

NEW THOUGHT



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1909

*Power unmeasured comes to the man
Whose mind gives birth to the thought, "I can."*

**THE NEW THOUGHT PUBLISHING CO., 4651 N. CLARK ST.
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By PROF. SIDNEY A. WELTMER



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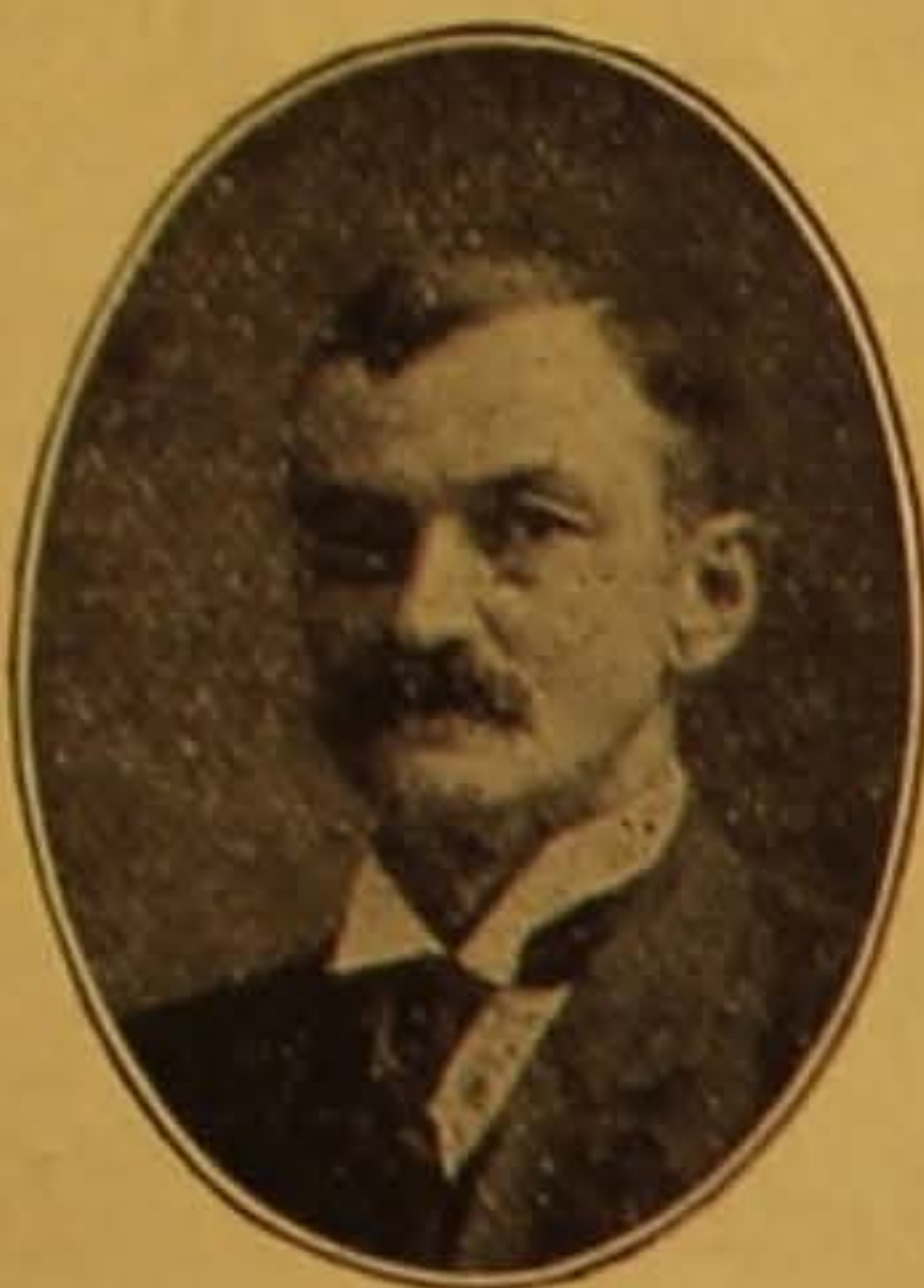
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The message will be sent between 9:00 and 9:30 p. m., central time.

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Then the receivers who have been receptive (by following the instructions we furnish free) at the same time Prof. Weltmer is sending the message, make a report of what they receive (on a blank furnished by us for the purpose) and mail this report to us, where they are carefully assorted, numbered and filed.

Only reports bearing a post-mark 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.

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We furnish all instructions **FREE**—we admit all members to honorary membership in the "Concentration Course," which now has 8,800 members in all parts of the world, and on receiving the report of the Thursday Evening Trial for the message, we print the four last correct messages and a lesson analyzing the reports of receivers and telling of Health and Success benefits, in each issue of **NEW THOUGHT**.

