faithfully living according to what we do know. You who stand at the parting of the ways hardly know what to believe. Do not be in the least troubled about the doctrines that are passing. Turn your eyes towards the light, be true to the highest your experience reveals, and move along faithfully from day to day. That which is really worth while in the eternal world of the Spirit is not dependent on texts, on the Bible, or even on Jesus. What it is dependent on is the wisdom and love, the perennial presence of God. You and I have as direct access to the Father as any one who ever lived. The will to which Jesus was faithful is present within each of us today. To be a faithful follower of Jesus is to undertake in our way to be as present to the living will of God as Jesus was in his. To be a Christian is to be a follower of the guidance of God in the imminent kingdom in which all things have been provided for.

"It ain't never no use puttin' up yer umbrell' till it rains."—Mrs. Wiggs.

"You needn't pick up any worries. You can get them anywhere as you go along."—Mrs. A. D. T. Whitney.

"If you never wholly give yourself up to the chair you sit in, but always keep your leg and body muscles contracted for a rise; if you breathe eighteen or nineteen instead of sixteen times a minute, and never quite breathe out at that—what mental mood can you be in but one of inner panting and expectancy, and how can the future and its worries possibly forsake your mind? On the other hand, how can they gain admission to your mind if your brow be unruffled, your respiration calm and complete, and your muscles all relaxed?"—Wm. James.



Smile

FANNIE HERRON WINGATE.

*When you've done your best and you know you
have,*

*Though all the world looks drear,
And though you've met rebuffs where you
Should meet with hearty cheer;
Although you cannot understand,
And things to you seem queer,—
SMILE!*

*When you've done your best and you know you
have,*

*Although you've not attained;
Though far, far in the distance lies
The goal you should have gained;
And though of all the boasted friends
But few have true remained—
SMILE!*

*When you've done your best and you
know you have,*

*Smile ANYHOW! You'll see
That things are never quite so bad
But what they worse might be;
And smiles are braver far than tears,
And best, for you and me —
SO, SMILE!*



Up-to-Date Conceptions of Science

Article VII. *More About the Ether.*

BY WILLIAM WALKER ATKINSON.



In our last article we learned of that vast, mysterious Something which Science holds to be the physical basis of the material universe—the Universal Ether. We also learned that of the ultimate nature of the Ether, there is practically nothing known—that the Ether is to be known only by reason of its manifestations. Thus is presented that strange anomaly of the basis of all psychical science being regarded in the same way that metaphysics regards the Something that lies behind the material universe.

The Universal Ether has the nature of a *metaphysical* basis of the physical, although Science does not present it in just that way. Science vigorously protests that the Ether must be material, although denying to it all the attributes of matter. The Ether has neither shape, nor form, nor weight, nor is it affected by gravitation or any of the other laws of matter. It is held to be the source of matter and energy, but as to “just what” it is, Science is compelled to answer: “We do not know—we can know it only through its phenomena.” So that when the metaphysician is confronted by some materialistic questioner, who scoffs at metaphysical conceptions and demands to know “just what” are metaphysical things, he may answer by saying to the skeptic: “First tell me what are those *real* things you talk about. What is matter? What is energy? What is the Ether from which both come? Can the Ether be sensed in any way? Does any instrument register or record it? Is it not, at the last, but a *name* for something not knowable in itself, and merely postulated to account for phenomena?” After your materialistic friend has answered this question, or series of questions, he will have but little time left for criticisms of your metaphysical postulates.

One of the first reasons for the assumption of the existence of the Ether was that some universal medium is required to convey energy from one body to another body at a distance. Science declares that there can be no action between two separated bodies, unless through a connecting medium. If there is no medium akin to the Ether, then the light-waves could not travel from the sun or stars to the earth—light-waves could not travel through a vacuum. So an universal Ether is necessary to account for the transmission. Only by postulating its existence is Science able to account for existing physical phenomena.

That which we call Light arises from a rate of vibration of many millions of millions of times per second. Light is not a substance, but

a rate of vibration of substance. Then, how can it travel from one world to another? It does not *travel* in the ordinary sense of that term. What happens is this: The vibrations are communicated to the Ether, and are transformed into light-waves which travel through the Ether over enormous distances, until finally coming in contact with other bodies of matter they reproduce themselves in vibrations of matter which manifest as Light. The process may be compared to the operation that is set up in the use of the telephone. In the first place, the voice of the speaker manifests as sound-waves in the air; the energy of these sound waves is then transformed into waves of electricity which in turn are transformed; at the other end of the wire, into sound-waves, by the action of the diaphragm. Light, itself, does not travel. The light vibrations at one point are reproduced at a distant point by the medium of the waves of the Ether which have been set into activity.

But you must not make the mistake of supposing that these etheric light-waves actually *travel* from one point to another. What really occurs is this: Imagine a rope tied to a hook fastened in the wall of the other side of the room, the loose end of which is held in your hand. You then communicate an up-and-down movement to the rope, and a series of undulatory wave-like forms travel from one end of the rope to the other. These rope-waves transmit the motion, one to another, but the rope itself does *not* travel, but remains in the same position and place throughout the operation. In the same way nothing actually *travels* from the sun to the earth, except the energy which produces wave after wave in the Ether, just as in the case of the rope. Heat waves, and waves of electricity and magnetism, are transmitted in precisely the same way—in fact the difference between heat, light and electricity is believed to be merely a matter of rate of vibration. So much for the Ether as a medium for conveying “waves” of energy.

But this Universal Ether, which, in order to account for the transmission of waves of energy from afar, Science originally postulated as existing, has steadily grown in importance, until today it is regarded as the one thing from which all other physical things have emerged—the primordial substance. Not only is it held that all matter is derived from the ether, but even all energy is now held to have originally proceeded from it. And into the Ether it is believed by Science that all matter and energy must some time be resolved. The eternal existence of matter and energy is no longer held by the advanced minds of the race. The Ether is the only eternal thing that they now assume—and that only because they must adhere to their theory of “from nothing, nothing comes,” and so at the last must postulate the existence of something which had no beginning and will have no ending.

And, proceeding along the scientific lines of argument and reasoning, must not this fundamental substance from which all things come—this Universal Ether—must not it also contain *the possibilities and potentialities of life and mind?* This is the question which Science is now

asking. This is the Thing that is rising from below the horizon of scientific thought. Here is the point in which physics and metaphysics meet on common ground. Physics assumes a substance that is practically immaterial—metaphysics assumes an immaterial something that must possess something akin to substance. There is not such a great difference between the two conceptions. *There must be Life and Mind in that Something.* Let us look for signs of it.

Your Perfection

BY IDA GATLING PENTECOST.



You have been attracting my attention.

For silent months I have been aglow in soul and aflame in heart seeing the wonders of your divine self. My spiritual eye perceives the health, wealth, beauty and love that is for you, that is yours now for the recognition, realization, and appropriation.

"Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him."

In the pretty legend of Santa Claus, don't you know how while little children are asleep, the great magician is at work placing his gifts for waking eyes? So it is on another plane of consciousness where grownup children are asleep; the Great Wonder-worker has piled up good things for their awakening. I feel as though I had stolen out of my bed and taken a peep at the spiritual Christmas tree so to speak, and had been reading your names on all the packages.

O splendid glory of that perfect Ray-Center within you, my dear brothers and sisters! I beg you share my point of view. I have been tasting of the Original Substance, and it has magnified my inner vision of you, the *real* of you. Tenderly, reverently, I have lifted the veil of illusion from your consciousness, and there you stand—free, beautiful, whole, in the form of Love, drawing all men unto you that they may eat of the bread of life from your outstretched hand. One taste is electric! One crumb of this Original Substance sufficeth to convince one it is the magic food of Soul. After tasting it, exhaustion cannot reach you, nor discouragement enter your bones. Wonderful One, to your true self I present you! Cultivate further acquaintance, spend hours with *this self*; you are companioning with God in the process.

Let me enumerate some of your qualities, because sometimes these qualities get covered over with layers of materiality.

First, because you and the Father are one, you have confidence in yourself. Understanding the nature of your Being, how *could* you tremble? You fear no harm since you are surrounded by Good. Pray where

else is there to live, and to move in? Is your God not everywhere? Thus your courage is never threatened with weakness.

You possess a superb amount of energy, for the Cosmic energy is your source of supply, and *It* cannot be diminished.

You have splendid faith, since you know it is the secret that brings you all things and success. Faith is the dynamite that blasts the rocks of obstruction from your path.

You have patience, for its work is perfect, and it becomes you like a rose on your breast.

Friends you have, because you are so lovable. Kindness you have, because you are so unselfish. Justice you have, because you are one with all, and what hurts another hurts you.

Purity you have, because you see God, and so are blessed. Vigilance, vigor, watchfulness, wisdom and zeal you possess, for out of the universal ocean of Good, these are the qualities you would naturally select.

Do you tell me you do not see yourself thus matchlessly equipped, and that others condemn you? I tell you that you *will* see bye and bye, and your friends need to look further within you.

Do not look out upon this world of human beings and say, "Oh, thieves, murderers, liars, haters, hypocrites!" But look out and say, "*Oh, sons of God!*"

I address the world as if it already knew. Fling shadows aside, for in the sunlight of Truth is written your eternal loveliness. Be borne like a God in your car of faith through ages of glittering planes of consciousness. Your freight is the diamonds of kind deeds. Your happiness is listening to the inner voice that whispers, "Well done, Beautiful One! enter into the joy of thy Lord."

Dear offspring of God, you are, and always have been, for Soul has neither birth nor death. Just wake up and realize the glorious truth about your divine self. Remove the cover of ignorance, the thick veil, as it were, which erring mortal sense has glued to your consciousness. Be free from illusions. *Remember all the time your source*, and do not ache with baffled yearnings.

YE ARE THE LIGHT OF THE WORLD!

"You must take your fun as you go along, a little every day, or you will never get it."—Orison Sweet Marden.

"The decision to be an educated man is half the battle."—Peabody.

"I go at what I am about, as if there were nothing else in the world for the time being. That is the secret of the hard-working man."—Chas. Kingsley.

The Psychic World

Article IV. Clairvoyance.

BY HERWARD CARRINGTON.



In the case of thought-transference, or the direct action of one mind upon another, we have some idea, no matter how imperfect, of what the action may be: in the case of clairvoyance, it might almost be said we have none. Clairvoyance, which literally means "clear-seeing," is one of the most extraordinary facts in this universe, since it shows us that the mind or soul is capable of manifesting at great distances, outside the body, even in this life. Let me first of all give one or two examples of its action.

A patient is put into hypnotic sleep, and when sufficiently deep in trance, the operator bids his subject visit some certain locality, unknown to the subject, and describe what he sees there. The subject, after more or less effort, begins to talk, and to describe a series of pictures which he sees before him, as though he were actually there in body, and looking on. Accurate descriptions of places unknown to the subject have thus been given, and sometimes tragedies described which did actually happen in that particular locality at that very time. It is as though the spirit of the subject had been in some manner transported to the distant scene, and there witnessed what was happening, with his spiritual eyes.

Clairvoyance of the above type is called "traveling clairvoyance," for the reason that the subject apparently travels to the distant scene, under direction of the operator, and there describes what he sees. Cases of this character are now more or less rare, but they used to be reported with great frequency by the early mesmerists of the last century. In reading through their literature, one cannot help being struck with the apparent ease with which this extraordinary phenomenon was induced.

Spontaneous clairvoyance is of an entirely different character. Here, there is no hypnotic or mesmeric operator (and indeed there need not be in the other case, though there usually is), but the seer spontaneously sees the distant scene—either in a normal state of consciousness, in dream, in trance, or in some other abnormal condition, such as results from the taking of an anaesthetic, etc. The clairvoyant dream or vision generally takes on a vivid pictorial form, while the seer may or may not feel that he is actually present at the time. Sometimes the subject is enabled to look down upon his own body, and see it from without, as though he were looking at another's body entirely. Such cases would seem to indicate that the spirit is in some manner released from its mate-

rial encasement, and is now capable of manifesting its presence and powers outside the body.

Mr. F. W. H. Myers, in his monumental work "*Human Personality, and Its Survival of Bodily Death*," writes of traveling clairvoyance as follows:

"A Mrs. Wilmot has a vision of her husband in a cabin in a distant steamer. Besides her husband, she sees in the cabin a stranger (who was in fact present there), with certain material details. Now here I should say that Mrs. Wilmot's inner vision discerned material objects from a point of view outside her own organism. But, on the other hand, although the perception came to her in visual terms, I do not suppose that it was really *optical*, that it came through the eye.

"Mrs. Wilmot might believe, say, that her husband's head concealed from her some part of the berth in which he lay; but this would not mean a real optical concealment, but only a special direction of her attention, guided by preconceived notions of what would be optically visible from a given point. . . .

"A most important corollary of this excursive theory must just be mentioned here. If there be spiritual excursion to a particular point of space, it is conceivable that this should involve not only the migrant spirit's perception *from* that point, but also perception *of* that point by persons materially present near it. That point may become a *phantasmogenetic center*, as well as a center of outlook. In plain words, if A has spiritually invaded B's room, and there sees B, B on his part may see A symbolically standing there; and C and D if present may see A as well."

What apparently happens in clairvoyance, therefore, is this: That the spirit is temporarily loosed from the material body sufficiently long to see material scenes at a distance—and may then appear to be solid and material enough to be seen by persons present at the scene of the spiritual perception. Such, at all events, is the theory rendered most plausible by many of the facts.

There are certain facts, on the other hand, which would seem to indicate that a mere extension of optical vision has taken place—cases, for example, in which the subject is enabled to tell how many pieces of money are in a closed box, and so on. What sort of projection of consciousness takes place at such times it is hard to conceive.

There remain two other possible interpretations of such facts. The first is that a *third* intelligence is involved, of which we know nothing. Assuming telepathy to be a fact, a spiritual being (a spirit) might convey to the seer's mind a picture of the distant scene, impressing it upon his mind by means of thought-transference. Such a theory is at least conceivable, and certainly no harder to imagine than that which postulates the seer's own consciousness leaving his body and visiting distant scenes. Once the existence of spirits is proved, indeed, it would be much easier to imagine.

The second interpretation is one advanced by some investigators, and

is of a far more mystical character than any so far mentioned. It is conceived that there is some vast universal storehouse of facts, and that every word spoken, every action performed, every thought completed, is in some manner indelibly registered in this vast, mentalized world-ether, which records every thought and action permanently, as does the wax cylinder of a phonograph. These students of the occult forces of nature declare that there is an all-pervading ether, which is capable of preserving forever impressions of this kind—a sort of “cosmic picture gallery”—which all may see, who have the power to do so. The investigators assert, therefore, that clairvoyance consists in the temporary ability of the seer to read and interpret these registrations, and so to come into knowledge of past or present events through this universal channel. It is needless to say that such a view is purely mystical, and has no experimental evidence in its support.

Whatever we may think of clairvoyance—whatever views we may form as to its interpretation or explanation—the fact remains that it is doubtless one of the least understood but at the same time most certain and well-established of the supernormal functionings of the human soul.

(To be continued.)

Re-Incarnation and Physiognomy

L. M. HUGHES.

Article X. On Ears.

I believe that it is the opinion of some of the learned students of Criminology that the formation of the human ear has, in some cases, an important bearing on the moral character of an individual. In my own case, not having given nearly so much attention to the study of this feature as I have to the others, I am still undecided as to what particular characteristics, whether physical, moral, or mental, are shown by the ear. I do not, therefore, feel competent to make more than a few remarks as to its most striking differences of form, and relative position on the face.

I fancy that any student, learning to draw from models, would agree with me in saying, that if you were to select at random a dozen people, with the object of making correct sketches of their various features, it would be far easier to obtain an accurate presentment of nose, mouth, etc., than of the ear.

Unless there is some very marked peculiarity, we do not, as a rule, notice a person's ears. We can say whether his nose and mouth are small or large, aquiline or full-lipped; whether his eyes are blue or brown; but his ears—why, we never looked at them. I plead guilty to having done much the same thing myself, although in future I intend to

devote more attention to the matter of convolutions, degrees of flatness or fleshiness, and so on.

The following are some of the facts which I *have* observed:

Small ears nearly always point to refinement and good breeding, especially if the texture is thin and almost transparent. If unusually small and out of all proportion to the head, besides being long and narrow (rather than round), the person is timid and shy, and of a very retiring disposition. He is, besides, not remarkable for physical courage. A boy with this type of ear will rarely be one who, among his companions at school, is ready to back up his opinions and his rights with his fists.

On the contrary, very large, thick ears with heavy fleshy lobes, show the man who is always ready for the fight—be it with his pen, his language, or his knuckles!

Ears that have thick and moderately fleshy lobes, somewhat detached from the side of the head, indicate affection and love in the disposition. The person will be generous with money, and liberal in all his ideas. He will be unconventional, and apt to shock his neighbors by a plentiful exercise of the right to "live and let live." On the other hand, thin, flat lobes, growing, as it were, out of the face, give a colder, more passive temperament, and often the tastes of the student. There is, also, more economy and less spontaneity in the nature. The person is more bound by rules and accepted usages.

Ears that stand out from the head, if coarse and big, show a destructive tendency; one who prefers to find flaws in the work and characters of others, and to inquire very minutely into their motives. He will probably be interested in machinery; and, as a child, was always ready to pull his toys in pieces in order to see how they were made. The only doctor I ever met who acknowledged that he was deeply interested in anatomical and vivisectional experiments, had such ears; and I believe that the infliction of pain on animals seemed to him a small thing, when compared with the scientific joy of prying into the minutest functions and variable possibilities of their tiniest organs. Yet to his wife and family he was a kindly man who did not impress one as likely to have any cruel propensities.

When the ears stand away from the head, are well-made, and rather delicate in texture, I have often found it to show a nervous, sensitive nature, very reserved, and often possessing some distinct artistic talent—generally for drawing or painting.

Medium sized and normal ears are the best. They should be firm and well-rounded, with rather full lobes, nearly but not quite upright, and reaching about level with the eyes at their upper extremity; while not falling lower than the tip of the nose at their lowest. They show well-balanced intellect, energy, and often extreme activity of body as well as of mind. Most of the notable people who have achieved something in life, have these ears. President Roosevelt is a good example to quote.

When they lie very close to the head, the artistic temperament is shown, as in portraits of Michael Angelo. If they also slope more than usual, they give a reserved, shy man, but one who, beneath his retiring appearance and manners, has a very good opinion of himself.

When placed very low down, they frequently indicate a man who is dominated by one idea, to which everything else is subjected. Paderewski, the great musician, is an instance. In his case, the idea is undoubtedly music; but I have also observed this peculiarity in people who are very full of their own Ego and think of little but their own talents, virtues, and good points.

Upright ears, firm and not too fleshy, give courage, energy, strength and power. People with such ears are usually found among the leaders, not the followers, of their own little world. President Lincoln, judging from all the pictures I have seen of him, belonged to this type.

It is not a good sign for the ears to be set very high on the head. If they are placed so the upper curve rises above the line of the eyebrows, they show a quick, irritable temper and one that is inclined to be revengeful. Such a person would never forget an injury done to him—nor forgive.

In my next article, with which I hope to conclude this little series, I shall give my ideas on the relation of character to the general coloring, as well as the texture and color of the skin. *

(To be continued.)

Death

MARCHESA FLORENCE ALLI-MACCARANI.

*Let us forsake this figment of the brain,
This multiple delusion, for the One
Great Truth. For bright hills crowned by crimson sun,
Let's leave the vale hid in its mist of pain.
We, for death's thorns, for his black sting, may gain
Life's pinions and its ruby crown; may shun
God's acre, where grim age's furrows run,
And see youth's Eden blossom once again.
No man shall see, no man has ever seen
Death's face; its sterile desert's sown
By that which is in that which ne'er has been.
No winding sheets our garments are, but rare
Rich raiment, and, gathered round Truth's throne,
They're cut not on death's cross, but on Life's square.*

The Law of Chemical Equilibrium

PAUL F. CASE.

Article V. The Great Practical Laws.

With the preceding article we finished the hardest part of our study. The most puzzling sort of questions have been occupying our attention—those that begin with “Why.” We are nearing the completion of purely theoretical work. Theory is necessary to explain practice, but we shall be able very quickly to get right down to the vital part of this subject—the “How” of scientific health-creation.

Nevertheless, to save many minutes you would otherwise devote to referring to earlier articles, I shall endeavor to place before you “in a nutshell,” as the saying is, the main features of the theories already explained, together with certain deductions that throw much light on the subject. Learn these definitions and rules “by heart” in the truest and deepest sense. You will find many opportunities for their practical application.

All successful creative work depends upon a clear-cut idea of the thing or effect to be produced. Do you know what health is? Or do you accept the popular opinion that you are healthy because you happen to be free from any recognized disease, so that you are able to carry on the affairs of life without very much discomfort? Freedom from disease, and power to work, are aspects of health, which is itself infinitely greater than either of these. **HEALTH IS A STATE OF NORMAL SPIRITUAL, MENTAL AND PHYSICAL FUNCTION.** It has a definite physical symptom, the chemical equilibrium of the blood and organic secretions.

Physical health is created by a form of energy akin to electricity. Some scientists, indeed, conclude that the life-power is electricity. They base their arguments upon the fact of the acid-alkaline composition of the body, which bears a close resemblance to a voltaic battery. Most physiologists call this life-power Vital Force. The main thing to remember is that a specialized form of the Universal Energy works through the body, and that it is subject to every known law of force. It may be either destructive or creative—like steam, or heat, or chemical action—therefore: **VITAL FORCE PRODUCES BOTH HEALTH AND DISEASE.**

We are trying to find out how to make it create health. What directing power shall we use to accomplish this result? Exactly the same power that directs steam, heat and electricity,—the greatest, most wonderful of all human faculties, **WILL.**

There is something back of Will, however, that must not be overlooked. Will never operates except in response to Desire. As the desires may be

either high or low, producing effects of good or evil, the importance of training one's self to be a veritable magnet of worthy desire must be at once apparent. This requires knowledge, both external and internal. Ordinary education supplies the former. Intuition is the only source of the latter. Without clear intuitive perceptions, your plan of health must be imperfect, and your consequent misuse of the powers of Desire and Will must inevitably turn Vital Force to health-destruction. The forms of treatment called "spiritual healing" are the best remedy for diseases caused by poorly developed intuition. Every form of religious healing is of this sort, for the true and original purpose of religion—not "religionism"—is education, which, as the Latin root implies, is a *leading-forth* of the powers within the Inexhaustible Self.

Yet we may know a thing and not practice it. Intuition tells us that negative, unhappy dismal thoughts create disease in some of its worst forms. Cancer is nearly always caused by worry, and the list of diseases contains scarcely a single malady that may not be produced by wrong thinking. Change your thought and you remove the cause of the disease, although some of its material manifestations may require other treatment. This is the method used by mental healers, and it will aid all whose health has been injured by any form of bad suggestion—including witch-craft, voodoo, "adverse treatments" and all forms of "Black Magic." No matter how ridiculous, *these things do cause disease*, as every student of folklore is well aware. They are governed by the laws of suggestion, which also account for the dire results of the idiotic babbling of those nincompoops who are always exclaiming, "Dear me! How badly you're looking!" Keep away from such people, or contrive to shut them up. They need a good allopathic dose of shoe-leather, but social usage protects them just now. Ignorant parents who forget the good, old saw about "little pitchers" in their criminal carelessness of what goes on in the plastic minds of their children, work more harm than all the sorcerers, witch-doctors, and adverse practitioners from the Congo to Boston. Our moral sense will not long allow children to be "damned into the world" and then damned out of it again by the ignorance of fathers and mothers. This may not seem exactly relevant, but it has a most practical application. The will of the parents is the law of the child, and the thought of the parents is very largely the thought of the child. Do parents need mental treatment when their children are sick? Indeed they do, unless they are up-to-date New Thought or extremely sensible Old Thought persons.

Getting back to the work of health-creation in its broader phases, we find that people who have wonderful intuition and think the very best thoughts are often sick. The human body is subject to mechanical and chemical laws. Break those laws and we destroy health.

Drugs, impure air, darkness, bad water, bad food, or good food mixed badly—all injure the body because they set up destructive chemical processes. We get them into our system through the exercise of Vital

Force in our muscles and organs. Mis-direction of Vital Force is what kills us, though it works through chemical agencies.

Violation of mechanical laws, especially by wearing improper clothing, also results from misdirected Vital Force.

Accidental injuries, chemical or mechanical, are more easily overcome, when not of an absolutely fatal nature, because the patient is not responsible for his trouble. If the damage is not repaired, however, Vital Force will set up further destructive action because its proper flow is interrupted, just as electricity may be "short-circuited" in a broken machine.

Metaphysical treatment, spiritual or mental, is not enough to repair mechanical or chemical damage to the body. Not in the present stage of the world's development, at least. We can think of the possibility of physical regeneration through a greater exercise of spiritual power than that of the present, and I see no reason for doubting that it may be possible in the future to change the forms of matter in ways that would be called miraculous to-day. These present times, however, find us amply provided with material aids to health and it seems to me the more sensible plan to use them. Remember this definition:

HEALTH-CREATION IS THE PROCESS OF DIRECTING VITAL FORCE TO CONSTRUCTIVE ACTION THROUGH THE EXERCISE OF WILL.

Then link this definition with the following rule, and you can't go far astray in your practical work. Here is the first, great rule:

TO CREATE HEALTH YOU MUST FIRST LEARN AND OBEY THE LAWS OF PHYSICAL BEING.

Practitioners of the regular schools have often called attention to the lamentable ignorance of anatomy and physiology displayed by many mental healers. The doctors contend that there is great danger in trusting the body to the experiments of those who ignore its part in the scheme of life. With this view I thoroughly agree, but it seems to me that the physicians ask too much when they demand that all healers shall be familiar with the details of *disease*. Metaphysical healers must know the healthy body, not the morbid one. They must be able to form clear mental images of perfect organs, secretions, bones and tissues. Metaphysical treatment is based upon the power of imagination. How can one imagine health unless one knows and understands its details?

Artists must be familiar with anatomy before they can produce accurate, life-like figure-work. He who creates health makes living statues, which are expressions of his idea of health. Shall the man who works *with* life be less painstaking than he who copies from it? What if many successful healers *are* ignorant of these laws and conditions of health? Their ignorance does not make them successful. They would be better healers if they were trained, just as the born musician gives better expression to his gift by studying the laws of harmony, *and the laws of the instrument he uses*. There is no need for any mystery to be added to the

many mysteries of metaphysics, by covering the face of Truth with a veil of ignorance. Healing and music are both alike—as are all sciences in reality—and there's no more occultism in healing than in music, although there is enough in each. The pianist must know his piano; the artist, his stone, or clay, or paint and canvas; the electrician, his wires and batteries and insulators. So also must the health-creator know the human body.

Learn, therefore, and *apply* this second rule:

A THOROUGH KNOWLEDGE OF HEALTHY ANATOMY AND PHYSIOLOGY IS NECESSARY FOR THE BEST APPLICATION OF MENTAL HEALING.

The foregoing remarks are not intended to belittle the science of pathology. Somebody must study disease in order to enable the healers to properly apply their reconstructive methods. The healers, however, should not fill their minds with images of disease. The "temperament"—if one may use a word so much abused—of the healer is too sensitive and sympathetic for pathological research. He needs no deep analysis of morbid conditions. Generally it is enough to know what organs are out of order, with, perhaps, some pointers on the cause of the defect. With this preparatory knowledge there is no danger of treating a headache or other pain and overlooking what it signifies. We have too much of this sort of thing. Never forget that mental treatment which does nothing more than relieve pain is more of a curse than a blessing unless most carefully used. It is like mental chloroform, opium, or chloral. Health-creation is a constitutional process, and always *constructive*.

The limits of my space leave no room for many things I should like to discuss. I must close with this third great rule: PALLIATIVE TREATMENT SHOULD BE EMERGENCY TREATMENT ONLY. HEALTH CREATION—WHICH BUILDS NORMAL CELL-STRUCTURE—IS THE ONLY PERMANENT TREATMENT.

Remember this always. Never treat a pain unless you know what causes it, except in those rare cases where pain itself is dangerous to life or reason.

Remember that you are building a temple of health for the dwelling-place of the Most High; and don't think that you can remedy structural defects by painting the wood-work, nor overcome bad plumbing by burning stupefying incense.

Or, to change the metaphor, keep always before you the wonderful reality that you are a true king ruling over hundreds of willing and faithful subjects. Then *be* kingly. Your subjects complain because something is wrong. Pain is their cry for help. Don't strangle your subjects. Don't stupefy them with hypnotic drugs nor hypnotic suggestions. Be a king, and rule your kingdom, dispensing right and justice to every part of your domain. Harmony will follow your efforts, and harmony is health.

(To be continued.)

Nature; Master Banker

ERNEST WELTMER.



As a collector of debts Nature stands supreme. She is also peculiar, in this connection, in that she is never called upon to collect a "bad debt" and never has to admit that any of the accounts due her is outlawed. She collects her accounts as they fall due and no amount of wheedling, dodging, being away from home, nor any of the other ruses employed by delinquents to the discomfiture of human debt collectors, is ever successful in inducing her to let an account "stand over" for even one short hour. But she collects *on time* and she always gets all that is due her.

Yet she never collects more than is her due; never accepts payments in advance; and can no more be induced to take up the whole of an account on which only one payment has matured, than she can be begged or tricked into letting the account "run" for a bit.

This is one of the most important things that we can learn about Nature's method of collecting debts, the misunderstanding of which, more than any other one thing, leads to trouble through disastrous "running up" of bills beyond the means of the purchaser, mortgages upon the hopes of the future. We are often led to believe, through our ignorance of Nature's methods or through our own wilful blindness, that we are a fortunate exception, and immune from the penalties that ordinarily attach to the actions that we wish to perform; so we go ahead and do things we should otherwise refrain from doing, hoping to be overlooked or find no account marked up against our names when collecting time comes round. But we are always doomed to disappointment; there are no immunes, not even one exception to the rule.

There are certain things that men do which are generally thought to be harmful. There are excesses of feeding, and drinking, and dressing, and playing, which, like all excesses whatsoever, common experience proves to be generally hurtful to those who indulge them. No one doubts that these excesses, and many others as well, *are* disastrous to the weaker majority, but when a person who is somewhat stronger than the rule indulges in the same follies and shows no immediate bad effects therefrom, we, and perhaps other short-sighted observers as well, hail him as an immune, one of those fortunate beings who, like the Gods of old, can indulge in any pleasure without suffering its usual effects. The result is that the strong one goes on to greater and greater lengths, breaks more and more of the laws of Nature which have to be obeyed in order that the normal, ordinary man may be healthy; and sooner or later he suddenly succumbs to some malady or "stroke" and his strength is a thing of the past, a memory and a boast which contributes to the dangerous idea that there is such a thing as immunity in Nature.

The danger is that the stronger ones and, in some degree, the weaker ones too in their time of strength, will think they are dodging the debts they owe to Nature for the indulgences they have taken. They look only at the present, see just this one day, and with such a narrow range of vision and such a total lack of comprehension of the significance of what they see, that they were almost as well off had they not looked at all. They are like the man who would never carefully compare the balances in his bank book to see whether he was gaining or running behind, but so long as he saw that he had some money in the bank, would go on spending as if there were no limit to his resources. He would count himself rich up to the moment that he received notice from the bank, "No funds," and had sent back to him a check upon which payment had been refused.

So it is with the stronger ones, those who have a pretty good account in Nature's bank; they feel there is no limit to their account so long as their drafts are honored, so long as the periodical casting up of accounts shows still a balance, and they go on checking against this account until they are suddenly brought up sharp with the statement "No strength." Then they may realize, when it is too late, that every one of the drafts they have drawn in the past has been *paid* and the amount subtracted from their account; that they have had to pay for every one of the indulgences they have enjoyed and just the same amount that was paid by their fellows who had not such a large credit as they and whose balances sooner ran out.

When a strong man—that is, a man who has a larger account than usual in Nature's Bank of Life—indulges his appetites in some of the excesses which are so quickly fatal to his weaker brothers, he pays the same price that is exacted from them, but his bank account is better able to stand it, and so, if he is careless about his standing with this Institution, as he usually is, he does not notice that his balance has become less when the next report is rendered him, imagines that he is immune from the charges ordinarily made for such indulgences, and goes on enjoying himself and unconsciously using up his reserve till he suddenly fails when some unusual demand is made upon his resources.

We all pay, and we pay every time, and just when the account is due. If we do not notice it, it is not because we have not paid, but because our reserve has been able to stand it, or because we have not given the matter close and intelligent attention. The excesses which are fatal to the ordinary are equally costly to the extraordinary, and if one of these succeeds in spite of excesses, in some certain line—excesses which would have doomed one of his less fortunate brothers to ignominious failure—it is because he has had enough left over to *still* win success, and not because he has enjoyed an enviable immunity which has enabled him to avoid the payment of his debts. We may always be sure that his success—be it never so brilliant to the eye—is less than it would have been had

he said "No" to the appetite which demanded that gratification, by just so much as the energy which is lost from such an excessive indulgence.

Not only does Nature give to none of us immunity from her laws and the penalties which attach to breaking them, but she has rendered it impossible for us to *buy* immunity from any other source. Many people have the idea that they can buy immunity from the doctor, the lawyer and the priest, and many doctors and lawyers and priests encourage this superstition—for what reason it is hardly necessary for me to say. But the best that any of these can give is *immunity from social penalties*, immunity from law and processes invented and established by man. The doctor cannot give his patient immunity from the penalties which attach to the breaking of laws of the body; the lawyer cannot enable any man, through his wiles or his pleading, to break with impunity the natural laws of ethics; and no priest of never so great power or divine dispensation can restore to man the cleanliness and purity of mind which he loses when he smirches and clouds it with uncleanly, impure and vulgar or vicious thoughts. *No man can give another what Nature has denied all men.* All men pay the same price for the things they buy of Nature—her bounties come at one price to all; no man can dodge her collections and she never extends even the smallest credit to the bankrupt.

Do not think, therefore, to break Nature's laws and evade her penalties, enjoy her indulgencies and dodge her collections. Such immunity is not to be inherited nor bought nor found.

Think rather to *find out her laws and obey them*, for to the obedient she is as just as she is to the disobedient; to the frugal she is as unvaryingly exact in her payments as in her collections from the spendthrift; she is never lenient, never loving, never generous, *but only and always just.*

The Right Way

THOMAS A. POOL.

*When a marr'd portrait is to be restor'd,
 Amendment should with the worst stain begin;
 With that remov'd, improvement fast sets in.
 Thus Christ in His salvation first outpour'd
 His healing on a leper; He ador'd
 The weak and fallen. Then, if ye would win
 God's praise, start with the worst results of sin
 In man: lift from despair the deepest lowered.
 Thence, to the race entire, most good afford.*

How the Mental Treatment Heals

HATTIE PRESTON RIDER.

Paradoxically speaking, to begin with, it is not the mental treatment that does heal. No practitioner can point to even the least of his successful demonstrations and truthfully say: "It is my work." The best never claim it. God heals. The vital Force which builds up the body is also the repairer of its waste places. It is for us to destroy the fear which impedes that force in its working. How shall we do this? By understanding and declaring that God is All-mighty.

Mental and physical sickness are exactly like the breaking down of a loaded coal-wagon across a street-car track. The hindered traffic represents the state of the mind or body under diseased conditions. The conductor cannot of himself force his car to go forward, but he can get down and shovel away the obstruction. Then the mighty electric current sends the car smoothly ahead. The motive force was present all the while, ready to act the instant it had a clear field.

So it is with the mental treatment. It removes the obstructing fear. "But," you say, "evil is in the world. It actually exists. How do I know it may not attack me or mine this very day?"

The load of coal did not come of itself and fall across the track, did it? It was an absolutely powerless, unconscious thing. So also is evil—error—unless you make a power of it. Refuse to look at it or listen to a suggestion of it, either mental or spoken. Do not even pay it the honor of denying it, but declare that God and His perfect working fill every nook and corner of the haunted space. We have His own word for that. If there is an organ in your body where the vital force is impeded, declare every time you think of it that God is the warm and strong and perfect action in every tissue of that organ. Rub out your mental picture of the inflamed, congested member, and set in its place that of the perfect mechanism of God's operating. You have neither to create nor operate. Sit still, as it were, in God, watching Him at His work, with trustful eyes. His child must understand His loving purposes. With faith as a grain of mustard seed, you shall say to this mountain—(of error)—"be thou removed, and be thou cast into the depths of the sea," and it shall be done.

"The heart of love. This is the royal blood."—Emerson.

"When what you have done in the past looks large to you, you have not done much today."

"There never was a day that did not bring its own opportunities for doing good that never could have been done before and never can be again."—Christian Budget.

Play Yoh Fiddle.

BY ALICE D. O. GREENWOOD.

Look hyuh, honey, dah's no sense in
Yoh a pouchin' out yoh mouf,
An' a lookin' woebergondish
Kase de wind am in de souf;
S'pose it does mean rainy wethah?
Bress yoh, chile, dis roof don't leak;
An' dahs mos' cawn meal an' bacon
In de house, ter las' a week.

'Peahs to me dat yo's ongrateful.
Dah's no 'casion ter complain.
Bacon, cawn meal, sawgum 'lasses,
What's de reason it kaint rain?
Jis yoh git down yoh ole fiddle,
Stop yoh growlin', hold yoh jaw,
An' while mammy's bakin' cawn pone
Yoh play "Turkey in de Straw."

Dat's right; chune her up permiscus,
Now jis gib de ole thing fits.
Bacon, cawn meal, sawgum 'lasses,
(Sides all dat I'se got two bits).
We's mos' millionaires, sho, honey!
An' it's weaked ter complain;
'Nuff ter eat, an' plenty money,
Play yoh fiddle; let it rain.



Personal Problems

LOUISE RADFORD WELLS.

"How may two earnest New Thinkers help one another to gain the things each desires; for instance, one is working hard to succeed in business—to be a friend may help the other and himself. Add to these, concentration suggestion helpful? What other means may be used?

It seems to me that we ought to be able not only to get the best in life for ourselves, but to *help our friends* as well."

Suggestion and auto-suggestion—these are the tools by which each friend may help the other and himself. Add to these, concentration and a clear conception of the end sought to be attained, and "the best in life," as you see it, is quite within your reach.

To help a friend we need clearly to conceive the object of his ambitions or the goal of his endeavor; to hold it in our mind when we are with him; to recognize the qualities whose manifestation are most necessary to its attainment, and to constantly encourage those qualities in him—both by direct recognition of their importance, and by constant indirect assumption, in our ordinary conversation, of his possession of them; to seize upon every inch of progress and exult in the advancement it marks, and in the *sure merit* which lies behind it; to see always and steadfastly the unbounded possibilities of achievement in him; to recognize, if we must, elements of weakness, but only that we may encourage *and believe in* an overcoming strength. These are the ways in which we may help our friend.

For ourselves, it is well for us to "take stock" of ourselves and a keen survey of the height we mean to climb. What do we need to fit ourselves for the task? Is it courage, persistence, ardor, unremitting labor? And do we find short measure of the thing we need? It is our task then to supply the lack. *What the mind absolutely refuses to recognize soon ceases to exist. And what the mind sees, visualizes, dwells upon, becomes in time a living truth.* These are the two secrets of the power of auto-suggestion, which is the force upon which you must rely for self-help. Whatever quality you lack, see yourself endowed with it, carry it constantly in your thought and let it direct your action. Whatever weakness you discern, set opposing strength mentally in its place and act accordingly—*believing*. You have the power thus to supply to yourself all the tools with which to carve the very future you have craved; and, after that, through effort and unflagging desire, the skill to use them.

"When one has a husband who is educated and has ability, but who neglects his business, deceives his wife and allows her to use her own income for support—what is the duty of the wife?"

I do not know about "duty." If you mean, rather, to ask me, as I am inclined to think you do, *what she would be justified in doing*, that is another question. But perhaps my ideas on the marriage state itself, do not agree with yours. To begin with, I never could see why people should cease to be individuals when the marriage ceremony is performed, and be merged into a sort of composite personality consisting often of ninety-nine per cent of one individual and but one per cent. of the other. So in answering a question concerning married people, I should do so from my own view-point and have in mind two people of *distinct* personalities, warmly attached to each other and carry-

ing on *their individual lives* together for the sake of each other's companionship.

In such a relation I naturally recognize no "duty" of either to utterly submerge one's self, suffer abuse, neglect or even indifference. The very essence of the contract and its only excuse for being, lies in a spontaneous and constant interchange of interest and affection. I consider it, however, a relation to which one has honestly pledged one's best gifts and one's most unselfish and understanding love; and that it is a part of "the bond," that in every crisis, emergency or divergence of taste, habit or principle, each shall strive to understand—not to "forgive," to "overlook," to "condone," but really, truly to *understand*. There is a reason at the bottom of every condition, a cause to account for every effect. The question then which it seems to me should first occupy a wife in the position you describe, would be not, "What did he do?" but "Why did he do it?" In the answer to that question may be indicated a lack, a flaw, in their companionship which, *if she cares to*, she may be able to remedy. There is no special question of *duty* here—rather of *desire*. The point is, what does she want?

His love? Then it is for that she must strive, not for justification or reparation.

A separate existence? She has an inalienable right to her own liberty of conscience and of action.

An equitable business understanding merely? That should be no very difficult matter to arrange, if it is *made* a business matter and the elements of personal resentment, sense of injustice and other accompanying grievances entirely eliminated. In this connection you speak of her using "her own income" for support. Why should she not? That is, why should not her income be used as well as his? Or, rather, why should there be any "her" or "his"? Marriage is a sharing by and of both sides. If you mean that her income *alone* is drawn upon to support the household, that is another matter and of course inequitable. I think she needs to estimate from actual figures the cost of the establishment, and suggest to her husband an arrangement by which he contracts and is therefore responsible for the payment of certain bills, she of others. I say "contracts," that she may be freed from any responsibility—even that of seeing the monthly collector—so far as relates to his share of the household expenses.

But, after all, marriage *isn't* a business partnership. There is no harmony or happiness in it unless there is love, and it would better cease when it gets down merely to the basis of dollars and cents. Is love gone? Cannot it be recalled? That it seems to me is the real problem of this wife. If she does not wish it back, or if her efforts to invite its return are futile, then I should consider her at liberty to arrange her individual life as best suits her personal comfort. All this, *if there are no children*. If there are, personal inclinations must be subordinated, personal grievances smothered in any and every way necessitated by their truest welfare.

"Does it pay to cultivate a harmonious, kind and loving nature? Show me a man or woman, father, mother, son or daughter who is kind, loving, harmonious, and I will show you one who is imposed upon. Remember, we are living in a commercial age; all things have a commercial value. Success means wealth."

"Does it pay?" Surely. In the world of mechanics we recognize the loss of power through friction. Similarly the man or woman who is not "harmonious" wastes a vast deal of vital force through the same medium—friction. It certainly "pays" to conserve one's working capi-

tal, does it not? That machine wears longest and performs the most useful work, which is kept well-oiled and every cog where it ought to be. To be kind, loving, "harmonious," does not necessarily mean to part with common sense, proper self-respect or individuality. The mother who yields to every whim of her growing child, may be loving, but she is *not* kind; and occasionally indolence or a distaste for responsibility, rather than any more unselfish emotion, is behind weak indulgence. It is not necessary for all the wheels in a machine to run in the *same* direction to produce harmony—sometimes if they did, the work to be turned out would be ruined. So in life. Each wheel has its own function to perform, and if it runs on its *individual* track smoothly, without jar, jolt or rasp, it does not affect the harmony of the whole that other wheels revolve in other directions. The thing to do is to respect one's individual function, and to perform it with the least jar to the general machine. That is harmony. Weak subservience is not harmony—it is a perversion of one's individual function, a throwing out of proportion of the whole mechanism, and nothing but a marred output can be the final result, however "harmonious" the action may seem while all the wheels are rolling in the same direction.

* Certainly all things have a commercial value—but harmony most of all. It is the best asset of any business, ensuring the performance of the greatest amount of work in the least amount of time, and with the smallest expenditure of force. I'm in search of it myself at present.

"To a sympathetic reader of NEW THOUGHT will you expound the question:

"Why do scoundrels, as such, have as a rule, strong nerves, and conscientious men, as such (I believe they are known as sensitives), very weak ones?"

The men who press to the front in any profession (?) are those of "strong nerves" or strong *nerve*. When you say "scoundrel," I take it, from the context, that you mean not a sneak-thief or a mere scamp of a wrong-doer, but a daring criminal; and the answer to your question would be that it *takes* a man of strong nerves to be a daring criminal, just as it takes a man of strong nerves to go against other kinds of risks in other vocations. Criminality is perverted strength and acumen—the "scoundrel" of strong nerve is the captain of industry shunted down the wrong track. No weak-nerved man could tackle his job.

As to "conscientious men" having weak nerves, I do not see why they should have, and I am not willing to admit your postulate. I'm talking now of sane healthy *normal* "conscientiousness." If you refer to the abnormal variety which is the result of constant introspection, the weighing of this act against that, speculation as to potential sinfulness, and the consideration of every act of this life merely in relation to a future state, then I would say that weak nerves might readily accompany this form of conscientiousness, as in such unbalanced dwelling upon the so-called spiritual, the physical side of life inevitably gets a very poor deal.

"The greatest man is he who chooses right with the most invincible resolution."—Seneca.

"Become the imitable thing, and you may then discharge your minds of all responsibility for the imitation."—Wm. James.

Practical Lessons in Telepathy

Lesson II.

BY HENRY HARRISON BROWN,

Author of "Self-Healing Through Suggestion," etc.

I regard this as a most important field of demonstration, for it is the promise of the coming MAN. When he comes he will thus communicate, and not by telephone or wireless telegraphy. Unfolding humanity is toward those forms of expression which lie beyond the range of the present five senses; in that realm where sensation is not divided, neither is it limited by the physical senses.

The "*Great* Discovery" Man made was Fire. He had to learn that it was both dangerous and helpful. He has not learned all the lessons fire has to teach him in either respect. But with the use of Fire, and in protection from Fire, he has builded civilization.

The "*Greatest* Discovery" is that THOUGHT IS POWER. Thought is a Mode of Motion. He was long ages learning how to use those modes he names fire, water and wind. He has been since Watt's inventions in 1709, learning how to use steam. He has known and named electricity for centuries, but has only during my lifetime been using it as a servant. What wonderful strides has civilization made from what has already been achieved in these lines!

But what has harnessed these? THOUGHT! What is THOUGHT? A mode of motion; a form of Infinite Energy. Great as are the wonders coming from these other forms of motion they are secondary to Thought. Many, many times greater will be the marvels coming from this *recognition of Thought as POWER*. And it is the glory of the twentieth century that it will learn how to direct this Power to a determined end, as it has steam and electricity, and thus gain control over all other modes of motion, and compel them to obey THOUGHT as compass obeys needle.

Not believing this, only, but from experiment and demonstration *knowing* that Thought is Power, I have in regard to the future that Faith which is evidence. I, in this faith, devote these lessons to Telepathy that I may help on that era of Human Mastery.