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To **NEW THOUGHT PUBLISHING CO.**, of Chicago.
For Ernest Weltmer, Telepathy Editor, Nevada, Mo.

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I promise faithfully to observe directions and try for each Thursday evening message, and to report promptly after each sitting the results of my efforts, on blanks furnished by you for that purpose. I will avoid thinking such things as would place me out of harmony or interfere with my success or that of any other member. It is understood that I am not to be asked for any fees or dues and that I do not obligate myself further than herein specified. Yours truly,

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"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.

JULY 1, 1909.

No. 5

Nailheads

SIDNEY A. WELTMER.

No day is lost that has seen the strengthening of some strand of self-confidence.

* * *

Character is the most important fact in the universe. Every thought a man thinks contributes its quality to the character of the thinker.

* * *

Purify your thoughts and your actions will be pure.

* * *

No calamity is bettered by vain regrets, and all regrets are vain.

* * *

Every great success has a great hope behind it.

* * *

Strive not to control others; learn to control yourself and others will obey you.

* * *

To work hopelessly is the worst possible waste of power.

* * *

Make all your mental habits consistent with the ideals you are trying to realize.

* * *

It is better to be deceived sometimes than to distrust always.

* * *

You cannot be like a sponge—just sit down and soak something up all the time. If you want to get any good out of what you take in, you will have to squeeze it out once in a while.

* * *

Unless the individual changes every day, he will soon die. The only thing that can exist without change is the Creative Power, and in the daily change of all created things lies the only hope of progress, of growth, of learning.

Lessons in Health and Success

SIDNEY A. WELTMER.

Lesson III. The Unconscious Mind.



The first faculty that manifests its presence on the unconscious side of man is that of MEMORY.

This faculty is the most important of all the subjective forces. It proves more forcefully the immortality of the soul than all the theology in the world, because it can easily be demonstrated that the MEMORY holds not only every impression that the individual is conscious of having received, but a complete record of everything that ever impressed a human mind, and a knowledge of things yet to come. The person who knows how to trust his MEMORY absolutely can find within his own immediate resources a remedy for every ill, a solution for every problem that confronts him and the materials out of which to construct any ideal which his mind is able to conceive.

The second power to be noted in delving into the unseen side of man is the LAW OF PHYSICAL CONTROL. It is the faculty of mind which enables the vital organs to perform their regular functions. It rules the processes of digestion, assimilation, absorption and elimination, and is the power upon which every physician, regardless of cult or persuasion, must depend for the recovery of his patient.

The next faculty in the unconscious realm of mind is the LAW OF SUGGESTION, or OBEDIENCE, which obeys implicitly the beliefs of the conscious mind.

Few psychologists have made any note of this faculty, which is the one great factor that enters into consideration in measuring the effect of belief. Lying back in the unconscious mind in all its perfection, it is the sovereign to which the conscious mind must appeal for an order to bring about any change which it wishes wrought in the physical organism.

Following this is the LAW OF INTUITION. This is the faculty of perfect knowledge. It furnishes us the evidence that there is nothing the human mind cannot know, and that it may possess absolute knowledge.

The last unconscious faculty is the LAW OF TELEPATHY. This is the power of one unconscious mind to communicate with other unconscious minds, by a process which is only partly known. However, the work of investigation along this line is rapidly approaching the point where a complete knowledge of this law will be in man's possession.

Accompanying both the conscious and unconscious faculties of the mind is another faculty which correlates with each of them and is so closely interwoven with the action of them all that it is a difficult matter to classify it as specially belonging to either group.

This faculty is better considered as a link between the conscious and unconscious, and the influences gathered through this source steal up from within the mind and trickle in on every side, largely governing our decisions and our conceptions of both separate and associated appearances.

APPERCEPTION is the name that has been given to this faculty. It is invaluable in that it supplies minute details and knowledge which the mind is unconscious of having received until the principal impression is reviewed.

It forms one of the principal constituents of the various practice processes which gradually enable us to perform voluntary action, and facilitates constructive mental work to a high degree.

The conscious faculties, being susceptible to training, are constantly changing and their use is hampered only by restricted beliefs.

To use a perfect faculty the first essential is to believe in its existence and then trust it to do its perfect work.

Believe that these powers of mind exist, and not only exist generally, but in each individual, and once having discovered them and learned how to use them, the reward will be a thousand-fold greater than the value of the effort and time expended in making their acquaintance.

In the philosophy of healing there is no remedy except the action of the perfect faculties of the mind, and these faculties can only act perfectly when allowed to perform their functions without interference from the objective man.

THE ATTITUDE OF MIND CALLED BELIEF IS THE BASIS OF ALL HUMAN ACTION. ANY INFLUENCE FROM WITHOUT OR IMPULSE FROM WITHIN THAT INSPIRES BELIEF IS A SUGGESTION, AND TO THIS INFLUENCE THE WORLD OWES WHATEVER IT ACQUIRES OF WEAL OR WOE.