In the previous lesson I gave some experiments for the student to try. If those who tried them will follow the directions still to be given in these lessons there will be no more a question with them at the end of the course, that Thought is Power and can be intelligently directed, than that steam is Power. The study practice is worth one's while, for as sure as the years roll on, they who do not so know and so work, will be "back numbers" in the world.

Impress it upon your memory that *the* important thing for you to learn is the conditions under which these experiments are to be con-

ducted. With all the sacredness of a devotee at shrine, or of a scientist at telescope or crucible; with all the earnestness of the student in laboratories; with all the love of the artist for his work, and above all with that concentration that shuts all personal thought out of your consciousness; and with the perseverance of the inventor and successful business man, you are to enter into this work. It is no child's play. It may serve for amusement for awhile and to gratify curiosity. But for such I do not write. I write for the earnest and sincere, for this has within it the power of conscious control of Life, in its manifestations of Health, Prosperity and Happiness. It has the power to remove from human life all thought of separateness, and thus banish not only all fear of death, but also all recognition of it, by opening between the so-called dead and the so-called living the means of closer communication by Thought Transmission. But it can only be unfolded in those who shall through CONCENTRATION become transmitters and receivers of the telepathic messages. They who would develop in this must learn a new language, and create new symbols for conveying these messages, for rarely will the message come in language. When the race is more developed, language may come. Now the thought is conveyed by the language of *feeling*. And often these feelings are mistranslated. More often the conceptions of the receiver mix with those transmitted. But by practice the lines of division and limitation will become perfected and this century will see it a common thing to transmit accurately the symbols from mind to mind, no matter what the seeming distance between them.

It is necessary that in this art one cultivate concentration—the power voluntarily of shutting out at will the objective world; the power of forgetting at will all one's personal self; the power of making the consciousness for the space of an infinitesimal part of a second a blank, and in that little space of time seizing the thought that comes from without.

How to do this? PRACTICE. I can tell you no more. DO IT! Do it as the musician plays; as the artist paints; as the accountant adds his columns. Pay no attention to mistakes. Be willing to make them. Think only of what you have to do, and then forget that you are doing, in the doing. Having devoted yourself to this condition and learned how to become receptive, you are ready for practice. Select some one who can concentrate and who is self-reliant, self-assertive and will concentrate upon what he is doing. Take two tables. Place one onside the room, or in a nearby room; seat yourself at one, and the transmitter at the other; if in same room, back to back. Each have pencil and paper.

Let the transmitter, whom we will call "No. 1," say: "I draw one of the nine digits!" Let him make it, over and over, with his eyes fastened upon the figure. Let "No. 2" draw the first figure that comes into his mind. After a few trials No. 2 will make the correct figure and when he becomes really receptive, the figure will move the hand and make itself automatically, just as it does when one wishes to write a word. It writes itself. Practice many times till the thought of curiosity departs

and you are really *serious* in the work. Then try letters of the alphabet; try geometrical figures; try animals; words—*anything*. Persevere if you wish to succeed. It will require several trials before you overcome the desire that is present to do the *right* thing; to see *if* you do; and that fear of making a mistake. Let mistakes come. Only through them will success come. I regard this as one of the best methods for primary work.

(To be Continued)

Vision and Achievement

BY URIEL BUCHANAN.



When the chemistry of vision begins to work in the human mind, the facts of ordinary day are translated. Every sense becomes alive to the beautiful forms and verities that fill the world with poetry and music. There is something cosmic in man; and when his aesthetic nature is finely strung, he gazes on the face of life and reads its deeper secrets. He feels his own potencies and the potencies of the world about him. He thrills and throbs with divine forces that surge through him in waves of love and inspiration. Thought flashes beyond the horizon of material vision to wider and deeper concepts. The creative spirit in man flames up and tells him there is more in life than he has ever dreamed. He is tortured by the exquisite beauty of the visions that urge him to recreate this beauty. He feels the stir in him, like a yearning pain, of the desire to share with others his visioned wealth. But he realizes the pitiful inadequacy of words to express these noble and beautiful visions that flash unsummoned on the mirror of his mind. He can only stand up, with open eyes, and struggle and toil and learn, until the spirit of the beauty that is a fire in him will kindle the flame in other hearts by its irresistible radiance.

It is the vision of greater things and faith in their final realization, that arouses the sleeping forces and directs them to noble uses. All great discoveries and inventions, all magnificent productions in music, in literature and art, have been the result of masterful minds inspired by visions that reached beyond the matter-of-fact existence and caught brief glimpses of better things. Back of every great production has been a mind that had the vision and materialized the dream by patient toil. All musical compositions having harmonies that touch the heart's finer chords have been written by those who have heard divine melodies vibrating within. Every great work of art is a reflection of the artist's dream of beauty.

The clerk occupied with routine work in the office or store, believes that eventually the opportunity will come for promotion; and encouraged by that vision he works earnestly and patiently and prepares himself for

greater usefulness. The student of art looks at the breathing canvas and the speaking marble and feels the creative impulse. The vision gives him the faith and the patience to work and study to master the details that will make it possible to paint beauty on canvas as the great artists have done. The student of science works out problems and demonstrations in the laboratory, searching for new clews. He studies the reactions of chemicals, the play and interplay of forces, and by subtle penetration of vision discovers a new combination that destroys accepted theories and gives to mankind a new invention and a broader outlook, making possible greater achievement in some realm of progress. One who would become a great singer must study and practice the same exercises persistently until the voice is developed and certain tones are produced in their purity. Only the student who feels his power and possibilities and has prophetic vision can have the patience to practice the tones faithfully, with no apparent progress, until every defect is overcome and the qualities are developed that make it possible to sing with ease and naturalness. To have a voice, every sound of which is a stimulus to all who hear it; to have in it the purity, the quality, the musical modulation, the rich indefinable product of culture, and to sing of life's love and longing, its hopes and passions, its sorrows and joys, compelling every heart to thrill in perfect response—what happiness must come to the singer in that hour of triumph and realization of the vision that had inspired the student through years of patient work.

A woman had the vision and the urge to sing. Her parents were poor and illiterate. Her surroundings were sordid and uncongenial. She could not take lessons, but she practiced the best she could according to her understanding of the principles of music and song. After four years of waiting, she was given the opportunity to sing before one who had the means to help her. As a result, she was permitted to study with a great teacher. She awoke to her possibilities and developed them. Within a few years she obtained a permanent engagement with the Metropolitan Grand Opera Company. She is given leading roles. As Lucy in "Lucia di Lammermoor" she reaches the summit of art in dramatic power and expression. In the third act, when she sings of the rapture of love and the pain of parting, the audience responds with tears and spontaneous applause.

There is another woman who was held in bondage to the claim of poverty. She had noble attributes; was sympathetic; had the artistic instinct and practical ideals. She desired beautiful things, but her desires were so far beyond what she had realized in her actual environment that she could only dream of such things as belonging to a world apart. Then her soul was awakened and she conquered adversity. She gave her children every advantage of culture and training. She has a room in her home dedicated as a sanctuary, where she meditates, and communes with kindred souls in different parts of the world. She realizes that there is no separateness; that when there is unity of thought, mind touches mind

regardless of space. And she has built a beautiful temple where the truths that have given her freedom and realization are taught to others who seek the better way.

Deep in the human consciousness there is a desire to create, and to conquer nature. The persistent urge in the human soul gives no rest or peace until every faculty and power is brought into action and used for some great achievement. A creative power is at work in each of us; it is the moulder of our natures; it determines the trend of our development and the formation of our individual characters. If we consciously command this power, it is submissive to our design. It works for good or ill, for noble or ignoble aims, as we direct. While it deftly moulds our character, we may force it to shape the plastic clay according to the model of our better selves which we reflect by lofty purpose and profound desire.

In the silence of solitude man finds his initiatives. He sounds the deeps of consciousness and interprets his yearnings and aspirations. Noble ideals and ambitions lead ever toward something higher and better. It is a man's duty to follow such leadings, to develop personal character and unfold the faculties and powers that will enable him to attain the greatest good. It is man's privilege to become as happy, as complete and independent as lies in his power. He should use the energies at his command to widen his environment and to establish conditions most favorable for his advancement. A strong commanding personality will never become the plaything of circumstances and conditions. Opposing influences may modify and restrain, but they are powerless to control. By virtue of his sovereign nature and unconquerable will, man has power to become master of every situation. It is only by expanding beyond the limits of accepted beliefs that one is able to explore new regions and discover great truths.

With all our gropings toward the light and our struggles to attain the true and beautiful, we feel our incompleteness and yearn to express more fully and freely the divine nature and to unlock the mystery of our beings. When we feel the creative urge to push beyond the limit of present realization and have faith in the guiding genius to reveal the way, we establish magnetic relationship with new conditions and opportunities and are endowed with the needful power to attain. Whether these forces spring from the subconscious mind, or flow to us from the general fund of vitality stored in the soul of nature, or are flashed from creative realms, we know that we are sustained by a power that will always keep faith with us. We know that when we look within, or reach out to the unseen with perfect trust and demand more knowledge, more life and power, we receive inspiration, help and guidance.

With the knowledge that we will demonstrate health, peace and abundance in the degree that we recognize our unity with the One Spirit, One Mind, One Life, we should take a new hold upon the ideals and ambitions that will lead us to the highest and best.

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.)

"Dear Miss Wells:

I would like to know if any old subscriber has a list of books by Helen Wilmans, as they seem to be out of print, that would be willing to sell at reduced price? Miss N."

Referred to our subscribers, but as it is difficult to obtain any of Mrs. Wilmans' books now, it is not very likely that they could be purchased at a bargain price. However, here's the question, and somebody may be delighted at this chance.

* * *

"Miss Wells:

Will some one who attended the lectures of Mrs. Charlotte Davenport of Paris, France, which were given either in New York City or near vicinity about nine years ago, be willing to answer a few questions with reference to her lectures? M. F. VAN P."

I do not ask the subscriber to write you, because it is very difficult for us to preserve addresses, forward letters, etc. Get up your list of questions, and the minute you see an answer to the above letter printed in NEW THOUGHT, send in your list to us. I will print it in the *Current Topics Club* and the answer thereto, and all of our readers will thus get the benefit—which is the object, of course, of this department.

* * *

"Dear Miss Wells:

Very interesting accounts in *Everybody's* for January, regarding wonderful things done by Paladino. Wish Mr. Carrington would express his views regarding the matter. It could not fail to interest hundreds. W. S. B."

As it happens, Mr. Carrington has just returned from Italy, where he took part in various seances with Paladino, from an investigative standpoint. He is under contract not to give out the results of the experiments until an authentic report has been published, but later on we may expect to have something from him on this subject. He has sent me a sort of introductory article giving some idea of Eusapia Paladino and the result of previous investigations by others, and I shall probably print this

in an early number of NEW THOUGHT, hoping later to have some account of the late experiments in which Mr. Carrington took part.

* * *

"Dear Miss Wells:

Would you please tell me through the columns of NEW THOUGHT where I could get the little poem commencing—
*'Because we've seen the glow of evening
skies
The roseate days of dawn do we
despise?'*

I do not know the author, but think the poem very beautiful. If you do not recollect it, perhaps some reader might, and kindly oblige me. I really must tell you how much we appreciate NEW THOUGHT—it grows better and better every month. A. M."

These verses are from the poem "*The Veiled Divinity*" by Marchesa Florence Alli-Maccarani, written for NEW THOUGHT and published in June, 1906. Back numbers of the magazine are ten cents each, when we have them on hand. I think we have a very few numbers of 1906 left.

* * *

"Dear Miss Wells:

There is living in Germany a man—formerly a simple shepherd—who is healing since about 15 years, thousands of men, women and children. He recognizes the illness by a bunch of hair cut from the occiput (neck). He examines the hair through a glass, and immediately he tells what is the matter and prescribes some medicine—extracts of herbs.

I now most respectfully request you to let me know if you or your readers have ever heard of a book in any language dealing with this sort of recognizing and healing illness. Thanking you for your trouble, most sincerely, H. J."

I do not know of any book along this line, but your request is sure to bring some information from our subscribers. Will they, in writing in, give, if possible, address of publisher as well as title of book and name of author.

In my opinion any cures wrought by this man or by other men with methods similar or differing, are the result

of the mental attitude created in the patient through his faith—in other words, that *the patient himself cures*, through the new mental attitude which takes no cognizance of disease; which expects—and therefore receives—health.

"Miss Wells: * * *

I am a devoted reader of NEW THOUGHT and I know your attitude towards vaccination. I am a staunch enemy of doctors and medicine, and vaccination in particular, and I wish so much you would furnish me some statistics of its awful results. I will be so thankful. I am in a heated argument with a doctor about it, and he has more proof than I have, and I want to do him battle with facts, so if you will be so kind as to send me some I will be delighted. MRS. B. W."

Heated arguments never convince. Calm down and admit to yourself and to him that your present opinion is founded upon *feeling*, not reason, and is the result of hearsay. Then set yourself to work to find out what *reasons* exist to substantiate your feeling. There is, I know, an anti-vaccination society. I will obtain and print its address in a succeeding issue of NEW THOUGHT, and you should then send for their literature. Remember, though, that to be convincing in argument you must know your opponent's side of the question as well. Here's to your success.

* * *

"Dear Miss Wells:

One of your correspondents (T. W. O.) in NEW THOUGHT of a few months past, asks the question 'Is the soul an independent thing?' and whether 'man is dead or asleep until the judgment.' Ask him to read No. 445 of Swedenborg's *Heaven and Hell*. The book can be got for sixpence; or if desired, I would send the book on to you to pass on.

Would you mind telling me if the poems of Ella Wheeler Wilcox are issued in book form, and, if so, the price? A. L."

Thank you for the offer to lend the book you recommend, but the price of Swedenborg's books is so reasonable that, in view of your being across the big blue water, with time and space between us, it would be best for our readers who are interested to either purchase a copy of the book recommended, or get the use of it from the public libraries. *Heaven and Hell* is an immense volume, but costs, I believe, only 56 cents, including postage.

There are numerous books of poems by Mrs. Wilcox, chief among which are *Poems of Passion*, *Poems of Power*, *Poems of Pleasure*, etc. These books are \$1.50 each.

"Dear Miss Wells:

A request was proffered through the Current Topics columns of July NEW THOUGHT for a poem based on the twenty-third psalm. I notice that as yet no reprint of the poem has been given. Perhaps it is not yet too late to be of service to 'M. S. B.' I send the verses, therefore. They are signed 'Montgomery.' S. E. P."

The Lord is my Shepherd, no want shall I know;
I feed in green pastures, safe folded I rest;
He leadeth my soul where the still waters flow;
Restores me when wand'ring, redeems when oppressed.

Through the valley and shadow of death though I stray,
Since Thou art my Guardian, no evil I fear;
Thy rod shall defend me, Thy staff be my stay;
No harm can befall, with my Comforter near.

Let goodness and mercy, my bountiful God,
Still follow my steps till I meet Thee above;
I seek, by the path which my forefathers trod
Through the land of their sojourn, Thy kingdom of love.

—Montgomery.

* * *

"Current Topics Club:

I have the honor to come to 'Scrapbook's' aid with a method for filing clippings. The old way of pasting a clipping all over one side with mucilage, and then sticking it in a book, is very wasteful of mucilage, to say nothing of time, patience, etc.

The removal of a clipping filed by the method stated above is unthinkable, also impracticable.

I will submit a better plan: Suppose you have a clipping, printed on both sides, the title of which is 'The Greater Resurgence,' and you should desire to file this on a certain page of NEW THOUGHT magazine. The method of operation is to place the clipping in the book as though it were an additional leaf. A *very little* mucilage on the inside margin will make this leaf as solid as the other leaves of the book.

The method is so simple and effective that when people acquire the knack of it they wonder why they ever did it in any other way. I enclose a sample illustrating the method. C. M."

Thank you for the sample, complete as it is. I realize it meant quite a little time to put together the various clippings with such care. Your plan is certainly an excellent one where clippings are supplemental to the book in which they are to appear, and "Scrapbook" will no doubt be as duly grateful as am I.

EDITORIAL DEPARTMENT

—EDITORS—

S. A. WELTMER.

LOUISE RADFORD WELLS.

ERNEST WELTMER.

Between Ourselves

FRANKLIN L. BERRY.

"Will you kindly give us some suggestions bearing upon the local promotion and direction of the New Thought movement in an organized or semi-organized way?"

To promote the New Thought or any other movement, of course the first essential is to get together people interested in its principles. You apparently already have a nucleus in the society of which you are president, and your work will therefore be in a branching out rather than a primary gathering together.

You have told me nothing of the activities in which your society is already engaged, so I am rather in the dark as to what best would broaden your work. I do not need to say that the first step toward broadening your work is to get in new people, and the only way to get in new people is publicity. If you do not already have meetings to which the public is invited, you should plan for them—a Sunday morning meeting in the nature of a service, and one—or two—evening meetings during the week, where opportunity for discussion and entertainment are provided. If each member of the society will hand in a list of friends or acquaintances who might possibly become interested in the work, and you will print each week an attractive program for one of your evening meetings, sending it in advance with a personal note inviting attendance, to the persons whose names are thus furnished you, you will probably note a slow but gradual increase in your numbers—at first transient and varying, but later permanent. A weekly notice carried in the newspapers will produce results; handbills (containing program) distributed in office buildings, etc., will also bring some returns. But remember, you must have something prepared *worth asking people to*, so that when they come they will feel satisfied and like coming again.

In addition to this, it is my firmly fixed belief that the work which makes itself the surest and most enduring place is that which has a practical side; that New Thought should teach to *do* as well as *be*. I believe that every New Thought organization should conduct, in conjunction, classes in various branches of practical living; engaging teachers, where means permit, or using its own members for whatever they are fitted to teach—classes in physical culture, in diet, in auto-suggestion and mental control; classes in domestic science, shorthand, bookkeeping, sewing, etc., etc. Where the teachers' services are volunteered, the work can be free for a time, until it has made itself known and the classes have become a permanent institution.

In a city like yours, I should think you might very well follow the original plan of The King's Daughters organization—asking each member of your present society to form a little circle in his or her own neighborhood for weekly meetings at each other's houses at some convenient hour. If these little circles consisted at first of only two or three neighbors invited in to chat and sew (or smoke!) and discuss New Thought subjects and personal problems, it would still mean just so many new people for your movement and you would find each circle would grow. In time the members of the small circles might be induced to each start his or her own small circle, and so the ripples would widen and the eddies deepen.

We shall be glad to hear from you at any time.

"Since taking up New Thought I find my character has improved in strength and richness, and I have also more personal magnetism, but misfortune in pecuniary matters seems to follow me as it has never done before. I certainly fail to attract 'things' my way, though I feel more competent. I am bound down to most sordid conditions of life, and consequently am restless and discontented. I have family ties to consider, so cannot get away with a good conscience. Am shut away from congenial society, living in a poor neighborhood and getting my living by keeping a humble general shop, which confines me very much. It is very rare for me to meet a fairly educated person.

The New Thought teachings have interested me very much, and I have tried to follow them, but since doing so I have never been more unsuccessful. Perhaps you could kindly advise me on this matter in your 'Personal Problems' department."

Don't make the mistake of letting your study of New Thought either interfere with your work or take the major share of your time and thought. If you have been "more unsuccessful" since studying New Thought, is it not because you are not giving a proper share of your time and attention to your business, but are allowing your interest in study to affect your interest in your work? Personally I think we "attract" things by working toward them—putting thought in action—and if you are "restless and discontented," it is probably because you are failing to concentrate on your work. You are giving it a divided, half-hearted attention, with unsatisfactory results. "Humble general shopkeepers" have come to be men of means and influence before now. Your position will not keep you down, but your neglect of your position may. You are infinitely better off than the man who works for another, earns his mere salary and may lose his position any day. Look *taller* in your own eyes. Don't use that adjective "humble" in speech or thought. Put your mind on your business—*all* your mind—and see how you can increase that business, render it more productive, and more attractive. Consider the display of your goods, improve upon it and alter it daily—your wares are one of your advertisements, and *what* you display and *how* you display it, determines in a measure the amount of your sales. Experiment—and watch results. Make a feature of one special article in your shop window one day, and see if your sales in that article are not increased. Then try another article, and so on. Make your trade your *study*, and interest yourself in seeing just how you may improve it. You will soon cease to be restless, because you will be busy—or discontented, because your new energy will be bringing you financial results. You have the materials for success in your hand—success which may lead to other fields and other activities; use them. A "humble general shop" kept well in "a poor neighborhood" may lead to a general shop not so humble, kept equally well, in a better neighborhood. Utilize what you *have*, before you reach out for more; and let New Thought teach you not speculation and unrest, but concentration and invincible determination.

The New Song

SAM EXTON FOULDS.

*I am not versed in lore of birds,
Nor may I read their singing words,
But ah, their song insistence—
It opens up a world to me
Of melody and poetry,
And joy of sweet existence.*

Where Is the March Number?

LOUISE RADFORD WELLS.

In the combination of NEW THOUGHT and WELTMER'S MAGAZINE, there have been *two* sets of offices to reorganize and adjust to the new needs; it was necessary to harmonize *two* dates of issue, *two* systems of mailing, entering of subscriptions, etc., etc. As a result, we found ourselves with a bigger contract on hand, as it were, than we could hustle through in a couple of weeks. The Editorial work—*my* work—and advertising work will be carried on, as usual, at our main office at Chicago (where also subscriptions will be accepted, of course), but the detail work, including the entering of subscriptions, the answering of subscription letters, etc., will be handled for me, as a matter of convenience, at Nevada, Missouri, under the charge of our capable business manager, T. C. Weltmer. This necessitated the re-filing and the shipping of our complete card list of subscribers, etc., and a loss of time while in transit. So we decided not to keep on bringing out late magazines with early excuses, *but just sin deeply once for all and have it over with!*

This is therefore your *April* number. THERE WAS NO MARCH NUMBER AND NO JANUARY NUMBER. We are now practically reorganized—a few cogs still not quite in place, but the wheels showing signs of having adjusted themselves to the new and improved conditions. So the period of confusion is over. YOUR MAY NUMBER WILL BE MAILED MAY 1, if not earlier, and thereafter the date of mailing will be *at the latest* the 25th of the month preceding date of issue. That is, the June number will be mailed on or before May 25, the July number mailed on or before June 25, etc. etc. We have committed our last offense of tardiness or delay, and as we stand right out in the front of the stage and admit our shortcomings, I have every hope that we shall be accorded an indulgent forgiveness.

Of course it goes without saying that *everybody's subscription will be run two months longer than the wrapper says*. So "add two," please, whenever you look at it. And we'll make up to you in so many other ways, as well, for the inconvenience and disappointment of the temporary and unavoidable delay, that perhaps another year you'll be *asking* us to drop a number or two for the sake of the surprises to follow! *But we won't do it!* After the May issue, which has to be held till May 1 to keep from scruffing April's heels, your magazine will be in the mails on or before the 25th of the month preceding the date of issue, and not even the sight of a line of advertisers waiting to get their ads. in after "forms have closed," shall avail to move us from our iron-bound resolution. Watch us keep faith with ourselves!

We couldn't write to everyone of our thousands of subscribers—not, that is, if we *ever* expected to "catch up" with the magazine—so we've been obliged to let letters of inquiry about the missing numbers wait and be answered by this general explanation. Will you accept it as a personal reply to your inquiry—supposing you sent any in?

Another word: As the work of entering, fil-

ing and **keeping** track of subscriptions is to be attended to at Nevada, Missouri, as a matter of convenience and to lessen my individual work, it will expedite the handling of your subscriptions, your changes of address, etc., if you will address them direct to the branch office, so: "*Branch Office of The New Thought Publishing Co., Nevada, Missouri.*" Of course whatever subscriptions stray into the main office will be promptly attended to, but you'll help the wheels of progress go round with the least waste of time and effort, if you'll send your subscription orders and inquiries to Nevada, Missouri.

Letters intended for me *personally*—and I hope there will be not the slightest lessening of the friendly words that now flow in to me with every mail—should be addressed, of course, just as usual to the Chicago office, where also should go all letters pertaining to the advertising or the editorial end of the magazine. Am I clear?

And don't put into a subscription letter, questions intended for *me* or the personal word or two you would like *me* to receive—for I won't see it till *long* after, if you do. Put your subscription letter or order on one sheet of paper by itself, and send it to Nevada. Your personal letter, the problem you want me to help solve, the manuscript you are submitting for my perusal, the questions about advertising rates, etc., etc.—these, address to me, or, rather, to the Company at its main office in Chicago, and they'll come right into my hands.

One more thing. Because I am connected both with The New Thought Publishing Co. and The Library Shelf, it is very natural that subscribers to NEW THOUGHT in ordering books of The Library Shelf should make NEW THOUGHT inquiries—that is, ask when their subscription expires, notify of change of address, etc. But they are really *two separate companies*, of course, as you all know, and whichever company gets what is intended for or partly intended for the other, has to write a letter to that other (as a record) and formally repeat the order or the request. You see the extra work, confusion—and *delay*. Will you, therefore, be careful to address your inquiries about or orders for Library Shelf books, direct to The Library Shelf, or to me as "Manager of The Library Shelf," and your inquiries about NEW THOUGHT, your subscription, change of address, etc., solely to The New Thought Publishing Co. and not include them in one letter addressed to me? You see the reason, do you not? You will be better and more quickly served, and we—both companies—will be saved considerable extra labor, if you are good enough to separate your orders and inquiries so that we each receive *just our own*.

Will you remember this?

Is January forgotten, then, and March forgiven—and April welcomed? I have had such experience of your unfailing good nature, loyalty and appreciation in the past, that I think I am safe in assuming that the answer is "Yes."

So, thank you!

A WELCOME AND A PROPHECY

New Thought for 1909

LOUISE RADFORD WELLS.

With this issue of NEW THOUGHT its family grows many thousand larger. When you look at the Contents page this month you will see shining out at you the names of our two new editors, and this addition to our editorial staff means also that the subscription list of NEW THOUGHT has opened wide enough to take in all the subscribers of WELTMER'S MAGAZINE, for WELTMER'S MAGAZINE and NEW THOUGHT become one, joining forces for the better usefulness and wider influence of each.

We have reached wide in our separate fields, and now we have stopped long enough to take down the dividing fence and make one big joint pasture. Which means a bigger browsing ground for all of us and a wider outlook. Which means progress. And greater power.

Those of our readers to whom Prof. Weltmer and Mr. Ernest Weltmer speak for the first time this month, are just opening an acquaintance, a friendship—a deep relation, I feel and hope—which shall grow in value with each succeeding month and bring into their lives real and tangible benefits. For our new co-editors are not theorists, but practical men, living mental science, teaching mental science, demonstrating mental science, every day of their lives; healing the sick, and strengthening the weak, and moulding the unsuccessful into achievement; men who have just the knowledge, experience and wisdom with which every student of New Thought hungers to come in contact.

As for the readers of WELTMER'S MAGAZINE, which ceases publication to join forces with NEW THOUGHT, they will find in our pages not only the teachers and leaders they have studied and admired in their own magazine—and so feel at home—but the long list of other writers who constitute the staff of NEW THOUGHT and represent some of the best known names in the New Thought world. So I think we may hope, with every degree of assurance, that our Weltmer readers—whom we welcome warmly, and for whom these few words are by way of greeting—will find as much added inspiration and practical help in what NEW THOUGHT has to give them, as we know our readers will find in the words and teachings of our new co-editors.

I must not omit to mention that this number of NEW THOUGHT, signaling the merging of WELTMER'S MAGAZINE with ours, and so an increase of many thousand in our circulation, marks also a still further increase in the taking over by us of the subscription list of THE DAY. This was a smaller magazine than WELTMER'S MAGAZINE, but its subscribers are welcomed with equal warmth and good feeling, and we hope to make them permanent members of our big NEW THOUGHT family.

We've been very busy in our reorganization work. It isn't so easy to combine two magazines, harmonize dates of issue, readjust two distinct sets of offices, etc., etc.; and so we've not yet had time to plan the full campaign for the year. That will come later, and no doubt we shan't be able to deny ourselves a blare of trumpets and a tooting of our own horns, as we unfold our plans for the BEST magazine of its kind. In the meantime, however, it will not be amiss for me to give an idea of some few of the features which are to appear in NEW THOUGHT within the next two or three months.

The first question in everybody's mind is, no doubt: "What will Prof. Weltmer write about?" So I'll answer that, as a beginning. He's going to write about just the thing we all want most to know—his philosophy and his application of it. That's what I asked him for—something which would give us *his basis of demonstration*. I wanted to know first "What?" and then "How?" The first article of his

LESSONS IN HEALTH AND SUCCESS



which will appear in May, is introductory in character, familiarizing us with THE CONTROL OF THE PHYSICAL ORGANISM BY THE MIND. The sub-title of the second article will be THE BONDAGE OF HYPNOTISM, and deals not with the mystic subject its name might indicate, but with that hypnotic condition induced by accepting whatever is offered for the mind's reception "without any effort to prove its truth or falsity;" and also with "mental anatomy" in which the spiritual man is resolved into his elementals and their use and control considered. Article III deals with THE UNCONSCIOUS MIND—the subjective forces; and the proper use of suggestion. Article IV takes up THE LAW OF SUCCESS and THE HEALING

POWER, and applies to the two fundamental needs of mankind—health and wealth—the laws of mental control and individual power.

Before we have mastered these four lessons Prof. Weltmer has outlined for us, there will be new and vital lessons ready to follow. For we are to have Prof. Weltmer's *best*—and I am going to give each of you the opportunity to tell us later what would seem "best" to you.

Nobody is better fitted than he to speak of the processes by which health may be built up or restored. During my stay at Nevada, I was interested to meet at dinner in the cosy Inn dining-room, or walking briskly about the hall, or perhaps taking a whiff of out-door air, a very bright attractive young woman. From an occasional word of greeting, we fell into more extended conversation, and I was always impressed with the enthusiastic response given by her to any of my words of praise of the Weltmer work. Finally she said to me one day: "Is it any wonder I have a good word to say for this Institution? Do you know I came here in a wheeled chair, *incurable*, never to walk again, given up by the most eminent physicians and surgeons; and, after months in hospitals, sent home to stay in a wheeled chair the rest of my life? And I accepted that verdict, too, but my father could not make up his mind to give in, in spite of every authority against him, and he sent me here as a last resort. Today I walk as well as anybody, and am taking up *real* life again. It's such a wonderful work that now I shall stay as a student and learn how—for there can't be anything better in the world than to cure people as I have been cured."

It isn't any wonder I'm anxious to have Professor Weltmer give us lessons in Health, is it?



IDA GATLING PENTECOST is back with us again full of the same warm tenderness, sympathy, love and inspiration. She has passed through the Valley of the Shadow with her dear mother since we last heard from her, but has brought no tinge of its darkness with her, having only learned wider understanding and love. Sorrow only sweetens—not sobers her. She has lessons for us all, and is as joyous to get back to her big New Thought family of friends as we are to have her. Only a reason so grave and cogent could have kept her silent so long, and now that she has

come gently out of the dark Valley to greet us again, you may look for her words regularly, every other month.

Recently *Pearson's Magazine* has been publishing a series of articles entitled "Seeing Things," by Rupert Hughes, being in the nature of an exposé of "so-called psychic phenomena." Now comes our **Hereward Carrington** and hits back vigorously in a curt rejoinder entitled

'SEEING THINGS AWRY

It happens that Mr. Carrington has just returned from a trip to Italy where he took part in an investigation of the mediumship of the famous Eusapia Paladino, whom Mr. Hughes makes the occasion for his most vigorous attack. So Mr. Carrington naturally feels that he knows whereof he speaks. As soon as *The American Society of Psychical Research* has published its official account of the Paladino seances, in which Mr. Carrington took part, he will then be free to give us some side lights on our friend Eusapia, and a very good view of behind the scenes at an "official" seance. In the meantime we have, by him, a number of fascinating articles waiting their turn, dealing with various phases of

THE PSYCHIC WORLD

as The Human Aura, Hypnotism, The Sub-Conscious Mind, etc., etc. These articles in every case represent deductions from *actual experiments*, and give us the latest word in Psychic Science.

Horatio Dresser is to furnish us a number of

FAMILIAR LETTERS

by special request, being his individual handling of some "personal problems" submitted for his solution. Within the next number or so will appear A Letter to a Sufferer from Nervous Fatigue, a practical lesson in controlling physical conditions; a Letter to a Charity Worker, an answer to one engaged in, yet hesitating over the value of social reform work, and a lesson in "helping the other fellow;" a Letter to a Doubter, a consideration of the value of revivals, and a solving of a personal difficulty. Besides these "Familiar Letters"—which are actual answers to actual personal questions, and so live and vital—we have secured from Mr. Dresser three lessons in

THE ART OF SPIRITUAL HEALING

His lessons in healing contained in "A Message to the Sick" were so eagerly and widely read on their publication in NEW THOUGHT, that they were afterward republished in booklet form to meet the demand created. A like future no doubt awaits these lessons devoted to Spiritual Healing, the basis of its cures and the application of the laws which produce them.



ELLA WHEELER WILCOX'S articles will continue to be published monthly, and to represent her most practical application of New Thought principles to daily life and human problems. She never needs any more extended words of introduction than just her name. So when we say "Ella Wheeler Wilcox," that's enough, isn't it?

Did you like "The Hour of Need" by **Elizabeth Burgess Hughes** which appeared in December and February? I hardly need to ask. Mrs. Hughes (not the physiognomy Hughes, by the way, but a separate individual) has promised us some more bits of fiction equally good, and you may look for their early appearance. Speaking of fiction, there is to be a very attractive sprinkling these coming months, clever, bright, original and entertaining.

I wonder if you have all enjoyed, with me, **Alice D. O. Greenwood's** clever poems, as they have appeared. For instance, "Jes' Be Glad" in the February number. Isn't "bein' glad" *your* "way o' prayin'?" Well, we have other fine things from her just waiting a corner—or a page—big enough to hold them. "Play Yoh Fiddle," in this number, is by Mrs. Greenwood, and if you don't "chune her up permiscus" when you read it, I miss my guess. Then there's some "Homely Philosophy," for a later number, that will make you "jes' git up an' hussle, fairly make things bile." And we're asking her to keep on sending in "more," for we want all we have room for.

Speaking of verses, **Fannie Herron Wingate** is sending us some mighty clever ones. What do you think, for instance, of "Smile" in this number? That's just a *sample*.



Another name which always means something fine in both thought and workmanship, is that of the **Marchesa Florence Alli-Maccarani**. Her poems are not the light emotion of a moment, but well up slowly, one can see, from the deeps of experience, and speak of an acquaintance with the pain and wonder of the world, but an unshakable recognition of its rightful joy. We have a number of little poems which shall come forth in due time.

Paul F. Case tells us that with his next article on

THE LAW OF PHYSICAL EQUILIBRIUM

he will have finished laying the foundation for the thorough understanding of his unique theory, and that we are now to have the "How"; that with the May article we begin on our serious study, the application to disease of the law he is enunciating. He is confident his demonstrations of his discovery will revolutionize the whole science of healing. He seems to be in a fair way to become one of the most talked-about scientists of the day.



Which will make him sort of second cousin, won't it, to **William Walker Atkinson**, who always stands way at the head of the New Thought procession? It is good news to realize that we have him with us this year as in the past. He has taken a fancy lately to delve into the various phases of Material Science and holds—what I too believe—that to be good New Thought people, with *reason* back of our beliefs, we must know all Science has to say on the primal forces of the Universe and their action; that to understand how *thought* operates, how mental vibrations can reach out

and become one, across space, we must know about matter and force and energy *and the ether!* And so he's telling us in the least technical manner possible, what are **The Up to Date Conceptions of Science** on these points. Like Mr. Case, he too has been "leading up" in his last few articles, and in his next installment we begin the consideration of the existence of *life* in all planes, in all forms, *in mineral and plant as well as in animal*.



Uriel Buchanan has been so long a much-liked member of our staff, that I don't know whether we could keep house without him. At any rate we're not going to try, and you may look for his familiar name on our contents page all through 1909.

Our series of Physiognomy articles is drawing to a close, but the expressed view of **L. M. Hughes**—that *reincarnation* is demonstrated by types of face and feature—has brought to her hundreds of letters from our readers, asking her to tell them "more about Reincarnation." This

she has faithfully tried to do by personal letter, to the limit of her time and strength, but no letter of course can be an adequate presentation of such a big subject. So it has been arranged that with the conclusion of the Physiognomy articles (in the May number), she is to give us a series of twelve lessons or

FAMILIAR TALKS ON REINCARNATION

It is a subject close to her heart, and with her intimate charming pen we may look for some mighty good stuff (as editors say!).



And now we come to what I expect will prove our most popular feature for the year—

OUR TELEPATHY EXPERIMENT

with Ernest Weltmer as Director. When NEW THOUGHT absorbed Weltmer's Magazine of Suggestive Therapeutics, it acquired, together with the literary services of that magazine's editors, the sole right to the conduct of their Telepathy Experiment, which has been successfully carried on through the medium of their magazine for more than a year. Our subscribers will now re-

ceive the unique benefits of this Experiment, something that not another magazine in the whole wide world can offer, and we assume the responsibility for the proper carrying forward of the Experiment itself. While, as the announcement which will be found on the following pages will show, the responsibility and expense assumed is large, we feel that we shall profit by this arrangement, since it offers an opportunity to make NEW THOUGHT of even greater value to our subscribers than before—more valuable, we believe, than any other magazine published today; besides identifying us with an experiment which will one day be a land-mark in the history of The New Psychology.

We feel that the change will be of advantage to the whole of the New Thought family; and the editors of "Weltmer's Magazine that was" are glad to make this arrangement, as it increases their chances for success in the Experiment by bringing them into close touch with many thousands of people whom they had been unable to reach through their own magazine, yet involving no change that would be likely to in any way damage its chances for immediate and full success. The Experiment will be carried on as before, under the direction of Ernest Weltmer, with Prof. S. A. Weltmer sending the weekly messages. (See succeeding pages for full particulars.) This arrangement insures the continuance of the initial interest that has carried it successfully through eighteen months of tedious study and toil, and will give those who associate themselves with its future the full benefit of the knowledge gained from the experiences of that period.

So much has been done, said and written along this line, from a purely theoretical and unscientific standpoint, that it cannot help but be uniquely interesting to take part in what is avowedly an *Experiment* (yet not *altogether* an Experiment, since it has already reached such proportions that tangible results are weekly demonstrated) under carefully scientific conditions and with every precaution taken to insure absolutely sincere and unquestionable results.

Ernest Weltmer, who has worked along these lines for years, is a deep student, an original thinker, and has a mind as admirable for its open honesty and sincerity as for its power and virility. Whatever he says, is SO.

But, he's the person to tell you, himself, just what the Telepathy Experiment stands for, has resulted in and is planned to demonstrate. So look for what he says this month in explanation of "Our Telepathy Experiment," and get ready to join!

On one feature of the Telepathy Experiment I want to lay especial stress, and that is

THE SUCCESS COURSE

Notice what Ernest Weltmer says in regard to it—that it is not intended to give you any success you do not earn or deserve, but only to *make you earn it*. I like the way that sounds. Any subscriber may join the Success Course—there's no charge—it's a privilege open to all subscribers to the magazine, and one of the first fruits of the new combination. You will understand after you read what Mr. Ernest Weltmer has to say on the Telepathy Experiment, that

the Success Course is a telepathic experiment, separate and by itself, as it were, for the sole object of stimulating success conditions, creating and stimulating in each member the power to overcome adverse material conditions—a power based on science and not on mystery or occultism. I personally consider the membership in this class a higher privilege than could be offered to you in any other form. I hope the membership will be large, and I look to hear of early results.

Remember, membership is entirely free—open to any subscriber to **NEW THOUGHT**. There is no charge of any kind—and this applies to the Telepathy Experiment privilege as well as to the Success Course. You may belong to either or both, and it costs you nothing. In addition, all members will be sent **FREE** the unique 52-page Telepathy Calendar specially prepared for the Class, with its Concentration Thought for every day, its instructions for proper preparation, its record sheets, report cards, etc.

It is especially fitting, since we are to take up the subject of Telepathy so seriously, that we had previously arranged with **Henry Harrison Brown** for the publication of a series of

PRACTICAL LESSONS IN TELEPATHY

which he had prepared as the result of personal investigation and experiment. They will be an added help to students and investigators taking part in the Telepathy Experiment. The first lesson appeared in February, the second is printed in this current issue, and succeeding lessons will follow monthly. Henry Harrison Brown has an exceptional mind, broad, generous, impartial, and his writings always carry with them the atmosphere of mountain peaks and big vistas of Nature—suggesting freedom, purity and rugged strength.

Walter De Voe is another writer so widely known that his “following” is almost past numbering. We are holding two articles from him in store at the present moment, one “A Little Study of the Sublime,” which is really a study in placing ourselves “in direct communication with the Power of God, which is Love”—the other taking up “Many Means of Cure” and giving instructions for the use of certain material methods to aid the mental and spiritual.

As to myself, of course you may look for the usual things, notably the,

PERSONAL PROBLEMS

which from the letters received, seem to meet a common need, and so will be continued. In each issue there will always be room for **YOUR** problem, if so be you have one that you think we may help you about.

After all this, is there anything more to say? You remember perhaps the story of the old lady in one of Samuel Lover’s novels, who being discovered standing in a crush at an evening party was asked if she had nothing to sit on. “Yes,” said the old lady, tersely, “plenty to sit on but nowhere’s to put it.” Well, I’ve plenty more to say but “nowhere’s to put it,” so it will have to go over to another time.

However it may not be amiss to add that all our familiar departments are to be continued from month to month with new and live features of interest; that there are some fine Prize Contests in prospect, and more surprises than it will be even well for me to hint at.

In brief, **NEW THOUGHT** is to continue to be what its readers always claim for it—the **BEST** New Thought magazine published; and it is to claim that “Best” with a good wide margin to its credit by reason of all the new writers and features it has planned to introduce during 1909.

So here’s luck to our magazine, mayn’t I say for all of us? And here’s luck and happiness to you and each of you.

Our Telepathy Experiment and the Success Course

An Explanation and Announcement.

ERNEST WELTMER.

In the summer of 1907, while writing answers to inquiries about telepathy for Weltmer's Magazine for August, I conceived the idea of a great experiment in the practical application of telepathy. There was called an instant conference of the editors and managers of that magazine, the plan was discussed and enthusiastically adopted, with the provision, of course, that it would be carried out only if the readers of the magazine showed sufficient interest. To test this interest and find out to what extent they could be counted upon for earnest co-operation, an article was prepared for that issue of Weltmer's Magazine, announcing the experiment and setting forth the conditions under which it was proposed to conduct it. In answer to this article, a great number of applications for membership were received, and so encouraging was the response that the hypothesis, instructions and report blanks were distributed, and, with almost a thousand receivers, everything was ready for the first test on the night of September 12.

Since that time the number has constantly grown, and never a Thursday night has passed without the message being sent to the thousands who were waiting to receive it. Sometimes Prof. Weltmer, who has acted as the sender in all tests under this experiment, has been on the train; a couple of times he has been speaking in public meetings; but no matter where he may be, or what he may be doing, when the time comes for the sending of the message he concentrates his mind on the receivers in all parts of the world, sending out to them with all the force of his great desire for their good and the knowledge that that experience has given him, his strongest health-and-prosperity-thoughts and the message that has been chosen for him, either by a committee selected for that purpose, or by some friend, or, when conditions make this impossible, by himself.

On one Thursday night, when the time came for the selection of the message, a committee was assembled in the Institute at Nevada, a message was chosen and telegraphed to Prof. Weltmer at a distant town, where the message was delivered to the conductor of the train on which he was coming homeward. When the yellow slip was handed to him by the conductor, just five minutes before the time to send it, he excused himself, left the friend to whom he had been talking, and, selecting the platform of the car as the most secluded place accessible, went out into the night, and there in the din of the roaring wheels, concentrated his thought on the message, with the intention that the waves from his mind should reach and register themselves upon the minds of all the receivers wherever they might be. Even there, he was able after a time to feel the characteristic response that assured him that, subconsciously at least, his message had been received and acknowledged. That he had not been able to entirely forget the sights and sounds of

his environment was proven by the fact that many reported that they either heard, saw or seemed to be riding on, a flying railroad train, and one lady even saw him standing on the back platform as he sent the message.

So the message has sometimes been sent under difficulty; it has sometimes met with good response and the sender has felt that he has reached the deeper minds of his subjects, for their good, and at other times he has failed to get the response for which he was waiting; it has sometimes been exceedingly inconvenient to send the message just at the right time, but no matter what the conditions, when the time has come the message has been sent, every Thursday since the experiment was started, and it will continue to be sent as regularly, so long as the Telepathy Experiment Class is continued.

Any reader who has ever had anything to do with telepathy must appreciate the fact that for several thousand people to be concentrating their attention upon becoming sensitive to one man's thought, expecting to receive from him not only a message of so many and certain words, but, as well, thoughts of uplift and hope—that for all of these people to be acting together in this manner for the good of all, and with a common center as the nucleus of their thoughts and efforts, gives one every reason to expect a large return of benefit to the individual receivers who are able to place themselves in the position to accept what is offered. Every Thursday the receivers keep their minds fixed upon thoughts of the health and success they desire, and then when they relax for the message in the evening, they expect to realize some degree of the fruiting of those thoughts, in renewed force and ability. If there were no other source of benefit than this, all who have had any experience with telepathy must feel assured that their own expectations would be greatly assisted in realizing their ends, through the influence created by so many minds acting in harmony.

Our earlier experiences have satisfied us that helpful thoughts can be transmitted by telepathy, and the results of the experiment have confirmed this opinion. Over twenty-five per cent of the receivers regularly report benefit to health from the weekly tests, and a large number have reported greater prosperity from the employment of the helpful suggestions received from this source and under the stimulus of the new hope that has been born in the feeling that they were acting with a large number of people for a common end. In fact, the number of cures and other benefits reported from this source would be considered remarkable by anyone who had had less experience than we have enjoyed, with this form of practical psychology.

Of course, we recognize the fact that these results may be traced to the suggestions received in connection with the experiment; there are some who will contend that there is in none of this any evidence of telepathy. And they will have a great

deal of ground for their claims. It was chiefly the recognition of the ground for this objection that led to the adoption of the present form of the Telepathy Experiment. We recognized the difficulty of proving the *telepathic* element in cures performed through "absent treatment," and we thought that if we could transmit and have received and reported under "test conditions," the same message by a large number of people, we should have a positive proof that telepathy is not only a fact, but that it is capable of practical application and on a wholesale scale. If we could prove that a large number of people could simultaneously receive the words of a message from one sender, there could be no very valid objection offered to the claim that the same people could be strengthened in some desire, that they could have some emotion or aspiration augmented by the same means, or that they could in this manner be given some suggestion, which, reaching their deeper mind, would affect their case.

So far, we have not succeeded in proving *all* that we hope eventually to demonstrate, but we *have* succeeded in demonstrating the value of the experiment to the receivers. Practically it does not matter to them whether they get assistance from one source or another, *so long as they do get it*; and that they do is proven by thousands of reports bearing testimony to benefits received. But this is not the only sign of progress. The results gained lead us to believe that we shall soon be able to demonstrate telepathy in a practical manner and prove that some percentage of the results mentioned are due to this source. In any test we have rarely failed in getting in return *some* correct reports; in certain instances the percentage of correct ones has run as high as eleven per cent of the whole, while as many as twenty per cent have frequently shown that they had some idea of the message but did not perceive it clearly enough to render the whole of it conscious. These results encourage us to believe that we shall soon be entirely successful.

When we first began experimenting, it was with the hypothesis that there is a thought-ether much as the luminiferous ether, filling all space and connecting all minds; that this ether is capable of transmitting thought vibrations as the luminiferous ether transmits light or the waves started by the electric spark; that these waves make an impression upon the subconscious mind of all people who are sensitive to them through harmony of thought; and, that, when one who has received these waves subconsciously, gains the proper relation between the conscious and subconscious mind, he can make conscious what has been received subconsciously, and so become aware of the message. This very briefly summarizes the first hypothesis, which was quite complete and detailed, containing nineteen separate propositions.

The practice under this hypothesis was to relax the body and mind as thoroughly as possible, and as nearly as possible at the actual time when the message was being sent, and wait for its reception and conscious rendering. The report was to be written out as soon as possible after any thought came to mind which could be identified with the message. This report was then to be

sent in to *Weltmer's Magazine* at the receiver's earliest convenience. When received, it was checked and filed and the results for that test were made up from the whole of the reports received for that week.

The later and, as we called it, "New Hypothesis" was based upon the proposition that mind is omnipresent; that, therefore, the thoughts of one mind are the thoughts of all who are in harmony with the one initiating the activity; that a state of consciousness and attention are all that separate different personalities, and that, when the receiver can consciously align his thought with the thought of the sender, he can voluntarily learn what the sender is thinking.

The practice under this hypothesis was about the same as that observed under the earlier one except that each receiver was furnished with a calendar which gave him a daily thought to hold in mind, and then on a sheet following the date-sheet, a short lesson, which he was to read, in connection with the sender. All were to read this at the same time, both the receivers and the sender, and then, as soon as they were through with it, the sender was to write in blank lines left for that purpose, the first thought that came clearly to his mind. The receivers were to do the same, with the difference that they were to endeavor to receive this thought from the mind of the sender rather than from their own.

By far the best results were produced under the old hypothesis. In fact, nearly all of our success came while we were using the first theory and method. During the eight weeks that the "New Hypothesis" was used we failed a couple of times in getting even one correct response, and the percentage of health reports ran down to ten per cent and even lower. We have, therefore, since returned to the older method; the health reports have come back to normal and we are again reaping some encouraging results in the sending and receiving of messages.

Beginning with the first of May we shall try a further improvement which we count on bringing even better results than we have had at any time in the past. We shall combine the good features of both methods, using mainly the old hypothesis and method, and the calendar form of the new one. Our principal reason for using the calendar form of presentation is that we wish to combine with this experiment a "Success Course" of study. The experiment offers an unparalleled opportunity for giving instruction in the application of the laws of success, and this new departure takes full advantage of those opportunities. We have already applied this principle to short periods of instruction lasting a month at a time, and the results as seen in the lives of the receivers who applied our teaching, were truly remarkable. We know, therefore, what we are doing in this line. This part of the experiment is *not* an experiment at all, but a simple *course of instruction* in the nature and application of certain fundamental laws of psychology. There is nothing mysterious or occult about it, and nothing that there can be any difficulty about understanding: it is merely the application of the laws of psychology to the common expressions of every day life. And it is just as effective as sim-

ple, and rightly applied cannot fail of the results promised

It may be as well to state, in this place, that we are not offering to make anyone successful at so much per, we are not offering to give those who study the principles of success in connection with the Telepathy Experiment, something that they have not earned by their own efforts; neither do we propose to send them, through telepathy, any power or occult force, or anything of that sort. We know of none such, although we have heard of them often enough to be well acquainted with them if they had any other than a fictitious existence. We are well acquainted with this romantic fiction of their existence, but, while they *may* be real and there *may* be some form of power that can be transmitted from one person to another across great distances, we have never seen sufficient proof of its existence and shall certainly not pretend to use it until we have been fully convinced that there is something of the sort to be used.

The only power that we rely upon for anything, is the power that finds expression in the simple phenomena of every day life, *the power of mind, spirit, soul, body or whatever you may wish to call it*; and the particular power upon which we rely for results in any certain case is the power possessed by the patient, student, subject or telepathic receiver himself. Neither do we either wish or hope to exercise any influence over the

lives of the receivers and students in this experiment beyond that influence arising from our suggestions and teaching. We do not give instructions for relaxation for the purpose of making anyone subject to our wills or the wills of any other person or thing, but for the sole purpose of making the subject receptive to the promptings of *his own mind*, his own deeper self where all his thoughts and feelings are born—where he *lives*, in fact.

The person who is looking for something exceedingly occult and mysterious, something that cannot be explained and that he could not understand could it be set into words; the man who is looking for anything but the most scientific possible explanation of familiar facts and of theories demanded by the facts observed, is sure to be disappointed, for there is nothing of the mysterious about the Telepathy Experiment or the Success Lessons. Nothing, that is, that is more mysterious than any other fact of life.

We do not intend to give anyone any new powers, nor make them able to acquire successes that they have not earned. We only hope to teach them *to develop and control powers that all men have always possessed*, and show them how they can realize the largest possible returns for their efforts.

The following is a brief description of the method we have followed in preparing the conduct of the experiment for the coming year:

OUR PLAN

Each Thursday evening, Prof. S. A. Weltmer will send out a message by telepathy to all who become receivers by joining the Telepathy Class.

Telepathic Transmission is instantaneous, so the message will be sent at the proper time to make it reach the receivers in any part of the country, between 9:00 and 9:30 p. m.

To safeguard the experiments from any chance of fraud, intentionally or innocently, each Thursday evening a different committee of three of the students in attendance at the Weltmer Institute will select a message and present it to Prof. S. A. Weltmer at the exact time that he is to begin sending it. Then the committee make affidavit that no one (including S. A. Weltmer) has seen or been informed of the message until it is handed to S. A. Weltmer, who is to send it.

Then the receivers who have been receptive at the same time Prof. Weltmer is sending the message, make report of what they receive, and mail these reports to us, where they are carefully assorted, numbered and filed.

Only reports bearing a postmark of the Friday following the Thursday evening experiment, are counted; thus guarding against intentional or innocent deception. This makes fraud impossible and gives the resulting conclusions a full scientific value.

We have printed a special calendar for one year, beginning with May, 1909. Opposite each date is a thought for that day which the student is to study and make an effort to apply to the

problems that engage his attention. If possible, he is to elaborate upon that simple sentence, and then some time during the day he is expected to write, in blank lines left for that purpose, the best reason that he can think of for believing that he can succeed. The object of this is to keep the student thinking in the right direction. Experience has proven to us that if he thinks right he will act right.

At the bottom of each sheet is a post card upon which to report to the Director of the Telepathy Experiment the message received; also at the bottom of each sheet is a blank for the record of such report, the latter to be kept by the receiver for future reference. When NEW THOUGHT comes each month, beginning with the issue for May, it will contain a report of the messages sent for the preceding month and a summary of the reports sent in by members. By comparing the records on the calendar with the messages sent, as reported in NEW THOUGHT, one can see at any time just what progress he has been making. To any members who wish to use a double-fold return post card for sending in their weekly reports, we will at once mail back the return half of their postal with a copy of the message which was really sent on Telepathy Night.

On the backs of the fifty-two calendar sheets is a complete, and at the same time simple, explanation of the principles upon which he is working and a lucid statement of the laws of psychology which he is employing. There is also a complete

history of the Telepathy Experiment to date, a statement of the "hypothesis," and instructions for cultivating the receiving power, together with instructions for organizing and conducting little clubs for private experimentation. These explanations are all as simple and as closely related to the common knowledge of every day life as it is possible for us to make them. There is nothing that will mystify and nothing to encourage those occult practices and absurd beliefs so often saddled with the name of New Thought.

THERE IS ABSOLUTELY NO CHARGE MADE FOR MEMBERSHIP IN THE TELEPATHY EXPERIMENT OR IN THE "SUCCESS COURSE." *Even the Telepathy Calendar is free to subscribers to NEW THOUGHT*, it having been designed and prepared solely as a means of enabling members of the class to secure the best conditions for all tests and to keep ac-

curate and convenient records thereof. Our work in this line has a purely scientific, altruistic basis, and there is no commercial feature connected with it in any way whatsoever. That limit the calendar to subscribers to NEW THOUGHT is merely that we may keep within some sort of bounds our expense in connection with the telepathy Experiment and Success Course, an expense we very gladly bear in the interest of science and the good of humankind.

Those who wish to join, and to earnestly take up either the study of telepathy and the experiments therein, or the Success Course, should sign the coupon at the bottom of page 19 and mail it to us, for enrollment.

We will furnish application blanks later so that any member who wishes may organize a class. Complete instructions will appear on the back pages of the calendar pages, so in reality it will be a 108-page calendar.

DO YOU WANT TO COMPETE?

In order to collect materials for the next year's calendar and books, and to increase the interest of the members of the classes, we shall offer a number of prizes aggregating perhaps \$1,000 in value, for the best essays on telepathy, best reports of private experiments, best filled-in calendars, and best reports of success in the application of the principles of the success course.

We shall not formally announce these prizes till there are a sufficient number of applications to competition in hand to insure that the resulting material will be worth the prizes we shall offer. There will be no charge for entry in competition. All those who wish to compete will please say so, and when a sufficient number have expressed the desire to try for one or more of the prizes, we shall make the offer formal, and announce conditions of competition. The reader must see why we cannot make a formal announcement at this time, when he stops to consider that we shall expect the prize essays, reports, calendars, etc., to be worth to us what we pay out in prizes. So, it is obvious that we could not afford to make such an offer unless we were assured that a sufficient number would compete to make the prize-winning essays, etc., of a high standard and sufficient in number to repay us for our outlay. If you wish to enter such a competition, therefore, let us hear from you at your earliest convenience. It will be very profitable all around if it can be arranged, and it should start at once for the best results.

"No longer talk about the kind of man that a good man ought to be, but be such."—*Marcus Aurelius*.

WANTED!

Half a dozen copies each of NEW THOUGHT for April, October and November, 1904; January, March, August and October, 1907; January, August, September and November, 1908, to complete our files. Notify us by postcard that you can and will supply us with the missing numbers, or any of them you may have on hand, and be willing to part with, and we'll make you an offer for them.

The NEW THOUGHT PUBLISHING Co.,
4651 N. Clark St., Chicago.

*"What is evil to thee does not subsist in the ruling principle of another; nor yet in any turning and mutation of thy corporeal covering. Where is it then? It is in that part of thee in which subsists the power of forming opinions about evils. Let this power then not form such opinions, and all is well. And if that which is nearest to it, the poor body, is cut, burnt, filled with matter and rottenness, nevertheless let the part which forms opinions about these things be quiet, that is, let it judge that nothing is either bad or good which can happen equally to the bad man and the good."—*Marcus Aurelius*.*

"Our biggest, blackest troubles are often only the locomotive drawing our richest treasure train."

*"After all, it is not what is around us, but what is in us; not what we have, but what we are, that makes us really happy."—*Geikie*.*

ECHOES OF CHRISTMAS

LOUISE RADFORD WELLS

In February NEW THOUGHT, I had planned to print a long list of names of contributors to the "Merry Christmas Fund," whose contributions had not been in time to be acknowledged in the December issue of the magazine. They were all set up in type, but at the last minute were crowded out by overflowing matter. They will be found elsewhere in this number. You can see by running over this long list and the ones previously published, that the response to our suggested Christmas of help and good cheer, was a general one. I am grateful to each of you—for the pleasure it gave *me*, as well as for the practical good accomplished, the hungry stomachs filled and the cold little bodies made warm.

There still remains a balance in the Fund for special cases, and just a couple of weeks ago it helped a family in distress who were on the point of eviction for non-payment of rent. Our Christmas has thus overflowed into the rest of the year, and not dammed up its influence into just one day out of the three hundred and sixty-five. We have still the possibility of making a discouraged heart or so happy, or feeding some hungry little stomachs. I would like to tell you many things more personal about the family we have recently been helping, but of course you understand that the charity that publishes one's name to the four winds and uncovers one's need to the neighbors from whom one has sought to shield it, is a very poor sort of charity, after all. At Christmas time I had to give all sorts of pledges to Miss Holmes of the Bureau of Charities before I could get the *names* of the families I wanted to help. She tries to treat the people she seeks to help, with the same delicacy and consideration *she* would like to be shown in a like situation. And any possibility of publicity is dreaded like a material calamity.

By the way, our help at Christmas time was recognized by an official notification recently that I had been elected a member of the Board of Directors of our great Bureau of Charities. So you see that what you made it possible to do, was accorded a very decided value and importance by people whose *business* it is to help the poor and needy. So in the future, perhaps, I may come even closer to the sources and habitations of want and need, and find a way of continuing our little campaign of help which had its birth in a Christmas spirit of good will.

W. E. Goodenow, Mrs. S. A. Miles, Mrs. Estella Herman, Burr Oak Sunshine Society, A friend of the poor, Portia Blackstone, Mrs. Ada Sullaway, A lover of New Thought, W. Vance, A "well wisher," Mrs. Jennie E. Corbett, M. T. R., M. Wheeler, G. E. Cromer, Mrs. G. H. Luther, M. Lida Hopper, Ellie V. Evans, Katherine Quinn, Fred W. Hufeld, Wm. J. Pike, Mrs. S. R. Bartleson, Dess L. Mitchell, B. B. & A. C. B., The Other Fellow, Alice B. Woodgate, A. S. J., Mrs. C. R. Mason, Odile Dean, No Name, Dickie B., Hoboken, N. J., J. F. Monson & Burt Lee, L. R. H. Whitmore, Hattie Lee, Mrs. A. E. Cole, G., Sarah Boles, J. E. N., Mrs. Chas. S. Warn, Harriett White Blake, Harry King, R. H. Strickland, Nettie J. Emerson, Mrs. J. R. Nelson, Bessie McKillop, Marie Boscher, Louise, L. E. Baldwin, N. M. C., Clara E. Gueninger, A. C. Murphy, Mrs. H. N. Rogers, Mrs. Mary Hooker, Mrs. Wallace Purves, Mrs. Mary S. Corscelyn, Mrs. J. G. Young, Arthur Ersland, H. H., L. J. Tomlinson & Mrs. Geo. Schaub, Catherine Merz, L. H. P., W. S. Evans, Mrs. M. E. Wilson, Mrs. A. J. Lockwood, Harvey Burtch, Mrs. W. H. H., No Soul, Miss Marion Thompson, Mrs.

N. W. Jewell, Ettie Flickinger, Boston, Martha E. Anne, San Diego, Calif, Miss W. A. Fry, Hbt. Haslan, J. M. K., Miss Jennie E. Dearden, Ida B. Falls, Rosa Bauer, L. S. B., No name, Mama, Little Girl, Boy Blue, Cody, a subscriber, Marie Nelson, A. E. O., Mrs. Julia Richardson, A. Dietrich, Edgar L. Bancroft, Mrs. Kate V. Stipp, J. Y. S., Mary M. Farner, Alma E. Stothers, A subscriber, Mrs. Margarette P. Guntherodt, M. C. K., Addie Ozmun, Rosamond, Mrs. G. P. True, An Iowa "well wisher," Dr. X, James E. Dobbs, Alice Martindale, Eliz. Townsley, E. O., Mrs. O. J. Crosby, Mrs. J. R. Smith, W. M. J., Miss M. J. Mortimer, Mrs. Isiah Violet, Eva Strickland, E. J. Harris, Mrs. C. D. Ayers, I. M., William, Mrs. M. L. Ross, Mrs. A. E. K., R. A. D., Emilie Crepin, No name, Annie Knoble, Mrs. H. Peet, Mrs. Morris, X. Y. Z., Dell K. Mohlenhoff, Mrs. E. J. Cate, Mrs. J. H. Liggett, P. H. C., A little girl and her grandma, Mrs.

LESS MEAT

Advice of Family Physician.

Formerly people thought meat necessary for strength and muscular vigor.

The man who worked hard was supposed to require meat two or three times a day. Science has found out differently.

It is now a common thing for the family physician to order less meat, as in the following letter from a N. Y. man:

"I had suffered for years with dyspepsia and nervousness. My physician advised me to eat less meat and greasy foods generally. I tried several things to take the place of my usual breakfast of chops, fried potatoes, etc., but got no relief until I tried Grape-Nuts food.

"After using Grape-Nuts for the cereal part of my meals for two years, I am now a well man. Grape-Nuts benefited my health far more than the five hundred dollars worth of medicine I had taken before.

"My wife and children are healthier than they had been for years, and we are a very happy family, largely due to Grape-Nuts.

"We have been so much benefited by Grape-Nuts that it would be ungrateful not to acknowledge it."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

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

F. N. Chapin, Elvin Haworth, Fannie M. Crutis, F. L. F., Mrs. F. H. B., H. W., Emil Mauther, Ellen Smyth, Olive M. Berkeybile, Mrs. A. Brewer, E. A. No name, Elizabeth Linnemeyer, Mrs. H. Raymond, Mrs. S. P., Mrs. Nellie M. Montgomery, F. A. F., A. M. Dixon, Mrs. Gilman, Mrs. Gray, Mrs. Butchy, E. O. M., Mattie M. Brown, Mrs. Charles Law, Sarah E. Sykes, Mrs. J. B. Hurley, C. A. L., M. L. S., Margaret L. Kent, Edna Goodself, Elizabeth Shafer, P. A. D., A Welch Girl, No Name, E. S. F., Geo. Bradford, Nannie L. Ransom, Mrs. Frank Hibbard, Dr. Chas. L. Rea, Mrs. E. A. Bryant, Charles McVey, Peter Miller, A. Wolfe, M. E. V. N., E. E. B., A friend, M. H., C. W. C., Helen W. Coffin, Mrs. Fred B. Bralley, M. G. & M. F., W. B., No Name, Mrs. Lou C., May Hill Scott, T. H., Mrs. J. L., Peanut Peggy, Alice M. Spillsbury, Ellen L. Clark, E. L. T., Mrs. Lillian Fitzgerald, S. S. Cheney, Miss Minnie Pribbenow, Mrs. C. E. Wolfenden, Mrs. Richard Wolfenden, Fred W. Jackson, Two Sisters, A. 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"His head felt queer, was dizzy and sick at his stomach. The doctor would come, and prescribe for biliousness, but medicines gave no permanent relief.

"In a short time the same old spells would return. This went on for years, until we dreaded these spells and feared he would become an invalid.

"A friend to whom we told this experience said it was coffee. He had been the same way and stopped drinking coffee and got well by change to well-made Postum.

"He told us to be sure to make it right, according to directions on pkg. Now we like Postum as well as coffee, and I can't remember when my husband has had a sick day.

"Those bad spells are a thing of the past. He is 64, works every day and is as spry as a boy. We have been using Postum a year and a half and are glad to have a delicious drink which does not injure us as coffee did."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville" in pkgs. "There's a Reason."

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

Ways to Earn Money

A PAGE BY EACH OF US FOR ALL OF US

A WHEELBARROW—AND GRIT

"Dear Miss Wells:

About eighteen months ago I met a lady in Los Angeles with whom I had some conversation along New Thought lines. At that time I was working in the interests of a Destitute Children's Home and was beginning to awaken to the desire for a larger life. This lady sent a subscription for me to your valuable paper. I was amazed at its teaching and looked longingly for its monthly appearance. I still went on with my work, but did not endeavor to put into practice its teachings. I came east last May and found that employment was scarce. I could not get enough work to support my family. I got very despondent. One day I got a copy of NEW THOUGHT at a newsdealer's, and looked again into its pages. Its optimistic teachings brought new life to me. If I could not get work at my business, try something else.

That night wife and I took stock. What work could we do that would be congenial? Wife was willing to help. The experience that I had in connection with the children's home, in meeting people, stood me in good stead. I felt I could meet people and sell goods. Wife could bake. We resolved to start a home bakery. We had absolutely no capital; in fact, were in debt eighteen dollars for groceries. We told the grocer of our resolution. He would help us. What goods would appeal to the public and have ready sale with little loss? We looked around us. First day I started out with Boston Brown Bread 32 loaves, hominy or hulled corn, 5 gallons, baked beans 12 quarts; and quite a little cottage cheese. I had no means to get a horse and wagon, tried to borrow a push cart and failed; so started with a wheelbarrow. Started out with a full determination to succeed, kept my mind in an optimistic attitude toward my business. Sold everything out before four o'clock and made three dollars clear profit!

This is some months ago. Have had to vary my articles somewhat since the start. The hominy I found took up too much time to prepare, so dropped it out. The milkman from whom I got milk stopped the supply, and instead of these two articles I took up cookies. For several months I have sold brown bread, beans and cookies. I have never made less than three dollars per day and have cleared most weeks \$24.00 above all expenses—above the expense of keeping a home running wherein five have to be fed.

I owe it to a change of thought—from thinking that I was only fit to labor for others at a small salary to that of thinking I could become my own boss and make a success of life. I am now going into business on a larger scale.

Thinking that my experience might be of profit to others I send you this. J. D. W."

That's the best bit of reading that has fallen into my hands for a long while. You got suc-

cess because you *deserved* it. I take off my hat to the man who when he can't get a push cart, starts out with a wheelbarrow! That's the stuff that's sure to win.

If more people would "take stock," as you did, there would be fewer round pegs in square holes. You say you had "no capital," but your capital was the one ability you were smart enough to recognize as pre-eminently *yours*—that of meeting people and "selling goods." This ability would go to waste in many positions—you *made* the place it could fit in, by turning to account your wife's capital, also—her ability to bake.

I exult in the good sense, grit and ingenuity of both of you, and am proud of your success. May your story encourage some other man or woman "down on their luck" to "take stock" and put their *real* capital into circulation.

CAT-BREEDING

"My Dear Miss Wells:

Recommending 'cat breeding as a business,' I wish you would also recommend *taxing cats*, as has already been suggested among our legislators at Washington—five dollars a year for males and ten for females, EXCEPT THOSE KEPT ON THEIR OWN PREMISES. I should be glad to be relieved of the seven cats—neighbors' pets—that are a daily nuisance on my lawn (which is my sitting room in summer).

Besides making the lawn unfit to lounge on, they kill the birds which we all so much need for their good sweet cheer, their beauty, and their songs, as well as their great usefulness in saving our fruits from being destroyed by insects.

Cats also have the name of spreading in some cases that dreadful disease, hydrophobia, on account of which disease several animals have had to be killed in this county within the last few months.

T. G. P."

I'm not very much of a cat-lover myself, due probably to an unpleasant experience long, long ago when I was very ill with typhoid fever. About



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Learn the Howard System of Physiological Adjustment. It is positively the most advanced and scientific method of drugless healing. Study at home or in class. Easily comprehended by anyone of ordinary education. Start on the road to success today by sending for our free book "How to learn Chiropractic." Diplomas granted. Conducted under state charter.

NATIONAL SCHOOL OF CHIROPRACTIC
Dept. 39, 618 West Congress St., Chicago, Ill.

time I buried my cat-hatchet, isn't it?—after all these years. But when it comes to "cat-breeding," of course such blue-blooded cats are kept circumspectly at home, being far too valuable to be allowed to roam the streets and alleys or lift up their voices in song on the neighbors' lawns. Nice safe wire netting incloses their outdoor habitations, and if you can only induce your neighbors to go into cat-breeding as a business, your problem will be permanently solved.

In April will appear the promised article on this unique money-making industry, and I hope to have some illustrations—pictures of "some famous cats I have known," who boast of many silver loving-cups to their proud prize-winning names, and whose market value is estimated in several awe-inspiring figures. When one reflects that a little round ball of white fur three weeks old may sell for \$25 or \$50, it looks, doesn't it, as though cat-breeding might very well have its allurements as a "way to earn money?"

SPEAKING OF OSTRICHES

"My Dear Miss Wells:

Just a few words about ostriches. While spending some time in Arizona it was our fortune to live near a ranch where quite a flock of ostriches were kept. Being too much of an invalid to go far from my couch, did not learn as much as I wished about the great birds, although we saw and heard them daily. They were kept in large pastures of alfalfa of ten or fifteen acres each and they fed like a herd of cattle, cropping the grass until it was eaten down quite close, when they were turned into a new field and the water was turned on and soon a new growth of alfalfa would be ready. In Arizona it grows all the year round. The birds keep very close together while feeding and if frightened they will stampede like a herd of wild cattle, and with a noise like thunder.

Ostriches mature in three years and have an average age of thirty-five years. In San Diego there is a large ostrich farm and birds can be seen in all stages, from the eggs in the incubator to the full-grown birds twenty years old. The chicks are very interesting and they are fed once a day on raw vegetables cut in small pieces with grass and grain beside. This farm is said to have one of the finest and largest flocks of ostriches in the country.

I. C. L."

I have written to the address you gave me, and to a couple of others and hope to have quite a store of knowledge to offer in a succeeding issue of NEW THOUGHT. In the meantime your information as to the food, length of life, etc., of the ostrich will be eagerly welcomed by the inquirer who thinks of going into ostrich-raising.

THE MAKING OF AN EDITOR

"Ways to Earn Money Dept.:

I should be glad if you could give me some information in regard to the editing of a monthly magazine. I have applied for post of editor to one—a technical journal—and could well fill such a magazine with reading matter, but have had no experience in regard to getting advertise-

THOUGHT FORCE

In Business and Every Day Life

By William Walker Atkinson



An intensely practical book of instruction in the every-day application of the forces latent in Man. It has proven so valuable to the business-man that firms have ordered from us dozens of copies for distribution among their salesmen, recognizing the fact that an application of its principles increased the earning capacity and commercial value of their employees. A striking testimonial!

Equally valuable has it proven—as hundreds of letters received by us will testify.—In daily life, in the attainment of specific ambitions, in the control of domestic environment, the acquirement of mental habits or qualities, and in the development of that power we call "personal magnetism," either as a potent dynamic force or as the exercise of an agreeable attraction creating friends and smoothing difficulties.

Thousands of copies of this work have been sold. Why?

Because it is not theoretical,—it is intensely and simply practical.

Because it is not mystical or involved. It is clear, lucid "plain talk," interesting, vivid, inspiring, but always and ever UNDERSTANDABLE and applicable by the reader, be he novice or adept.

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How can I attain material success? How can I affect my circumstances by mental effort? Just how shall I go about it to free myself from depression, failure, timidity, weakness and care? How am I to recognize the causes of my failure and thus avoid them? Can I make my disposition into one which is active, positive, high strung and masterful? How can I draw vitality of mind and body from an invisible source? How can I directly attract friends and friendship? How can I influence other people by mental suggestion? How can I cure myself of illness, bad habits, nervousness? etc.

The titles of the chapters or "lessons," of which the book is composed, are as follows:

Lesson I, Salutatory: Lesson II, The Nature of The Force: Lesson III, How Thought Force Can Aid You: Lesson IV, Direct Psychic Influence: Lesson V, A Little Worldly Wisdom: Lesson VI, The Power of The Eye: Lesson VII, The Magnetic Gaze: Lesson VIII, The Volic Force: Lesson IX, Direct Volition: Lesson X, Telepathic Volition: Lesson XI, The Adductive Quality of Thought: Lesson XII, Character Building by Mental Control: Lesson XIII, The Art of Concentrating: Lesson XIV, The Practice of Concentrating: Lesson XV, Valedictory.

Each chapter has from 10 to 25 sub-topics or headings. Here are the sub-headings for Lesson XII, "Character Building by Mental Control":

Man can make of himself what he will—Regeneration no idle dream—A living truth—Strong faculties made stronger, weak faculties developed—The New "Regenerator"—The Law of Mental Control—The new path through the woods—Making yourself over—To break up old thought habits and form new ones—The four great methods—Force of Will—Hypnotic Suggestion—Auto-Suggestion—Thought Absorption—Ideal treatment—Full instructions in the theory of each of the four methods, showing their respective advantages and disadvantages, with illustrations of each—How to acquire a desired quality of mind—The practice of Thought Absorption—Practical exercises and directions—Exercises 1 to 6—You are your own master—Make of yourself what you will.

The size of book is 6 by 9 inches. It is printed in clear, large type, on good paper, and contains 91 pages. It is bound in purple silk cloth with gold lettering. Price, \$1.00 postpaid. Address,

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been healed through the power of thought, and others have applied it to business with successful results. There is no limit to the power of thought, and wisely directed it will accomplish your every purpose, be it health, money, environment. Prayer is desire, desire is thought, and **THOUGHT IS CREATIVE**. Stamped envelope.

HELEN A. HEARST,

SUITE 3, 76 Huntington Avenue, Boston.

ments and the general managing of the issuing of a printed periodical. Do you know of any book on the subject, please? Thanking you in anticipation.
HOPEFUL."

The editor of a magazine is not supposed to be its advertising manager as well (would such supposition *never* had its base in fact!). The editorial and advertising departments are quite distinct, and represent totally different professions. An editor needs to know the popular taste—that is, the taste of the class his journal reaches—and where to get the material to satisfy it; he should be able to subordinate his personal opinions and inclinations and let his judgment as to what should "go in" be influenced only by his knowledge of the taste of the public to which he is appealing. It is easy to "fill a magazine with reading matter," but it is in the use of the proper discrimination that an editor's success must lie.

Of course there is a certain amount of technical knowledge an editor needs to possess—the kind of knowledge that has to deal with "dummies" and "copy" and "proof," style of type, and the limitations of printers—moral as well as mechanical, alas! This, one gets only by experience—for an editor has usually been in his day a subordinate in a publishing house and so served an educative apprenticeship.

I happen to know of no book which would assist you, but if you will write to *The Editor*, Tract Building, New York City, it may be that in some back number of this magazine—which deals with writing for the press, sale of stuff, etc.—there may be some definite consideration of this subject.

* * *

MEXICAN FARMING CONDITIONS

"Dear Madam:

I would like to know through *NEW THOUGHT* if any of the readers could tell me anything about farming conditions in the state of Oaxaca in Old Mexico, and especially in the Rio Tonto Valley. Would like very much to hear from some one who has lived in Mexico in American colonies in different parts.
MRS. C. K."

* * *

A SCHOOL OF PROOFREADING

"Dear Miss Wells:

I am anxious to know the address of some good school of proofreading—either in Chicago or any other good city—and as I have no other way of finding out I take the liberty of asking you, and trust that I am not presuming too much upon your kindness.
J. R."

Sorry, again, not to know the answer to your question, but if someone will send in an address, I will be glad to forward it to you. You might write *The International Correspondence School* (see advertising pages), and see if they have such a course.

Please mention *NEW THOUGHT* when writing to Advertisers.

OSTEOPATHY BY CORRESPONDENCE

OSTEOPATHY AS A PROFESSION

It is undoubtedly a fact that alike for the young man or woman, just starting out in life, or for the middle-aged man or woman suddenly confronted with the necessity of adopting some new means of earning a livelihood, no field of activity offers such advantages as the profession of Osteopathy. As a means of livelihood, it challenges comparison with other professions.

THE YOUNG OSTEOPATH

A young Osteopath earns from \$2.00 to \$3.00 a half-hour. Thus from the very beginning his weekly earnings will far exceed any sum he could hope to receive as bookkeeper, clerk, salesman. He does not have to face the expense which confronts the young physician, the extensive outlay for surgical instruments and other necessities of his profession. He is not tied down to long hours and confining labor, as is the case in any clerical position. His tools are his hands. His time is his own. When he is earning \$10.00 to \$20.00 per day he is not engaged longer than from two to five hours!

THE MIDDLE-AGED OR ELDERLY MAN

In middle age the change of a vocation is a serious matter. The modern commercial world offers no standing-room to the man somewhat along in years. It is practically impossible for him to find a place in business unless he has capital to offer as an inducement. In the twentieth century it has become a problem almost without solution, this question of the middle-aged man—"How shall I earn a living?" Osteopathy answers the question. It makes no excessive demands upon strength or endurance. It requires no capital. It is exactly what the middle-aged man can do, ably and well; with dignity; with a working day of three, four or five hours, as he may choose; and, best of all, with financial success.

OSTEOPATHY AS A PROFESSION FOR WOMEN

For women, the profession of Osteopathy is peculiarly lucrative and congenial. Ninety-nine out of every hundred sick and ailing women trace their condition to displacements or abnormal conditions of peculiarly delicate organs. Drugs cannot cure them. They dislike going for "treatment" to physicians of the opposite sex, and therefore drag along in a miserable condition, longing for health. The woman Osteopath can bring them Health. The moment she moves into a neighborhood, patients flock to her. Her success is almost "ready-made." And the practice of her profession entails neither the over-taxing of health and strength which is experienced by the ordinary clerk, saleswoman, dressmaker or school teacher, nor the disagreeable experiences and limited salary so apt to fall to the lot of the average "woman in business."

* * * *

The old way of fitting yourself for the practice of any profession required the expenditure of four or five years' time, the loss of the student's earning capacity during that entire period, the expenditure of large sums for tuition, board and lodging covering this time, and the purchase of an imposing array of expensive books. Yet the student at the average professional college gets little more than 15 to 24 hours' tuition per week! Nor is it individual instruction—it is class instruction! Whatever his ability he must go forward at the same pace as his fellows, and whatever his special needs they cannot receive individual attention.

The new method is OUR METHOD—

THE CORRESPONDENCE METHOD

We realize that the average man or woman cannot furnish the capital to support himself for four years while he is learning HOW to support himself later. The principal object of resident instruction is to watch students and see that they know what they say they know—that, in other words, they do not cheat, are not dishonest. We refuse to consider this a necessity. The man who cheats can settle the matter with himself, so far as we are concerned. We offer an opportunity to ambitious, straightforward men and women, eager to get on in the world, and who cannot afford to pay us to watch the dishonest man. If he happens to come, too, very well. His failure to "play fair" hurts only himself.

Our method condenses into one year of personal application what would require four years of class attendance. It brings the cost of a professional education within the means of every man or woman and allows him leisure to earn his education while acquiring it.

Write us for particulars of our Professional Course giving the Degree of Doctor of Osteopathy.

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THE COLUMBIA COLLEGE OF OSTEOPATHY,
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Professor Dickson is backed by reputation and experience as a teacher, extending over twenty years in the leading Universities and Schools of the day.

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What Prof. Dickson has done

The fame of this school and its unique methods has spread over the country. To date over 40,000 enrollments have been recorded and successful graduates fill every walk of business and professional activity. While the weakest minds can be strengthened, it must not be imagined that this method is applicable only to this class. Many of the most intellectual men of the day have availed themselves of Memory Training. W. T. Harris, former U. S. Commissioner of Education—the late Col. Robert Ingersoll, Mark Twain and thousands of like minds have testified to the great benefit to be derived from Memory Training.

Thousands of successful men in all walks of life gratefully testify that they owe the consummation of their highest ambitions to his teachings, and he surely can help you—no matter who or what, or where you are. He teaches you How to remember names and faces of people you meet.

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Body Building

(This department is to offer suggestions on food values, properly balanced diet, the simplest foods of the most nourishment. All are privileged to submit questions or suggestions.)

"Dear Miss Wells:

The query of S. E. W. under "Body Building" in your September number went straight to my heart. What she needs for weariness, nervousness and lack of strength, is *absolute rest*—not diet. Instead of *fasting* her poor *ill-nourished* body, supply it with the fuel to keep the fires of life burning bright. If she can arrange to take the 'rest-cure' at home, *live out of doors* the entire time if possible, *anyway all day*; abstain from *talking, reading, writing*, and emphatically from thinking (planning, or worrying), and when she is inclined to think, think *only* along the lines of optimism and 'New Thought,' that is the solution of the problem; and as 'E. W.' in same issue states in regard to *food*, 'Will it so *strongly to build you up*, that you won't forget you did, half an hour after a meal and flop back to the old *fear-thought*.' S. E. W., I advise you to dispense with the *frying-pan* and eat broiled chops, or steak once a day; *broiled* bacon (not too crisp) is very good, *rare* poached eggs and well cooked cereals (2 hours at least), not much sugar (for nervous people, on account of fermentation), cream, buttermilk, sweet milk with beaten white of egg (three times a day), *stale* bread (preferably dark bread) or toast, lots of good butter and well cooked vegetables—mashed or baked potatoes, string beans, peas (*no tomatoes or salads*). Let lemons, oranges, acid dressings and raw fruit alone until you are sure they do not make you nervous. This will take four or five weeks to decide. Don't eat a great variety of foods at one time and also *eat only at meal time*, allowing four and a half to five hours between meals.

What you need is rest and food—but *not stuffing*. You will find as you get rested your capacity will increase, particularly if you rest out of doors and indulge in good deep breathing occasionally. The fresh oxygen will materially aid in digestion. This rest for you does not mean two weeks or five weeks *but months*, because it took years to make such a condition of affairs AS YOU DESCRIBE.

I would suggest that you waken at 7 a. m. and drink five glasses of hot water (don't say 'I

can't'). This flushes the stomach, bowels, kidneys and bladder and in time insures *perfect elimination*. An hour later eat a light breakfast, until the stomach is strong enough to do more. If inclined to vomit the water (even while drinking)—vomit! It will stop when the stomach is cleansed, and *later you won't vomit*. Appoint a certain hour for your 'morning function,' and until it is established tell yourself on retiring it will happen at that time tomorrow. If not ready then, a gentle kneading of the abdomen will assist materially. Later this will become 'established habit.'

Now, in order to impress you with the necessity of *time* in your rest cure—I have been on my back *seven months* and I don't expect to take my place in the work-a-day world for another six months, that I may not have to do it over. *I cultivate cheerfulness and refuse to look back*. Now I am allowed to read fifteen minutes a day and only 'New Thought'—nothing emotional or exciting. This letter is the result of my experience with some of the best specialists of Europe and the United States, and all the time I hold the thought 'I WILL get well,' and I *am getting well fast*. I underwent a tremendous surgical operation in the heat of June in New York City and *had been prostrated* three months. What's that I hear you say? 'She had the money.' I was so *sure* I would get well, I mortgaged to the last cent and still *I am not worrying*, only thanking God for 'showing me the way to get well.'

If you cannot take the rest cure at home properly go to a health resort or sanitarium and take it there, as I am doing.

I have made a big sacrifice to write this letter, but if you heed and profit then I shall be repaid. There are two sides to this question—some will say 'Rise up, throw away your fears which shackle you and be free.' If your troubles are real and not fancied, you cannot do this, as I tried every means of this kind, only to find I was *losing valuable time*. In this case I am going those people *one better*—I am telling you *how* to 'rise up and be free.' I recognize your symptoms and mental darkness in regard to proce-

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BOOK ON

THE MILK CURE AT HOME

By Louise Radford Wells

Is being prepared for the press and will be ready May 25th, for delivery on ADVANCE ORDERS ONLY.

A PERSONAL EXPERIENCE

It will contain full directions for the application of the Milk Diet to increasing or reducing flesh; overcoming disease; restoring proper functioning of the digestive organs; equalizing the circulation; curing insomnia; restoring tone to nerves, etc., etc.; in short, the **building and maintaining of a healthy body**; and is an attempt to meet the constant requests received by me for information as to **HOW** to take the Milk Cure at Home.

The book will be inexpensively bound in stiff covers (Fairfield Bristol), tulip covered; printed on good paper with clear type, and will treat its subject exhaustively.



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ture, as that condition was mine for years. Today I am *only half well*, but I hear the birds; the rustle in the trees is music to my ear; the green trees and blue sky hold my attention; *I see beauty in every face*, can say a sweet 'Good morning' and *laugh—something new to me*. My face is gaining color; I have fewer lines than I have had for years. I used to be considered disagreeable, but now that that nervous tension is gone, and my nerves are *rested* and sweet, there are no depressions; fits of temper and the little things which would cause me to worry hours, do not aggravate me in the least now, and I feel *even now* 'THE JOY OF LIFE.' Believe me that is not mythical but *very real*. 'Seek and ye shall find.'

I shall be glad to answer any question (I can) to help you. But you must do the resting—no one can do it for you. Remember—common sense, patience and time accomplish a lot of things if you let them. Today I jumped over my restrictions, because *I could not close my ears to your appeal*, but I'll make it up in no more reading or writing for a week. So don't say I *don't* practice what I preach. This is my first offense. Where I am, dieting is *not* advocated to any extent; but when it is *absolutely necessary*, for those who can drink milk it proves an ideal diet. It is not always *what* you eat, but *how well it is Prepared* (with a capital P) which makes it good or not. Also *cease to expect it to hurt you* and the chances are big that it won't.

Wishing you and every suffering NEW THOUGHT reader success in your search for health, I am,
M. L. N."

Your letter is full of common-sense—and of inspiration. Your "rules for living," including diet, are excellent ones; and that you have taken the strength to write all this, from your hard-earned little store of new life, earns our unanimous gratitude and appreciation. Your advice is good, and if S. E. W. will follow it, she too will soon be hearing the birds and the music of the trees.

* * *

"Dear Miss Wells:

May I add my testimony for the benefit of those who are seeking information regarding the Milk Diet?

Four years ago I was in a very 'run down'

condition, and had tried various methods during the two preceding years to build myself up, but to no avail. I was obliged to make my living working at a profession which was both confining and nerve shattering—at least in those days I *let* it shatter mine—and had come to the conclusion that nothing would produce the desired result but a long and complete rest, and that I could not see my way clear to take.

Just four years ago last month I chanced upon a copy of NEW THOUGHT, and what a blessed little beacon it proved to guide me out of the Slough of Despond! I immediately began to loosen up my mental tension, and shortly after took the Milk Diet under the direction of an advertiser of the magazine, and the combination of New Thought and Milk Diet produced a complete metamorphosis. In five and a half weeks I increased my weight 16 pounds, and my vitality in proportion. Twice since then, when feeling 'off color' I have taken the Diet, and never fail to gain from two and a half to three pounds a week, and never feel better than when I am taking it.

Last fall I experimented with a diet of my own planning, consisting of sweet milk, raw eggs, olive oil, fruit and nuts, and gained from one to two pounds a week while taking it, besides experiencing a decided increase in vitality and buoyancy of spirits; therefore, I feel that a raw diet taken under the direction of a reliable food scientist, and directions carefully followed, should also prove very beneficial.
M. E. G."

It is pleasant to hear that NEW THOUGHT was the modest instrument through which you found the road back to health. It's such a plain open road once we begin to travel it, that we wonder and wonder, then, why we ever stayed in the miserable no-thoroughfare of illness. Isn't that so? Your experience will prove an encouragement and an incentive to others.

* * *

"Dear Miss Wells:

My experience with the milk diet was not fortunate, although I had a Jersey cow all to myself and was resting at a farm. I sipped the third of a pint every half-hour, with intervals of one to two hours between. The heat would be very trying for two or three days, upsetting me internally, then the damp windy changes

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Patient No. 1095 wrote us after a few weeks' treatment: "I am very happy. Two hours' good sleep before midnight does me a world of good, and I only wake up once now at night. I sleep good, have no bad dreams or nightmares any more. **Before taking up this treatment I never slept before midnight**, and if I heard any conversation I was almost insane, and if I heard my father rattle a newspaper I would want to scream. This was night after night. I would beg him to go to bed and have the house quiet. Now I do not hear him, and if anyone talks **I am sound asleep** and do not know it! I hope I have not made you tired with all this, but I am so happy and want you to know how much good has been done. I can truthfully say I have never enjoyed before such strong nerves, for I have never had good health and the past few years have been a wreck." This same patient, in a letter to **Louise Radford Wells**—which we enjoyed reading—**five months after stopping the Diet**, says: "I am so grateful to you for having told me to take the Milk Diet. I am sending you two little snap shots of myself 'before' and 'after'—(one of these pictures shows an anemic, delicate young woman weighing only 91 pounds; the other a plump dimpled laughing happy girl weighing 120 pounds!)—"I am sorry I haven't larger photos, but as I have not, I thought these would give you a good idea anyway of the good Milk and Marfa did for a 'little girl' who has been sick so long. I told you I had been a broken down nervous person for the past three years, which is perfectly true, but I have never known what good health, strong vitality and strong nerves were, even before the final break-down, so I feel the 'cure' has been all the more wonderful and miraculous. Why, Miss Wells, I have not taken a cathartic once or used hot water injections all during the diet or since—And before! oh, dear, such dreadful times! I am perfectly satisfied with this treatment—can never say enough in praise of it, and I don't have to say much, for I am such a living proof that people can see, and seeing is believing, you know."

Patient No. 1215: "I am as round and nice, better than I expected. You remember I said I wanted my bust and limbs to grow more. I can't say it now, as I measure a little more than 38 inches around bust, no hollows around my neck either. Never saw anything like it. My flesh feels so solid; was very flabby before I commenced this treatment." This patient gained from 129 lbs. to 145 lbs.

Patient No. 1001 came to us weighing 128 pounds; he left us weighing 146½ pounds.

Patient No. 975 came to us weighing 113 pounds. At the end of one period of treatment she weighed 128 pounds, and writes: "I beg to state that I will discontinue the treatment for the present but if I find that my nerves trouble me again I probably will take another month's treatment later. I am feeling very much better. My skin is cleared nicely and I have improved in every way. I have everything good to say about the treatment, and do not hesitate to recommend it to my friends." Took the diet for nervousness, impure blood, run-down system and loss of flesh.

Patient No. 958 at the end of the third week wrote us: "This is the end of the third week of my treatment under you and it seems almost incredible that I have gained just **five pounds during one week**. The swelling has almost disappeared from my knee." The fourth week she writes: "I have gained another five pounds during the past week. I am indeed much better to look upon, and all the angles and corners in my chest and top of my shoulders are disappearing. **I am feeling fine and scarcely conscious of a stomach.**" At the end of the next week she writes: "People marvel at the great improvement in my appearance, and I am indeed well pleased, and greatly improved in every way. Several have commented upon the improvement in my complexion and I am told **there is a great change in my nervous condition**. Of that, however, I am fully aware myself, but it must be especially marked when others can notice it." Forty-five pounds in nine weeks!

Patient No. 903 came to us weighing 141 pounds. After he had been off Milk Diet two months, wrote: "I weighed this afternoon and tipped the scales at 165 pounds, so you see I am holding on pretty well."

Patient No. 981 came to us weighing 128 pounds and now weighs 142. She came for "Obstinate chronic cough of ten years' standing; frequent attacks of biliousness, etc." Her reports read from day to day as follows: "Very good today—gaining strength." "Very much better today." "Much better, stronger and more like myself." "Fairly well—cough less." "A little better than yesterday." "Better and little stronger than yesterday." She says: "**I have received more benefit from this diet than from anything else.**" As an example of what the diet will do: On one of her days is the following: "Not very well—sick headache came about 3:00 o'clock, but I forced the milk down and to my surprise the headache wore away." We want her with us a little longer (and she wants us), as a ten years' cough needs more than a month to be sure it has been conquered.

The Milk Diet will cure ANY chronic disease with the possible exception of organic heart trouble. **It will add flesh at from 2 to 9 pounds per week**—or will reduce superfluous and abnormal flesh.

Send for our illustrated booklet—a **handbook upon Sane Rational Living**—with illustrations of perfect physical development and beauty—with full information of our methods, letters from dozens of patients, etc.

Our Home Treatment can be taken without interfering with your daily business or occupation. You have our direction and advice during the entire period. Disease need not be. Why not conquer it, mind and body acting together? Write to us.

THE MILK AND MARFA HOME TREATMENT, LOCK BOX 99, CHICAGO

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would come, making it hard for my liver, which *will* think itself sluggish (it's so nice to blame the mind of the organs—sort of frees the chief mind), because it has been upset for many years. It has, however *got* to understand that it is 'active intelligence,' as Mr. De Voe says, and is behaving better. I could only get through the diet by dropping lemon into it so that the milk just curdled slightly without separating. After a bit I had too much lemon (it acts as an astringent with me) and took it only in every other glass. I had at one crisis to fast forty-seven hours, which was a nice rest from that incessant milk and was scarcely felt in the heat. Later, one day's fast was quite enough and made me nervous. At the end of my nine or nearly ten weeks' cure, I fasted two days again and agree with you that it is a strain on people with weak nerves, anyhow if they have nothing in their inside but milk and lemon juice! I was easily excited and suppose my nerves were not nourished enough, as I could not take over two quarts and a half a day; very rarely getting to a third of a pint more, and several times obliged to reduce to two pints or one and a half pints. I put on eight pounds of weight, and should have thought it a success, although rather a disagreeable one, if it had left my digestion in better condition. My stomach seems not to have acted so well since.

I am a vegetarian and a raw food-ist when possible and should be grateful for any hints on raw food experiences any of your readers could give. Do not all these varied experiences show that we can lay down no hard and fast rules, being all such different temperaments, constitutions, ages, and having such varied degrees of vitality—which is perhaps the chief secret?

According to Mr. Harrison Brown, something like the old hydropathists, we can all be baked, stewed and *stuffed* alike, and should come out alike but for these incorrigible minds of ours. If I ate what I like, it would be tea and buns three times a day. Wouldn't my inside feel free

and my nerves good (until the reaction came)! Why could I not be nourished on these, if the mind is All? R. S."

If you realized how the hair of a "milk cure expert" would stand on end at your recital! I do not wonder you did not thrive on such a regimen. The amount of milk taken by you, and the manner in which it was taken, could not give you sufficient nourishment to accomplish any vital improvement in your health—that is, speaking from the standpoint of the "milk-cure" philosophy.

But we are interested to know just such experiences, and by comparing *all* the personal testimony given, we shall gain a pretty clear idea as to what methods produce the best results, shall we not?

* * *

"NEW THOUGHT":

How shall I overcome the effects of wrong application of hydropathy? Applications were cold Kneipp douche. It has left a weakness in my knees, I am not able to control them, and also left a weak nervousness in my hands. I took the treatment for poor eye-sight from a child. Otherwise am in good health. Am young man, twenty-four years old, have no bad habits, no tobacco or any stimulants, non-meat-eater all my life. This may not come under your question corner, but I have noticed such a wide range of questions, thought I would try. E. A. H."

Build *your entire body* up—that is the way to overcome local conditions. If you are a non-meat-eater, take care you get plenty of tissue-building food. At twenty-four years old, you can make yourself whatever you want to be—strong, well-developed, full of force and vitality. You only need to give your body the elements which shall build new healthy tissue. Glance back through earlier numbers of "Body Building" and you will find various other suggestions which fit your case.



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By BRUCE MCCLELLAND

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This is a specimen of the letters we are getting about "PROSPERITY THROUGH THOUGHT FORCE," the practical success book by Bruce McClelland. Some of the author's own experiences read like romances. Only a few years ago Bruce McClelland was a poor bookkeeper earning but \$1,000 a year in a large city where living was high. Then the idea came to him that by developing thought force and controlling his mental powers he could gain much greater success. He set his creative powers to work on a new line, and commenced to use Thought Force in his daily life. RESULT—At the end of the first year he resigned his position and within 24 hours accepted a new one at \$100 per month. In six months he was advanced to \$150 per month. Two months later he was receiving \$200 per month. Then he went into business for himself and in one year's time had paid off all old debts and was \$11,000 ahead. In his thrilling, powerful book, "PROSPERITY THROUGH THOUGHT FORCE," Mr. McClelland tells us how he accomplished all this. This book is selling faster than anything we have ever published.

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"Dear Miss Wells:

Will you please answer this, either in your
magazine or privately? I have studied and prac-
ticed and proved New Thought for years, and
I am so ashamed to acknowledge that my body
ever gives me any trouble. But for several
months past there has been growing a constipa-
ted habit, necessitating the taking of a tablet
every evening. I have tried so very hard to keep
health without the tablet. I eat two meals a day
—very little meat, a great deal of milk—nothing
unwholesome. Nearly everything agrees with
my stomach, except apples. These are all right
if they are cooked. All the trouble seems intes-
tinal. With the use of these tablets, I manifest
splendid health. I look and feel well. If I try
to get on without the tablet, immediately my face
breaks out with a horrid eruption, my complex-
ion is bad and my whole physical body calls
'Help!' What shall I do? I want to be inde-
pendent of material medicine. I ought to know
better than to be dominated this way. By watch-
ing myself I never have a cold, but if I neg-
lect watching, the result is a cold and other dis-
agreeable things. In summer weather I do not
have this same trouble. Even as a child I re-
member having this same affliction. Can you
tell me what to do or what not to do?

CLARICE."

Give up your tablets, and when your body calls
'Help!' give it *real* help—that is, get down to
the root of the trouble and cure *that*. Drink at
least two glasses of hot water on rising in the
morning. Drink during the day—but not at meals
nor within a half hour before or an hour after
—at least six additional glasses. Eat fresh fruits
and vegetables. You say in summer weather you
do not have this trouble—*why?* *Because you eat
a less concentrated diet in summer*—probably have
plenty of berries and other fruits, and green veg-
etables. Try to make your winter diet as health-
ful. Oranges and grapes and figs and apples
(baked, if you do not like them raw), and *es-
pecially grape fruit*—should alternate in your
menu. Don't eat fried foods—fried meats, fried
potatoes, etc. Don't eat hot breads. Don't eat
pies, cakes, etc. Elsewhere in *Body-Building*, in
either this issue or the next, is a letter signed
M. L. N. Read what she has to say about diet
—it is sound advice. A tablespoonful of olive oil
three times a day, for a short period, will be
an aid to you; and exercise—that is, a good
brisk walk every day—is another helpful factor.
It is more than possible the "great deal of milk"
you speak of, taken in conjunction with solid
food, is helping to produce this condition. Milk
is a *food*, remember, not a *beverage*, and taken
with solid food makes a too concentrated diet.

Perhaps none of these prescriptions will act
quite as *speedily* as the tablets—but when they do
act it will be for your *permanent* betterment, and
every organ of the body will be doing its own
work, not farming it out to little brown pills!

"I do my duty: other things trouble me not;
for they are either things without life, or things
without reason, or things that have rambled and
know not the way."—*Marcus Aurelius.*

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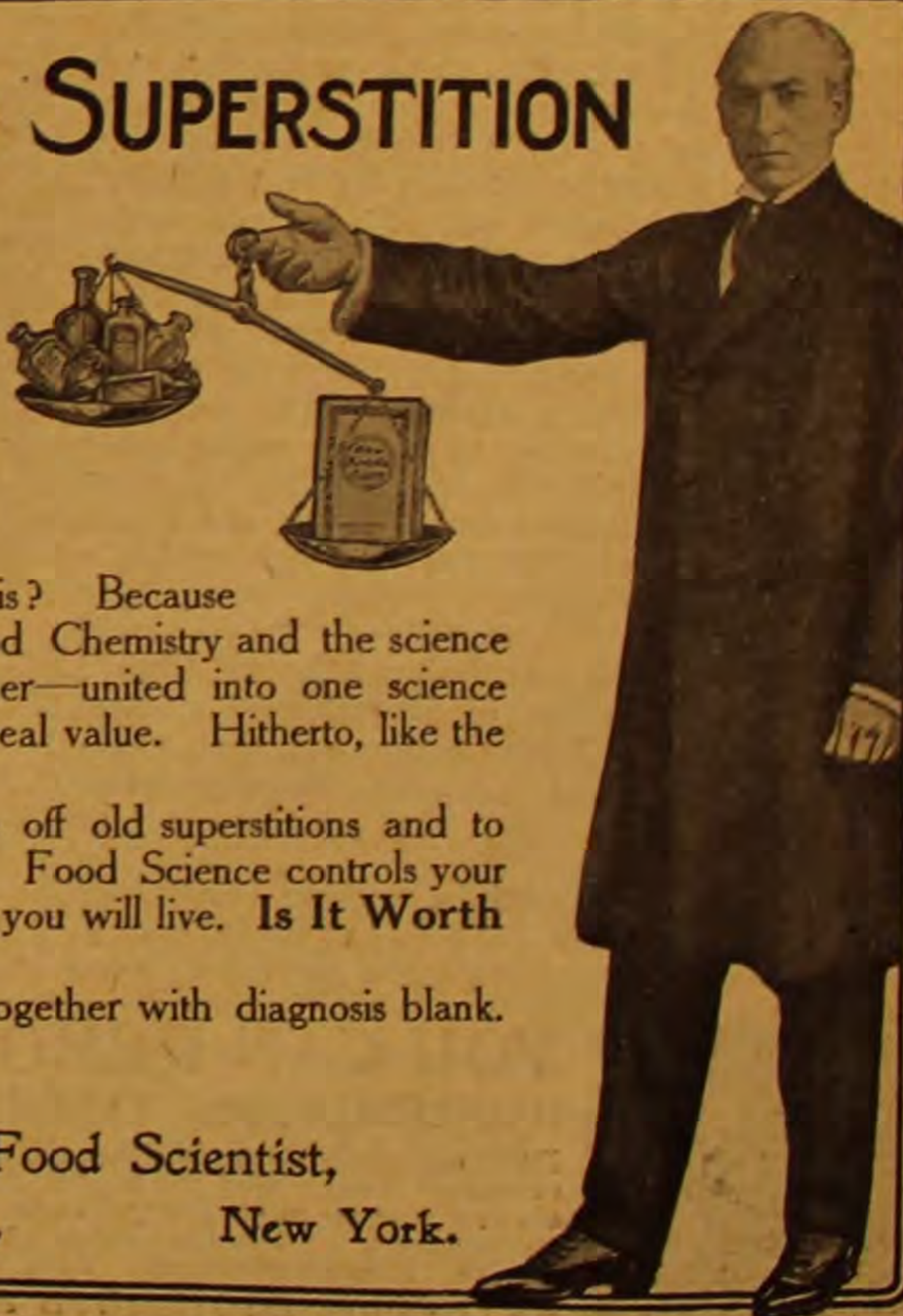
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EUGENE CHRISTIAN, Food Scientist,

Suite 71

7 East 41st Street,

New York.



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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 been reading over again the suggestions submitted in our Model Kitchen Equipment Prize Contest, and I find myself as much interested as though I were that mythical Bride-to-Be for whom we have all joined in planning a model kitchen.

It's astonishing how much personality can go into even a list of kitchen conveniences. As I finished reading the list I have just laid down, I declare I could smell croquettes frying, catch the aroma of hot cherry pies, see visions of individual ice-cream "helpings" and feathery cake, mysterious meat loaves and "vegetable roasts." I can feel myself falling a slave to the temptations of that kitchen right now, and when the Bride-to-Be moves in, I make my application to go along.

Then there's another list, from which I can just see a miraculously spotless kitchen, with everything white, speckless, shining, enameled. It will be a most adorable Bride who can suitably inhabit its virginal precincts, with every tendril of hair delicately tucked away and her big white apron enfolding a trim and dainty form.

For our Man's kitchen—well, he means to be "convenient"—and succeeds, so far as that is concerned. He has drawn us a plan of his kitchen and if I can just manage to spare the space for it, one issue, I'll give you it, line for line, with its "cool room," "screened porch," shelves, cupboards, wall cabinet and all. I wish I could also give you the sketch which accompanied another submitted "Equipment," and shows me sitting in a rocking chair in the center of that hypothetical Model Kitchen, calmly examining "Prize Papers!"

I do not know just yet quite how much space these Prize Suggestions will require, even in small type, and I may have to break some into installments. I'll print at least one this month—by Mrs. William Margens. It didn't win the first prize because it didn't cover all our Bride would need. But I can tell you my heart leaned toward it. It is rather a list of special conveniences than a complete kitchen equipment, but every suggestion carries with it a side note of personal experience and originality that puts us deep in the writer's debt.

Next month there will be another—or others, depending upon space—and so on for a few issues of NEW THOUGHT till we've got out of these

Prize Suggestions the real heart of their value.

Remember, they are *suggestions*—to be supplemented by your personal additions, to be criticised, to be amended or improved. Read them carefully, then let us have the benefit of your experience, to disclose their weak points, corroborate their strong points, or add forgotten but essential details. We want to get our Bride started *right*.

* * *

There are so many questions being put to us about the proper preparation and care of hardwood floors that I shall hope to hear from any of our readers who have had any special experience in this line, to supplement the very full and much-appreciated suggestions we have already received, and help the rest of us out with their knowledge. We want the easiest and the best ways not only to put a hardwood floor in good condition, shining, polished, beautiful to look upon, but the easiest and best ways to *keep* it so.

* * *

"Dear Miss Wells:

Thanks to all who have so kindly given orange marmalade recipes. I am using a whole brick for an iron stand and it is surprising how long the irons will retain the heat after the brick begins to receive it. If you think this will be helpful to the readers of *Kettledom* I shall be glad to have it mentioned; also that it is not necessary to have an 'aluminum pan' in which to lay silver-ware to cover with cold water to set on the stove to heat gradually in order to have it brighten easily. For years I have used daily for that purpose an enameled kettle, and once or twice a week have added a little borax to the water, thereby keeping the silver in good condition for a long time by simply drying thoroughly after it has become very hot. Mrs. M. L. B."

Such bits of kitchen wisdom are always welcome, and mean a lessening of labor to some other housewife. * * *

"Dear Miss Wells:

I wish to tell what I know about hardwood floors.

When I commenced housekeeping my kitchen floor was hard wood. It had been oiled and I used to wash it the same as any other floor and it



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Too Fleshy?

stay removed. I have reduced 15,000 women. One pupil writes me:

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"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.

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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 PLASERS 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 15 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 life for a trial reading. **L. THOMSON, Dept. 30, KANSAS CITY, MO.**



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always looked well. I never used very hot water and always put in a little soap powder. If I saw a heel mark, asked whose heel needed looking after and that was taken in hand, and by using a fine nail-set it was soon put to rights and a flat file rubbed over it so it was perfectly smooth. It takes but a few moments to look after these things that annoy some housekeepers very much.

In my own little country home where I live now I had a hardwood floor laid in my kitchen this summer and the man that did the work did it very nicely and was very careful not to get any spots on it. When he had it all done he called for a tin dish to heat oil in and when it was very hot he took a woolen cloth and dipped it in the hot paint oil and washed the floor all over, rubbing it in hard—the same as one would wash up a floor—on his hands and knees, and as the oil cooled would heat it up. He said he found that the best way; if he was in my place should go over it again in the spring, then it would not need it again for two or three years. I have washed it several times with warm water with soap powder and it looks very nice and it is just fine. I enjoy it. As for me I could not stand it to have a bare floor that I could not wash and feel that it was clean and healthy. All my neighbors think my floor is just right, and I do enjoy it myself, for the old one was so rough and all covered with knots that hurt my feet. Yours for the good of womankind.

SOPHIE."

* * *

We have two answers to Inez B.'s butter-making question, which I judge will solve her difficulty permanently. Here they are—the first one gives us, as well, some other odds and ends of tested wisdom, which we are glad to get:

"Dear Miss Wells:

I want to send a few helpful hints in return for the ones I gather from the pages of **NEW THOUGHT**.

Some one writes of tearing the back of waists with safety pins. A friend of mine, a dressmaker, taught me to sew hooks (three) in exactly the same position on all waists and in corresponding positions on all dress belts sew eyes, then no difference what combination of waist and skirt one wears the connection is always ready and there is *never* a tear or a slipping apart.

A small can of sliced pineapple will flavor pear preserves and make quite a change from the usual plain sweetness of pears.

A little macaroni left over from the mid-day meal combines nicely with canned tomatoes for supper.

If Inez B. will add a cupful of good buttermilk to the cream a short time before churning it will help to 'ripen' it. A little experimenting will soon show just how long before it should be used.

M. P. A. G."

* * *

"Miss Wells:

If Inez B. will keep her milk in the coolest place she can find for 12 hours (almost any milk, if put away in well scalded and thoroughly cleansed dishes will keep sweet 12 hours, then put the pans of milk on the stove—not too hot, as the milk needs to heat through slowly—and let it stand until the milk is *thoroughly heated*, heated hot, hot enough to make the cream

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KIDNEYS; BACK-ACHE, sensations of oppression or constriction like a
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Deaf or partially deaf people may now make a month's trial of the Stolz Electrophone at home. This personal practical test serves to prove that the device satisfies, with ease, every requirement of a perfect hearing device. Write for particulars at once, before the offer is withdrawn, for by this personal test plan the final selection of the one completely satisfactory hearing aid is made easy and inexpensive for every one.



Mrs. C. LINDNER, 238 1/2th Ave., Maywood, Ill., wears an Electrophone. Less conspicuous than eye-glasses.

This new invention, the Stolz Electrophone (U.S. Patent No. 141,570), renders unnecessary such clumsy, unsightly and frequently harmful devices as trumpets, horns, tubes, ear drums, fans, etc. It is a tiny electric telephone that fits on the ear and which, the instant it is applied, magnifies the sound waves in such manner as to cause an automatic increase in the clearness of all sounds. It overcomes the humming and roaring ear noises and, also, so constantly and electrically exercises the vital parts of the ear that, usually, the natural unaided hearing itself is gradually restored.

What Three Business Men Say.

The Electrophone is very satisfactory. Being small in size and great in hearing qualities makes it preferable to any I have tried and I believe I have tried all of them. H. W. BOTT, Wholesale Grocer, Michigan Ave. and River St., Chicago.

I have used your Electrophone since July 1908. It enables me to hear speakers over 50 feet away. Without it I could not hear their voices. It has improved my natural hearing at least 50%, and has stopped the head noises which were so annoying. Refer to me at any time. E. P. ROGERS, Suite 908-109 La Salle St., Chicago, Ill. I have now used your Electrophone over a year, and know that it is a first-class, scientific hearing device. Without it people have to shout directly in my ear to make me hear. With it I can hear distinctly when spoken to in an ordinary tone. Best of all, it has stopped my head noises, which were a terrible aggravation. LEWIS W. MAY Cashier, 100 Washington St., Chicago.

Write to, or call (if you can) at our Chicago Offices for particulars of our personal test offer and list of other prominent end users who will answer inquiries. Physicians cordially invited to investigate aurists' opinions.

Stolz Electrophone Co., 1758 Stewart Bldg., 7th Floor, Chicago
Branch Offices: Philadelphia, Cincinnati, Seattle, Los Angeles, Pittsburgh, Louisville, Indianapolis, Des Moines, Toronto.
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wrinkle and come a little from the edges of the pan; take off the stove and let stand another 12 hours, possibly a little longer; take off cream and churn—I think she will find the butter will come quickly and be firm and yellow. The milk will be sweet and have a much finer, richer flavor and be quite wholesome for all uses about the cooking, and for drinking. I know I have always found these results. Hoping this may be helpful to someone, I am sincerely

Mrs. A. M. S."

* * *

"Dear Miss Wells:

I have often felt like answering some question in *NEW THOUGHT*, but have been deterred on account of my hands; they have rheumatism, and are not quite to be depended upon, but I think you can make out what I have written and will send a few desserts and the way to clean a waxed floor; also how to prepare the wax. If you like these desserts and would like me to, will send more:

TO RESTORE THE FLOOR.—Mop the floor with a caustic soda lye. Do not wash with the hands, as the lye would injure them. The lye may be made by mixing a teacupful of calcined soda (soda powdered by exposure to the air), and the same of slaked lime, with fifteen cupfuls of hot water. When the floor is almost dry scrub it with fine sand and warm water to remove the numerous layers of old polishing wax and the accumulations of dust. Then, after it has dried, wet it all over with a brush dipped in a mixture of one part of sulphuric acid to eight parts of water. When this also has dried, scrub the floor with water and

wipe it. It will look, when thoroughly dry, like new wood. Wax may then be applied as usual.

POLISHING WAX FOR FLOORS, No. 1.—In a pound of yellow wax melt over a slow fire a quarter of a pound of oil of turpentine and the same of resin, stirring constantly. When the mixture is entirely fused, remove it from the heat and continue stirring until cool. Apply to the floor with a woolen rag, and rub vigorously and thoroughly.

POLISHING WAX, No. 2.—Mix one quarter pound potash with one quarter pound water, boil and add gradually, stirring all the time, one half pound of yellow beeswax. Boil up thin, pour in one pint of water and heat till it looks milky.

RECIPES FOR COLD DESSERTS.

VELVET CREAM.—Whites of 4 eggs beaten to a froth, 2 tablespoonfuls each of sugar, currant jelly and raspberry jam; beat all together briskly, serve with or without cream, with cake. A delicious dish for dessert.

TAPIOCA CREAM.—Soak 2 spoonfuls tapioca for two hours, boil 1 quart of milk, add tapioca, yolks of 3 eggs (well beaten), 1½ cups of sugar; let this just boil. Set away to cool, beat the whites to a stiff froth and spread over the top.

SPANISH CHARLOTTE.—Put a layer of cracker or bread crumbs on the bottom of a pudding dish, a layer of jelly or any kind of canned fruit over them, continue the layers alternately until the dish is three-fourths full, then fill up with a rich custard and bake; serve cold with cream or sugar.

ORANGE FLOAT.—One quart of water, the juice and pulp of 2 lemons, 1 coffee-cup of sugar. When

CONSIDER YOUR HAIR

THIN HAIR can be made thick and luxuriant.
FADED HAIR can be rejuvenated in color and freshness.

OILY, 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.



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."

"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. 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."

"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."

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.

When ordering, ask for my little booklet, "The Care of the Hair: For Men and Women," and I will enclose it FREE with your order.

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.

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How to preserve one's vital forces, through control
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The Book



Of My Heart

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"I have small belief in heredity, more in environment, most in myself.
I am what I will I shall be."

A book of delicate charm, in which the author opens to
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By WILLIAM WALKER
ATKINSON

A presentation of practical New Thought for use in rearing our little ones. Divided into six parts, as follows:

PART I. THE TWO EDGED SWORD OF SUGGESTION.—Showing how the child's mind and character are
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child. "Husbands' rights" too often husbands' wrongs. Higher ideals of fatherhood and motherhood. The supreme
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boiling hot add 4 tablespoons of cornstarch, let boil fifteen minutes, stirring all the time. When cold pour it over four or five oranges that have been sliced into a glass dish, and over the top spread the beaten whites of 3 eggs that have been sweetened and flavored.

PEACH MERINGUE PUDDING (Cold).—Separate the yolks of 3 eggs from the whites and beat the yolks light. Wet 2 tablespoonfuls of cornstarch in a half cupful of milk, taken from a quart, place the remainder on the fire in a double boiler; when the milk boils, stir into it the cornstarch. Cook ten minutes, then add 1 teaspoonful of butter and $\frac{1}{2}$ teaspoonful of salt. Take from the fire and stir in the yolks and a half cupful of sugar. Peel 8 peaches, cut them into halves, remove the pits and lay them in a baking dish, hollow side up. Add a sprinkling of sugar and pour over the custard. Bake twenty minutes in a hot oven. Beat the whites stiff, add a tablespoon of sugar, spread over the top of the pudding, add a sprinkling of sugar and brown, eat cold with whipped cream or cream and sugar.

STEAMED RICE.—One quart of milk, two-thirds of a cupful of uncooked rice, and a little salt. Put into cups, set in a steamer over boiling water, and cook until the rice is almost like jelly. When cold turn out of the cups, and serve with sugar and cream.

FRUIT CREAM.—Take one-half pint of fruit juice, one and a half pints of cream, the juice of a lemon and ten ounces of sugar; stir together and whip until stiff.

PRUNE WHIPS.—Take three-quarters of a pound of prunes, stewed and sweetened as for the table; stone them and add the whites of four eggs, beaten to a stiff froth; bake twenty minutes; serve cold, with cream and sugar.

APPLE TRIFLE.—Peel, core and boil until tender a dozen tart apples, with the rind of a lemon grated; strain through a sieve, add sugar to taste and put into a deep fruit dish. Make a custard of a pint of cream and the yolks of 2 eggs, with a little sugar. When cold lay it over the apples with a spoon, and over the whole, place whipped cream.

HAMBURG CREAM.—Beat together the juice of two lemons, $\frac{1}{2}$ pound of sifted sugar and the yolks of five eggs. Put on the fire in a double boiler, and let it come to a boil. Add quickly the whites of the eggs, beaten stiff. Stir all well together and take immediately from the fire; serve cold in glasses.

APPLE FLOAT.—Peel and core one dozen large apples; let them cook until they can be pierced with a straw; then take them off and beat with an egg beater until very smooth; sweeten to taste, add the well beaten white of one egg to every cupful of apple; flavor with grated nutmeg; put in a dish and dot over with small specks of red jelly.

PINEAPPLE CUSTARD.—The day before you wish to use the custard, shred a pineapple and sprinkle with sugar; next day stir it into a custard and set on ice until needed.

STRAWBERRY GELATINE.— $\frac{1}{2}$ box of gelatine, $\frac{1}{2}$ pint of cold water, $\frac{1}{2}$ pint of boiling water, $1\frac{1}{2}$ teacupfuls of sugar, 1 quart of strawberries, 2 lemons, $\frac{1}{2}$ pint of cream. Soak the gelatine in the cold water for twenty minutes; then add the boiling water and stir until the gelatine is dissolved. Add the sugar and the juice from the lemons; then strain the whole into a measuring cup; add sufficient cold water to make one and a half pints of the whole. Wet a mould with cold water and set a small jam jar in the middle to make a hollow center when finished, placing a weight inside the jar to keep it in place. Pour a fourth of the gelatine mixture into the mould and set on the ice to thicken, keeping the remainder in a warm place. As soon as the jelly sets, add a deep layer of the fruit, then pour in more of the mixture; again set on ice, and when it thickens add another layer of the fruit and mixture until all is used. When ready to serve, put a little hot water into the jam jar and when the jelly is released from the jar, remove it, set the mould for a moment in hot water to free the sides and turn on a flat serving dish. Sweeten the cream, whip it to a froth and heap it in the hollow made by the jar. E. G."

Your suggestions as to restoring old floors and preparing polishing wax are very timely, since the floor question seems to be proving one of general interest. And your *cold* desserts will be welcomed *warmly* by all our readers, I know.

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Yung Tung Dentifrice, antiseptic—Trade mark registered No. 33433. The best Tooth Powder in the world. Cleanses the teeth and mouth, destroys germs, prevents decay and tartar deposits, whitens the teeth, hardens the gums. Save your teeth with Nature's Perfect Cleanser. Yung Tung Tooth Powder, Guaranteed under Food and Drug Act, June 30th, 1906, No. 22667. Price 50c the box. Send 10c for trial size, and Talks on Teeth, YUNG TUNG TOILET GOODS. 206 East 16th St., New York City.



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BY
Loren Harper Whitney

Of The Chicago Bar

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- \$2.25 1.—Granite iron, seamless, covered roaster. Meat is more tender, requires no attention and pan is easily cleaned.
- 2.25 2.—Bread mixer. Requires only three minutes to knead dough; is much cleaner (as hands do not touch dough) and our bread is uniformly good.
- .50 3.—Wire Waste Basket. Keeps kitchen neat. If paper is put in bottom, small articles will not fall through.
- .35 4.—Large deep granite pan. To keep in handy place to use for garbage. If piece of paper is put in bottom of pan, it is much easier to wash.
- .45 5.—Enamel sink strainer.—Keeps sink looking neat, lightens work and saves the hands.
- .50 6.—Porcelain mixing bowl. Of the right shape for mixing, and no scouring necessary.
- .05 7.—Wooden mixing spoon. Does not bend or chip.
- .75 8.—Porcelain drip coffee pot, with cheese cloth bag. Coffee is uniformly delicious. Pot is attractive looking, not complicated, and easy to clean.
- 2.75 9.—Aluminum steamer. I use it as a steamer, soup pot, preserving kettle, and for cooking vegetables when entertaining many people. The inner utensil for holding articles to be steamed can be used as a colander or frying basket. Has a clamp to hold lid tight, also to use as a handle when pouring anything out, thus preventing burns. Am not positive about price of aluminum steamer. Cannot be had at stores here—from agent only.
- .45 10.—Glass rolling pin. Is cooler, and pastry does not stick so easily.
- .25 11.—Flour sifter. For its regular use, and also for straining cranberries, etc. Takes longer to clean, but results justify its use.
- 1.50 12.—Pipe connected to opening in gas range. Keeps an immense amount of smoke and grease out of kitchen.
- 8.00 13.—Fireless cooker. Saves gas, prevents food burning; allows housewife greater freedom.
- .05 14.—Dish Mop. Keeps hands in better condition.
- .05 15.—Bottle brush (at drug store). Cleans out milk bottles, Mason jars, etc.
- .10 16.—Slate and pencil. For memoranda of all sorts. Try it. I couldn't keep house without it.
- 1.50 17.—Scale with flat top. Flat top allows pan to be set directly on scale.
- .70 18.—One dozen, two-quart glass jars, with glass tops. Our druggist said his preserved fruit came in these, and was glad to sell them. They have a large mouth, and I keep rice, tea, etc., in them. Make the pantry look attractive.
- 8.00 19.—Kitchen Cabinet. Can be had at all prices. They are great time and space savers, especially the more elaborate ones.
- 1.50 20.—Food chopper. Will grind anything fine or coarse—meat, dry bread, chow-chow, etc.

I do not mention the ordinary pots, pans, etc., as, of course, no one could do without them. I have learned by experience, however, that everything possible should be bought of aluminum. It does not require as strong heat as other materials, is much lighter to handle, does not chip, is easier to clean, and food does not burn so quickly. It wears well, and I think it a decidedly economical investment.

I should like, also, to mention some of my hobbies I carried out when we built our home.

A small kitchen so as to save steps.

A cross draft to keep odors out of rest of house, Ventilator in flue.

Screens so arranged that they can be moved either to upper or lower part of windows.

Sink built six inches higher than usual, to prevent stooping. A small closet for groceries.

A larger closet for pots and pans. This is built with a false floor one and one-half feet high. This keeps closet clean and prevents stooping. We can also step on this floor to reach things on top shelf. The closet is deep, and instead of having the shelves go straight across, I had them built around the three sides, leaving an open space in center. Everything can be seen at a glance and everything is always in its place, because there are no deep, dark corners. On the edge of the lowest shelf I put hooks to hang small utensils, such as egg beater, potato masher, etc.

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One Graduate Says

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Just received my Diploma.
I am very proud of it. I will
always be thankful to you.
I have already earned many
times the cost of my instruction.
Sincerely yours,
Mrs. Florence Duffy,
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I want to let you know how
thankful I am to be earning
money through your wonder-
ful system. The lessons are
so easy anyone can under-
stand them. I am earning
\$10 a week and upwards and
working only a few hours a
day.
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I also furnish valuable formulas for
making Flesh Food, Massage Cream,
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a Beauty Parlor in your own home.

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earn money. The demand for ex-
pert operators is growing every day.
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tablish a lucrative practice—many
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little competition. Isn't it better to spend a few hours a day for a few weeks
and qualify yourself to do work that everyone else cannot do? The field for
Beauty Culture is large. You will be surprised when you see what a great
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fact any ailment or pain due to congestion
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NAME.....

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THE SONS OF MARTHA.

RUDYARD KIPLING.

(Published by Request.)

I.

*The Sons of Mary seldom bother, for they have
inherited that good part,
But the Sons of Martha favor their mother of
the careful soul and the troubled heart;
And because she lost her temper once, and be-
cause she was rude to the Lord, her Guest,
Her Sons must wait upon Mary's Sons world
without end, reprieve, or rest.*

II.

*It is their care in all the ages to take the buffet
and cushion the shock;
It is their care that the gear engages; it is their
care that the switches lock;
It is their care that the wheels run truly; it is
their care to embark and entrain,
Tally, transport and deliver duly the Sons of
Mary by land and main.*

III.

*They say to the mountains, "Be ye removed!"
They say to the lesser floods, "Run dry!"
Under their rods are the rocks reproved—they
are not afraid of that which is high.
Then do the hilltops shake to the summit; then
is the bed of the deep laid bare,
That the Sons of Mary may overcome it, pleas-
antly sleeping and unaware.*

IV.

*They finger Death at their glove's end when
they piece and repiece the living wires.
He rears against the gates they tend; they feed
him hungry behind their fires,
Early at dawn ere men see clear they stumble
into his terrible stall,
And hale him forth like a haltered steer and
goad and turn him till evenfall.*

V.

*To these from birth is belief forbidden; from
these till death is relief afar:
They are concerned with matters hidden—under
the earth-line their altars are.
The secret fountains to follow up, waters with-
drawn to restore to the mouth,
Yea, and gather the floods as in a cup, and pour
again at a city's drouth.*

VI.

*They do not preach that their God will rouse
them a little before the nuts work loose;
They do not teach that His pity allows them to
leave their work whenever they choose;
As in the thronged and lightened ways, so in
the dark and the desert they stand,
Wary and watchful all their days, that their
brethren's days may be long in the land.*

VII.

*Lift ye the stone, or cleave the wood, to make
a path more fair or flat,
Lo! it is black already with blood some Sons of
Martha spilled for that.
Not as a ladder from Earth to Heaven, not as
an altar to any creed,
But simple service, simply given to his own kind
in their common need.*

Please mention NEW THOUGHT when writing to Advertisers.

VIII.

And the Sons of Mary smile and are blessed—
they know the Angels are on their side.
They know in them is the grace confessed, and
for them are the Mercies multiplied.
They sit at the feet, and they hear the Word—
they know how truly the Promise runs.
They have cast their burden upon the Lord,—
and the Lord He lays it on Martha's Sons.

"In discourse thou must attend to what is said, and in every movement thou must observe what is doing. And in the one thou shouldst see immediately to what end it refers, but in the other watch carefully what is the thing signified."—Marcus Aurelius.

HE EXCUSES ME BECAUSE I'M A WOMAN!

"Dear Miss Wells:

NEW THOUGHT for February has just come, and there is much rejoicing at our house.

Wife remarked a month ago that she missed your little journal more than any of the whole dozen other ones that come to us every month, and wondered whether our friends and new subscribers were getting theirs.

The fact is we have taken NEW THOUGHT, read it, bought it for friends who *we* thought needed it, including our minister, ever since it was first published.

So I sat in my Morris chair after supper and scanned the articles by the familiar writers. But I *read* the one 'By a Novice—the New Thought Ideal.' Yes, I read it aloud to the family. Oh! it is fine—just grand.

Next I started to read 'Grey Hairs and Gumption,' and we all began to smile, and then to laugh.

Well, really, no Editor but a woman would have thought of omitting one issue, 'just skipping it,' and then offering the excuse so naively.

And we reasoned together that this was the very best thing you could have done—much better than to have gotten out the January number under the stress and strain that precedes a nervous breakdown, and you certainly showed that you have the rare gift of *knowing when to stop*, take a little trip away from it all, look back at your own pile of work, view it as an outsider, and plan a better way to do your work for the many pleasant months that are to come.

Not one business man in a hundred knows when to stop!

No, he just tilts back in his pivoted office chair and swings himself slowly round two turns, and inwardly vows to himself that he will give himself a trifle longer vacation *next August*—or September.

Then he buckles himself down to his work harder than ever.

Thanking you for this bright February number and wishing you success in your new plans for your future work,

Cordially,

YOUR OLDEST SUBSCRIBER AND HIS FAMILY."



Brown Your Hair

"You'd never think I stained my hair, after I use Mrs. Potter's Walnut-Juice Hair Stain. The Stain doesn't hurt the hair as dyes do, but makes it grow out fluffy."

Send for a Trial Package.

It only takes you a few minutes once a month to apply Mrs. Potter's Walnut-Juice Hair Stain with your comb. Stains only the hair, doesn't rub off, contains no poisonous dyes, sulphur, lead or copper. Has no odor, no sediment, no grease. One bottle of Mrs. Potter's Walnut-Juice Hair Stain should last you a year. Sells for \$1.00 per bottle at first-class druggists. We guarantee satisfaction. Send your name and address on a slip of paper, with this advertisement, and enclose 25 cents (stamps or coin) and we will mail you, charges prepaid, a trial package, in plain, sealed wrapper, with valuable booklet on Hair. Mrs. Potter's Hygienic Supply Co., 822 Groton Bldg., Cincinnati, Ohio.

HAVE YOU HEARD OF THEM?

W...The... Wonderful Toxo-Absorbents

- ☞ They are doing the most wonderful work the World has ever seen in the cure of disease and the relief of suffering.
- ☞ They cure by actually absorbing the poison and disease from your body into their own.
- ☞ Diseases heretofore incurable respond to the action of the Absorbents.
- ☞ Patients in a dying condition have been cured in a short time.
- ☞ Never give up until you have used the Toxo-Absorbents.
- ☞ Thousands are writing us of their wonderful cures after all hope was abandoned.
- ☞ The Toxo-Absorbents are the sensation of the day wherever they have been used.
- ☞ Asthma, Bronchitis, Tonsillitis and all diseases of the Throat and Lungs have been cured.
- ☞ Scrofula, Salt Rheum, Bone Disease and all kinds of Blood poisons have been cured.
- ☞ Goitres, Swelled Glands, Tumors and even Cancers have been cured.
- ☞ Absorbents are fitted to reach every organ of the human body.

CANCER ABSORBENTS

are the most successful cure for Cancer ever used. They absorb the cancer germs and poisons and make lasting cures. The Toxo-Absorbents are drugless and harmless and should have your **fullest confidence**. They have infinitely greater curative powers than drugs. Send for our Book on Absorption.

Toxo-Absorbent Co., 77 STATE STREET ROCHESTER, N. Y.



HAS the cost of a stack of sectional filing devices just suited for your needs prevented you from having the advantages of these capable, never-tiring office assistants? If so,

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will meet your every need. You can have just what you want in a stack large or small and at a cost surprisingly low. You can make a start with a stack as low as \$5.40, and being sectional, add to it indefinitely, as your business grows. Our free catalog contains many suggestive stacks.

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BROADWAY, (LINCOLN SQUARE) AND 63D ST.
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All surface cars pass or transfer to door
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ALL MODERN IMPROVEMENTS

Rooms, with detached bath, - \$1.50 per day up
Rooms, with private bath, - 2.00 " "
Suites, with private bath, - 3.50 " "

W. JOHNSON QUINN, Proprietor

SHE ENTERED COLLEGE AT FIFTY-FIVE.

"Dear Miss Wells:

Have just received and read my first number of NEW THOUGHT and enjoyed it so much. It is worth the year's subscription! I want to say to those who are traveling the western slope of life, for their encouragement: do not cease your activity. You are just now able to enjoy the richness of life, even though you may not feel the buoyancy of youth. By virtue of your years you are able to eliminate the dross and accept the pure gold. The time is past when we can be laid on the shelf, or relegated to the chimney corner.

At fifty-five I entered an Osteopathic College, and at sixty-three am enjoying the busy life of a physician; never have been very strong, yet am determined to give of the best of my life for the relief of suffering.

For years I've been trying to convince myself that it was the proper thing to say 'I am well,' even if at the time in physical pain; but have not been able to feel that it was quite truthful till recently the thought was presented to me that THE REAL 'I' WAS WELL—only the body can be sick; so even as 'the shadows a little longer grow,' let us be up and doing, growing in strength of mind and body, praying for many years of happy usefulness. D. B. R."

* * *

"There's a little bit of view from the west window upstairs that I've looked at often, when the things, real hard to bear, came thicker than usual, and I began to get a trifle down-hearted. It isn't much—just a corner of the lake, with pines thick along the shore, and a big blue mountain closing in behind—but it's pretty, summer or winter; and I've thought that if God wanted to be as severe with me as I've been tempted sometimes to think He did, how easy it would have been to leave the beauty out of that spot, or put it in front of somebody else's window instead of mine. That's one of my wayside blessings. This little sitting room's another, though you wouldn't think it. Brother John calls it 'tucked-up' when he comes down from his big house in the city to spend a day or two, but it's large enough for me, and if it was larger, there's often I'd sit cold for lack of wood to warm it. As it is, I've always managed to keep comfortable, and that's a good deal to be thankful for."

"Never value anything as profitable to thyself which shall compel thee to break thy promise, to lose thy self-respect, to hate any man, to suspect, to curse, to act the hypocrite."—
Marcus Aurelius.

Safety Razors FREE



To quickly introduce the celebrated Ideal Shaving and Complexion Soap which beautifies, removes pimples, blotches and all facial eruptions, leaving skin soft & clear & to prove what we claim is true, we will send a box of soap together with the latest new Improved Safety Razor outfit in a fine handsome case all complete for shaving. ABSOLUTELY FREE to any one answering this advertisement at once & enclosing 10cts. silver or stamps to help pay boxing, packing, mailing, etc. Address:

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THE HEART OF THE NEW THOUGHT

A LOVABLE PHILOSOPHY OF SIMPLEST CONSTRUCTION

By ELLA WHEELER WILCOX



THIS book has proved one of the greatest literary successes in the New Thought world. Thirty thousand copies were ordered as a first edition, in anticipation of an unusual demand, but before the books were off the press it was necessary to increase the order to fifty thousand, to meet the advance orders. The tremendous sales of **THE HEART OF THE NEW THOUGHT** are a witness both to the strong

hold Ella Wheeler Wilcox deservedly has upon the heart of the American people, and to the high character, the practical value, and "everyday helpfulness" of the book itself. Mrs. Wilcox tells how to accomplish what she advocates. The book teaches The Power of Right Thought. "What Mrs. Wilcox says is practical, what she thinks is clear, what she feels is plain."

Some of the subjects treated in the book are as follows:

- | | |
|--|---|
| (1) Let the Past Go. (How to make a fresh start in life.) | (15) Preparation. (How to educate oneself for a "charming old age.") |
| (2) The Sowing of the Seed. (A practical word to the beginner in New Thought.) | (16) Dividends. (Thought investments and what they pay.) |
| (3) Old Clothes. (Showing how even small things may maintain a wrong thought-atmosphere.) | (17) Royalty. (Our divine inheritance.) |
| (4) High Noon. (For women who have passed thirty—a heart-to-heart talk.) | (18) Heredity. (A talk on self-creation.) |
| (5) Obstacles. (How to overcome.) | (19) Invincibility. (The irresistible Desire-force and its use.) |
| (6) Thought Force. (How to use the power of thought.) | (20) That Mental Chisel. (A talk on "face-building.") |
| (7) Opulence. (What creates and what overcomes Poverty conditions.) | (21) The Object of Life. |
| (8) Eternity. ("To be able to enjoy heaven, one must learn first to enjoy earth.") | (22) Wisdom. (How to rightly "demand one's own.") |
| (9) Morning Influences. (How to strike the right keynote for the day. We have been repeatedly urged to print this chapter in pamphlet form.) | (23) Self-Conquest. (The domination of physical and material conditions entirely possible, but not an immediate process.) |
| (10) The Philosophy of Happiness. (How to acquire "the habit of happiness.") | (24) The Important Trifles. (The small things often forgotten by the beginner in New Thought.) |
| (11) A Worn Out Creed. (The old thought vs. the new.) | (25) Concentration. (How to acquire the power.) |
| (12) Common Sense. (Flaws in health, habits, temper, disposition, and how to overcome them.) | (26) Destiny. (How to be master of your own.) |
| (13) Literature. (The value of right reading and thinking.) | (27) Sympathy. (Use and misuse.) |
| (14) Optimism. (The keynote of New Thought.) | (28) The Breath. (A lesson on deep breathing and its value.) |
| | (29) Generosity. (The law of giving and its returns of prosperity.) |
| | (30) Woman's Opportunity. (A talk on Pre-natalism.) |
| | (31) Balance. (Common-sense in New Thought.) |

This book is printed on good paper, in large type, well-leaded, contains 92 pages, and is bound in purple silk cloth, with gold lettering. Size of the book, 6 by 9 inches. Price, \$1.00 postpaid.

THE LIBRARY SHELF, 4651 N. Clark St., Chicago, Ill., U. S. A.

DON'T STAY FAT.

**Obesity Quickly and Safely Cured.
No Charge to try the NEW
KRESSLIN TREATMENT.**

**Just Send Your Address and a Supply Will Be Sent
You FREE—Do It To-day.**

Fat people need no longer despair, for there is a home remedy to be had that will quickly and safely reduce their weight, and, in order to prove that it does take off superfluous flesh rapidly and without harm, a trial treatment will be sent, free of charge, to



This represents the effect the Kresslin Treatment has had in hundreds of cases.

those who apply for it by simply sending name and address. It is called the KRESSLIN TREATMENT, and many people who have used it have been reduced as much as a pound a day, often forty pounds a month when large quantities of fat were to be taken off. No person is so fat but what it will have the desired effect, and no matter where the excess fat is located—stomach, bust, hips, cheeks, neck—it will quickly vanish without exercising, dieting, or in any way interfering with your customary habits. Rheumatism, Asthma, Kidney and Heart Troubles leave as fat is reduced. It does it in an ABSOLUTELY HARMLESS way, for there is not an atom in the treatment that is not beneficial to all the organs. So send name and address to the Dr. Bromley Co., Dept. 541 E, 41 W. 25 St., New York City, and you will receive a large trial treatment free, together with an illustrated book on the subject and letters of endorsement from those who have taken the treatment at home and reduced themselves to normal. All this will be sent without one cent to pay in any shape or form. Let them hear from you promptly.

SPIRITUAL NERVE TREATMENT

The Healing Current of Life is instilled by natural means into the human organism as explained in my circular sent free on request.

**Terms for Absent Treatment, \$1.00 a week
in advance. Full Reading, \$1.00**

**Send own Handwriting to MRS. F. E. ELLWANGER,
2241 N. THIRTEENTH STREET, PHILADELPHIA, PA.**

NEW THOUGHT MAKES HER YOUNG.

"Dear Miss Wells:

You requested those who had been benefited by reading NEW THOUGHT magazine to give their 'experience.' Five years ago as I was waiting for treatment Dr. A—— (Osteopath) handed me a copy of NEW THOUGHT. It gave me an entirely new outlook. I gradually grew hopeful and happy, and in consequence more healthy. Have been reading it ever since. My friends remark on my youthful healthy appearance of late, in what they are pleased to term my 'old age of 68 years,' as remarkable.

NEW THOUGHT is a wonderful help to one who wants to know things, and so long as I am useful and have a desire for knowledge, let 'Old Papa Time' give me as many birthdays as he wishes, I shall still be young.

L. M. H."

A PRAYER

"Dear Lord, kind Lord, gracious Lord, I pray
Thou wilt look on all I love, tenderly today.
Weed their hearts of weariness, scatter every care
Down a wake of angels' wings, winnowing the air.

Bring unto the sorrowing all release from pain,
Let the lips of laughter overflow again;
And with all the needy, oh divide, I pray,
This vast treasure of content that is mine today."

—The American Woman.



No Risk to You BUNION CONTRACT

New—Unique—and—Rock-Bottom

Having cured more bunions than any other living man, I can confidently make a hard and fast agreement with any man or woman who suffers with a bunion: "I will stop the pain in one hour, reduce the joint, check the growth, and in a short time if my directions are followed restore the foot to its natural graceful form. I shall use none of the old-fashioned cumbersome methods, but I will, without pain, danger or inconvenience to you, dissolve the cause of the bunion and remove it forever. All this I will do for you by mail without your risking one single cent of money. I am ready now—so write me now."

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586 W. 26th St., Chicago, Ill.**

"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.

HOW I MADE MY HAIR GROW

Woman with Marvelously Beautiful Hair Gives Simple Home Prescription Which She Used with Most Remarkable Results.

I was greatly troubled with dandruff and falling hair. I tried many advertised hair preparations and various prescriptions, but they all signally failed; many of them made my hair greasy, so it was impossible to comb it or do it up properly. I think that many of the things I tried were positively injurious, and from my own experience I can not too strongly caution you against using preparations containing wood alcohol and other poisonous substances. I believe they injure the roots of the hair. After my long list of failures I finally found a simple prescription which I used with most remarkable results, and I can unhesitatingly state that it is beyond doubt the most wonderful thing for the hair I have ever seen. Many of my friends have also used it and obtained wonderful effects therefrom. It not only is a powerful stimulant to the growth of the hair, and for restoring gray hair to its natural color, but it is equally good for removing dandruff, giving the hair life and brilliancy, etc., and for the purpose of keeping the scalp in first-class condition; it also makes the hair much easier to comb and arrange in nice form. I have a friend who used it two months, and during that time it not only stopped the falling of his hair and wonderfully increased its growth, but it practically restored all his gray hair to its natural color. You can obtain the ingredients for making this wonderful preparation from almost any druggist. The prescription is as follows:

Bay rum, 6 ozs.; Menthol crystals, one-half drachm; Lavona de Composee, 2 ozs.; To-Kalon perfume, 1 to 2 teaspoonfuls.

Apply night and morning; rub thoroughly into the scalp.

Go to your druggist and ask for an eight-ounce bottle containing six ounces of bay rum; also one-half drachm of Menthol crystals, and for a two-ounce bottle of Lavona de Composee. Mix the ingredients yourself in your own home. Add the Menthol crystals to the bay rum and then pour Lavona de Composee, and add the To-Kalon perfume. Let it stand for one-half hour and it is ready for use.

Eyeglasses Not Necessary

Eyesight Can be Strengthened, and Most Forms of Diseased Eyes Successfully 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 letters are but samples of hundreds we receive:—

J. J. Pope, P. O. Box No. 43, Mineral Wells, Texas, writes:—"I have spent thousands of dollars on my eyes, consulted the best doctors in the United States, dropped medicine in my eyes for years and 'Actina' is the only thing that has ever done me any good. Before using 'Actina' I gave up all hope of ever being able to read again. Had not read a newspaper for seven years. Now I can read all day with little or no inconvenience."

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. I very seldom have headache now, and can study up to eleven o'clock after a hard day's work at the office."

"Actina" can be used by old and young with perfect safety. Every member of the family can use the one "Actina" for any form of disease of the Eye, Ear, Throat or Head. One will last for years and is always ready for use. "Actina" will be sent on trial postpaid.

If you will send your name and address to the Actina Appliance Co., Dept. 64N, 811 Walnut St., Kansas City, Mo., you will receive absolutely FREE, a valuable book—Prof. Wilson's Treatise on Disease.

Good For \$1.00

Sign and mail this coupon to Magic Foot Draft Co.,
Dept. 432N, Jackson, Mich.

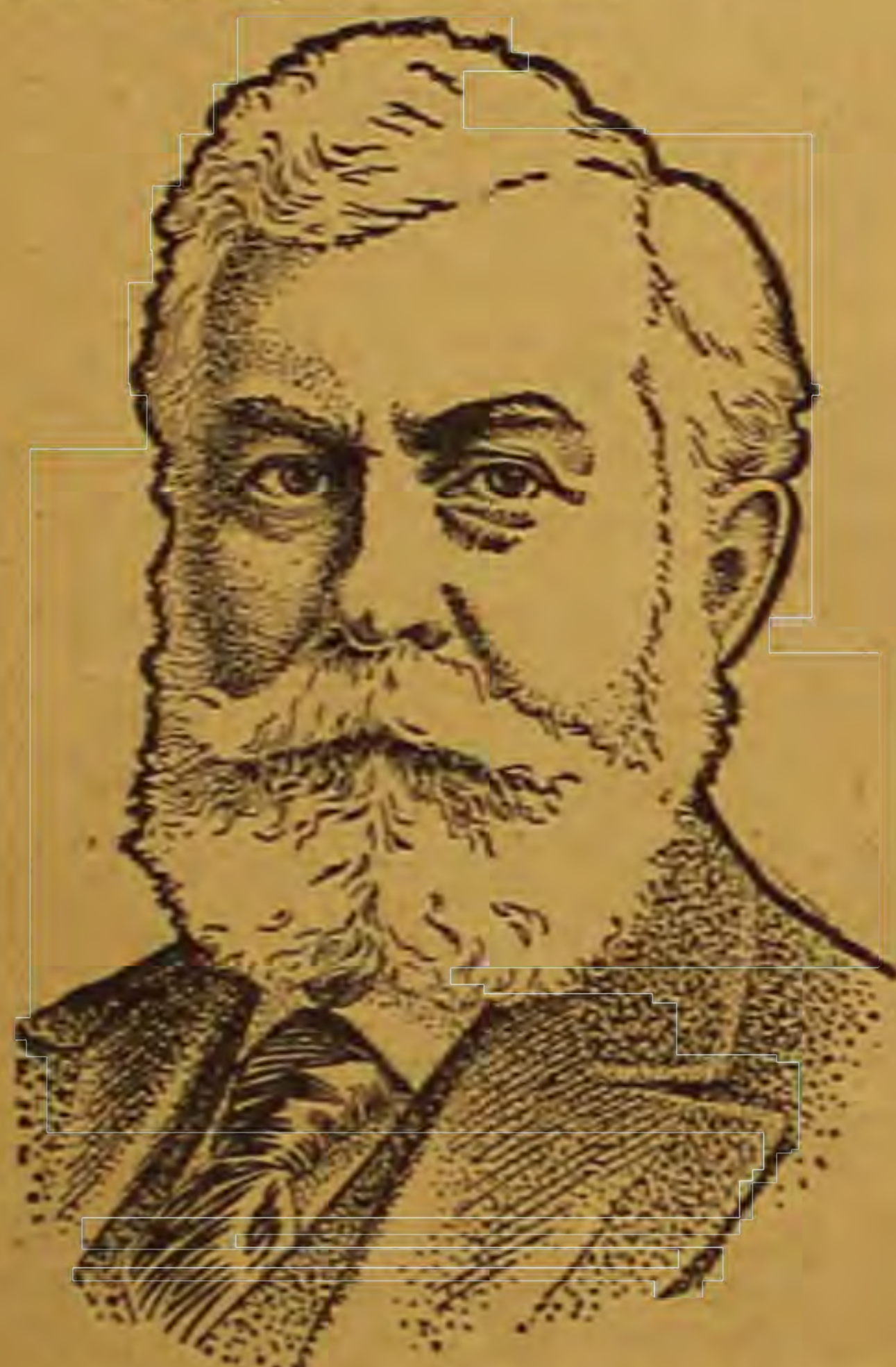
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By Return Mail you'll get a \$1 pair of Magic Drafts
To Try Free, as explained below.

IF YOU HAVE RHEUMATISM

write your name and address plainly on the above coupon and mail to us. Return post will bring you, prepaid, a regular \$1 pair of Magic Foot Drafts, the great Michigan External Cure for Rheumatism of every kind—chronic or acute—muscular, sciatic, lumbago or gout. Then after you try them, if you are fully satisfied with the benefit received, send us One Dollar. If not, they cost you nothing. You decide and we take your word.



FREDERICK DYER, Corresponding Sec'y.

Magic Foot Drafts are curing old chronic cases of 30 and 40 years standing, after everything else had failed, as well as all the milder stages. We have the evidence to prove all our claims. It must be plain that we couldn't send the Drafts out everywhere as we do on approval if they didn't cure. We want every sufferer to try them, so send us your full address on the coupon today. Our valuable illustrated Book on Rheumatism comes free with the trial Drafts. Send no money—only the coupon.

TRADE MARK



"AN EVER-PRESENT HELP"

"Dear Miss Wells:

My 'testimony' as to the value of NEW THOUGHT is that it has been the *only* thing that sustained me through many (and most *desperate*) trials for the last five years.

MRS. W. R. B."

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Drugless Healing

By Psychic Methods.



We Cure People suffering from all kinds of diseases by **Therapeutic Suggestion** alone and without drugs; when they cannot come we reach and cure them at their homes in any part of the world, and all by purely Psychic Methods—**Mental Telepathy**. We correct bad habits in young and old, help people to **Business Success**, reform **Moral Perverts**, and restore **Insane People** to their reason. No matter what your ailment, how serious your case, or what you may have done before, our methods succeed after all others have failed. Booklets fully explaining **Suggestion** and the **Psychic Methods** we employ in treating absent patients, **Sent free to everybody!** All afflicted people should read these Booklets. Send for them now. You will enjoy reading them.

Address **GEO. C. PITZER, M. D.,**
1045 S. Union Ave., **LOS ANGELES, CAL.**

Don't Wear a Truss



C. E. BROOKS, the Discoverer.

Brooks' Appliance, the modern scientific invention, the wonderful new discovery that cures rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Binds and Draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. Pat. Sept. 10, '01. Sent on trial to prove it. Catalogue and measure blanks mailed free. Send name and address today.

C. E. Brooks, 9920 Brooks Building, **Marshall, Mich.**

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.**

Every Woman

is interested and should know about the wonderful

MARVEL WHIRLING SPRAY

The new **VAGINAL SYRINGE**. Best—Most convenient. It cleanses instantly.

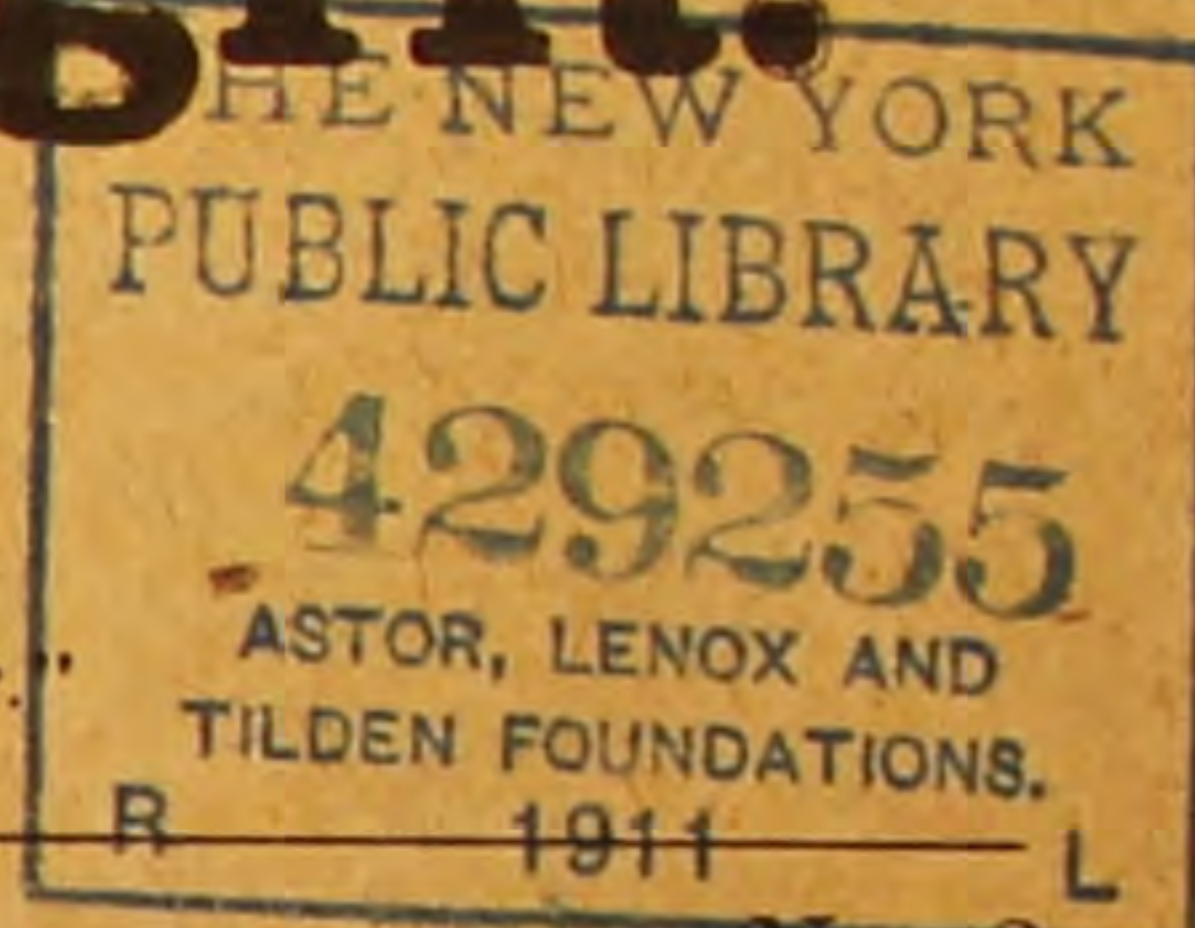
Ask your druggist for it. If he cannot supply the **MARVEL**, accept no other, but send stamp for illustrated book—sealed. It gives full particulars and directions invaluable to ladies.

Marvel Company, 50 E. 23rd St., New York



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. XVIII.

FEBRUARY 1, 1909.

No. 2

Chips from the Old Block

WILLIAM WALKER ATKINSON.

Fearthought is nothing but a nightmare—horribly real while it lasts—but having no reality when one awakes.

* * *

Some people say "I Can't" so often, and so long, that they get to verily believe it. In fact they often develop a certain sort of pride in their "I Can't" attitude. They are like the old lady who never felt happy unless she felt miserable!

* * *

Keep on asserting that you are "a walking corpse" and it will be a wonder if you are anything else.

* * *

If you start out with the idea that you are a worm of the dust, and a "human door-mat," and get to believe that you will always remain so—you *will* always remain so, unless someone comes along and explodes a mental dynamite bomb under you and jars you out of the position you have been claiming for yourself.

* * *

Some people cannot be started on the road to mental health, until they are given a vigorous sandpaper treatment. It hurts—but it's good for them.

* * *

Be a "human door-mat" all your life, if you wish, but be honest enough to stand up and say that you are that same thing because you *like* it. It's true.

* * *

You have been using the Law, but have the Lever pulled the wrong way. The Law is like the power that runs the automobile equally well backward or forward—just depends on how the Lever is pulled—same force. Reverse the Lever, and see how the Law will work equally well in the forward direction.

Jis' Be Glad

ALICE D. O. GREENWOOD.

*So they tell me you're axin' of the Lord to stop this drouth!
Well, I don't b'lieve in prayin'—that is, shootin' off yer mouth;
Kase I 'low that the Good Bein' knows what He's about, ye see,
An' aint needin' any pinters frum the likes o' you, ur me.*

*Take what's sent, an' jis' say 'thankee'; growlin' only makes things
wuss;
It'll rain when it gits ready, no good kickin' up a fuss
Ur a tellin' Goda'mighty whatcher think He'd order do.
He aint goin' ter change His program fer the likes o' me, nur you.*

*Bein' glad's my way o' prayin'. See that little chap out there?
Hyer him whistlin' Yankee Doodle? Prayin' jes' my sort o' prayer!
He aint axin' any favors, whinin' ur a gittin' mad.
S'pose you foller his example—sing, ur whistle, an' be glad.*

A Divine Inheritance*

By ELLA WHEELER WILCOX.



I heard a mother discuss her daughter's faults and weaknesses once for an hour, and bemoan her ingratitude and selfishness. Several times during the recital she mentioned the girl's "unfortunate inheritance" of the father's traits. I wondered how many times she had impressed this idea on the young girl's mind.

Whenever I hear a parent talking in that vein about a child, I know where all the trouble began—not with the "bad inheritance," but with the bad breeding.

All the education and all the opportunities in the world will not bring good results if the young mind is compelled to believe itself branded with some evil inheritance. *There is no inheritance the persistent, patient love and wise sympathy and guidance of a mother cannot overcome.*

Say not thy evil instinct is inherited,
Or that some trait, inborn, makes thy whole life forlorn
And calls down punishment that is not merited.
Back of thy parents and grandparents lies
The *Great Eternal Will*. That, too, is thine
Inheritance, strong, beautiful, divine.

Stop telling your children that they inherit anything but the divine qualities. Instill into their minds that idea of perfection which the Great

Teacher spoke of when He said: "Be ye perfect, even as your Father in Heaven is perfect." Think of their good qualities and believe those are the dominant ones.

In talking with other people about your children, it is not wise to expatiate too widely upon their many virtues, as it may not be a matter of interest to your listeners; but under no consideration allow yourself to discuss the faults of your offspring with outsiders, for it will cause all persons of any discernment to lose respect for you as a parent, and to see that you are unable to properly guide and direct the children you have brought into the world.

A Message to the Well

In Three Parts—Part III.

BY HORATIO W. DRESSER.

It is plain that physical devices are secondary to mental methods. It is of course necessary for every man to be physically active if he would remain permanently healthy. No man who lives a merely sedentary life, who theorizes while others work, or cultivates pleasure for which he pays only in money, should expect to be continuously sound. It is natural to earn one's daily food by the sweat of the brow, and no one can depart far from this natural activity without marring his life. Yet physical activity is a basis, not an adequate end. Likewise with food. It is an aid to live on simple, pure food. There are physical aids without limit, and our age discovers new ones every year. But a change of attitude can accomplish what natural methods cannot. Better still is a more satisfactory form of activity. The new activity may very well lead the way to a change of diet and the general mode of living. That is, the change logically springs from within.

A man must moderate his passions, or make no sure headway in the art of health. The man who is intemperate in any respect must pay a large price. If there be a warring element within the members, this unruly factor must be transmuted. It might almost be said that the mastery and transmutation of the passions is the key to the art of health. Not until the contest between lower and higher forces in large measure subsides can we be said to be securely sound. Hence the emphasis placed above on creative productivity. Ill-health often springs from imprisoned powers and suppressed struggles. When we learn how to use our lower forces we are free from bondage to them. Health must be progressive to be wholly secure, and it becomes so through evolutionary transmutation. Here as elsewhere it is the positive consideration that avails. When I have found adequate modes of expression for my life, I need not trouble over temptations and conflicts. The transmutation will take care of itself when I find an ideal power that steadily lifts me into creative service.

It is sometimes said that no man should spare himself, but all should work incessantly, since health is solely a spiritual affair. Those who say this are strongly inclined to judge by themselves. That is, they are either naturally so vigorous that they can accomplish a vast deal without being aware of fatigue, or they are so accustomed to triumphant acts of the will that they do not realize how far behind them the people are who are still creatures of circumstance. Behind these triumphs of the will there may be a gradually accumulating condition for which nature will sometime exact an enormous penalty. No one can expect to rise excessively early and work late, with insufficient nourishment, even for a "cause," and escape the day of reckoning.

Those who labor in the cause of reform or of religion are not necessarily exemplars of righteous living. The truth is that it is impossible to generalize. The man whose work compels him to read until midnight every day must spare himself in other directions. If I would utter my best thought in fullest life on the lecture platform, I must sparingly associate with my fellows during the hours or days of preparation. He who labors all day with his hands is little likely to have energy left for social life or for study. To do any work as well as it can be done a man must at times give himself fully to it, at other times break from it. To produce effectively in one direction I must spare myself in a dozen others. In short, everything depends upon a man's purpose in life, and purpose is related to temperament and the conditions under which character thrives. Some of the most successful workers in the world have always been compelled to spare themselves, and work a limited number of hours, in order to labor effectively when the spirit prompted. A man is little likely to sacrifice his health to his vocation if he can avoid it. The man or woman who is unsound in health is likely to be unsound in doctrine. The true reformer as well as the true teacher, writer or preacher, is the one who possesses a sound mind in a sound body.

There are other reasons why the man of idealistic temper should spare himself. The world is willing that the few should slave while the many enjoy the benefits of their excessive labor. Hence the self-sacrificing person must take care of himself, for no one is likely to intervene. As a creative spirit I must make sure that I do my essential work, that I preserve my instrument, as the great soprano preserves her voice. Each worker knows best the conditions under which activity of his type can best be maintained, and should not allow himself to be governed by those whose work is in other fields. Some must rest and browse a large part of the day in order to make the occasional master-stroke, while others must work throughout a long day because unbroken labor is for them the most direct means to the end in view. Good health springs from and accompanies individual work done in an individual way. Each must learn from experience how large a part of the day may wisely be given to recreation.

Health is indeed spiritual, but all things spiritual are grounded in natural conditions, and spiritual life is a gift. I must acquire my own method of work.

serving the conditions under which the great gift is made to me, not by imposing a theoretical structure upon my organism. The life that pulsates through me knows better than I how I can best live and create. In so far as I labor as that life would have me, I shall be able to formulate a method and develop a theory which will withstand the test of time and criticism. Abundant power has been given me to do my work and to keep well. If I fail at any point, let me return to the sources of life and learn my lesson afresh. Not until I know and realize myself spiritually shall my health be complete. For complete health is many-sided and is a bulwark against every possible circumstance. There may be deep lessons to be learned from ill-health. But we shall hardly rest content until we have passed beyond them into the joys of health as a secure possession.

It is plain, then, that some must lessen their speed while others must greatly quicken theirs in order to be steadily healthy. No life is more unsatisfactory than one in which there is abundant time to devote to listless efforts to avoid ennui. The normally healthy person has little time to devote either to his sensations or to the sort of introspection which nourishes disease out of passing aches and pains. Nothing is harder for the genuine worker than to be compelled to be unproductively idle. A man must be occupied in order to be mentally at rest. No small part of the art of health consists in finding satisfactory occupation for all that is active within man.

The reader will doubtless think of instances which seem to contradict many of the foregoing statements. We seem to have eulogized labor and exalted health at the expense of other activities, to the neglect of the law of suffering. But this is confessedly a special message to those who are healthy, and to those who would become so. That suffering has its lessons which no other experience can teach, that the greatest heroism is likely to be coupled with ill-health, is well known. Yet few would maintain that the life of suffering is the ideal life. It is no longer accounted reasonable to identify physical existence with suffering. Life is never quite what it should be if our conduct fosters ill-health. We all believe that if we could be physically sound we should somehow be better men and women. It is for those who are healthy to keep their health and for those who are not yet sound to become so. Whatever lessons suffering may still have to teach will presently appear. There is abundant opportunity for the crippled and the maimed to win moral triumphs and to become sweet-tempered. Let those of us who are physically more fortunate appreciate our priceless blessings.

"I have told you of the man who always put on his spectacles when about to eat cherries, in order that the fruit might look larger and more tempting.

"In like manner I always make the most of my enjoyments, and, though I do not cast my eye away from troubles, I pack them into as small a compass as I can for myself, and never let them annoy others."—
Robert Southey.

Tomorrow's Grandmothers

ERNEST WELTMER.

Yesterday I watched my afternoon class in Evolution assemble, and as they came in to take their places I involuntarily compared them, as people and as a student body, with similar groups I had seen only a few years ago under like conditions, and I found there much food for cheering thought.

There I saw girls and boys in their teens, mothers, fathers, and grandmothers and grandfathers side by side in the same class: here a boy who had hardly begun to shave the first stiffening strays in the down on chin and throat, beyond him his father, and just across the aisle a gray-haired, wistful-eyed grandmother. And it is to the last that I gave most thought.

I looked down into that little lady's eyes and saw an eager mind, and an earnest one; a mind that hungered for the knowledge that would enable her to be of more service to the world at large, enable her to support herself in spite of her years, (the time is coming when we will state that just the other way; we will say "*by virtue* of her years,") enable her to soothe the sufferer and turn the coming generation into the paths that lead to physical as well as moral uprightness. And I saw also—and this I count of even more interest and more importance than the desire to perfect herself in the studies that are to make her a proficient healer—I saw, also, in those eager eyes the desire for knowledge for its own sake. She is inquiring. She wants to know. She wants to be abreast of her times, to know what things mean, and how to read the hidden messages that Nature reveals only to the earnest and the patient. She wants to KNOW!

And I thought of another grandmother I know, who is just like her in her desire to know; who does not go to a school but who lives in a school of her own making where every paper, every book, every star and moon-beam and passing cloud that can be made to teach her anything is pressed into service by her eager, insatiable desire to KNOW. She asks questions like a growing child, and they are much the same questions that a child might ask, the questions in which heretofore only children and wise men have been actively interested, and she asks them after the fashion of the wise man and with the earnestness of the child. She wants to know what others think about them, but she is not satisfied with that, and continues to sift and weigh and analyze till she can form a well-rounded opinion of her own.

That brought the thought of another grandmother just like her, and then another, and another, till I saw that quite a few of the grandmothers of my acquaintance were in the class in which these two are to be placed.

And then I returned to the consideration of the grandmother in my Evolution class, the one who is so anxious to KNOW, and I tried to

get some understanding of her and her problem—for she has one; we are all of us all the time working at the solution of our problems—and her place in the great scheme of Life; and after studying and talking with her and comparing her with others of her kind whom I know now or have known in the past, I decided that she was a representative of the newest and most refreshing of all the new women in this new woman age—the *new grandmother!* And I will tell you a little of what I think of her (and her partner, the new grandfather).

I think that she is the prophet of a new era; and that, the brightest era that has ever dawned for man. She has broken away from the custom that would make her a fixture at some fireside while her heart yearns for an opportunity to be out in the world of men and deeds where things are happening. She has claimed her right to return to school, when the cares of the home she has made no longer bind her to the smaller, but for that matter vastly more important, world of the individual home. And she is the promise of a coming day when no man shall think that he must stop being useful, must relinquish his interest in live problems of the present, must step aside because his hair has grown white and see himself replaced by some less experienced but stronger man, or woman, as the case may be.

She is recognizing the fact that Nature does not tolerate the shirker, that she punishes inaction with misery, inflicting her severest penalties upon those who have been most active and then have ceased their toil to enjoy what they call "a well-earned rest." Not only the aged, but the whole world as well, is coming to realize the fact that any extended resting must take the form of *interest in some new occupation*, that Nature has no use for one who is idle after she has restored the organism to its usual strength. When a man "retires" today, it is to take up some form of activity in which he is interested. He does not "retire" to sit idle. He has learned that that is fatal; that Nature's constant cry to her children is "Move on! Move on! Move on!" and that those who do not obey, are miserable as the disobedient always are, and they are also soon pushed aside for others who do wish to "move on."

The grandmother of the future, the grandmother of tomorrow, she who is today just beginning to lay aside the toys and the dreams of youth to enter into the wonderful new world where Love is king of a people perennially young—that grandmother of the coming day—will be a sweet-faced lady who has drawn from the experiences of the years their best lessons, whose gray hairs—if she has them—will be signs of wisdom, and whose hands will be busier than ever before in her life. She will be as well abreast of the present as she is acquainted with the past; she will have all her old dreams as fresh and as dear to her heart as they were before she laid them aside that she might make a home for her Love; and she will be just as much a factor in the active life of the family, the nation and the world in all fields where her interest may lie, as is her mate, or anyone else.

The grandmother of the future will not be a person to be petted and coddled for her weakness. She will not be a childish fireside fixture to be

alternately worshipped and bullied by the younglings. She will be as bright of mind and as active of body and as independent as any other woman of her circumstances. She will not make anyone fear to grow old—and in fact she will never grow old as people do these days, for her mind will not fail through inactivity nor through degeneration of brain tissue, if we are to say that that is its cause. No, indeed! if these grandmothers whom I have been observing are to be taken as fore-runners of the coming day—and I think that they safely may—the old man and woman of the future will never lose interest in the present sufficiently to let memory carry them back to the puerilities and innocencies of childhood. They will be as children again in their freedom and in their devotion to ideals and dreams, but they will be *wise* children and their innocence will be that of wisdom in the place of that of ignorance and forgetfulness.

We are coming to the day when we shall live the balanced life; when no man shall live a few years of high-strung nervous intensity in order to be able to slowly degenerate in peace (?) through the evening of life, which, so lived, is ever too short for satisfaction and ever too long for happiness. We are coming to the day when we shall live for the good of the present, when each dawn shall bring a goodly amount of labor and recreation, and every night its sleep and rest; and every year and every life the same; to the day when work will be the pleasure of man and the necessary duties shall be made to yield their joy of self-expression; and with that day will come the assurance that one can be useful and necessary and a part of the world in which he lives, from the time he first begins to express himself until he falls asleep in the night of Life.

In that day men will arise from birth fresh for the Life's work, they will sing at their toil, they will do their work honestly and know the satisfaction of eating bread that they have earned; they will manage to leave behind them some little contribution to the general good, and, when the last long evening of Life has come, they shall lay aside their tools only when it becomes too dark to see, and thankfully close their eyes in the sleep that they have earned. In that day men shall live their lives as a child or a normal man now lives a day, and death shall seem no more forbidding nor horrible than welcome sleep to the weary eyes of the child who has whole-heartedly played, or the man who has honestly toiled. And no one need fear that any man can stand above his grave and say, "It were better so," for all shall miss him even as they miss anyone else who is a part of things, and in that missing there shall be a precious pride in the achievements and the saneness and normality of the one whose form lies moldering there.

And to myself I pray that I shall die like that; that I shall be one of those who go to sleep for the last time tired of work and not of idleness and rest and uselessness and decrepitude; tired of activity and not of life; that I may look forward, if it so happen that I then desire to live again beyond the grave, to another life of usefulness; and, finally, that I shall know as I breathe my last sigh, that I am leaving the world with a memory of me as a useful and bettering unit,

Dwellers in the Steeple

ETHEL S. MCFARLAND.

*Your life lies before you; you've only to live it.
And Love is Life's coronal: take it and give it.
The fairest of flowers may fade in a minute.
So wrest from each day all the sweetness that's in it.
Laugh on while you may; take no heed for the morrow.
No goal is attained through the Gateway of Sorrow.
And pleasure awaits him who soonest can grasp it—
'Tis time to be dead when you lie in a casket.*

*Hear, then, the creed that we optimists cherish.
'Tis: Capture each joy ere its loveliness perish.
Cold facts are illusions and dreaming is real.
Eschew all that's practical; grasp the Ideal.
For, say what you will, 'tis the happiest people
Who build Spanish castles and dwell in the steeple.
And pleasure awaits him who soonest can grasp it—
'Tis time to be dead when you lie in a casket.*

The Universal Ether

WILLIAM WALKER ATKINSON.



The Universal Ether, generally known simply as "The Ether," is the *ultima thule*—the extreme limit—of Science. To it all things are referred; from it all things are held to come; and to it all things are held to ultimately return. It is the primordial substance from which flows that which we call "matter," "energy," and according to some even that which we call "mind." It is held to be the ocean of universal material being, from which the manifestations of universal activity arise, and into which they will ultimately be resolved. Surely a most wonderful thing, this Universal Ether. *What is it?*

The dictionaries define it as: "A medium of extreme tenuity assumed to exist all through space, which is believed to be invisible; imponderable; exceedingly elastic; and capable of undulations as it is being acted upon by light and heat—from being the medium through which light is transmitted, it is sometimes called the luminiferous ether." Another dictionary defines it as: "A medium of great elasticity and extreme tenuity, supposed to pervade all space, the interior of solid bodies not excepted, and to be the medium of transmission of light and heat." Tyndal, the scien-

tist of the last century, speaks of: "An almost infinitely attenuated and elastic medium, which fills all space, and which we name The Ether." So you see that The Ether is an infinite "something," of extreme tenuity or "thinness," believed to pervade all space. When the term "all space" is used, *all* space is meant, even the interior of the most solid bodies as well as the space between the fixed stars in which matter, as we know it, is believed to be absent. In order to understand how The Ether occupies the space of the most solid bodies, we must remember that even these most solid bodies are solid only to our perceptions, and only in a relative sense. For even the diamond, or the hardest steel, is nothing but an aggregation of tiny molecules, which molecules themselves are composed of several atoms, and which atoms are naught but a collection of infinitesimal ions or electrons revolving around each other, the relative distances between them being as great as the distances between the planets revolving around our sun. If we were able to reduce ourselves in proportion, we would find each electron a planet in itself whirling with sister planets around a common centre, and with great spaces between them—spaces as great, proportionately, as those between the earth and her sister planets. All this in a single atom of the diamond, or piece of steel, remember. And so even these "very solid substances" are seen to be not solid at all. And these great spaces between the electrons, the atoms, and the molecules, are filled with what? The Ether. After analyzing matter down to its ultimate elements, we find still "something filling up the spaces" between the particles, and that something is The Ether. Science holds that there is no such thing as "empty space"—that the very term is ridiculous. And as The Ether is held to be the ultimate substance filling and occupying space, there is little difference between the conception of Space and that of The Ether.

It used to be the fashion for some scientists to argue that all things are composed of parts and particles—that everything is atomic in its nature—and that therefore The Ether must come under that law. But this idea is no longer entertained by Science. On the contrary, it is held that The Ether *cannot* be composed of particles or atoms, for the reason that in that case we would have to postulate the existence of a still finer ether to fill up the spaces, and so on *ad infinitum*. For Science holds that there can be no action of energy over empty spaces—that all energy requires a medium of transmission; and that as the transmission of energy is necessary to produce the activities of the universe, consequently there must be a medium wherewith to convey the energy between the particles; and that at the last it becomes necessary to postulate the existence of a substance without particles or atoms. And so The Ether is held to be one without parts, particles, or atoms—non-atomic in structure.

All the latest theories of Science, based upon the recent discoveries that have revolutionized the old theories regarding matter, tend to the idea that not only matter, but also force, motion and energy, are evolved from, manifested by, or in some way related to, The Ether. Recent

experiments show that matter, once supposed to be indestructible, may lose a portion of its mass, which seems to disappear into nothingness—in fact, to be resolved into something behind matter. And that Something is held to be The Ether. The same is now believed to be the case with Energy or Force. And, reasoning by analogy, science is now cautiously considering the idea that all matter and energy must have primarily emerged from The Ether. Just how it so emerged science does not know. Some scientific guesses have been made—we hear of “knots in the ether,” “focal centres,” “vortex centers,” and the like—all indicating that in some way The Ether may become, and has become, manifest as matter or force.

Then what manner of thing must this Universal Ether be? No one has seen it, weighed it, felt it—and yet it must be assumed to exist, for its presence is indicated by every scientific experiment and is necessary for the foundation of every scientific theory. Although not sensed, nor recorded by even the finest instruments, still it may be said to be “known” to exist, by reason of its effects. Science has no doubt of its existence—the trouble arises when men attempt to define it. Not only is it difficult to define because of its intangibility and subtle nature, but also because its phenomena seem to be the results of something having opposing and contradictory characteristics. To suit one branch of science The Ether must possess certain qualities or characteristics; to suit another it must possess those of exactly the opposite character. One set of phenomena requires it to be thought of as frictionless; while another set requires the supposition that it possesses the properties of a perfectly elastic solid.

The truth seems to be that The Ether must be postulated to be both Nothing and Everything, so far as properties and qualities go. It must be supposed to contain within itself the possibilities of *all properties* and yet not to *be* any of them. In itself it must be something even beyond these properties and qualities, while still containing them within itself. Surely this is a mystery worthy of even the wildest flights of the imagination, or the most wonderful activities of the reason. It is as incomprehensible as some of the metaphysical abstractions—and yet it must be held to exist as a Something, not merely as an idea; or else all physical science falls. As Dr. Bigelow recently said regarding it: “You are all more or less familiar with that extraordinary entity upon whose inferential existence the lines of modern scientific research seem to converge, the interstellar ether, which seems likely to prove the ultimate form of matter out of which everything comes and to which everything must eventually return. You know the seemingly contradictory qualities that the hypothesis of its existence involves—how it is perfectly rigid and perfectly elastic, perfectly dense and perfectly penetrable, hot and cold, heavy and light, and so on as far as we like to go. But all this simply means that the ether is *unconditioned*, an entity of no properties but of all possibilities, or, more exactly, not an entity at all, but an *infinite possibility*.”

And this is the Something that Science now holds to be the Ultimate

Substance, from which all else proceeds. And remembering that a thing must be contained in that Something in the first place, before it can emerge therefrom, we can imagine what a wonderful Something this Ether must be.

Next month we shall examine its manifestations, in order to understand something about its nature.

In the Hour of Need

ELIZABETH BURGESS HUGHES

(Continued from December NEW THOUGHT.)

"You remember the fine Arabian horse that was Vayre's one luxury? There was an unusual understanding between him and his master; they might have been the typical Arab and his steed, to judge from the devotion between them. Vayre had owned the horse since its birth, and it seemed to me at times that the animal really understood every word he spoke. But Gabriel had one rather annoying trait—he would obey no one but his master. The rest of us used to take it time about trying to coax him from his stall. We proffered apples, lumps of sugar and every dainty ever known to tempt the equine appetite, but to no avail. He eyed us with a stare of distrust, refusing to stir or heed our blandishments. But even the faintest whisper of Vayre's—'*Come, boy!*'—went to his heart like a battle-cry; he at once plucked up his ears and came forth, mincing daintily like a fine lady, straight to his master's side. He refused to waver from his allegiance; and after Vayre's death he was the most utterly wretched beast that ever the sun shone on. He refused to be comforted; refused to be led from his retreat in the rickety old barn. Each afternoon he would walk in lonely state from the little side door, hoping, I suppose, to escape being observed, and wander disconsolately about for a time, browsing in the bare fields by the stream and refusing to allow any one to mount or even approach him. I saw that he was cared for—had food and comforts enough, that is, intending to take him home with me at the end of the term. He was rather a proposition—poor Gabriel—but I hadn't the heart to see him pass into strange hands.

"Almost at the close of the school-year the terrible fire swooped like a demon of destruction over the place. Beginning in the second story, the third was a veritable death-trap by the time the fire was discovered. And I was there—on the third floor, shut in by deadly flames and smoke. It was a bitter moment for me, Van, when I saw that I must die. Life looks very precious at such times.

"I ran frantically away from the flame-filled halls to the one window of my room, which looked out upon the back campus. It was a natural impulse, but I saw no help there. If only there were some way of escape! But the third story, and at the back of the building—what chance had I? I could hear the clanging of fire-engines on the front campus and a dim, shrill mingling of voices. But I, in this little back room where I was rarely to be found at this hour, shut off from the rest of the world, was forgotten and must die like a rat in a trap. Looking down, I saw, in dazed, mechanical fashion, the broad verandah sweeping around the first floor of the building, not more than four feet above ground. If I could only reach it! But it was folly even to hope

for this, as to fling myself from the window meant certain death. The old-fashioned building had no fire-escapes, so, I reflected dimly, my doom was sealed—I could not escape. I turned back into the room, suddenly calm and reasonable, resolved to face death like a man, if not a hero. My eyes rested for a moment on Vayre's portrait on the wall; then, startled, I sprang toward it. For, lying carelessly on the floor beneath it, was a coil of rope that had once strapped my trunk and had since been used for various purposes, for the schoolboy finds a length of rope as much of a godsend at times as the small boy his bit of string. I caught it up gratefully and ran back to the window. By this time I could hear the flames roaring at the door of my room. Inspiration, if it came at all, must come quickly. And it *did* come. Having no way of fastening the rope to the window ledge, I rapidly conceived the idea of tying it about my slender chiffonier, which I wheeled in front of my window. Then, grasping the rope firmly, I let myself out at the window behind the chiffonier. So far all was well, in spite of the blazing story underneath, and but for the unlucky happening of the next moment I think I would have escaped unhurt. As I lowered myself to the verandah underneath a fusillade of burning timber, loosened by the flames above, fell upon me, burying me beneath the fiery mass. I was stunned, bruised and burned, but fighting now for dear life. Beating away the fire about my face, I tried to extricate myself, but was, alas! tightly wedged. My feet were deep in a bed of flame, and the agony was fast overpowering me, when, in the dim, smoky gloom, a blessed avalanche of water from the immense hose now pouring its volume upon the building fell upon me, extinguishing the fire immediately about me. But I was too weak and hurt to think clearly or to call out. In the smoke and flame and darkness no one had seen me, and I reflected that to die here, within sight of rescue, was a bitterer fate than if I had never escaped from my room.

"Then, by some miracle of apprehension, I wondered how it was with Gabriel in his stall. Poor old beast, to go like this! Even in the misery and darkness of that hour, I remember wondering grimly if it were true, as I had heard, that the animals were to share our Heaven. If it were indeed true, with what rapture of spirit would Gabriel and Gabriel's master meet!

"The smoke cleared a bit in front of me, and I saw the old stable quite clearly. It was in flames now, from the falling cinders—I could see them creeping slowly about the roof and sides. And from where I lay I could also see Gabriel, head up and nostrils scenting danger. I tried to call to him, but my voice died in my throat. Knowing his idiosyncrasies, and the well-known impossibility of coaxing horses from burning buildings, I felt that his fate was doubly sealed. I must have swooned then, for things grew very black about me and there was a sound in my ears as of many rushing waters. But, presently, consciousness and pain came back. I could still hear a babble of excited voices, and cries that told of others prisoned in the awful debris. I was lying almost hidden beneath burnt timber and a tangle of scorched honeysuckle vines that had fallen from about the verandah. One arm was prisoned under what I supposed to be a house-beam, and the free hand was too numb and hurt to make an effort to signal or release its fellow. So I lay, scarcely breathing, waiting for death, and hoping that it would soon come. I could still see Gabriel, white amidst the flame about his stall. Watching him, and regretting his fate, I was startled to see him turn, of a sudden, in the old familiar, joyous way that he used to greet his master in the by-gone days, and whinny, prance and leap as though wild with joy. He

laid his head as against an imaginary shoulder, and rubbed it up and down, all the time with the old whinny of delight that he had not uttered since Vayre died. Then, stepping high, like a court lady with a train, he pranced sedately to the door, and as though led by an unseen hand, walked across the space that intervened between us. Flame roared on either hand, and sparks showered upon us, but he seemed not in the least afraid. Evidently forgetting his old dislike of an alien hand, he moved to the porch-rail and stood near me, waiting patiently, now and then reaching over to touch my hand with a gesture implying command. At touch of the soft mouth on my hand, it flashed in upon me what had happened. He had come to my rescue! My heart glowed toward him, and new strength came to me. I tugged with might and main at the debris that held me, and managed to pull my arm from under the beam that weighed upon me; my dull, shocked brain began to work, and plan escape. I tugged and strained until I brought myself to a sitting posture; then with burned, tormented hands I loosed my feet from their prison. Throbbing in every nerve and sick with physical agony, I dragged myself to the railing and laid my arms about Gabriel's neck. With a mighty effort I somehow got upon his back, my arms still about him. Half-unconscious, and now past caring for anything, I only knew that he was moving, and though darkness fell upon me shortly afterward, my arms did not loose their grasp.

"I had a very dear friend in the town, an old school-mate of my mother's, to whom I was wont to go with my boyish perplexities. She had no sons, and for that reason, I suppose, regarded me somewhat in the light of one. I do not think Gabriel had ever visited the place, but he took me unerringly to her door—the one person who, in the excitement and grief of the hour, in the little college town without a hospital, could properly care for me.

"That's the story, Van—except that when I came out of the long and terrible illness, both feet and one arm were gone, and I was only a wreck of a man. But my real life had begun. Out of a thoughtless, pleasure-loving boy, pain had made a man with the visionary happinesses of what some one has called 'God-intoxication.' I say visionary, not because they are unreal, but because they belong to the spiritual and not the earthly vision. Had I not seen an evidence of the loving care of a friend I thought I had lost—as faithful and tender as though he stood beside me in the flesh?"

I moistened my dry lips. "Then you think," I stammered—"you really believe that it was Vayre who led Gabriel that night?"

He flashed round upon me with almost his old smile.

"Why should I not?" he asked simply. "Had you been in my place wouldn't you have believed it?"

"I shouldn't know how to make a practical explanation of it," I confessed.

"Practical?" he echoed. "*Practical?* Ah, Van, that's where we make our mistakes. Nothing that has to do with another life is to us 'practical.' Why, dear old fellow, I've learned a whole lot since I've been—like this. One thing is that the other world is just as real—nay, infinitely more real—than these 'fields I know.' The footsteps of my life are in Vayre's; in his past life on this plane he was my friend—now that he is an immortal, the friendship has deepened and partaken of his immortality. So that I feel

*'Less yearning for the friendship fled
Than some strong bond which is to be.'*

Instead of a frail hunchback with earthly limitations, I now have 'an angel for my friend.' I sometimes pray to him, unconsciously, in my times of stress. Being mortal, there *are* times when I suffer; but I think I am always happy.

"For I remember, whatever comes or goes, that Vayre's Father is mine also, and that neither of us has anything to fear."

We sat together in the stillness for a time, and the scent of roses and lilies crept into the room.

"Since I have come back to Sweetbriar I have drawn very close to the heart of things. The clouds, the sunshine, the stars—ah, the Book of Nature is in God's handwriting, and he who runs may read."

I understood, then, why he was happy. He had reached that plane of communion with the higher forces about us that the most of men leave out of their lives, or deny with their skepticism; and strength had come with attainment.

"I write—a little," he confessed, smiling—"out of my heart. It is pleasant to try to put in words all that I feel, but rather difficult to do satisfactorily. Then there are other wounded ones. Whenever I hear of such a one I send him greeting, and tell him how happy I am. Why, Van," he said earnestly, "I am not ill or maimed—the real *I*! Nothing can touch that. I *can't* be ill or hopeless unless I allow myself to be—and I won't; that's all. The real Camperdown is just the same. No flame can hurt the immortal Ego that is I. Why should I fret at hurts like these? The shell drops off in time, you know, and then of what importance is a scar or two? They'll be made whole when Love wills it."

I got to my feet, and went to the window, and stood there looking out with misty eyes upon the sunshiny garden of roses and hollyhocks and tall old-fashioned lilies that looked like white angels on tiptoe. In the meadow below the garden an old white horse browsed leisurely. The river was whispering a lullaby, and now and then a bird's wing flashed between us and the light as it soared away into the blue.

"It is a good thing to be alive," I confessed at last, "in 'the fields I know,' at any rate. I'm afraid I've thought too little about the 'undiscovered lands.' But, truly, Paul, if Heaven is not the dreamy abstraction I've always believed it, but a real, live, busy, helpful world—" I turned this new phase of thought in my mind for a time. "I am glad I came," I exclaimed impulsively, turning back to him. "You have opened new paths to me."

"Ah, dear old fellow," he said, looking at me with tender eyes, "they are very old paths. They wait for any footstep that will come their way. There are, you know, wrong ways of doing a right thing. We go on blindly, some of us, and tumble in at Heaven's gate with queer twisted ideas that will take a long time of the precious Heaven-life to unravel. There are others for whom misery and loneliness and deprivation have opened the spiritual sight. Some one warns us against wasting our sorrows: 'Take care that you do not waste your sorrows, that you do not let the precious gifts of disappointment, pain, loss, loneliness, ill-health, or similar afflictions which come into your daily life, mar you instead of mending you. Let us beware of getting no good from what is charged to the very brim with good.' There is such a thing as finding Peace through turmoil, just as Christ came out calm and strengthened from the Garden. It is a great thing to accept a lesson in the spirit in which it was given, and to make it the gateway of Paradise. This is really being 'in tune with the Infinite,' and resting with absolute faith

upon the all-encompassing Love. There is really no reason for unhappiness anywhere, for everything will be all right—sometime."

Looking across the little room I met his eyes, and I knew that he had no more to fear from life, for the kingdom of God was within him.

THE END.

Warning

HENRY W. VAUGHAN.

*The floating bell-buoy rings both day and night,
When troubled in the sea at harbor's mouth—
A symbol of The Living Way of Christ;
Safety and danger, both, are then close by
When sounds the timely warning unto man.*

The Law of Chemical Equilibrium

Article III. The Curse of Drugs.

PAUL F. CASE.

To answer the question, "If drugs cure, why not use them?" is easier than it may seem. Indeed, the main difficulty lies in choosing from the great mass of evidence against drugs and drug-therapeutics those facts which shall make the strongest appeal to your reason and common sense.

I shall not weary you with paragraphs of proof that the art of medicine is a flimsy structure built on the shifting sands of guesswork and experiment. Nor shall I discuss the risks arising from incomplete or mistaken diagnosis. You know these things already, just as you know that drugs are as variable as Chicago weather; that patients are even less to be depended upon; and that, in consequence, no doctor knows just how his remedies will act in any particular case, until he has tried them. If you doubt any of these statements, read a standard work on the theory and practice of medicine, and you will see that the doctors admit all this, in spite of their pretensions to scientific exactness.

I do not believe in drugs, because it seems unreasonable to try to create health with life-destroying substances. This month I shall try to prove that drugs are always dangerous to mind and body. If this be true, is it not evident that they are unfit for human use?

In the first place, medicine pits Beelzebub against the Devil. It fights death with death. *Materia medica* is a catalogue of mineral and vegetable poisons, augmented—since the introduction of the serum treatment—by several choice brands of loathsome virus taken from diseased animals.

Some doctors use these poisons to kill germs. "If germs cause disease, killing the germs will cure it," is their argument. The "if" is

a terribly big one, but we are not especially concerned with the germ-theory just now. What is more important for us to understand is that drug-poison is just as deadly to ourselves as to the germs. Cell-structure is practically the same in germs and men. What threatens the life of one threatens the life of the other. You never can tell when the poison gets through with the bacteria. If any of it remains active after all the germs are dead, it starts right in to kill you.

Many of the drugs most commonly used stay in the body for years, and they're busy killing cells until all their venom is exhausted.

Would you seek health by cutting off your fingers? How then can you create it by corroding your internal organs and destroying cell-structure?

Drugs are also used to create abnormal physical conditions similar to those produced by disease. This practice grows out of the theory that disease is Nature's effort to rid the body of morbid matter. Those who hold this theory argue that the way to overcome disease is to assist rather than suppress this effort. But when they give drugs, they fall into error, because drugs never assist Nature. They only interfere with her.

We are not judging theories, but facts, and there is one all-important fact about the prescriptions "regular" physicians are writing every day. These prescriptions, in about three cases out of four, call for poison. No matter how plausible our theories, if our practice includes the use of poisons, it is against reason. The thing to remember is that poisons *kill*.

Chemical equilibrium in the blood is the physiological condition of health. Can a system of treatment which loads the blood with an extra quantity of morbid matter—whether by germ-slaughter or by interference with the work of the body's laboratories—create health? Can you not see the rank folly of trying to build a healthy body by destroying the materials from which it is made?

It happens that some drugs actually produce chemical equilibrium when properly applied. They do this by stimulating certain organs to increased activity, and to all appearances these remedies create health. But they are like false friends who do slight favors for those whose ruin they are planning. The good they do only keeps us from suspecting their power for evil.

Most of us are deceived by this outward show of goodness. But I am convinced that there is a danger in drug-action quite apart from any mere physiological peril. It is like a poisonous vapor, odorless and colorless. Silently and mysteriously it strikes at the very source of life. Not until it wrecks mind and body, and brings on either insanity or death, does it rest in its destruction.

This phase of the drug-danger should be easily grasped by you who know how mind and body affect each other. You can hardly fail to see the point as soon as you have studied the facts.

You know that morphine and cocaine have dragged thousands through the gutter-filth of the lowest slums. You know that the unfortunate devotees of phenacetin and acetanilid are in bondage to these coal-tar products, which have become so popular as pain-relievers. That these drugs make slaves has been amply proven by many careful investigations.

Popular opinion ascribes the habit-making power of these remedies to their capacity for cell-destruction. Pathologists limit the popular opinion to the theory that the blood is the only tissue affected. It happens, however, that non-poisonous drugs which affect the blood for a short time only, also create habits. This fact leads me to conclude that something more than cell-destruction is at work in the process.

I am the more firmly convinced of this because protoplasmic cells are individuals with minds of their own. Your mental and physical states are but the aggregate of the mental and physical states of the cells in your body. Break the laws of cell-life, and you break laws of your own being.

The normal source of all action is in the mind. Actions performed as a result of irresistible impulses coming from the environment of the individual,—that is to say, actions which are not the outcome of free choice—are abnormal. Because all drugs modify cell-function by means of an irresistible force, because they act whether the patient wants them to or not, they cause abnormality. This abnormality varies in its effects, but at bottom it is drug-slavery. There is no real difference between cocaine-slavery and castor-oil slavery. The fundamental condition of *dependence* is common to all who must have their daily dose of pill, powder, or potion.

The first dose of medicine makes it easier to take the second, according to well-known laws of habit. Any systematic use of drugs creates a more or less enduring attitude of dependence in the cell-minds. Dependence on external forces when the real power comes normally from within, is a sure sign of weak will in cells or in men.

The apothecary-shop sends out no other danger so insidious and subtle as this. Few people now living are entirely free from its blight. Drugs incite cell-action without, or in spite of, cell-will. Who will say they are not dangerous?

Expediency is the guide of practical science. It has special application to healing disease. The question is not only, "Does this or that remedy restore chemical equilibrium?" but, "Which is the best method to create health?"

Chemical harmony is an effect of health, not health itself. You may be able to restore harmony and run your physical machine with drugs, but if you try it, you're like the man who tries to run a steam-engine with gun-powder. Powder-gas will surely generate force enough to run an engine, but it is not the right kind of force. Nor is drug-force the right force to run the body.

Vitality is the steam that runs the human engine. Will is the spirit-

ual muscle you must use to turn on the steam. You must *use* it, mind, or you can't control the engine.

Choose chemical force in place of vitality and you nearly always put out the fire under the boilers. Poisons stop the production of Vital Force. All drugs weaken the will.

I wish I could write this in fiery letters that would burn their dreadful meaning into your memory:

DRUGS WEAKEN THE WILL.

Will makes you higher than the beasts. Will creates civilization from savagery. Will is the directing and building power of the mind. It is the very God in you. Strictly speaking, you cannot weaken Will. But you can weaken your power to use it. And in this sense I say, "Drugs weaken the Will."

Do you want to go back to savagery? Do you want to sink to the level of the beasts? Then stick to drugs. "Take something" for your nerves. Stir up your liver with mercury. Become a victim of the pill-habit, if you haven't the courage to accept the more spectacular and gruesome slavery of morphine or cocaine. By-and-by you'll be a weak-willed sniveler at Fate, like the rest of 'em.

We boast of our civilization, yet we stick to *materia medica*—a relic of barbarism whitewashed with Latin names. We talk of thought-force, the super-man, and the power of the "I-consciousness," but we can't run our own bodies.

You want to share in the blessings of civilization. You want to exercise your hidden powers. You want to *be* somebody and *do* something.

Then, in the name of the God within you, cast off the chains that hold you to the body-wrecking, soul-destroying slavery of drugs.

(To be continued.)

Practical Instruction in Telepathy

BY HENRY HARRISON BROWN,

Author of "Self-Healing Through Suggestion," Etc.

LESSON ONE.

I regard Telepathy as a most important field of demonstration, for it is the promise of the coming MAN. When he comes, he will thus communicate, and not by telephone or wireless telegraphy. The unfolding of humanity is toward those forms of expression that lie beyond the range of the present five senses, in that realm where sensation is not divided, neither limited by the physical senses.

The "Great Discovery" Man made was Fire. He had to learn that it was both dangerous and helpful. He has not learned all the lessons Fire has to teach him in either respect. But with the use of Fire and in protection from Fire, he has builded civilization.

The "Greatest Discovery" is that THOUGHT IS POWER. Thought is a mode of motion. He was long ages learning how to use those modes he names Fire, Water and Wind. He has been since Watt's inventions in 1709 learning how to use steam. He has known and named electricity for centuries, but has only during my lifetime been using it as a servant. What wonderful gain has civilization made from what has already been done in these lines! But what has harnessed these? THOUGHT! What is THOUGHT? A mode of motion; one form of Infinite Energy. Great as are the wonders flowing from the use of these other forms of energy that are subject to Thought control, many, many times greater will be the wonders flowing from this *Recognition of Thought as POWER*. And it is the glory of the twentieth century that it will teach man how to direct this power to a determined end and thus enable him to win control over all other modes of motion, and compel them to obey Thought as compass obeys needle.

Not having believed this, but from experiment and demonstration having developed that faith which "is evidence," I propose these Lessons on Telepathy, or what may be termed "Silent Suggestion."

It is worth your while to study and practice this Art, for as sure as the years roll on, he who does not so know and so work, will be "a back number" in the world.

Impress it upon your memory that the important thing for you to learn is the conditions under which these experiments are to be conducted. With all the sacredness of devotee at shrine; of scientist at telescope or crucible; with all the earnestness of the student in present laboratories; with all the love that the artist has for his work; and above all, with that concentration that shuts out of your consciousness your surroundings and with the perseverance of the inventor and successful man in any business, you are to enter into this study. It is no child's play. It may serve for amusement and to gratify curiosity. For such I do not write. It has within it the power of conscious control of Life in its manifestations of Health, Prosperity and Happiness. It has the power to remove from human life all thought of separateness, in essence or in race, and thus not only to banish all fear of death, but also all recognition of it, by opening between the so-called dead and the so-called living, the means of closer communication by Thought Transmission. But it can only come to those who shall in CONCENTRATION become transmitters and receivers of the telepathic message. And these must learn a new language and create new symbols for conveying these messages, for rarely will the message come in words. When the race is more developed word-language will come. Now it is conveyed by the language of *feeling*. Often these feelings are mistranslated. More often do the conceptions of the receiver mix with those transmitted, but by practice the lines will become perfected, and this century will see it a common thing to transmit accurately the symbols from mind to mind, no matter what the seeming distance between them.

Therefore cultivate concentration—the power of shutting out at will the objective world; the power of forgetting at will all your personal self; the power of making the consciousness for the space of an infinitesimal part of a second a blank, and in that little space of duration seizing the thought that comes from without. How to do this? Practice. I can tell you no more. DO IT! Do it as the musician plays; as the artist paints; as the accountant adds his columns. Think only of what you have to do, and then forget what you are doing in the doing. Having devoted yourself to this condition and having become receptive, select some one who is concentrative in mind, one that is self-reliant, self-assertive, and will concentrate upon what he is doing. Take two tables. Place one on one side of the room or in a nearby room, seat yourself at one and the transmitter at the other. If in the same room sit back to back. Have pencil and paper before each.

Let the transmitter say, "I draw one of the nine digits!" and let him keep making it over and over with his eyes fastened upon it. Let the receiver draw the first figure that comes into his mind. After a few trials he will make the correct one and when he becomes really receptive the figure will move the hand and make itself, without his conscious thought, just as without volition he writes the word he wishes. It writes itself. Try letters of the alphabet. Try geometrical figures; try animals, words—anything. Persevere if you wish to succeed. It will require several trials before you overcome the desire to do right; the curiosity to see if you do, and the fear of making a mistake. Let mistakes come. Success will come only through mistake.

I regard this as one of the best methods. After a time you may draw pictures from the mind of another. And you can outgrow paper and table, and catch the thought.

I have drawn a picture in one room and called out to my friend: "What have I drawn?" Sometimes he will draw the picture, but generally he will call out the name of the thing.

(To be continued.)

"I live on the sunny side of the street; shady folks live on the other. I have always preferred the sunshine, and have tried to put other people there, if only for an hour or two at a time."—M. P. Wilder.

*"Little by little the time goes by—
Short if you sing it; long if you sigh."*

"It's religion to help people who need helping."—Florence Morse Kingsley.

"I jes' do the best I ken where the good Lord put me at, an' it looks like a got a happy feelin' in me 'most all the time."—Mrs. Wiggs in Lovey Mary.

Personal Problems

LOUISE RADFORD WELLS.

"My husband and I are having quite a controversy as to whether or no we shall teach our children to believe in Santa Claus. Our one little boy is still too young to know anything about Christmas but we would like to settle the dispute before he is old enough to have to be told either one way or another.

As children, both my husband and I were taught the customary story of Santa Claus coming down the chimney, and while I count it one of the dearest and sweetest illusions of my childhood and discovered the truth so gradually that I do not know when I ceased to believe it, my husband insists that he felt injured and deceived when he discovered that it was all a sham and could see it no other way than that his parents had lied to him. I want to tell my children the traditional story because I think all children love mystery, and Christmas would lose half its joy when robbed of its glamour of sweet mystery. And still I want to do the wisest thing and my husband is wiser than I in so many ways I am in doubt as to whether I am in the right path, and so he has agreed to allow me to submit the question to you who we both think have answered deeper and weightier questions with surprising insight and wisdom.

And we disagree in almost exactly the same manner about Sunday school and Church. Neither of us now believe in the teachings of church and Sunday school where their interpretation of the Bible is concerned. Yet when we were children each attended Sunday school and church with more or less regularity and while I contend that it did me no harm and on the contrary have always been glad of the knowledge I gained of the Bible and feel that I have been able to judge more fairly from knowing thoroughly that side of the question, he affirms that it did harm him to attend Sunday school by the endeavor to warp his mind before he was old enough to think for himself and he believes it would be wrong to send our children where they would receive teaching in direct opposition to our own beliefs and the instruction they would receive at home. This question really troubles me more than the other because we live in a conservative little city where the children of all the best people attend Sunday school and it is certain all our children's little associates will go. Will they not feel that they are robbed of something if we do not allow them to go, and this feeling alone have a tendency to predispose them in favor of the church because it is something forbidden?"

I understand your desire to preserve to your small son the sweet mystery of Christmas, and I also understand the stress your husband lays upon the value of absolute truth in all dealings with children. Myself, I hold with him that nothing is more important than the implicit confidence thus created and maintained, or than the recognition and acceptance by the child's mind of truth as so strong an obligation that it must never yield to any exigency. Nor do I think adherence to this principle in the Santa Claus connection need rob Christmas of the intangible charm which makes it dear to children and "grown-ups."

You were brought up to believe in Santa Claus, so he is the symbol and embodiment to you of this season of merry-making, mystery and joy. Now, I never believed in Santa Claus, and yet Christmas was the most delightful, most mysterious day possible—just the same kind of a day it was to you. Not a whit of the mystery was gone—for weeks before Christmas the house was an exciting place, in which mysterious packages were being constantly smuggled out of sight; in which bureau drawers might not be opened, nor closets boldly explored; in which grown people stopped talking when the "small fry" were near, and one had to be "shooed" out of the hall when the delivery man came.

And it was quite as wildly exciting to go to bed Christmas Eve knowing that mamma and papa were stealing about quietly down stairs, putting mysterious packages on the chairs which stood in a row with our stockings hung on the rungs, as to dream of Santa Claus coming down the chimney.

If it were my small boy to be introduced to Christmas, I would tell

him what the Christmas *spirit* meant and how it was the one day in the year that big folks and little folks, tall folks and small folks, rich folks and poor folks, all took time to remember how many people there were in the world to love and to make happy—that it was a “love” day, in which one tried to express that love by giving other people joy and making their little secret wishes “come true.” Then I’d tell him about Germany and the little German children and how their mothers and fathers used to tell them that Santa Claus brought the gifts and filled the stockings, and I’d tell about the reindeer and the sleigh and how they imagined him dashing over the roofs and climbing down the chimneys. Oh, I’d make it as charming a story as possible, the kind my small son would want to hear again and again; and so Santa Claus would come into *his* Christmas, you see, though not quite in the usual way. And it would be a delicious joke between us, over which we would shriek with delight, and we would pretend we heard the sleighbells, and we’d look up the chimney and play we heard him tramping on the roof, but we’d both know it was just a delightful bit of a fairy story, and half our fun would be “pretending” it was really true. I do honestly think that the Christmas mystery and charm is the same, whatever the child is taught to believe. *You* can’t dis sever Santa Claus from Christmas, because he was part of your Christmas. I can’t connect him with mine. Yet shake both our Christmases up in a bag and draw out one, and I venture we couldn’t tell which one. I do not think you need ever fear that Christmas will not mean just as much to your small son—just as much mystery, excitement and wild delight—as it did to you. It’s *Christmas*—time of sleighbells, and snow, and Christmas trees, and gifts, and turkey, and jollification—and you will find, I am sure, that it does not need any other embellishments.

About the Sunday School, again my sympathies are divided. I know just how you feel; yet, again, my own experience has proven that not to go to Sunday School does not shut a child out from companionship. For I did not go to Sunday School—and yet I taught in a non-sectarian Sunday School of home organization, at sixteen!

If the Sunday School confined itself to merely teaching the children the Bible, I should say have the children go, by all means, as it is a book they should learn to know intimately and almost as second nature. But I should dislike a child of mine to be taught to believe in hell and punishment and “chosen people,” etc. And it is quite beyond question that to be taught one thing at home and another at Sunday School would be the very worst sort of training a child could receive, leaving him with no confidence in *any* teaching. I do not know that I am wise enough to decide this question for you. I have quite recently decided that the amount of wisdom it requires to bring up a child is so stupendous that I marvel any one ever has the courage to assume the responsibility. Yet this is what I *think* I would do. I would hold “Sunday School” at home—only I do not think I would call it “Sunday School”—and together we would read and talk about the Bible as the history of a wonderful long-ago people written down by this man and that man because the spirit of God in him called to him to pass on to others these things which had meant much in his own life and that of his people. And we’d take one little story after another and talk about them together and I would try tactfully to show how the queer words here and there were the words used then; and the queer garments, the garments worn then; and that the thoughts also were the thoughts of a far-away undeveloped time, so that in recognizing goodness and yearning toward it and striving to live it, people hadn’t yet learned to cast away all the old cruelties of speech and act which belonged to their age. And each lesson should show unob-

trusively that the whole world was kin, bird and bee and flower and man; and that beauty is meant, and good and harmony, and that we ourselves are given each of us our own kingdom to govern and control, and our lesson would end in a little talk on using some one of our powers—which after all are but One power. And thus we would talk of health, and courage, and individual freedom and responsibility, and the mind and its control of the body, and—many other things.

And I might—notice, I only say *might*, because I'm very doubtful—even try the experiment of letting them go occasionally to some very, very liberal Sunday School—Unitarian, Universalist, etc. Only I would go also for a time, and quietly note the teachings and the manner of their acceptance by my children. If I found too much conflict between my own instruction and that of the Sunday School, then we'd have to give up the latter.

But I would never class church or Sunday School as a "forbidden" thing. I'd merely try to make my home Sunday School so delightful a "story-hour" of the week that the children would not want to go elsewhere. I would explain that most people hadn't time to teach their own children, so they sent them to other teachers—hence the Sunday School—but that "papa and I" wanted to have "the fun" of the weekly story-hour with the children, ourselves.

I'd make my story-hour not directly "religious," but perhaps as part of the hour we would talk about birds or bugs or growing plants, and learn things about them which would impress the sense of kinship and the knowledge of how wonderful is the universe about us; for in every bit of animate or inanimate nature is a lesson in life—in courage, in ingenuity, in perseverance, in obedience, in *law*; and all these lay the foundation for an *enduring* religion.

I do not believe either you or they will miss the Sunday School. And for the social companionship with their little friends, day school and dancing school and physical culture classes, etc., will bring them together in closer relations than the weekly visit to Sunday School. I'm sure you'll find it so, and be glad of your decision.

"I get so much real help from your answers to 'personal problems' even when the case is not my own personal interest, that I want to know what you will have to say to the following. Fifteen years ago a very fine young man offered me his heart and hand. While I could not give him the love he wished in return, I did respect him and we were the best of friends, but I could plainly see he cherished the hope I would some day be his wife, although I was always careful not to encourage him in any way to think so. At last it seemed to me best we did not continue to see each other except for an evening now and then, and when I so told him, his reply was 'I would rather things should remain as they are *than* marry any other girl.' It seemed now I *must* stop our association, and I conceived the idea of telling him that I was not the *good* girl he thought me, thinking him to be so really above the average in the ideas of character that he held that he would *wish* to have nothing more to do with me. The next evening he called I told him the story I had invented against myself. What was the result? He was stunned. He said 'You do not know what you have done, you have robbed me of happiness, and yourself too.' With those words and the look and tone in which they were spoken, came to me a knowledge of a *great love for him*, but the cruel words had robbed him of reason. He was naturally nervous and over-sensitive, but to think the one he loved, and the only girl he had ever paid the slightest attention, should prove to be other than he thought was a blow too great. He was sick for a whole year. At the end of that time he was able to do some light work that did not require much mental effort. I have tried in every way to atone for my wrong doing. I told him the story was *false* and begged him to forgive me. He said 'I forgive you *fully* but this won't give me back my health.' This was fifteen years ago, remember, but the sting of those words seems as fatal today as at the time they were spoken. The last letter I ever had from him he wrote 'God only knows how I crave love, but it was taken out of my life forever. I live and see how others enjoy themselves, and wish the same blessing could be mine.'

Do you wonder I feel like a murderer? for haven't I been the cause of killing the *affections*, which is more than the *body*? My life would not be a *hard* or *unhappy* one were it not for the memory of this affair which I never am able to put out of my mind for many minutes at a time. He is always spoken of with respect, and it is yet a wonder why he left me when he seemed so much in love. He is a wreck mentally. If I could only marry, and care for him, I should feel I could in this way atone, but this I cannot do, as to *see* me, the one he *once* loved, has a tendency to make him worse. What can I do? I feel I ruined my own life as well, for I cannot forget, but it does not seem I am helping him any by the miserable life I live. If this was a *recent* happening one might say 'my faith is large in time to remove the feelings you have!' I close with the same words of an inquirer who was answered in December NEW THOUGHT, 'Can you tell me how I can escape from the goading memory of past sins,' or make life any better or brighter for the one I wronged or myself?

L. G. P."

There isn't much to say to a problem like yours, since you already realize how far wrong was your reasoning. Not for you, but for others, let me emphasize the fact that nothing, no purpose, no intent, no form of would-be self-sacrifice, can ever give us the right to destroy love for us through destroying faith in good. For when we do that, we have shaken the whole relation of man to his universe; not, as we had meant, of one man to one woman; and the injury is almost irreparable.

To have something pure, perfect, sweet and wholesome, high above us, that in tenderness must withhold itself from us, never embittered or made barren any man's existence. But to have loved something which did not exist, to have worshiped where no god stood in the shrine and to realize the emptiness of it all, is to leave the whole world empty, to make all shrines seem tenantless, and love and faith and purity mere words to mock with. That is loss, that is bereavement, and that, too often, brings life down about one in chaos.

This, for the rest of us—now, for you: "What reparation?" I wonder. What was the wrong done? The tearing down of the something beautiful he had builded in your likeness. Would not the reparation be the building up of something transcendently beautiful in its place? To what end, you may say? Ah, well, we have to leave the ends to work themselves out—building because it is ours to build, not for what the building may bring us.

I do not know all the circumstances of your later relations, but whatever they may have been, I realize that you view the whole affair with too real remorse to let pride guide your actions in the slightest. So it seems to me I would write him—not asking him to forgive me, to love me or to come to me—but to tell him how the whole story has lingered with me all these years, making my heart ache with regret and understanding; that I see now the real wrong was to take away from him his ideal of womanhood, not the woman he then loved; and that all these years I have longed to repair in some way the wrong I did, but have failed. Then tell him how it has come to you, at last, that the best way to undo wrong is to do a more beautiful "right," and that you are happy now in taking that as your lesson, and that you want him to know. Let him look deep in your heart once (though delicately setting your *life* apart from him), telling him all you have felt, longed, suffered, because of the mistake; and how you tell him all this that he may feel not only that the good he loved in you was there, but that it is the "common good" which dwells all round about him in other women and other men, and never has been shaken from its stronghold, and that you hope and long for him to see it in the people who make up his daily life, that that life may be more beautiful.

And for your conscience, take this to heart, my dear: while the initial wrong was yours, yet if he really loved you and so believed your later

denial, his embitterment partakes a little of the nature of a selfish grief—a wrong, jealously hugged. There must be more pride and vanity than real love in permanent embitterment where the disillusionment is proven false. Of course that you could conceive and circumstantially relate such a tale of yourself might itself shake his faith, or his love for you, but *real* love ought to be able to stand even a tremendous strain. So don't accuse yourself unnecessarily. He has his *own* responsibility, just as you have yours, and if he does not rise to it, the whole burden does not lie on your shoulders.

"My work has always been of a clerical nature, of one variety or another. But for the last few years, without any effort or summoning on my part, no matter where I am or what I am doing, a picture keeps coming to my mind, of me, baton in hand, standing before a large orchestra, conducting with precision and authority. I seem to recognize the music being played, hear distinctly the different parts, and even recognize the faces of the men sitting in front of me. While at work I frequently catch myself whistling or singing, and beating time. This has continued so long that I now take it as a matter of course. Now while I am passionately fond of music, and do play among the second violins in a high-class amateur organization, I have never conducted. In fact, I know nothing of Theory, Instrumentation, Orchestration or other things so necessary for a conductor to know. Have I been a conductor in some past incarnation, or am I going to be in some future one, or am I simply a little bit 'off'?"

I wouldn't take the responsibility of going on record as to that "past incarnation," but I should think it very likely that your talent lay in the direction of your constantly recurring dream. It seems to me a natural dream to grow out of your musical experience. Being so intensely musical in nature, your mind must be particularly sensitive to musical impressions, and that you form part of an orchestra and are therefore constantly shaping your expression by your close attention to the conductor, no doubt impresses the methods and mannerisms of conducting upon you. This is not at all supernatural, but quite the logical outcome of your tendencies and training; and if the dream *pleases* you, I'd make it my ambition to realize it. The things which are "so necessary for a conductor to know" you can learn as well as another, and your temperament, training, talent and tendencies are all in your favor. Perhaps you may write me some other day of a dream come true.

Will "A Seeker" who submitted to me a personal problem a few weeks ago, too late for answer in the last issue, send me her name and address? I consider the problem an urgent one, but it is not one I could answer freely in these columns. Trust me, my dear, and let me help you from my own personal experience. My knowing your name will do no harm, but will enable me to write you personally what I really feel is of the utmost importance to you in your present environment. And do not permit any more "lessons," however plausibly presented, or on whatever pretext, until you hear from me.

*"I find earth not gray, but rosy.
Heaven not grim, but fair of hue.
Do I stoop? I pluck a posy.
Do I stand and stare? All's blue."*

—Browning.

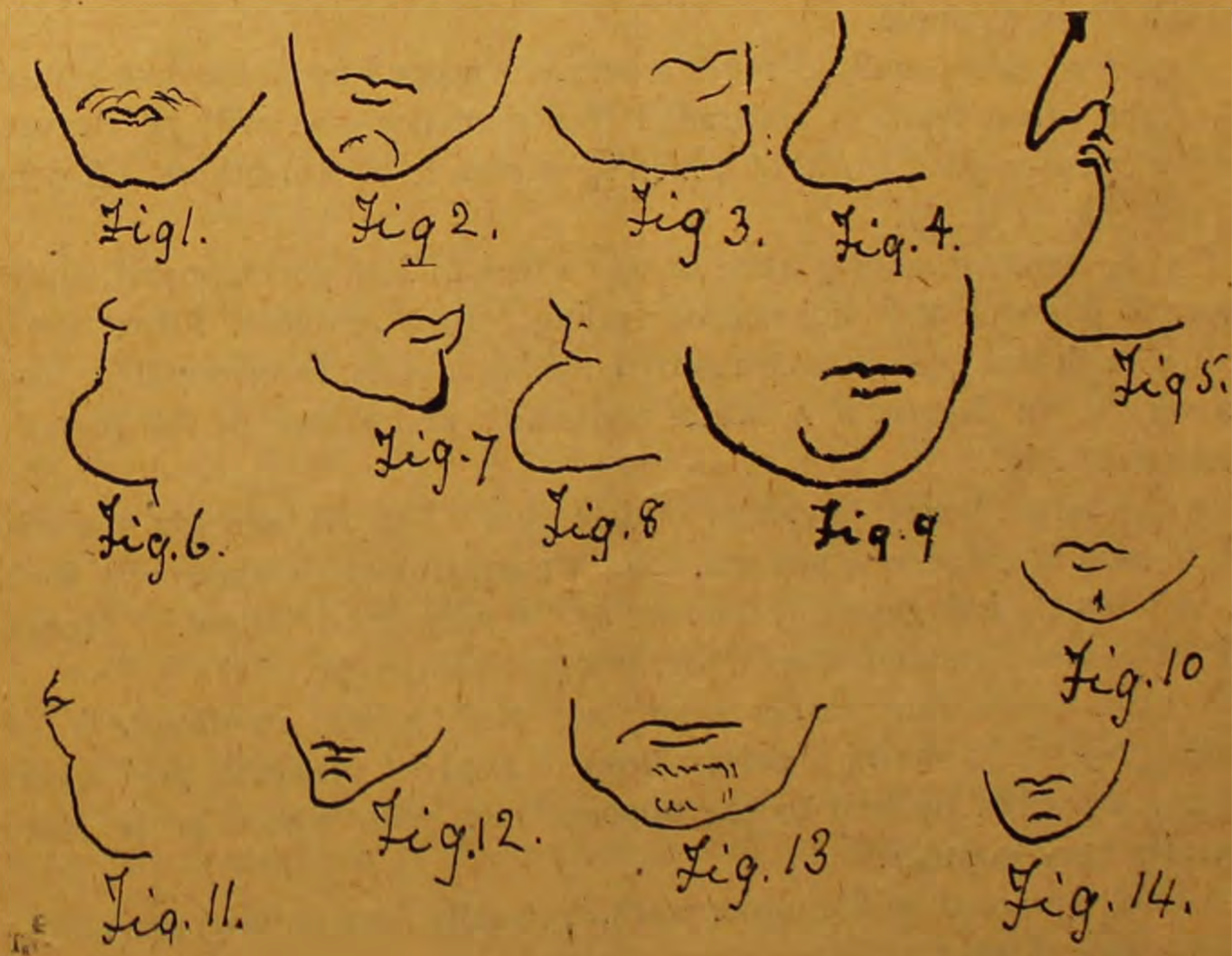
Re-Incarnation and Physiognomy

BY L. M. HUGHES.

Article IX. On Chins.

As I have before remarked, it is the lower part of a face which gives us the physical and natural qualities of a man, apart from those of the mind and morals. In this particular the chin is a very important feature, but we must never forget to take all the other characteristics of a face into consideration, before giving our verdict that a person is selfish, or sensual, or indolent, just because his chin bears the impress of all or any of those faults. It may well be that the brain-power shown in a broad, high forehead, or the refinement indicated by the form of the nose, gives qualifying virtues which have enabled him to conquer, or at any rate to keep strongly in check, the tendencies of the Old Adam.

In looking through some dozens of sketches that I possess, of the faces of notable men—some dead, some still living—I find no instance of a firm, round chin, such as Fig. 1, that fails as an indication of sterling



attributes in its possessor. It shows a strong, fine character, with great powers of endurance and of overcoming difficulties; a well-balanced temperament that pursues its way in spite of all obstacles, with self-restraint and quiet determination. Such people are rarely emotional, or, if they are,

they do not allow their emotions to get out of hand, and carry them away. To this type belong Alexander the Great, Goethe, Harriet Beecher Stowe, Sven Hedin, the Asiatic explorer, Oliver Cromwell, and a host of great men and women, too numerous to mention.

Should this same class of chin be very long, from the underlip downwards (Fig. 2), we get a man whose religious convictions are strong, even to fanaticism, and sometimes guilty of needless severity, if not cruelty. Again Oliver Cromwell may be instanced, and several of the most noted directors of the Spanish Inquisition during the Middle Ages.

The rather square chin (Fig. 3), usually gives a strong tendency to skepticism and disbelief in any but the material side of nature. If in conjunction with an intellectual forehead, we get literary ability and extremely good critical faculties. Matthew Arnold was a case in point.

An abnormally prominent chin (Fig. 4), nearly always belongs to one who is either intensely selfish, or self-engrossed, and having a very good opinion of himself. Should his nose be also large, and hooked, so as almost to meet the chin (Fig. 5), these characteristics are the more marked.

A prominent and rounded chin (Fig. 6), gives benevolence and humanity. Such a person rarely condemns the action of others, taking large views of life, and making allowances for human frailties. Emerson may be cited as an example.

A pointed chin usually denotes a person wrapped up in his own affairs, or—if the other features contradict this tendency—he will be devoted to some cause or good work, by which he wishes to benefit others. Froebel had this chin (Fig. 7).

Fig. 8, common among some savage tribes of low development, shows abnormal passions and violence of feeling. In a modified form, one is familiar with this type in pictures of burglars and other criminals. Even in a very slight degree, it indicates sensuality and a love of the material pleasures of life.

In the large, heavy jaw, and double chin (Fig. 9), we get the man who is fond of creature comforts, likes a good dinner, is extremely sociable, and jovial, and generally known as "a jolly good fellow." Honore de Balzac, and President-elect Taft, belong to this type.

A firm, round chin, rather small, and with a dent or dimple in the middle (Fig. 10), shows a person who is fond of pleasure, and who is strongly attracted by and to the opposite sex, with whom he or she is generally very popular.

A long, square chin, flat underneath, is usually seen on lawyers, money-lenders, etc. One that is very receding (Fig. 11), gives a cold nature, lacking in affection, reserved, and devoid of passion. Its owner is generally fond of money, and not at all given to generosity.

In Fig. 12 we have a small narrow chin, very shallow below the lips. I have noticed this type in the pictures of many able statesmen, of whom Lord Curzon and the late Lord Beaconsfield are two examples. This chin shows a certain amount of coldness and calculation in its possessor,

who would never be likely to commit an imprudence, and who—to use a common phrase—“knows which side his bread is buttered.” He is far-seeing, wise, and has good administrative abilities.

The broad, bull-dog chin (Fig. 13), shows the determined man with bulldog tenacity. He will push his way through the world, elbowing others out of the road, and in business is a man to be feared by his rivals. He is unscrupulous and only cares for his own interests. I could give examples from some of the prominent millionaires of this country, but it is not desirable to do so.

Lastly, we have the oval face and chin (Fig. 14), small and delicate, which is the sure indication of a gentle, self-less nature, spending itself on others. My sketch is from a photograph of Florence Nightingale, the nurse-heroine of the Crimean war, than whom a more unselfish, devoted woman surely never lived.

(To be continued.)

The New Thought Ideal

By a Novice.

EDWIN F. BACON.

New Thought doctrine is so brief and commonplace that, in and of itself, it could attract little attention. It might all be written on a postal card. It is well that it is so, for now attention is turned chiefly to the *life* of those who profess it. The world looks at the life and judges the doctrine by it, and the New Thinker looks into his own life and determines the value of the doctrine by what he finds there. Thus it is the pride and glory of New Thought that it is a doctrine of practical life. It is thought joined to heart and hand as closely as soul to body. Its value is absolutely and exclusively that which it does toward making life joyous, efficient, beautiful and genuinely religious.

Is it possible to describe the ideal New Thinker? Perhaps not; each differs so much from the other, each is so independent, so complete a unit within himself. Yet there are certain general characteristics pertaining to all, from which we catch a glimpse of a common ideal. And so with this broad view of the subject, I shall attempt to describe the Ideal New Thinker.

* * *

This New Man moves about among his daily duties with an instant consciousness of the divine presence, consecrating the humblest tasks.

He beholds the infinite in everything called finite. He needs not to go beyond his own fireside, his own fields, his own heavens above, to find wonders greater than Niagara or the Alps.

From his face beams a moral light, in his heart glows a moral spark, that tells of never failing unity with the divine soul of the universe.

He knows that he is thus “in tune with the infinite”; knows it as a

fact of daily and hourly experience, and commends it by his life to all within his radiant sphere.

He studies and appreciates natural law as faithfully as a Darwin or a Spencer, and spiritual law as devoutly as Jesus or Paul, finding in the two a unity as of body and soul.

He makes of life a perpetual school of self-culture, graduating successively in new departments of force and character-building. In this field he has put every evil habit under foot, replacing each with an opposite good.

He listens gratefully to personal criticism, accepting it as a favor and esteeming it as of more value than any compliment, counting it as a precious help in life's never-ending work of culture.

He would rather help than excel, finally excelling by virtue of the strength gained in helping.

He is rich in possessing all he needs, and content with what he has, because New Thought has given him capacity both for acquisition and enjoyment.

He knows by constant experience how much high thought and spiritual evolution contribute to physical health and vitality.

The key-word of his character is *sympathy*, his soul goes out to everything that exists and, as the magnet to the needle, he draws all things unto him. He is in league with all life, and to him every atom in the universe lives. All the birds sing for him, all the stars shine for him as if they were shining for him alone.

As the sum and substance of all these things he is successful in his sphere, useful to all with whom he meets or deals, prudent without fear, brave without folly, healthy in body and soul, and happy because in harmony with earth and heaven.

Is this all only a "vision of the night," an unattainable ideal? No; it is the future inheritance of many, now realized by the chosen few, the pioneers of the new life, a life that not only aspires to Heaven, but descends from Heaven in the fullness of time to meet and greet the aspiring soul. It is the dawn of a new era for which all the ages have been preparing.

Look up, then, O timid soul! Behold the helping hand that pierces the clouds; grasp it and rise. And remember the word is not "believe the new doctrine," it is "*live the new life*," and, in so doing, despise not the wisdom of the past. Hold to the precious truths that you have, and to them add the new, even as Jesus fulfilled and added unto the old law. Be thus not a destroyer but a builder; for such is the mission of New Thought.

"If any man is able to convince me and show me that I do not think or act right, I will gladly change; for I seek the truth by which no man was ever injured. But he is injured, who abides in his error and ignorance."—*Marcus Aurelius*.

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.)

"My Dear Miss Wells:

I have been an interested and often instructed reader of your most excellent little magazine for several years, but it appears that occasionally the editorial acumen is outwitted and something exceedingly bad is permitted to slip in.

Under this category, in my judgment at least, belongs that eminently misleading article of J. M. Greene in your October issue, anent the question of vivisection; and for one at all informed on the issues involved, it is difficult to read such an article without many misgivings. Why wonder any longer that medical men, especially in America, are gradually but certainly becoming commercial and mercenary? Why wonder any longer that the traditional nobility of the profession is becoming less and less so? There is a point where every virtue becomes a vice. It is not a little gratifying to note, in the same issue, your editorial comment on the letter of Dr. E. D. C., which while opposed to his and our sentiment, has at least the ring of open-mindedness and of honest conviction.

We are informed by Mr. Greene that vivisection—so-called—is a brutal and entirely useless pastime in the hands of men, actuated either by 'simple scientific curiosity'—mark well the term—or by purely commercial motives. And in support of his contention he adduces the names of numerous men, with whose various personalities and activities the average layman is, of course, not familiar. It is extremely significant that the majority of the names he cites are those of dead men, some of whom lived and labored long before the advent of modern anesthesia, and it is as significant that several he mentions, as supporters of his contention, were ardent experimenters themselves—to-wit: Mr. Lawson Tait, Sir William Ferguson, Sir Charles Bell, etc.

The objects of the animal experiment are two-fold. *First*, the exploration of the unknown, always resulting in some addition to our present knowledge and always for the benefit of humanity, and always to the distinct financial detriment of the physician. I venture that the men engaged in this work represent the flower of our civilization,

the essence of the best element in the medical profession and whose work is a living monument to human unselfishness and self sacrifice. But, of course, to Mr. Greene, the names of Koch, of Pasteur, of Von Behring, of Powlow, mean nothing but scientific curiosity (!) and incarnated brutality. Constantly the scientist is groping for 'Mehr Licht,' prophylaxis is his watchword—and always with the true altruist's utter disregard for his own existence. His prime interest is always in the prevention of disease, rather than its cure.

The sera, particularly diphtheria anti-toxin, receive the particular onslaught of Mr. Greene. It is noticeable, however, that the exact references to his authorities are lacking. Consult, if you please, the statistics of the United States Public Health and Marine Hospital service, those of the Imperial Health Office of Germany, those offered in Osler's Modern Medicine, on the efficiency of anti-toxin, and any reasonable layman will become firmly convinced of its tremendous life-saving power.

The *second* and secondary object of animal experimentation is purely educational. It is a part of the training of the physician and from a pedagogic standpoint is almost indispensable. The student who has observed at first hand is far better equipped than he who relies upon the observations of others; hence the great truths of physiology and of pharmacology will continue to be taught by the direct method whenever this is possible. It is only fair to say—and I do so in the full knowledge that just such admissions are usually eagerly seized upon for a greatly exaggerated *ipse dixit*—that occasionally some of these pious and gentle young Christians conduct themselves in a manner that would be considered impossible, if on the same evening one could see them at a church social. These few, however, constitute the exception rather than the rule and, as in other walks of life, they comprise an insignificant yet ineliminable quantity.

'Experience is fallacious, judgment difficult' and scientific men, above all others, lend a willing ear to an honest difference of opinion. But here there can be no difference of opinion. Unquestionably minor abuses can be corrected and the general conditions of the

animal experiment can and will be improved; but its value to humanity has been colossal and its prospective services are of immeasurable consequence to the human species. H. W. T., M. D."

You present your side of the question well, and I am glad to print it. I am totally uninformed on this subject—that is, from any standpoint which would give me the right to authoritative statements as to the value or necessity of past vivisection. Therefore I fall back merely upon my personal *feeling*, which cries out against the practice, and anticipates a time when science will discard this method of investigation and experiment, having substituted better and humaner ones. I am not a very belligerent opponent, you see; I grant the sincerity of the purpose, and the self-sacrifice, which almost inevitably lie behind every form of scientific investigation, and my condemnation of this method of investigation does not reflect upon the motives or character of the men who uphold and practice it believing humanity is being served and succored through its means. I admit two honest and equally sincere sides to most questions—yet I think *my* side best, you know. And so it is with vivisection—I am not in favor of it, yet realize that for my opposition to be of weight or value, I should bulwark it with a wider information than I possess, and in fact a wider information than the ordinary layman can hope to possess except at second-hand; yet my attitude is part of me and does not alter. And I feel that if I were to make the subject a vital one to me, and so give it the honest investigation it deserves, I could substantiate my position, matching opposing arguments statistic for statistic, and finding my most valuable support within the ranks of the medical profession itself. For there is an honest difference of opinion, is there not? even among scientists and medical men of standing, as to the value of vivisection, though such opponents of vivisection are undoubtedly in the minority.

Well, differ as we may, in the words of the old saying "there are no bones broken between us," are there?

* * *

"Miss Louise Radford Wells:

I have been a reader of your magazine for some time and would like to say a word to the writer in Personal Topics in the last issue who asks if it is not right for idiots to be helped out of the world at birth? There is never an idiot born who has not some reason for being, and in nine cases out of ten one can point one's finger at the 'reason' and the child's father at one and the same time. When there is the same

code of morals for both sexes there will be fewer idiots, cripples and blind babies. When a father demands a clean bill of health from a young man before entrusting his young daughter to him, we may expect to see these conditions altered. And when mothers and fathers set aside the false ideas of modesty they hug so closely, and instruct their children in some of the vital questions of life, we shall see healthier children all over our land. In a family near me are an idiot and two dear little blind girls, their condition directly traceable to the early sins of the father. The mother, a beautiful woman, is nearly heartbroken and declares if she becomes pregnant again she will commit suicide, and would the dear God blame her? Her father and brothers were perfectly aware of his 'wild oat' field, but she was not told, and now his dear little innocent babies must reap what he has sown and pay the price demanded by nature for his sins. When the twins were born their physician, in plain English, told their father what caused their blindness, and his one cry was, 'Why didn't my father teach me moral cleanliness when the time came for me to know it?' I have relieved my mind, whether this is printed or not.

M. A. E."

Not all idiots come from the father's sin. Some are the results of the mode of life of both parents after marriage; some of the ignorance, inattention and defiance of natural laws, of the mother. But I agree with you that a "clean bill of health" should be demanded before marriage, only I go a step farther and would require it from the woman as well as the man, and make it embrace the entire physical condition and fitness, not alone the conditions to which you refer.

As to the mother of whom you speak, I have every sympathy for the children—and for her in her first disillusionment, but can't carry it beyond that. Is "committing suicide" her only escape from bringing defective children into the world? Common sense would seem to point to a much simpler and more obvious "way out." I do not see why she should not be held equally responsible for the children subsequent to her first—and for that, if she was aware of existing conditions. There is certainly something wanting in the intelligence of a woman who will bear children like these, and then bewail the prospect of bearing more. My deepest pity goes out to her in her first enlightenment, but I am obliged to confess that I have not a very high opinion of her subsequent standard of conduct nor of her present intelligence. That the initial sin was her husband's does not relieve

her of personal responsibility now that she knows. I am quite certain if I had one idiot child, I would never have another.

It's a gruesome subject, and I hope, with you, for a time when such things will become impossible.

* * *

"Dear Miss Wells:

In answer to the question about wedding anniversaries I send a list herewith:

WEDDING ANNIVERSARIES.—First year, Cotton. Second year, Paper. Third year, Leather. Fifth year, Wooden. Seventh year, Woolen. Tenth year, Tin. Twelfth year, Silk. Fifteenth year, Crystal. Twentieth year, China. Twenty-fifth year, Silver. Thirtieth year, Pearl. Fortieth year, Ruby. Fiftieth year, Golden. Seventy-fifth year, Diamond.
G. S. F."

Thank you! And also thanks for the many other answers which have come in subsequent to this one.

* * *

"Miss Wells:

In August NEW THOUGHT appeared a question asking who are the authors and where can be obtained the books, *The Strange Visitation of Josiah Mc-Mason* and *The Spiritual Harp*.

Of the first book I know nothing. Of *The Spiritual Harp*, no doubt it could be obtained at a store where all liberal and spiritual books and magazines are sold. My book was bought in 1870 at the Banner of Light office, Boston. The authors are J. M. Peebles and J. O. Barrett; E. H. Bailey, musical editor.

MRS. A. L. E."

* * *

"I wish we might have a Testimony Meeting in the columns of NEW THOUGHT—each one tell in what way he or she has been benefited by NEW THOUGHT. I will start the ball rolling by handing in mine. Benefited wonderfully in health and in wealth and worldly surroundings. Had given up, and was just drifting when a NEW THOUGHT magazine came to me as a sample.

MRS. M. E. R."

That's good to hear about. Whose will be the next testimony—brief, but telling us just what difference has been made in one's life through the new outlook given by New Thought?

* * *

"Dear Miss Wells:

May I ask you to print a request for an old poem, entitled, I think, '*Peter MacGuire; or, The Nature of Grace*'—some such title? I hope some of the readers of NEW THOUGHT may be able to have it printed and also give the name of author.

L. E. M."

Who knows "Peter MacGuire?"

Please tell *where it may be found*, if possible, as we seldom have space to reprint poems.

* * *

"Miss Wells:

One of my greatest helps has been *The Bible in Modern English*, by Ferrar Fenton, M.R.A.S., M.C.A.A. The Bible is in four volumes and the New Testament in one. A New York bookseller was kind enough to send to England for the books for me. The whole set costs less than five dollars.

I was amused at your answer to a lady's letter in an earlier magazine—I think it was the May or June number—where you answered that you had tried to follow the writer's instructions in regard to some exercise to be done in bed, but that you had utterly failed, etc. About a year ago I came across a book that had just been published, entitled *Exercising in Bed*, by Stephen Bennett, published in San Francisco, Cal. (price \$1.60). My physician thinks it is an important work.

I hope you can look these books over. I feel certain that you would be greatly interested in them.

Ferrar Fenton's notes are exceedingly illuminating. Don't fail to read 'A Note to My Inquiring Friends.' M. I. M."

I have a favorite "modern" Bible myself. It is Richard Green Moulton's "*The Modern Bible*." It is printed in small leather bound or cloth volumes, each book of the Bible in a separate volume (with the exception of the prophets, two or three of whom are put under one cover). In leather the little volumes are only 60 cents each; in cloth, 50 cents. The text is arranged in the most modern style, and you would scarcely believe what an illumination is cast upon the subject matter through the up-to-date typography alone; to say nothing of Prof. Moulton's scholarly interpretation and literary and historical estimate in the extended introduction to each book, and the value of the copious notes which follow and elucidate the text. I warmly recommend it to our readers.

* * *

"Dear Miss Wells:

Will you or some other reader of Current Topics department please tell me what to buy and where to buy the *best descriptive literature and maps of Africa, and especially the Sahara desert*? I want all the information I can get regarding the Sahara. H. R. M."

I'll inquire for you at our largest book houses and also at our libraries, that I may have the most helpful information obtainable, but in the meantime will welcome any information our readers can offer.

EDITORIAL DEPARTMENT

FRANKLIN L. BERRY—EDITORS—LOUISE RADFORD WELLS

Between Ourselves

FRANKLIN L. BERRY.

"* * * Now that I must 'earn my living,' I am not ready and not one cent with which to fit myself for battle. I simply do not know what I can do. I have so complex a nature and I wonder whether you will say an uncontrolled temperament. At any rate I just 'hate' the City and the being whistled in and whistled out, and the confinement and the dust and smoke and—everything. I can be strong and rather content (you see I do not say satisfied) for about two weeks in an office, and then I simply droop and my vitality gets so low everyone thinks I am an invalid. I haven't much vitality to begin with and my organism is so very delicate, and hard work I cannot do. Neither can I endure to have anyone over me. I want to be free, *free!* Now what are you going to do with me? I am depending upon you. * * * I did think of securing a position as traveling saleslady for some staple article, but haven't the least idea how to go about it, or what firm employs ladies in that capacity. Or as a distributor for some reliable firm. I would *begin* in that way. I don't want to be confined in an office. I thought, too, of trying for the position of seamstress (Indian School Service) but Uncle Sam is so brief that one cannot get any idea just what it means or what ground the examination covers."

You're just a little self-centered, and, like many more of us, rather inclined to want the name without the game—that is, the results of labor and application without the labor and application.

To begin with, look at yourself sensibly and get a new view. Don't call your nature "complex" and your organism "so very delicate," but choose the simpler English words which come nearer the truth. A complex nature is one rich in resources, of many sides and many values; a very different thing from an undisciplined nature which is all at loose ends. Perhaps you may be able to *make* your nature into one complex in richness, but at present it is almost elemental and elementary in its character, as you have done little to develop and fructify it. The "very delicate organism" is another self-accusation, showing you have been indolent as to your health as well as to the use of your mental and other faculties. Be honest with yourself, first of all; be just to yourself, next. To be honest, recognize your weaknesses and realize that they are just the same weaknesses you see about you under plain ordinary names; to be just, get to work and *dig* for the power and possibilities within you. Don't submit to be "delicate"; make yourself well. Don't be "complex," but bring whatever powers you have *into harness*, and put them to work. Most of us could "droop" under work, if we let ourselves; but to constantly cry out against duties before us is a form of cowardice, and the knowledge of that saves many of us from disaster. We do not like to be cowards, so we face the situation bravely, take our share on our shoulders, and lift our voices to sing as we labor. And shortly, lo! we find in our work that which we have put into it—cheer and wholesome helpfulness and strength and courage—and content.

The biggest stumbling block in the road to competency is that one of regarding ourselves of clay so individual that it cannot fit in ordinary occupations. Indeed, we're all much alike, and it isn't because we're superior, that we don't fit; but because we have a little less keen sense of responsibility than our neighbors.

You ask me what I am going to do with you. Nothing. The *doing* is for you, and it doesn't really make a great deal of difference into what

channel you throw your energies, so long as you *make* them *energies*. You might like the work of a traveling saleswoman. To test your ability for the work and "prove up," I would suggest that you write to a number of large wholesale houses asking if they employ women in this capacity. Quite likely you will be given a chance on a commission basis—that is, you will get paid for what you really succeed in doing. After you have demonstrated your ability to do the work, no doubt you could continue to hold the position on a basis of salary *and* commission. It would be a good idea for you to make your first experiment right in the home village. It's not easy work, you know, but you can succeed in it, as in anything else, if you are in earnest and are willing to give the very best that is in you, to your work.

As to the position of seamstress in the Indian schools, I am not familiar with the duties. If it means sewing all day long and every day, I should think it a most undesirable position for any woman, more especially one who has not yet learned to achieve sound normal health. If the position is teacher of sewing, that would be another matter and might prove very desirable. If you want such a position, write to the proper department at Washington for information as to examination, etc., and if you do not understand the information furnished you, write again, and, if necessary, again. Faint heart never won fair lady, nor will resting on the oars bring one to a safe harbor. If the position is there to be had, *and you want it*, you can get it. I think probably it would be a very good experience for you—getting away from the home atmosphere into a new environment. This would also be true of the traveling position. You would have a good many hard knocks, some disagreeable experiences, get an entirely new estimate of yourself, meet pleasant people, smart people, rude people and dull people—all of which would be good for you. My advice would be to make a tentative flight from the home nest, just as an experience and as an education which you need. You can fly back again when you want to, can't you?

"What are the principal points of objection so many New Thought writers raise against theosophy?"

Why do they not, or cannot rise superior to the old wrangling of one sect with another and practice what they preach?"

I do not know to what New Thought writers you are referring, as some of the cardinal tenets of Theosophy are accepted by many such writers. Quite likely others fail to see truth in Theosophic teachings, but I do not know that there has been any "wrangling" on the subject, although it might very possibly be that they might point publicly to what they felt was error in such teachings. That is quite legitimate. To think another mistaken and say why one thinks so, is no attempt at curtailment of that other's freedom. Denunciation and vilification are very different matters, of course, as is "wrangling," but I have seen no evidence of a disposition of this kind in New Thought writings this side the water. Perhaps, as you live abroad, you are referring to writers of other countries, with whom I am not familiar.

"Face your deficiencies and acknowledge them, but do not let them master you. Let them teach you patience, sweetness, insight. When we do the best we can, we never know what miracle is wrought in our own life, or in the life of another."—Helen Keller.

Grey Hairs and Gumption

LOUISE RADFORD WELLS.

You remember—perhaps—my telling you eighteen or twenty months ago that the strenuous life I was leading as editor, manager, advertising man, proof-reader, correspondence department, circulation boomer and general utility man of NEW THOUGHT, was fast adding grey hairs to a hitherto discreetly non-committal head; and that I meant to reform in this particular and shortly begin to lead a life of ease, though frugality, delegating some of my labors to other hands and heads.

And I meant to! But I'm one of those exasperating people who have to be dropped off the edge of a precipice before they can realize there is any end to the path they're treading. So I hang on like grim death to every responsibility in sight, and because I've learned to "not worry" and to keep well and happy even when working twenty-four hours a day, I don't stop long enough to admit that, after all, mighty as I think myself, I *can't* make twenty-five hours of any day, and that it takes twenty-five hours to do twenty-five hours' work.

There's the history of my last two years—I kept too busy to take time to find people with whom to share my work; the office grew and grew in numbers, as the circulation and influence of the magazine increased and needed more people to care for the details of the various departments—but I didn't grow in numbers; I remained just myself and yet tried to do all I had been doing, and take, besides, the added oversight entailed by added business. Oh, I knew just what folly it was—but I kept right on. Until October! Then I took myself off into a corner and presented my own Personal Problem to Louise Radford Wells for answer; and I said: "Do you consider this a sensible form of existence?" And Louise Radford Wells answered promptly: "No." "What would you advise me to do with it?" And Louise Radford Wells was very brief and to the point. She said—"Stop it."

And I decided to take her advice.

I made up my mind I'd either arrange to share my work in such a way that brain and heart would be free to express the best I had to give you, the world or myself—or I'd *stop* my work. Rather a sweeping resolution, wasn't it? But I meant it.

I'm not going to tell you the plans I have made, discarded, remodeled, tested, cast aside and gathered up again in the last three months in adherence to my firm resolution to get back to a natural way of living. But of course my first task was to look about for just the sort of brains which would fit in with the ambitions I held for NEW THOUGHT, and the things we stood for.

And I have succeeded better than I dreamed. For the coming year I shall have two ideal assistants in the editorial department (of whom more anon), and another associate, in the business management, who will relieve me of all detail work except that which pertains to the actual getting out of the magazine.

That doesn't mean, of course, that I shan't be giving my own heart, soul and grey matter to

NEW THOUGHT, just as before—but simply that I shall be in a position to give it more freely and abundantly than ever. I shall have more hours to plan new and joyous and helpful things for our magazine, and new ways of reaching out to a broader influence.

I had to do some hard work to get what I wanted—and *go after it*, at that; with the result that I have been away from the NEW THOUGHT office, out of the city, a great part of January and part of December. For this reason I delayed the appearance of the January magazine; it was planned to come out late, with announcements of the additions to our staff and some new features for the magazine, but a hitch came in our negotiations just as I thought they were closed, and had come back to Chicago; and I had to post out of town in hot haste again—because I meant to *have* those people, you see, when I had once made up my mind to get them. This made the January magazine so late that I just took a liberty for once, that I think you will excuse and applaud, now you know the reason—and skipped it altogether. Here's the February number and you're all set ahead one extra month on the subscription list. So when you look at the expiration date on your wrapper, "add one," will you?

I hope you don't mind very much; and I've tried to make February an especially good number to help make up for the delay.

* * *

Now, let me tell you where I've been. Two years ago when The World New Thought Federation held its convention in Chicago, I met, among other people of whom I had heard often and favorably, Mr. S. A. Weltmer of Nevada, Missouri. I knew of Mr. Weltmer as the man who, like Helen Wilmans, fought in the Supreme Court of the United States for the right to give absent treatments, but who, unlike Helen Wilmans, showed the Government that he was *right*, and so demonstrated to them the character of his methods that if today one can truthfully say he gives the "Weltmer method" of absent treatment, he has a Supreme Court decision behind him to lend him authority. Pretty sweeping victory, wasn't it?

Well, naturally I was curious to see what kind of a man Mr. Weltmer was. I looked for an elderly, semi-professional personage, and was surprised to find a keen, alert, up-to-date, magnetic man, of most attractive personality, looking but little older than his own stalwart and talented sons. I heard him talk, met him and his sons at odd times and many times over during the few days of the Convention, and was left with such a strong and pleasing impression that whenever I have thought of increasing NEW THOUGHT's influence or broadening its field, my mind has instantly turned to the Weltmers as THE people who could help me do it if they would.

So, when I came to that October resolution of mine, I quietly packed my suit-case and got on a train for Nevada, Missouri. It's a pleasant town, Nevada, and the Weltmer institutions are among the chief features. These include an Insti-

tute of Suggestive Therapeutics where they offer a thorough *four-year course* in Mental Healing, teaching not only all of the methods which aid in the cure of the body by the mind, but anatomy, physiology, evolution, etc., etc., not forgetting "the other fellow's methods"—these latter not for use but for knowledge, and as a basis of comparison upon which to intelligently estimate the value of the mental methods.

I was surprised to find such a busy, bustling institution awaiting me, with its earnest pupils filing from lecture to lecture, from laboratory to class-room; to find also a Sanitarium thronged with patients waiting treatment—its long reception room filled at all hours with patients waiting their turn; and every healer and member of the Faculty of the Institute so busy that my selfish errand had to hold its tongue and hang around waiting for odd moments when it might pounce upon an unsuspecting Weltmer and bear him off for a weighty conference.

Then there was The Institute Inn, the newest addition to the various features of the Weltmer institutions—where I had the most delightful of breakfasts, luncheons and dinners; and the classes in psychic research conducted by Mr. Ernest Weltmer, whose specialty is investigation, and who secures most wonderful results in these unique class meetings. Mr. Ernest Weltmer is deeply interested in telepathic experiments, and one of the most popular of their non-resident and correspondence classes (which are, of course, entirely separate from the four-year resident course in Suggestive Therapeutics) is their telepathy experiment class, of many thousand members.

As you may guess from all I have been saying, I found such a City of Progress and Activity, that when I remembered what I had come for I would have had misgivings except for the fact that when I *really* want a thing, I know I've got to have it.

I spent a week at Nevada and drove and talked, and dined and talked, and walked and talked with first one and then another, and repeated again and again the object of my visit. Mr. Weltmer stands foremost in the ranks of rational mental healing, has won and is winning daily scientific recognition of his methods; and so is raising mental healing to a plane where it will soon cease to be regarded by the "outsider" as a wild and fantastic dream, and come to be treated with respect and intelligent curiosity, which is the first step to understanding. He has, therefore, just the things to say which NEW THOUGHT wants to print, has just the help to give which will be of most value to its subscribers, and it was a plain duty I was putting before him, don't you think?

Well, in the end I prevailed, although not until after I had returned to Chicago, taken a new long breath—and gone back to Nevada, again, where I stayed for another lingering week of discussion and persuasion.

The result of all this is that with the March number you will find the name of S. A. Weltmer added to our editorial page, with a fine article following; and in either that issue or a succeeding one Ernest Weltmer will probably begin to conduct a Telepathy Experiment Department for the readers of NEW THOUGHT, while in this issue I

print an article from him which caught for us the note of limitless achievement and ageless power which is the new spirit of this new era. I haven't quite planned out yet just what I want from each of them for the coming months. I've been too busy *getting* them, to have had much time left for these details, up to date—but it will be the very best in their respective lines, you may be sure of that. And their accession to the staff is planned in such a way as to make a division of all my labor and leave me free to BE more to NEW THOUGHT without *doing* more.

I hope and know you will be as pleased at these new additions to the interest and value of NEW THOUGHT as I am proud. And certainly I am sure you will congratulate me on my new freedom.

A MERRY CHRISTMAS POSTSCRIPT.

This is belated news of our Ten-Cent Christmas, isn't it? But it's good news, just the same, for it was a real success. Do you want to know some of the people we helped with our small silver dimes this cold and blowy Christmastide? Well, here's a partial list covering about 100 children, to say nothing of mothers and fathers, Well, here's a *partial* list covering about 100 children, to say nothing of mothers and fathers, aunts and uncles. (Haven't space to give other families helped; this is all the room I can use for "Merry Christmas" this month.) They were all fed and warmed and clothed—and the children made happy. The coal bins were filled, the pantries supplied, the little shivering bodies given warm clothing and the sad hearts cheered.

(Most of the "reports" below are just as they were furnished me by my friend at the Bureau of Charities before I began my visits.)

Family No. 1. In this family the father lay in the coffin when I made my visit. He had been in the hospital for many weeks and the mother was with him daily, the children being left uncared for. Their little faces were pinched and drawn. An uncle—the mother's brother—is doing what he can for the children, but that is only a little. The Bureau reported to me on this case that "although the man brought his present predicament upon himself by his love of drink, he made pitiful efforts to support his family for months before he went to the hospital. The little ones are very fortunate when they get enough to eat."

Family No. 2. Father is a brute of a man. He has cowed his wife into such absolute subjection that she hardly dares breathe. A few days before Christmas a Chicago judge sentenced him for 150 days for beating his wife. The woman's face is all bruises. The oldest girl of the five children is just six years of age. The little tots open their eyes in wonder when a man speaks kindly to them. The mother has had to slave very hard to bring in a little money to feed them. The father gave them little support. Mother is well liked in the neighborhood. Neighbors assist with food and clothes. The children have never had any toys. They are so young that they hardly understand how different their lot is from that of other children.

Family No. 3. In this family of six children, the oldest boy (14) is working and earns about \$6.00 a week. The father is tubercular. He has been for treatment with relatives in a distant city who are poor but can afford him better care than he can get at home. The family has stunted in order to assist the man to become a wage earner again. The woman has been a hard worker. The children lack the many little things that most children get. The family is absolutely dependent on the kindness of interested people.

Family No. 4. The father of this family of seven children was sent to the Bridewell on a \$75 fine for abusing his family. Mother unable to do very heavy work now because of her physical condition, another baby being on the way. The oldest girl has had to act as a mother to the family. She has taken over

the mother's work—washing. It is proving too much for her strength.

Family No. 9. Mother has six ideal boys and gives them as good care as she can. The father who has not always been as good a father as he might be, has work at present, but the meagre wages do not cover the actual necessities.

Family No. 10. A widow with three children, struggling to keep her little family together. This is perhaps one of the most pitiful cases the Bureau of Charities has on its list in that the mother is not competent to do any but the most ordinary work and yet she has this love for her children which makes it possible for her to work under very trying circumstances.

Family No. 11. Father died in a charitable institution less than a year ago. The Bureau of Charities says the family is better off without him as he was a chronic deserter, drunkard and wife-beater. Woman is a good mother and keeps the house exceedingly clean. She has not been able to work since last spring, but before that she earned \$7.00 a week scrubbing. There is no income in family. Four children.

Family No. 12. Father died about two months ago. Mother's sister who was a domestic has given that up and is now working in a laundry and giving all her wages to help this family (three children) which is a very nice and clean one.

Family No. 13. Father of this family of six children has been ill for three months. He is in a free hospital and the last report from there was that he probably would have to have his leg amputated, at any rate he will be unable to work all winter. Mother is not near a nursery and has no relatives who can care for the children while she works.

Family No. 14. Father is tubercular and is considered "incurable." A local doctor sent him to the county hospital but he ran away after two days; said the moans and groans of the other patients frightened him so that he was afraid to stay. He cannot speak English. Family is threatened with eviction. Mother does not speak English and cannot go out to work because of four young children.

Family No. 15. Father, though only 50, is worked out. The four children were reported by the school nurse as suffering from lack of food. Mother is unable to work except one day a week. Parents are afraid children will be taken from them and think that every thing that has been done for them or attempted has been with that end in view. Mother is recovering from pneumonia. Income at present is \$.50 a week.

Family No. 16. Three children in this family. Father deserted five years ago. Children are all frail and were kept at a free country hospital for three months. Mother had a very critical operation. Was out of work ten weeks. Scrubs in a building down town. Is an exceptionally good mother.

Family No. 18. Father lately returned after desertion. Mother works down town. The four children needed warm flannels sadly.

Family No. 19. Nice family of six children, who receive insufficient care and food.

Family No. 20. Father paralyzed. Mother washes to support herself and husband and the six children. Not a cheerful outlook, is it?

Don't you think we did pretty well? You would have thought so if you had been with me those cold, dark nights, feeling my way down alleys, over ash heaps and up steep back stairs, making my "personal visitations." I learned a lot of things, too, and I'll know how to do it better another year.

Do you know one of the things which touched my heart?—yet it was such a little thing. Among all the children of all the many families to whom I chatted about Santa Claus and Christmas, and what it would be fun to find in one's stocking, there was only *one* child who *dared* ask for anything but stockings or mittens! Now you know children long for toys and sweets and the follies of a happy world, *don't* you? What a story those answers tell! The only answer I could get to my leading questions was a furtive look at "mother," and—"stockings"—"mittens." Not so with Rosa, however, sturdy little three-year-old,

with her fat legs sticking straight out in front of her as she sat in a big wooden chair. Rosa was just "visiting" while her mother was off scrubbing out the offices it was her nightly work to clean, and Rosa's mother was, one could see, (having such a good and steady position), almost well-to-do in the estimate of the "rear tenements" of the neighborhood. When I turned to Rosa and asked her the question: "And what do you want Santa Claus to bring you, Rosa?" (for the rear tenements were brought up to believe in Santa Claus, I found), Rosa met my gaze firmly, opened her mouth and said, with great distinctness and emphasis: "I—want—a—DOLL." The clustering children, who hadn't dared to raise their voices above stockings or mittens, were thrilled to their inmost core by her daring, one could see; but a confidential look in Ellen's eleven-year-old eyes suggested a possibility which I promptly put into words: "I wouldn't be surprised if Santa Claus had heard about Rosa's wanting a doll and already planned to bring her one—what do you think, Ellen?" And Ellen answered with nods and becks and mystery galore: "I think he has. I think he told her mother so."

So I did not spoil "mother's" doll for Rosa by another one.

It was long, lank Ellen, with her arms sticking half way out of her sleeves, and her thin legs showing generously below a shrunken skirt, who agreed with me naively that mittens *with fingers* would be nicest—because they were "so handy in taking home the wash!" Ellen got her mittens with fingers, you may be sure, and now when she takes back those many-ruffled short lace skirts her mother was ironing for "the theater ladies" I hope her skinny hands are warm. I liked her freckled face and her big mouth and her red hair, and all of her—heart most of all. I'm going to see Ellen again soon.

Talking about undershirts—since that's how our Christmas plans began—you would have felt quite comforted for many cold little bodies if you could have seen me buying underwear by the ton! Shirts short and shirts long and shirts of medium size! *And* stockings—all sizes to match my all-sizes children; and mittens; and some little caps and hoods; and food; and coal; and some small extra "Christmas things" to make the children happy.

I spent my entire Christmas Eve delivering the last packages of all, with a boy to carry the overflow; and arrived home at twelve o'clock or after, very tired and cold—but *so* contented.

Some Christmas money—quite a good deal—came at the last moment, too late to be used for Christmas Day, but I am keeping it for emergencies that I hear of, and to help the needy even though it is *not* Christmas time.

And shall we do it again another year?

NOTICE.

I received a letter from "L. M. B." at California, saying she was mailing me an express package containing a number of articles of infants' clothing. The package did not arrive and as I do not know the address of "L. M. B." I cannot write her. This is my way of acknowledging receipt of her letter and advising her that the package did not come.

Ways to Earn Money

A PAGE FOR EACH OF US BY ALL OF US.

CAT BREEDING.

"Editor of NEW THOUGHT:

The following clipping may be of interest to you.

W. C. L."

"Many instances illustrating the possibilities of cat breeding as a business for ladies could be given, but I shall confine myself to briefly reciting the experience of one lady in New Jersey as showing what intelligent breeding, hard work and fair dealing will accomplish, says a writer in *Country Life in America*. When but a girl in her teens this young lady made up her mind to take up long haired Persians, but was not in a position to put up the necessary amount of money to start, so keeping her own counsel and biding her time she patiently waited for an opportunity to offer itself. Finally in looking over the 'For Sale' ads. in a New York paper she saw a litter of long haired Persian kittens advertised at a very low price, and noting the name and address she started for New York the next morning, ostensibly for the purpose of purchasing a spring hat with certain money her father had given her. That evening she returned home with a kitten, but without the hat. Her next step was to sell a finely educated parrot which she had raised and invest the proceeds in a female cat or two. This gave her a start, from which, unaided, she has built up a reputation second to that of no other fancier in America or England, and is now sole owner of a large and successful cattery."—(From *The Breeders' Special*, September 19, 1908, published in Kansas City.)

It is. More especially as in either March or April NEW THOUGHT, I am going to devote the *Ways to Earn Money* Department almost entirely to "Cat Breeding" as a business. I happen to have had some personal knowledge of one of the best known Catteries of the country, and have looked on and wondered at the prices brought by "blue-blooded" felines. And I made up my mind a couple of months ago to take up Cat-Breeding in the earliest possible number of NEW THOUGHT. Your letter will act as a good introduction to the subject and I will follow in either March or April with facts, figures and the experience of some real live people.

RAISING OSTRICHES.

"Dear Miss Wells:

In your department on 'Ways to Earn Money,' I should be very much obliged if some one could give me advice about raising ostriches.

Can you tell me where to write for information?

MRS. L. E."

How about writing to the ostrich farm at Los Angeles, California? I've forgotten the name, but a letter addressed "Ostrich Farm" will no doubt reach them, and they can inform you whether they have ostriches for sale. If they have, they will, of course, have literature on the subject.

Your suggested avocation is such an unusual

one that the thought of it quite daunted me for a moment. However I'll make it my business to investigate the subject and give you the result of my investigations in a later issue.

I've grown accustomed to relying upon our readers for the benefit of personal experience along every line, but I almost think this will stand as the exception which proves the rule. However, Everybody, what do YOU know about raising ostriches?

* * *

THIS SETS US ALL RIGHT.

"Miss Wells:

I have read considerable in NEW THOUGHT regarding homesteading and having some information along that line which might interest readers, I submit it herewith:

What is a homestead? It is a farm given to any man or woman who lives on it and cultivates it for five (5) years. I say 'given,' for the charges are only about ten (10) cents an acre—that is, the cost of surveying and recording, amounting in all for $\frac{1}{4}$ of a square mile, to \$18.00 at most, and \$4.00 of this sum is not payable for five (5) years.

How large a farm is a homestead? It is a farm of 160 acres, except of tracts one-half of which has been granted in aid of railroads or other public improvements. On such tracts the homestead is no more than $\frac{1}{2}$ the usual size, unless the homesteader has served at least ninety (90) days as a soldier. In that case, his homestead is a quarter section anywhere.

Who may become a homesteader? Any man or any woman—that is, any native, of legal age, and any foreigner who has declared his intention to become a citizen, which any immigrant may do on the very day he lands in America.

How does one become a homesteader? He goes to any U. S. Land Office, where he has free access to maps showing all the vacant lots in the neighboring regions. He then goes and picks the one he likes best, returns to the land office, makes an application according to the legal forms furnished by the officer there for that lot as his homestead, and leaves these forms for record, pays at most \$14.00, and is henceforth monarch of all he surveys on the farm of his choice.

But the homesteader is not obliged to go in person to the government land office. In most cases he can ascertain from local land agents or residents what lands are vacant, and then make his application for the homestead he wishes to occupy before the clerk of the court in the county where it lies, sending with it an affidavit with his reasons for not appearing in person.

How soon must a homesteader begin to occupy his land? At any time within six (6) months after his application is put on record, and he may journey away from his land at will, if not absent more than half a year at a time, and provided that he fixes his residence nowhere else.

Can a homesteader become the full owner of his farm sooner than at the end of five years? Yes; after six (6) months' residence, he can at

any time purchase his land by paying the government price, the maximum of which is \$2.50, and the minimum half that sum, per acre.

What if a homesteader is in debt? His homestead is exempt from liabilities for any debt contracted previous to his perfecting his claim to that land, and in some states it is not liable to attachment for any subsequent debt.

How is a full title finally obtained? After the homesteader has resided on his land and tilled it for five (5) years, if at any time within two (2) years he proves that fact to the register of the land office where his application was recorded, that office will obtain for him from Washington full title to his land, charging him only a fee of \$4.00.

Is not one man as good as another? "Yes," said an Irishman, "and a great deal better." But Congress has enacted that every soldier is equal to two other men. The act was approved by the President July 15, 1870. It provides that every person who has served loyally ninety (90) days in the national army or navy is entitled, on the terms above explained, "to enter and receive a patent for one whole quarter-section of land—that is, one hundred and sixty acres," where other men can only enter eighty "of the alternate reserved sections along the lines of any one of the railroads wherever public lands have been granted by acts of Congress." In order to gain these privileges, the soldier must pursue the same routine and pay the same fees as if he were a civilian. But he gets twice as much land.

G. F. N."

Thank you heartily for your practical summary of the homestead subject—just what will answer many questions now lying on my desk. You have put the whole matter so simply that I think the government ought to get you to write its homestead pamphlets! Thank you again.

THE REAL THING.

"Dear Miss Wells:

I have seen so many questions concerning public land, or claims, in NEW THOUGHT that I wondered if what I know about it would help any one. I filed in October, 1907. Then I could wait six months before moving here (to North Dakota): now, one must move on his claim immediately after filing. If it is a homestead, five years is the time required to live there; if grazing land, you are expected to have a few head of cattle or horses and some fences, a house that is comfortable to live in and a small barn. If one wishes to commute (that is, to pay for the land after fourteen months' continuous residence) they can go out by the day to work, are allowed a week or ten days away from home to visit, but are supposed to live there, to have five acres of land broken, the same buildings as for a homestead, and a well (I forgot that), some fence, or, if grazing land, to have some stock. The price per acre to be paid depends upon the nearness of railroads, from \$1.25 to \$2.50. It costs \$14.00 to file on the land, and \$15.00 extra when the final proof is given. I had a 12x12 house built, a good roof, two good sized windows, one door; it was built of ship lap and tar-paper outside.

Lumber, labor, and carting cost me \$145, then a barbed wire fence to keep the cattle away. This cost me \$15.00 in all. This I used for a garden, planting potatoes under the sod. They grew nicely, and did not need to be cultivated. My first supplies, coal, kerosene oil (I had a Perfection oil stove) and groceries amounted to about \$15.00. During the Summer I rented my pasture for enough to buy butter and milk. My six head of yearlings cost me \$90.00—all I could afford to buy, but I felt that I had to have that many, to honestly live up to the requirements. I have not kept track of my expenses during the Summer for I have had so many things sent from

JOY WORK.

And the Other Kind.

Did you ever stand on a prominent corner at an early morning hour and watch the throngs of people on their way to work? Noting the number who were forcing themselves along because it meant their daily bread, and the others cheerfully and eagerly pursuing their way because of love of their work.

It is a fact that one's food has much to do with it. As an example:

If an engine has poor oil, or a boiler is fired with poor coal, a bad result is certain, isn't it?

Treating your stomach right is the keystone that sustains the arch of health's temple and you will find "Grape-Nuts" as a daily food is the most nourishing and beneficial you can use.

We have thousands of testimonials, real genuine little heart throbs, from people who simply tried Grape-Nuts out of curiosity—as a last result—with the result that prompted the testimonial.

If you have never tried Grape-Nuts it's worth while to give it a fair impartial trial. Remember there are millions eating Grape-Nuts every day—they know, and we know if you will use Grape-Nuts every morning your work is more likely to be joy work, because you can keep well, and with the brain well nourished work is a joy. Read the "Road to Wellville" in every package. "There's a Reason."

home. This Fall I felt that I *must* have a shed for my fuel, so had one built 6x12 feet, that protects my door and east side of house. It cost \$46.00. My coal is \$9.00 per ton, \$4.00 for hauling. It will take about two tons. I have been very economical in every way, for I have had to borrow part of the money and do not like to pay interest, but I've tried to live up to the law in every way so that my title would be good when through and no one could contest my rights. Coming from the city as I did, has made it harder work, for it is a very lonely life. My neighbors are kind people but not *my* kind, poor and generally ignorant. They want to be paid double what labor is worth, for it's not often they get a chance to get any money outside of their stock and cream, but they are perfectly willing you should sew or do for them, and for nothing. I forgot to explain that I induced one of my neighbors (and a very worthy man) to take care of my stock for me. He pastures them on my land, cares for them in the winter and feeds them hay, and has half of the profits when they are sold. Next year I hope to buy a greater number. I really don't know what I would have done this fall without the NEW THOUGHT magazine. The kindly words of encouragement I've found in it have helped me through many lonely days. I want to thank you, Miss Wells, for your sympathy and good advice to one and all. I could tell you of many funny happenings here, but I think facts may help some one and I know your space is precious. MRS. M. F. S."

Your letter is just the very thing we all want to read. You couldn't be more helpful than you will prove by having thus given us the benefit of your personal experience in facts and figures—more especially the latter. I admire the grit of a "lone, lorn woman" who will do as you have done, and take all the risks and suffer all the hardships without a murmur. I wish you all manner of success, and thank you again for the help your words will be to many others.

WHY HE DIDN'T FILE.

"Dear Miss Wells:

I read with a great deal of interest the items 'more about free irrigable lands' and 'anent homesteading' under 'ways to earn money' in the Dec. NEW THOUGHT.

I spent six months in the west last year and saw some of the irrigation projects, and would like to say something about them for the benefit of those who think they would like to take up some of this land and have not had the opportunity of seeing any of it, and going over the whole proposition thoroughly as I have. I was at Billings, Montana, at the opening of the Huntley project there, and entered my name in the lottery. I drew 330th place, as you will see from the card I enclose, entitling me to 330th choice of 1,500 tracts of 40 and 80 acres each. As there were only a limited number of tracts to be filed upon, and a great many more people entered their names in the lottery than there were tracts to be disposed of, there must have been a great many who were disappointed when the results of the drawing were announced, probably some of them hav-

ing come quite a distance, at no little expense to enter.

Anyway after learning that I was one of the lucky ones I went over the ground carefully, and when my turn came to choose, after the 229 ahead of me had filed on their land, I *let my chance go*, and didn't file. 'Why?' you say. Well, I'll tell you. For all these irrigation projects are called *free* lands, there is nothing free about them. The initial expense is too great for a man without at

GLASSES UNNECESSARY

Eye Strain Relieved by Quitting Coffee.

Many cases of defective vision are caused by the habitual use of coffee.

It is said that in Arabia where coffee is used in large quantities, many lose their eyesight at about fifty.

A N. J. woman writes to the point concerning eye trouble and coffee. She says:

"My son was for years troubled with his eyes. He tried several kinds of glasses without relief. The optician said there was a defect in his eyes which was hard to reach.

"He used to drink coffee, as we all did, and finally quit it and began to use Postum. That was three years ago; he has not had to wear glasses and has had no trouble with his eyes since.

"I was always fond of tea and coffee and finally became so nervous I could hardly sit still long enough to eat a meal. My heart was in such a condition I thought I might die any time.

"Medicine did not give me any relief and I was almost desperate. It was about this time we decided to quit coffee and use Postum, and have used it ever since. I am in perfect health. No trouble now with my heart and never felt better in my life.

"Postum has been a great blessing to us all, particularly to my son and myself."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

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

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least \$1,500 or \$2,000 dollars cash capital. In the first place you have to live on your land, and improve it, build a house, fences, dig your irrigation ditches—and what about a living for yourself? If you figure on fruit raising you have to buy your young trees and don't get a crop from them for three years. If you haven't any cash on hand, what will you do for a living in the meantime? Some suggest working for your neighbors, but what would become of your own farm then? A man without capital can't file on a piece of irrigated land and hold it down.

I don't want to discourage anyone and I want to say that if a man wants a farm in the west and hasn't the capital or experience in farming he can get it, but not by homesteading it.

There are a number of concerns in the west that will sell you a good farm on easy monthly payments. They will develop your farm from wild land and guarantee a crop of fruit in three years, the sale of which will make your final payment to them on the farm. After that you can work the farm yourself or let them work it on a percentage. You don't have to live on the land, nor do you need to be a farmer. You can work at whatever and wherever you can make the most money. I think this is the easiest way to get a farm, and I don't hesitate a moment to venture to say it's much quicker and far ahead of trying to homestead government land.

I would like to add though before closing that a great many good honest people are led astray by articles in some of our magazines on irrigated lands which are written by people who in a great many cases have never seen a foot of irrigated land, and containing statements that are not true, and which they couldn't prove if their life depended upon it.
F. D. A."

Well, that's the other side, isn't it? Mr. F. D. A. very kindly says he will give us any other information or any other particulars we may want.

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Unlimited Demand—There is no class of goods for which there is such a steady demand as for canvas gloves and mittens. They are the popular glove for the masses. Everybody uses them—the farmer, the mechanic, the doctor, the lawyer, the merchant, the laborer—in all sections of the country—from Maine to California, and from Minnesota to the Gulf. There is actually room today for ten canvas glove factories where we only have one now.

Seven Years Ago a canvas glove was hardly known, except a few made by hand by farmers' wives. Everybody then wore leather gloves. Today there are six pairs of canvas gloves worn, where formerly only one pair of leather gloves was used. You can easily see the tremendous field that has thus been opened up.

We Mean Business when we say we furnish tools free, we mean exactly what we say. All we ask is that you buy your cloth from us, but we don't even ask that unless we can furnish it at as low or lower prices than you can buy elsewhere.



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Our New Plan makes it easy for any man to start in business for himself. We give you free the necessary tools, such as expensive handmade dies, cutting table, maple cutting block, turning machine, cloth rack, rawhide maul, knife, pattern and equipment. No matter how small or how large your town—no matter what section you live in—there is always room for a factory. Any merchant can make the gloves he sells himself, and soon be making gloves for other stores.

No Experience is required. We teach you the secrets of the business and furnish you tools and equipments free. We have taken men who had never had a day's practical business experience, and started them on the road to wealth. These men started in a modest way, but soon built large factories, work lots of help, have a big stock of cloth and machinery on hand and a good balance in the bank. What these men have done, you can do.

Don't Miss This opportunity, even if you have to borrow the small amount of money necessary to buy a stock of cloth to start with. You should be able to pay it back in a very short time and have money in the bank besides. There will be many fortunes made in the canvas glove business in the next few years. You can start a factory in any spare room at home, or small store room, and enlarge it as your business demands.

No Capital to speak of is required. We teach you the secrets of the business; we furnish you tools and equipments free. All you require is a little money to buy a stock of cloth.

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We Start You in a business of your own, right in your own town. Every man, no matter how humble, is entitled to at least the profits of his own labor. If you have the ambition to better your condition—to be somebody—to provide for yourself and family—to enjoy success, happiness and prosperity—we can help you.

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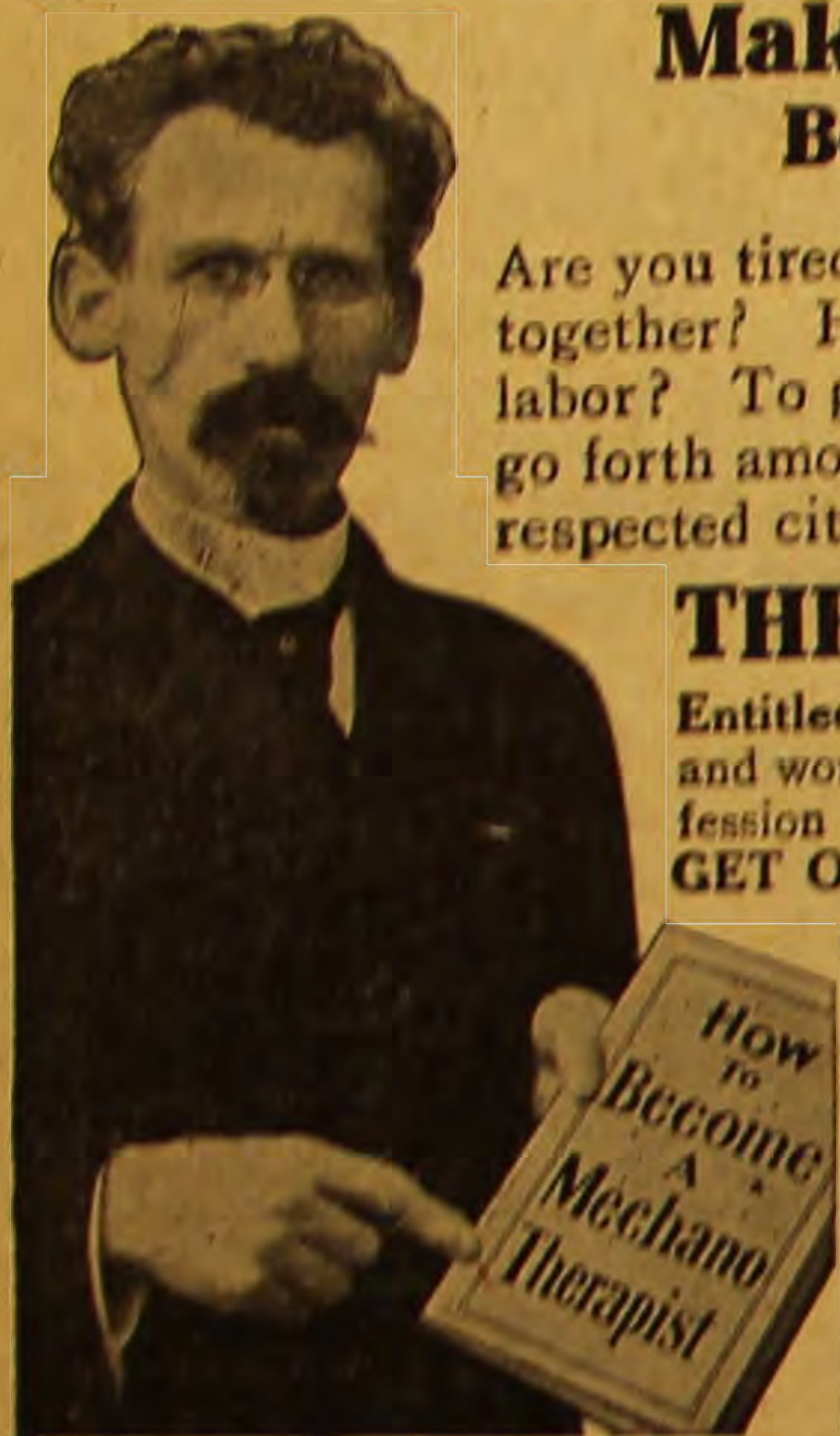
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Have you asked yourself this question? We answer, unhesitatingly, YES.

If you have so much as an ordinary, common school education, you can learn.

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For does this require years of patient study to learn Mechano-Therapy—we can teach you in a very short time, so that you may enter this profession—and when you do, you begin to make money. No text books are required, beyond those furnished by us. We supply all lessons and necessary text books free of cost to you. No apparatus is used. You do not even need a place to work. All you require is your two hands.

Read What Our Graduates Say

The statements of a few of our graduates below verify every claim we make. Read them carefully, and remember that what these men and women have done, you may do. The success they have made, you may make. We do not give the address of the people whose testimonials we print. Our graduates are meeting with remarkable financial success, and shrink from having their prosperity published broadcast. If you wish to communicate with any whose names are given below, write us and we will supply you with the address.

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SECOND YEAR

FIRST YEAR		SECOND SEMESTER—5 Weeks	
FIRST SEMESTER—10 Weeks		SECOND SEMESTER—10 Weeks	
PSYCHOLOGY — (Descriptive). Five lectures per week. (1)		SUGGESTIVE THERAPEUTICS— (Theory and Practice). Five lectures per week. (1-3-7)	
THE CELL. Five lectures and recitations per week for ten weeks. (2)		ANATOMY — (Regional). Five lectures and recitations per week. (5)	
INORGANIC CHEMISTRY. Two lectures per week. (2)		EMBRYOLOGY. Three lectures and recitations per week. (2)	
PHYSICS—(First Principles). Two lectures per week. (3)		PHYSIOLOGY AND PHYSICAL DIAGNOSIS. Two lectures per week. (2)	
PRINCIPLES OF EVOLUTION. Lectures on Monday, Wednesday and Friday afternoons for ten weeks. (3)		PSYCHIC RESEARCH. Two lectures per week. (3-10)	
HISTORY OF PHILOSOPHY. Lectures on Tuesday and Friday afternoons for ten weeks. (3)		SYMPTOMATOLOGY AND PATHOLOGY. Five lectures and recitations per week. (5)	
PSYCHIC RESEARCH — Three classes per week. (9-10)		MECHANICAL MANIPULATION — (Clinic). Two lectures per week. (3-7)	

FOURTH YEAR

THIRD YEAR		SECOND SEMESTER—4 Weeks	
FIRST SEMESTER—10 Weeks		SECOND SEMESTER—10 Weeks	
PRACTICE OF SUGGESTIVE THERAPEUTICS. Three lectures per week. (1)		CLINICAL SUGGESTIVE THERAPEUTICS. Five lectures per week. (1-7)	
ANATOMY—(Applied). Five lectures and recitations per week. (5)		ANATOMY PHYSIOLOGY AND PATHOLOGY. Three lectures per week. (3-4-6)	
OBSTETRICS GYNECOLOGY AND DISEASES OF CHILDREN. Five lectures and recitations per week. (5-10)		CLINIC PRACTICE FOR STUDENTS. Laboratory open every morning from 9 to 11. (3-4-6)	
DISEASES OF THE SKIN AND VENEREAL DISEASES. Three lectures and recitations per week. (2)		GENERAL DIAGNOSIS—(Clinic). Five lectures per week. (3)	
PSYCHIC RESEARCH. Two lectures per week. (9)		BACTERIOLOGY, HYGIENE AND ANTISEPTICS. Diet. Two lectures per week. (5-10)	
MENTAL AND NERVOUS DISEASES. Two lectures per week. (2)		MENTAL AND NERVOUS DISEASES. Two lectures per week. (2)	
MECHANICAL MANIPULATION — (Clinic). Two lectures per week. (3-4)		NECESSARY SURGERY. Five lectures per week. (2-5-8)	

* Laboratory work in these branches two or more hours per week. The Summer Course will be attended by people from all departments of the world's work. You would find friends in the classes—the climate is beautiful. Dept. C WELTMER INSTITUTE, Nevada, Mo., U.S.A.

Body Building

(This department is to offer suggestions on food values, properly balanced diet, the simplest foods of the most nourishment. All are privileged to submit questions or suggestions.)

"Dear Miss Wells:

As you asked for experience with the Milk Diet, I should like to say a few words in its favor. In the spring of 1907 I was under the care of an osteopath for spinal trouble, and was improving steadily but not so rapidly as I desired. The doctor sought to hasten my recovery by frequent dietetic suggestions which I followed, but my food failed to give the necessary nourishment. Your magazine first opened my eyes to the benefit derived from a Milk Diet, and, on my own responsibility, I decided to try an advertised milk cure. About the third week my doctor commented on the very decided improvement in strength, as well as flesh, and upon learning of my experiment, expressed unqualified approval. I gained fifteen pounds in weight under the treatment, aside from the more important increase in strength.

M. G. H."

Excellent testimony! It is such personal experiences which help to convince others that the "milk-cure" can really do all its warmest adherents claim for it.

* * *

"My Dear Miss Wells:

In order that my testimony in September New THOUGHT, concerning the raw food diet, may have any weight, I must add that I followed all directions to the letter, otherwise I should have had only myself to blame.

I fear that the members who have taken the milk diet and have not been benefited will be reluctant to so testify, since you, our leader, whom we all so much love and whose opinion we so respect, have written often very favorably concerning it. Please do not think me desirous of placing it in disfavor—but I am very anxious to hear both sides. I am so weary of spending money for so-called cures (never medicine, unless I am in bed, which seldom occurs) which result only in a depleted purse.

S. E. W."

Dear me, I hope no one will stop talking in meeting because I hold an opposite opinion. I should feel very bad to be regarded as a sort of Czar. Of course I can't change my opinion, just to be agreeable,—but there's always room in our columns for the "other side" of every thing. For instance, just look at Henry Harrison Brown and me—we don't agree the least little bit about "food and drink" and other more or less vital questions; but I ASK him to give us his views! And there's Walter De Voe—I'm far too matter-of-fact to be able to accept many of his views on celestial beings, etc., but I'm interested to know those views just the same. That's the only way we grow—listening to the people we don't entirely agree with. So nobody need be afraid to "talk up."

* * *

I have received a letter inclosing an extract cut from a medical journal, our subscriber inquiring as to the common name of a remedy

mentioned therein for alcoholism. I should judge it to be a private prescription, as subscriber will notice the medical editor replies that it is unknown to him, but suggests that it may be a preparation of cannabin. I disapprove of drug cures for alcoholism—think in most cases a new craving is merely substituted for the old.

* * *

"Miss Wells:

I have read with much interest the chapter on Body Building and wish to tell you a good way to use raw eggs for a tissue builder and tonic. Have tried it thoroughly and know whereof I speak. Break an egg in a cup and beat thoroughly with egg beater, squeeze into it juice of one small, or half a large lemon, one even teaspoonful of sugar, and beat. Take before breakfast or for breakfast—where one, like me, does not eat a regular breakfast, it is a great tonic. Try it.

Mrs. K. J. C."

Thank you for the suggestion. No doubt this will prove a very palatable combination for the average person. I, having always disliked the taste of eggs, find it easier to take them whole, breaking into an after-dinner coffee cup or a salted almond dish, with a pinch of pepper and salt and one drop of vinegar. The egg goes down like an oyster—and all is over, without any eggy taste whatever. Between your way and my way, we ought to suit all factions, ought we not?

* * *

And while we're all talking about the milk diet and raw eggs, and fasts and other material roads to health, read this letter and see how one of our readers cured herself without any of these aids:

"Dear Miss Wells:

Through my mother I had New THOUGHT brought to my attention. At first I cared but little for it, skimming along, reading a part of this article, and a part of that—with all the time, and with each succeeding issue, a greater belief in your teaching springing up within me.

I said I 'skimmed' along, and so I did, but one thing I grasped, or it grasped me, whichever way you prefer, and I clung to it as tenaciously as drowning men cling to straws. That was: 'I am part of the I Am! Whatsoever I desire, will come to me.' And when I left home to make my own way, less than a month ago, there was always springing up within me filling my heart to an overflowing exultation: 'I am part of the I Am, the All-Powerful Divine Law.'

I had been in the city less than a week when I became indisposed. To me, a creature of the free pure air of the farm and the boundless stretch of sky and meadow, the city was a prison. Yet I did not desire to return to the country. I knew too well that in my trade, the city, only, brings profit; and so I stayed on, a victim to disorders of the stomach, pains griping my intestines so fiercely at times that I staggered, rather than walked, along the streets.

I want to say right here, that I had always disbelieved the teaching of NEW THOUGHT—that one can cure oneself. And so I went on, hoping always that Nature would reassert herself, and that, without the aid of medicine, I would again be well. In the meantime my indisposition ran into a violent case of diarrhoea and continued without the slightest pause for three weeks. At the end of that time I called on a physician who gave me a prescription, which I had filled. The day after visiting this physician, the medicine was mislaid and I went on for another week with my illness unabated. Lastly, when I found the medicine, I put it in my purse and started for a visit to the country. Arrived there, I left my purse in the buggy and the next morning it was miles away. So I was left again! This was four weeks after my illness began. As it happened, mother had just received NEW THOUGHT and my eyes lighted on Olive Verne Rich's '*What Seest Thou.*'

I was dressing to make a train, Monday morning, so while I dressed I hastily read snatches of the article, which I was obliged to leave behind, as mother had not yet had time to read. That article awakened me with a jolt. Instantly I knew that for four weeks I had been pitying myself, seeing myself always in the grasp of illness, never looking upon myself as well or, if I did, it was only in envy of others, *wishing* myself well, instead of *willing* it. So right then and there, with my cousin and father, driving to the train, while carrying on a conversation with them, I began to *will* myself strong and well. Over and over the words repeated themselves: 'I am part of the *I Am*, glorious, full of strength, infinite, without blemish or pain. I *will* not suffer pain or indisposition. By this time tomorrow, I will that I be strong and well. I will not be sick. I will not hear of it. Instead of seeing myself as a poor, weak, puny creature racked by pain, I *am* a creature of perfection, glorious and strong.' Need you ask the result? Before night I was immeasurably improved, and at the end of the twenty-four hours I was *perfectly normal*. And now, to every weak, ailing creature, I say: *Assert yourself. You are part of God. You have power to heal. You are what you see yourself. You would think it a sacrilege to think of the Almighty God as weak and ailing, would you not? Then it is just as much a sacrilege for you to be weak and ailing, for you are the I Am, imperishable and infinite. Therefore, assert yourself and, instead of wishing you were strong and well, will it be so, and it will be.*

LOUISE POHLMAN."

COOKING RICE.

"It is of the highest importance to know how to cook rice. If it is soggy, gluey or burnt, it is not beneficial. It is necessary that the tiny grains do not mass together until they are swollen to three times their size. The following method must be adopted:

1. Have the water *boiling hot* when the rice is put in. Take three quarts of water that is actually boiling, put in a sauce pan over a fire that will keep it boiling. Add at once a teaspoonful of salt.

2. Wash one cup of rice, thoroughly stirring it in cold water and draining off the water until it ceases to look cloudy. Then put this cup of rice into the three quarts of boiling water *so gently* that it will not stop the boiling. If hurried in, the cold rice will overcome the heat and check the boiling, with the result that the rice will fall and make a soggy mass.

3. When all the grains are in, stir it round *once* with a fork, then put on the lid and boil it very rapidly for twenty minutes. Do not stir again, as the grains will fall to the bottom and burn. The motion of the rapid boiling will prevent burning and will allow each grain to swell to about three times its size. Pour into a colander and drain all the water away; then put the colander on a tin pan and set in an oven for five minutes with the oven door wide open; this is to make the rice soft, snowy white, and perfectly dry. An egg may be beaten if desired, but the use of cold milk is much to be preferred. The milk is to be poured on the rice in a plate, allowing it to spread out on the plate to cool quickly as it is to be eaten. The milk is not to be put on until it is served at the table. The egg, if used, is to be beaten in before it is placed on the table. In either case do not cover the dish in which the rice is served, as it will sweat and become soggy. It ought to be eaten just at the time of serving, and the cook should arrange the time to suit the hour of the meal.

The foregoing directions should be hung in the kitchen.

When rice is sweetened or taken with cream the palate and system soon reject its continued use: with milk it is always welcome to the taste and is always relished. With butter, if not heated in it, rice is pleasing, an egg may be whipped and stirred in before serving, but its natural accompaniment is milk. For furnishing power to work or endure, rice should be eaten with fruit or vegetables at the morning or noon meal. But for repair and calming the nervous system it should be eaten alone at the evening meal with only milk or butter and neither milk nor butter heated with it.

Sent in by MRS. J. A. S."

That Bunion Can Be Cured



LET YOUR OWN FOOT PROVE IT

People laugh at bunions; but not the people who have them: those who have them hardly EVER laugh until they get rid of them.

YOUR BUNION CAN BE CURED

Thousands of others have cured the most obstinate, painful, distressing cases—CURED THEM.

Cured them with the Anti-Bunion Plaster Cure, which is the only cure ever devised which actually kills the cause of bunions, eases away the growth and restores the joint to perfect normal function.

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Our Anti-Bunion Plaster works differently. They work in contact with a d on the bunion. Relief is immediate; no inconvenience while taking the treatment, no pain on the bunion point; wear tighter shoes than you have worn—and in comfort. The treatment is a home treatment.

You owe it to yourself to prove these FACTS by a free trial treatment—there is no charge for it—nothing to pay. All we ask is your name and where to send it—enclose a two-cent stamp—that's all you have to do.

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YOU CAN BECOME WHAT YOU WILL TO BE

If you give the body the material from which to create anew.

WHY NOT INVESTIGATE our sane, natural method of rebuilding the human body?

PERFECT NUTRITION. PERFECT LIFE.

There is no way in which you can secure Health—with all it means of vitality, strength, beauty, symmetry of form, normal functioning of the organs—except by building your body of **the right materials.**

WE BUILD BODIES

and in building *in* fresh healthy tissue, pure rich red blood, strong healthy nerves; in developing the muscles, rounding the limbs, the bust, broadening the chest, clearing the complexion, filling out wrinkles, increasing vital power—we **build out disease.**

The Milk Diet will cure ANY chronic disease with the possible exception of organic heart trouble. **It will add flesh at from 2 to 9 pounds per week**—or will reduce superfluous and abnormal flesh.

Send for our illustrated booklet—a handbook upon Sane Rational Living—with illustrations of perfect physical development and beauty—with full information of our methods, letters from dozens of patients, etc.

Our Home Treatment can be taken without interfering with your daily business or occupation. You have our direction and advice during the entire period. Disease need not be. Why not conquer it, mind and body acting together? Write to us.

**THE MILK AND MARFA HOME TREATMENT, LOCK BOX 99
CHICAGO**

Please mention NEW THOUGHT when writing to Advertisers.

READ THE OPPOSITE PAGE AND THEN READ THIS

A FEW LETTERS FROM PEOPLE WHO HAVE TAKEN THE MILK AND MARFA DIET

Patient No. 1095 wrote us after a few weeks' treatment: "I am very happy. Two hours' good sleep before midnight does me a world of good, and I only wake up once now at night. I sleep good, have no bad dreams or nightmares any more. **Before taking up this treatment I never slept before midnight**, and if I heard any conversation I was almost insane, and if I heard my father rattle a newspaper I would want to scream. This was night after night. I would beg him to go to bed and have the house quiet. Now I do not hear him, and if anyone talks I am sound asleep and do not know it! I hope I have not made you tired with all this, but I am so happy and want you to know how much good has been done. I can truthfully say I have never enjoyed before such strong nerves, for I have never had good health and the past few years have been a wreck." This same patient, in a letter to Louise Radford Wells—which we enjoyed reading—**five months after stopping the Diet**, says: "I am so grateful to you for having told me to take the Milk Diet. I am sending you two little snap shots of myself 'before' and 'after'—(one of these pictures shows an anemic, delicate young woman weighing only 91 pounds; the other a plump dimpled laughing happy girl weighing 120 pounds!)—"I am sorry I haven't larger photos, but as I have not, I thought these would give you a good idea anyway of the good Milk and Marfa did for a 'little girl' who has been sick so long. I told you I had been a broken down, nervous person for the past three years, which is perfectly true, but I have never known what good health, strong vitality and strong nerves were, even before the final break-down, so I feel the 'cure' has been all the more wonderful and miraculous. Why, Miss Wells, I have not taken a cathartic once or used hot water injections all during the diet or since—And before! oh, dear, such **dreadful** times! I am perfectly satisfied with this treatment—can never say enough in praise of it, and I don't have to say much, for I am such a living proof that people can see, and seeing is believing, you know."

Patient No. 1215: "I am as round and nice, better than I expected. You remember I said I wanted my bust and limbs to grow more. I can't say it now, as I measure a little more than 28 inches around bust, no hollows around my neck either. Never saw anything like it. My flesh feels so solid; was very flabby before I commenced this treatment." This patient gained from 129 lbs. to 145 lbs.

Patient No. 1001 came to us weighing 128 pounds; he left us weighing 146½ pounds.

Patient No. 975 came to us weighing 113 pounds. At the end of one period of treatment she weighed 128 pounds, and writes: "I beg to state that I will discontinue the treatment for the present but if I find that my nerves trouble me again I probably will take another month's treatment later. I am feeling very much better. My skin is cleared nicely and I have improved in every way. I have everything good to say about the treatment, and do not hesitate to recommend it to my friends." Took the diet for nervousness, impure blood, run-down system and loss of flesh.

Patient No. 952 at the end of the third week wrote us: "This is the end of the third week of my treatment under you and it seems almost incredible that I have gained just **five pounds during one week**. The swelling has almost disappeared from my knee." The fourth week she writes: "I have gained another five pounds during the past week. I am indeed much better to look upon, and all the angles and corners in my chest and top of my shoulders are disappearing. **I am feeling fine and scarcely conscious of a stomach.**" At the end of the next week she writes: "People marvel at the great improvement in my appearance, and I am indeed well pleased, and greatly improved in every way. Several have commented upon the improvement in my complexion and I am told there is a great change in my nervous condition. Of that, however, I am fully aware myself, but it must be especially marked when others can notice it." Forty-five pounds in nine weeks!

Patient No. 902 came to us weighing 141 pounds. After he had been off Milk Diet two months, wrote: "I weighed this afternoon and tipped the scales at 165 pounds, so you see I am holding on pretty well."

Patient No. 981 came to us weighing 128 pounds and now weighs 142. She came for "Obstinate chronic cough of ten years' standing; frequent attacks of biliousness, etc." Her reports read from day to day as follows: "Very good today—gaining strength." "Very much better today." "Much better, stronger and more like myself." "Fairly well—cough less." "A little better than yesterday." "Better and little stronger than yesterday." She says: "I have received more benefit from this diet than from anything else." As an example of what the diet will do: On one of her days is the following: "Not very well—sick headache came about 3:00 o'clock, but I forced the milk down and to my surprise the headache wore away." We want her with us a little longer (and she wants us), as a ten years' cough needs more than a month to be sure it has been conquered.

Patient No. 1017 wrote us: "My friend, Mrs. _____, took the treatment and received so much benefit I am anxious to try it." At the end of the first week she wrote: "Weighed yesterday afternoon and have gained four pounds, and feel perfectly fine—bowels in good condition. Am more pleased than I can tell you." After third week she writes: "I feel very much encouraged, having gained four pounds, and am feeling fine." At end of fourth week she writes: "I am feeling very well indeed and gaining constantly. I am so pleased with the treatment that I am anxious for others to profit by it."

Write us for other Testimonials!! and let us tell you what we can do for YOU!!

THE MILK AND MARFA HOME TREATMENT
LOCK BOX 99, CHICAGO

Please mention NEW THOUGHT when writing to Advertisers.

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.

Price only 10 cents. Address

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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, Psychomet, Astrologer, Alchemist, Explainer 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.

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Captain Walrond has had over forty years' study and practice; he has been 15 years in Denver, and is an authority on all metaphysical and occult subjects. Mail orders personally and promptly attended to. Terms reasonable. Horoscopes and Forecasts always reliable. **TERMS AND TESTIMONIALS FREE.** Captain Walrond is undoubtedly the most reliable business, financial and family adviser in America. Advice guaranteed.

NO MORE BALD HEADS



When our **VACUUM CAP** is used a few minutes daily. We accept no pay until you have tried the Cap 60 days and are satisfied. The Vacuum Cap is an appliance that draws the blood to the Hair Roots, and starts a new healthy crop of

hair. It cures Dandruff, stops hair from falling out. Bought by Doctors and men who know that it is the only reasonable **HAIR GROWER** known to science. No Drugs Used. Write for application blank, testimonials, and booklet on "**HAIR**." Sent sealed in plain envelope. **FREE.**

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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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must be trained to do one thing well. He must be a specialist. The best paying specialty at present is some form of Drugless Healing. Osteopathy is a method of treating physical ills through manual manipulations, vibration muscular kneading, etc., and the prices charged for such treatment are from

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You can learn to be an osteopath through our correspondence course. We have a Professional Course giving the Degree of Doctor of Osteopathy and an Abridged Course. Write us for particulars. A little time spent at home and your earning capacity will be quadrupled.

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Start in **now !!**

THE COLUMBIA COLLEGE OF OSTEOPATHY,

P. O. Box 291

CHICAGO, ILLINOIS

Please mention **NEW THOUGHT** when writing to Advertisers.

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.)

Well, the Prize Contest has closed, and in the same mail with the magazine, checks go forth to the lucky prize-winners. It was a mighty hard contest, I realize, but I believe those who worked so hard to plan out a real "model" of an equipment will admit they got enough benefit from the information and ideas acquired in getting their plans ready, to more than repay them for their trouble even without the prizes.

I mean to print in NEW THOUGHT some of the suggestions as to equipment, just as we talked of doing; that all of our readers may share in the helpfulness of the ideas offered and put them to practical use in their own kitchens. So watch for March and April NEW THOUGHT, which will have some of the prize-winning plans therein. If these plans, when printed, omit some convenience which you have found indispensable, or you can suggest any improvements or amendments thereon, write in and tell us. For that's what this department is for, you know—to furnish and exchange ideas on the "short cuts" and labor-saving devices of modern housekeeping.

Among the plans submitted in the contest were two of especial merit, yet each containing ideas not covered by the other. It was impossible to decide between them, as the special features of one were offset by special features in the other. We have therefore combined the first and second prizes and divided them equally between these two contestants, and they may therefore feel that *each* has won a first prize. And, think of it!—one is a *man*! You will have an opportunity to read each of these plans in succeeding numbers of NEW THOUGHT, and see which one comes nearest your ideal. There isn't the slightest doubt that many New Thought Kitchens will be remodeled during the next few months, for I myself have fallen to thinking longingly of glass rollingpins and kitchen cabinets, and self-basting roasters and dozens of other labor-saving devices which our prize-winners tell us are *indispensable* to the modern kitchen; and to thinking how delightful it would be to be fitting up a model kitchen *with a prospect of using it*! But I guess I'll continue to occupy an editorial chair and look on at the other folks with their model sinks and fireless cookers.

THE PRIZE-WINNERS:

First and Second Prizes.

Mrs. J. M. Brown, Hackensack, N. J. \$15.00
J. F. Stewart, Los Angeles, Calif. 15.00
The other ten cash prizes of \$1.00 each were awarded as follows: Mrs. Wm. Margens, Mrs. Geo. E. Brittain, May Bell Brooks, Mrs. Nannie C. Williams, Mrs. Millie Olds, Mrs. A. F. Lesley, Mrs. H. S. Norris, Ella R. Newton, M. F. Billings, L. E. Gunn.

Ten copies of *The Book of My Heart* have been awarded to the following: Rose Green,

Mrs. R. F. Montgomery, Mary L. Slocum, Enid Drinkwater, Mrs. John Hamilton, Mrs. F. L. Currier, Mrs. Henry P. Sanborn, Margaret F. Cutler, Frances Plow, Mrs. Herbert L. Cunningham.

"Dear Miss Wells:

In response to the request of E. S. D. for practical experience in fireless cooking, will tell you a little of what I do with my cooker, which, by the way, has three compartments and *bakes, roasts and boils* as well as steams and stews. With one of these I know that E. S. D. and her guests can go out at 9 or 10 A. M. and return in the evening to find an appetizing dinner awaiting them in the fairy box.

Each morning, while clearing up after breakfast, I put *down* my six o'clock dinner, in order to have the day free for office work, and I frequently put down food at night for the next day. A soup bone I always put down in the evening. This is one of my specialties. I first cut all the nice lean meat from the bone into cubes and put away on a plate in the icebox, then place the bone in the large caloric vessel in *cold water* on the fire and when briskly boiling put, closely covered, into the cooker, using one radiator underneath, and let it cook all night. In the morning I take out the bone, strain the liquid and when cold skim off the fat, then put the stock in the icebox, to be ready when wanted for soups, sauces or gravies. The lean meat after seasoning well with salt and pepper and dredging thickly with flour, I put in a deep frying pan, in which I have two tablespoons of hot Wesson cooking oil; after browning the pieces of meat, I remove them to one of the smaller caloric vessels, then brown a few small whole onions and some potatoes which have been pared and cut into halves lengthwise, remove and place with the meat, then add a can of tomatoes strained, or two cupfuls of stock, to the frying pan, season to taste with salt and pepper, a bay leaf and paprika and pour over the meat and vegetables, add a few scraped carrots, cover closely and place vessel in the cooker, using one radiator, and leave in the box until needed. A large piece of meat—beef, lamb or veal—may be prepared in the same way; first quickly sear on all sides in hot oil and make gravy brown or light as desired, according to the length of time the flour is allowed to brown; and in this gravy such vegetables as onions, potatoes, carrots, parsnips, may be placed raw, whole or sliced, with the bouquet of herbs for seasoning. None of these requires more than fifteen or twenty minutes to prepare.

Fricassee chicken or veal is prepared in the usual way—cut into parts or pieces, seasoned and sautéed in hot oil, then the liquid, stock or cream added to make the gravy, put in the cooker and

left all day. Gumbo I prepare as usual, leave all day and add the oysters just before serving. I boil, steam or cream all kinds of vegetables and leave all day. All kinds of steamed puddings and many baked ones I leave all day. I boil a leg of lamb or ham at night, to have cold for luncheons and sandwiches. Also put down *grits* at night to furnish *hominy* for breakfast.

I give below some menus, all of which have been selected particularly for *all-day* cooking and with regard to the capacity of my cooker:

Roast beef, brown gravy, browned potatoes, onions, carrots (in one vessel), spinach (in the second), a steamed pudding (in the third).

Brown beef stew (from bits of yesterday's roast), boiled cauliflower, steamed rice.

Okra soup, beef roll, spaghetti with tomato sauce.

Beef a la mode, candied sweet potatoes, asparagus.

Roast lamb, light gravy; rice with tomatoes, green peas.

Boiled leg of lamb, mint or caper sauce; potatoes with parsley, baked rice pudding.

Ragout of lamb, steamed rice, boiled beets.

Veal roast, browned sweet potatoes, string beans.

Veal rolls with tomato sauce, plain macaroni, turnip greens.

Veal with parsley, steamed potatoes, stewed corn.

Fricassee or creamed chicken, steamed rice, candied sweet potatoes or a pudding.

Chicken curry, rice, lima beans.

Chicken gumbo, rice, fruit pudding.

Lentils with ham, turnip greens, baked egg plant.

Boiled halibut, steamed potatoes, escaloped tomato.

If time and space permitted, I could add many more. All of the above if put down at 7 or 8 o'clock in the morning, would be ready for a 12 or 1 o'clock dinner, if desired, and the book of recipes which is furnished with the cooker allows a much shorter time for the cooking of many, but I have found they are quite as delicious when left to serve for the evening meal. Salads and cold desserts may of course be added, if one has time to prepare them. When I have a day at home, what I do with my cooker would take more space than Miss Wells could provide. I bake the most delicious baked beans and Boston brown bread, hot rolls, biscuit, corn bread, pies, souffles and puddings of all kinds.

I hope E. S. D. may find something out of this that she can use, and I will gladly furnish recipes for any of the dishes, if desired.

E. A.

P. S.—None of the menus given consume more than an hour's time in the preparation, and a sufficient quantity can be cooked at one time to serve eight or ten persons and leave plenty to warm over for another meal; so that one need not spend even so much time in cooking, oftener than about three times a week, and in the interim exercise one's ingenuity in concocting fascinating and toothsome rechauffes."

That certainly reads like a fairy godmother tale. What do you mean by a "radiator?" An

extra kettle full of boiling water placed under the kettle of food to help keep the compartment hot? For your generous gift of time and knowledge, let me thank you, as dozens of our housewives most certainly will, as they read.

* * *

"My Dear Miss Wells:

I am writing to ask you if any of the NEW THOUGHT readers can tell me where the following articles can be obtained: A small carbon heater, similar in construction to the carbon foot-stoves used for sleighing, only very much smaller; small enough to be carried in the hand or even worn under the coat.

My friend, who has one, obtained hers in Chicago, but does not remember where. I have tried the Montgomery Ward Supply Store, but they know of no such article.

Also am trying to find where the 'Porte-Air' is manufactured. It is a tube constructed of cloth and rings, to convey fresh air direct to the sleeper without the necessity of a wide-open window. It was pictured in a recent number of Ladies' Home Journal, but they cannot tell me where it can be obtained. I think it a great invention and it seems to me it ought to come into common use.

J. L. B."

I think you must refer to the little Japanese "Hand Warmer." You can get these heaters at Japanese stores, and a friend purchased one in Marshall Field's—I presume in their Japanese department. My mother took one abroad with her and found it very useful on the steamer. The Hand Warmer consists of a case with a perforated sliding top, which can be removed to insert one of the little rolls which come in packages similar to fire-cracker packages. You will be charmed to read on the back of the packages, next to long rows of Japanese characters, that "in winter season it is especially invaluable for those ladies and others whose health are not strong enough!"

I do not know where the Porte-Air is manufactured. They ought to advertise in NEW THOUGHT, ought they not? I'll ask them to when some subscriber sends us—as one surely will—the address we are asking. In the meantime investigate The Indoor Window Tent (see our advertising pages) and see if *that* does not amply fill your need.

* * *

"My Dear Miss Wells:

Seeing the question asked in one of the NEW THOUGHT magazines as to a method of removing ink spots from woolen goods, I send my little experience. Several winters ago I had a tan flannel waist over which I one evening tipped a bottle of black ink. Some one told me to try sweet milk. I laid the waist in a white wash-bowl, saturating the ink-spot completely with the sweet milk. In the morning the spot had disappeared entirely. I rinsed the waist out and wore it the remainder of the winter without a visible sign of any accident. I think it is always much easier to remove such spots if attended to immediately, ere the ink has a chance to dry.

I wonder if some of your kind readers can tell me the proper way to press pleated skirts, or how they do—whether the skirts should be

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.

To Have Good Figure, Vibrant Health, Rested Nerves?

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,

57 Washington Street,

CHICAGO

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



A CORSET IS NOT NECESSARY

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.

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



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 when writing to Advertisers.

pressed on the right side or the wrong side, and whether they baste or pin them. Of course I always press with a thin cloth over them, but wondered if some one had an easier method than basting each pleat, as it takes so long, and pins are not always a success. If I press on the right side, my bastings are likely to show; and pressing on the wrong side, the pleats are sometimes not as nice.

I trust you will not think my question amiss. I see so many questions asked under 'Kettledom,' the answers of which are so helpful.

I want also to add my little word of appreciation to the NEW THOUGHT and the good I am sure it must do for others as it does for me.

Miss E. B."

My mother says that basting pleats is the surest way, but an interminable task; that, however, if you do baste the pleats, you should after pressing and removing the basting threads, press lightly again that the marks of the threads may not show. Her own method, however, is to slip the skirt over a firmly dressed ironing board, even the pleat at the bottom of its hem, and pin it securely to the ironing-board cover, both at bottom and top of hem. Then she stretches the pleat toward the top of the skirt as tightly as she can, pins it securely to ironing-board cover, and runs her fingers under the fold of the tightly stretched pleat, evening it perfectly from belt to hem. She pins, thus, as many pleats as the width of the ironing-board will permit, lays over them a damp cloth and presses on the right side. I can testify she is a success at pressing pleats, so you'd better try her way. Of course she is extremely careful in laying her pleats before the pressing.

* * *

"Dear Miss Wells:

As we are just finishing a new home of ten rooms I was naturally interested in N. L. M.'s advice in regard to waxing floors. I have decided I want mine waxed since reading what she has to say. I wonder if she would mind giving us more details. I would like to get a reply in a month or six weeks, if possible, as we will be ready for our floors by then. Where can one procure this crude wax or butcher's wax? also the weighted brush? What proportion of turpentine is required to thin it? Does she wax floors herself or does it require a man to do it? How would a floor treated this way do for dancing, or would it be injured by doing so? I want to give home dancing parties for my three children. They are reaching an age when it becomes necessary for me to entertain them and their friends. I have one large living room 16x22, which I think will be nice for this purpose. Will a 'professional' do this work for one? N. L. M. speaks as though they would not be willing to. Mrs. J. E. K."

Will N. L. M. oblige again? And will Mrs. J. E. K. read the letter we publish from A. L. S.?

* * *

"My Dear Miss Wells:

Perhaps I may be of assistance to the person who asks about polished floors.

In the first place quartered oak, waxed, polished floors, if these are what she has, are floors which

TEN DOLLARS FOR YOU!

We want some information about our advertisers. Some arguments appeal to you, and some don't. Why? When you reply to an advertisement, you receive in return a letter, a booklet, some circular matter (all of which is known as "advertising matter"). We want an answer to these two questions:

QUESTION 1. Which advertiser in this issue do you consider sends the most *convincing* reply (letter, booklet, advertising matter) in response to your inquiry for information?

QUESTION 2. Why do you consider it better than what you received from the other advertisers?

WE WILL GIVE A

PRIZE OF TEN DOLLARS TO THE ONE SENDING IN THE BEST ANSWER TO THE ABOVE TWO QUESTIONS.

A PRIZE OF FIVE DOLLARS to the second best, and

FIVE ADDITIONAL PRIZES OF ONE DOLLAR each.

The prizes will be awarded without regard to style, English or penmanship—anybody can send in an answer and stand a good chance for the prize—we simply want YOUR own personal opinion in YOUR own words, as to why you consider the arguments (or advertising matter) of one advertiser better than those of all the other advertisers.

Write on one side of the paper only.

Use pen and ink—not pencil.

Mark your envelope in lower lefthand corner, "Advertising Contest."

Contest closes April 15th, so all letters must be received at the office of THE NEW THOUGHT Publishers' Co., 4651 North Clark St., Chicago, on or before that day. This gives you plenty of time to compare the advertising matter of our different advertisers.

TEN DOLLARS FOR YOU!

Please mention NEW THOUGHT when writing to Advertisers.

HOW TO LIVE FOREVER

PERPETUAL HEALTH, YOUTH AND BEAUTY

EXTRAORDINARY SCIENTIFIC DISCOVERIES

HARRY GAZE is the name of the man who is known the world over as the author and founder of the Live Forever literature. Since the publication of Harry Gaze's world-famous books and magazines on the subject of physical immortality, a new and vital literature has found birth, inspired by the logical and scientific theories he has advanced. It will be of interest to the readers of "New Thought" to know that Harry Gaze was the first to put forward the now widely known and approved theory, based upon the periodical renewal of the body every few months, that the secret of perpetual youth is to cooperate with the law of change and growth by realization of bodily newness, and a persistent evolution of new powers.

During the years that have elapsed between Harry Gaze's first presentation of these life-giving truths, he has been ceaselessly working to perfect his theories of life. Now a marvelous discovery has come into his possession. Years ago he announced the psychical elixir of life. To-day he offers in addition to this, the knowledge of the actual physical elixir of life. This is a fluid food which may be created by every man and woman by intelligent preparation. This extraordinary discovery completely unifies the great problems of psychology, nutrition and sex. The new truths have been published in a book, which Harry Gaze now offers exclusively to medical men and to all scientific students. If you are a sincere and earnest student of truth you can secure this great work. "Auto-Genetics" is the title of the book, which means, as the sub-title explains, "The Science of Self-Birth."

HARRY GAZE'S BOOKS

HOW TO LIVE FOREVER

Its Science and Practice.

In twenty practical chapters, this remarkable book explains how perfect and permanent health may be attained. Discloses marvelous laws of nature by which old age and death may be forever avoided. It is simple, scientific and practical. Attractively bound in cloth and gold. 200 pages. Price One Dollar.

ETERNAL YOUTH

This is a new book by Harry Gaze. It was written during his trip to Europe last winter, and recently published by L. N. Fowler & Company, of London, England. Its teachings are in accord with the latest discoveries of biological science. Read this book and retain your youth, or grow again. Mr. Gaze recommends the reading of this book as a preparation for his advanced book of instructions entitled "Auto Genetics." Attractively bound in red cloth. 103 pages. Price One Dollar.

AUTO GENETICS

The Science of Self-Birth.

This book announces and explains Harry Gaze's newest discoveries in psychology, nutrition and sex. It is not offered indiscriminately to the public, but to scientific students only. The book is only for the use of the purchaser, who must fill in the application blank, which accompanies this advertisement. It is intended for the married, or those intending to marry. This is not a large book. The price is determined by its importance, and its exclusive sale to advanced people. 50 pages. Handsomely bound in flexible leather cover. Price Five Dollars.

THE NEW AGE MAGAZINE

A Monthly Magazine of the New Life, edited by Harry Gaze and Frederick Fairfield. \$1.00 a year, 10 cents per copy. "The New Age Magazine" contains interesting and instructive articles on Psychology, Metaphysics, Life Culture, New Thought, Modern and Ancient Wisdom. In the current issues an interesting series is being published on the subject of Human Electricity, Practical Methods for its Cultivation. This is a magazine that will appeal to the thoughtful student of life. Send ten cents for sample copy.

APPLICATION BLANK

For Harry Gaze's Advanced Instructions.
AUTO GENETICS.

Applicants for these instructions are kindly requested to briefly answer the following questions:

Are you convinced, as a result of study and experience, that the mind has a remarkable influence on the body?

Are you prepared, if so advised, to reject every form of stimulant?

Do you desire to study and demonstrate the laws of scientific nutrition and rejuvenescence?

Are you married? If widow or widower so state.

Age?

Harry Gaze, 30 Huntington Ave., Huntington Chambers, Boston, Mass.

DEAR SIR:—Please send to my address your instructions entitled "Auto Genetics" for which find enclosed Five Dollars.

NAME.....

ADDRESS.....

Address all orders: **HARRY GAZE**
Huntington Chambers, 30 Huntington Ave., Boston, Massachusetts, U.S.A.

GET THIS \$1200

IN ONE MONTH WITH
NEW WONDERFUL INVENTION



Best thing every happened for humanity. Causing great excitement. Said to be **WORLD'S GREATEST MONEY-MAKER.** Here's proof--Read what others have done. "My sales \$1,200 monthly," writes M. G. Stoneman, Mont. "I make \$100 daily," writes J. Sevegne, N. Y. "\$50 in 4 hours" writes W. A. Macoubrie, Kans. Hundreds men and women actually making \$50 to \$100 weekly. You can--its easy. Start as they did--at home or traveling--all or part time. **EXPERIENCE UNNECESSARY.** Don't be hard up, out of employment, or forever slaving to enrich others. Be independent, prosperous, happy, known, welcomed, everywhere. **LET US START YOU** showing, taking orders, appointing agents for Allen's Portable Bath apparatus. Nothing like it. Makes ideal bathroom wherever water in any form exist. God-send to town, country homes. No tubs, bowls, buckets, wash rags or sponges--No plumbing. Small but mighty. Carried in Grip. Show 12--sell 10 sure. World unsupplied. No competition--exclusive territory. Price, complete, \$5.00 and up. Send card today for remarkable offer. Valuable booklets, All free

THE ALLEN MFG. CO. 1456 Allen Bldg. Toledo, O.

TIZ--FOR TENDER FEET

A new scientific medical toilet tablet which
Draws Out All Inflammation and Soreness

This remarkable foot bath remedy is **SUPERIOR to POWDER, PLASTER or SALVE** and is guaranteed to cure Corns, Callouses, Bunions, Frostbites, Chilblains, Ingrowing Nails, Tired, Aching, Swollen, Nervous, Sweaty, Bad Smelling Feet.

Smaller Shoes Can Be Worn

by using TIZ, because it puts and keeps the feet in perfect condition.

28 Delightful Treatments, 25 cents.

Send stamps or buy from your druggist.

W.L. DODGE & CO., 48 Clark St. Dept. 6, Chicago

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of human souls, minds, hearts and bodies has enabled **Edward Earle Parinton** to write an immortal book on self-culture. Just out. Title, "**Lords of Ourselves.**" More vital than Macfadden--more transcendental than Emerson. Chapters on naturism, humanism, sleep, travel, play, study, stoicism, romanticism, prayer, service, music, silence, love. Nearly 300 pages. Cloth \$2, paper \$1.50; circular free. Send while you're in the mood.

BENEDICT LUST Dep. N. Th., New York City
465 Lexington Ave.,

"HOW TO KEEP A GOOD GRIP ON YOUR HEALTH"

ASK FOR BOOKLET 14

Thompson of Worcester.....Worcester, Mass.

THREE QUESTIONS ANSWERED

Through that great unseen, "**The Soul of Things.**" Send 25 cents coin with three questions to

PROGRESSIVE LIFE

BOX 86, STATION A.

BOSTON, MASS.

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need constant care but small amount of work at a time.

As I judge hers are in very bad condition she will have to have a professional come in to scrape and repolish. Unless floors are well cared for this has to be done frequently, and finally a new floor laid because the wood becomes so thin.

When we moved into our new home and new house (which we planned), we had the best quartered oak floors laid, made of selected stock. We had several children come to see us and their shoes ruined one floor and another child spoiled our hall floor by an accident, which small children of two sometimes do. It stained the floor so badly, and at that it went through a heavy antique rug. We were obliged to have all the boards taken up and relaid.

We wore around the house very soft slippers with rubber heels, and some of the chairs we had the feet capped with rubber. Pieces of felt on rockers and chairs keep from scratching floor.

There are many kinds of hardwood floors. We have one cherry. It is a deep, rich red, almost like mahogany. There are hard pine floors which are a rich red and can be washed with soap and water and oiled. These I shall have only in the next house I plan, unless I have an Edison cemented house.

Waxed floors, no matter what the wood, must never be washed with soap and water. Use turpentine. Then it must be waxed. There are some preparations on the market which have wax in them which you can polish with a woolen cloth and rub dry with one. There are prepared articles which do not contain wax, but are sold for same.

They must be wiped or dusted with cheese-cloth every other day (a cheese-cloth duster wrung out of turpentine and thoroughly dried is excellent for the purpose). This is a very easy task if one is limber. It is good exercise to get down to this work. One doesn't have to move all the furniture if done this way as one does when a mop is used. A child's broom with a duster tied around it is good to reach under large pieces of furniture. If one's arms are short it is excellent.

I have found that mops do not remove the dust as thoroughly as the duster.

Every week after sweeping take a loaded brush (which comes for this purpose), and run over floor, first scraping bits of paraffin wax all over it. This gives a fine polish and keeps floor in splendid condition.

I read of a mother who had two boys. She strapped pieces of plush carpet on their feet and they skated all over it, polishing it to perfection. They thought it fun and saved her much time.

Always keep on hand a soft cloth, which will absorb water readily, to remove all water spots or anything moist dropped upon it.

Once a month is often enough to use turpentine floors that are used every day.

We have large rugs on all the floors, with tiny door mats in front of doors used often. They just fit space between large rug and door sill.

Waxed floors are spoilt if anything penetrates the waxed surface. It is essential to keep these floors finely polished. It preserves the beautiful coloring of the woods.

A. L. S."

* * *

"Dear Miss Wells:

In a recent **NEW THOUGHT**, C. R. wishes to when writing to Advertisers.



SPIRIT SIGHT AT WILL



FIRST AND SECOND EDITIONS SOLD BEFORE PUBLISHED. TENTH EDITION
READY OCTOBER 1st, AND SOLD OUT BEFORE ISSUE. TWELFTH EDITION ORDERED.

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sold for \$8.00. Two plain leather
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NO CIRCULAR OR WORDS CAN DO THIS FAMOUS
VOLUME JUSTICE.

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Now Ready A deserved
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Over 400 pages, contents guar-
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A COMPLETE and STANDARD Course
of SPECIFIC INSTRUCTION, fully de-
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and BODY. POSITIVELY the only
RELIABLE, AUTHENTIC and STAND-
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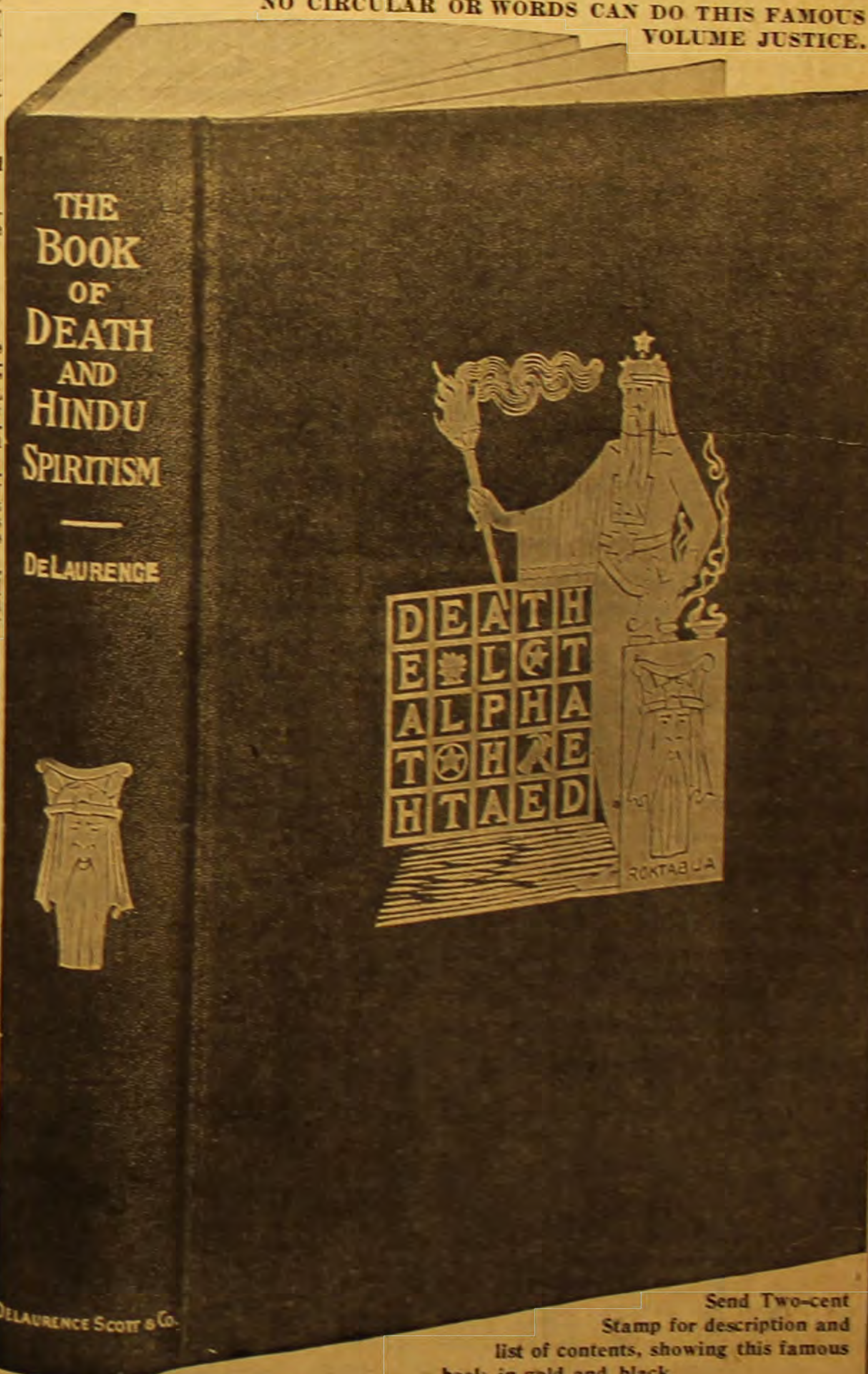
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of the Soul, Separation of Soul
and Body. An existence Beyond
the Grave for the Souls of Our
Dead.

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ligion or creed is, what you
believe or don't believe;
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CLAIRVOYANCE.
MEDIUMSHIP.

Send Two-cent

Stamp for description and
list of contents, showing this famous
book in gold and black.

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IS THIS A NEW SCIENCE OF LIFE?

Helen Rhodes, Famous Lecturer, College Woman and World-Wide Traveler, Puts Forth Remarkable Book.

Is it literally true that having eyes we see not and having ears we hear not?

In her remarkable new book "PSYCHCOMA" meaning (Soul Sleep) Helen Rhodes maintains that the waking state of the average person is a sort of dreaming out loud.

She claims that the destiny of the race is to awaken from the hypnotic coma, this soul sleep of ages.

She tells us that "NIGHT IS THE DAYTIME OF THE SOUL," and gives definite directions by which, in sleep, the subconscious mind may come in touch with the cosmic forces and wisdom and power be brought over the borderland of consciousness, into the waking state.

Another strong feature of the book is the INWARD BREATH exercise: This is a method for unifying the physical forces, equalizing the circulation and expelling disease from the system.

SPECIAL VALUE. THE NAUTILUS

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How to Use Psychcoma (Elizabeth Towne)—Psychcoma or Soul Sleep—The Key Note of Existence—Birth and Death—Astral, Physical, Spiritual Life—During Our Waking Period We Are Dreaming Out Loud—Obsession—Subliminal Self—Transmutation of Instinct—Cosmic Consciousness—Transmutation—Sex—Law of Vibration—Control of the Breath with Liberating Exercises—Law of Meditation and Concentration—The Inward Breath Used by Adepts—Awakening the Subconscious Mind—Law of Suggestion, Concentration, Meditation—The Silence—Sleep as the Great Opportunity for Development—Purpose of Sleep Not Merely to Rest the Body—Mastership—Cosmic Consciousness—Pragmatism—Special Keys—Happiness—Dominion—Realization—Healing.

PSYCHCOMA is printed in large clear type, 158 pages, with portrait and signature of the author. An artistic volume bound in silk cloth, price \$1.00 postpaid.

IS the leading New Thought Magazine, published at \$1.00 per year. Ella Wheeler Wilcox, Edwin Markham and Florence Morse Kingsley are regular contributors.

know how to clean a seal coat. Get the best alcohol. I should think a pint would be enough. Wet cloth (white) and thoroughly rub the coat, a small piece at a time. Go all over it, changing cloths when soiled. Then go over again to rinse and smooth it right. Rub up the plush and rub all ways at first. Any fur can be cleaned this way, even the light grey curly fur. The alcohol does not take out the curl at all, and the lining can be cleaned, too. H. S. N."

The happy possessors of seal-skin coats may now do their own renovating. Your suggestions are gratefully received.

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A Study in Healing

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For three boys and a little girl ranging in age from 6 to 10 years. A man not only of the highest principles, but one who does not smoke, and not only a capable tutor in the routine school work, but one who can train the minds and who is willing to devote his entire time. Term of employment from date until next September. In writing state salary expected. Address: J. E. D., care New Thought Publishing Company, 4651 N. Clark Street, Chicago.

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A WOMAN'S OWN STORY
HOW SHE CURED HERSELF forever by a home treatment that is safe, positive and true to nature. Write me today, enclose stamp and I will tell you all. Florence Hawthorne, 124 White Plains Avenue, New York.