Very few who write upon the subject of suggestion have given it sufficient study to gain a knowledge of the fact that if rightly used it can be made the most beneficent of all aids in the building of character and in the preservation of health; a force that may be used to illumine the pathway of the individual at the beginning of his career and the stepping stone that will eventually lead to the topmost round of the ladder of fame, later in life.

However, in the hands of the novice no more damaging weapon could be placed. Wrongly applied, this same power which may be made to impel men forward until they reach the very highest pinnacle of success becomes a blighting, withering influence that crushes the brightest hopes out of young hearts and renders otherwise profitable, helpful lives, inane and useless.

The power of suggestion may be aptly compared to that of electricity. Conveyed through the proper channels, under the direction of the skilled workman, it may be made the greatest contributor to man's comfort, furnishing him light, means of transportation and numberless other con-

veniences; but given into the hands of one who is ignorant of the law it becomes the means of his destruction.

No more certain is the force of electricity to find its way back to the dynamo from whence it came than is the power of suggestion to evince its effects in the lives of those into whose minds its influence has been admitted. Nor will the results of the misguided electric current prove more disastrous than will some of the falsehoods that are implanted in the minds of the credulous believers of to-day.

It is a pitiable condition of things when those who hold the attention of the greatest number of people, and whose statements carry the most weight to such a vast multitude, are continually pouring forth, for the commiseration of their hearers, thoughts that if adopted will bar their progress in the present and preclude all possibility of advancement in the future.

And yet those whose highest privilege it might be to aid mankind to secure a foothold in the upward pathway place gigantic obstacles in the course of humanity, by the character of mental activity they induce on the part of their hearers, through the adverse suggestions they are constantly uttering.

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.

(To be continued.)

A Test of Friendship*

By ELLA WHEELER WILCOX.



Do not be a tyrant over your friends, and do not for one instant submit to petty tyranny of your friends guised under the mask of great devotion.

A social favorite in a Western town, a woman of position and means, confided her troubles to me one day.

"I have a cozy home," she said, "where I can entertain only a few friends at a time. My dining room is small, and I never like to ask more than four or five people at one time. My little entertainments are simple, and intended only to keep alive the social interests of life, to cement old ties and create some new ones; for I have learned that unless we make new friends as we go along, we are by and by very lonely, as the milestones by the wayside mark the graves of old friends.

"Well, instead of cementing old ties of friendship, I seem to be in continual hot water. Friends who hear of my last entertainment, lunch, dinner, breakfast or musicale, to which they were not invited, are grieved

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

or angry, even if they were present at the one preceding it, or are already asked to the one to follow. It seems so unreasonable.

"It is because they are so fond of me, I am told; but such an expression of love is very annoying, I must confess."

Now, this woman's experience is typical of that of many another. She should ignore the attitude her "friends" take, and go serenely upon her way.

It is self-love—vanity—egotism—which is wounded in these people—not love or friendship.

The real friend understands and does not need explanations of such occurrences.

The real friend is not "jealous," not "suspicious," not "sensitive" upon small provocation.

Jealousy exists over and over in a thousand hateful forms in people who are incapable of love. Some of the most narrow-minded, cold-hearted and unloving people I ever knew have been reservoirs of jealousy.

The people capable of deep, broad, abiding friendship are never jealous.

They would feel an insult or an intended hurt, of course, but they are not looking for injuries and slights continually. It is a curious thing that people of great conceit are yet oftentimes wholly lacking in that self-respect which makes an individual realize that his place in his friend's life cannot be usurped or filled by another.

No one can be to your friend *just what you are*. Someone may be as much in another way, but not *your* way, and you could not fill that other's place if you tried.

If your dearest friend were to drop all other friends to please you, you could not fill their places—you could only fill your own. Just as if you took all the books from a shelf in a library save one—that book would not fill the vacant places; or if you pulled up all the flowers in the garden save one—the one remaining would be only itself.

Fill your own place in your friend's life, and fill it well. But do not attempt to dominate her other friendships, nor allow another to dominate or interfere in your life.

There is nothing worthy or noble in such a feeling, and it needs crushing out wherever it is found—in yourself or others.

"So long as a single human being expresses faith in us, what matters an unbelieving world?"—James Lane Allen.

"True greatness is in the character; never in the circumstances. No matter about wearing a crown; make sure that you have a head worthy of wearing a crown."—J. R. Miller.

"A cucumber is bitter—Throw it away. There are briars in the road—Turn aside from them. This is enough. Do not add. And why were such things made in the world?"—Marcus Aurelius.

The Human Aura

By HERWARD CARRINGTON.



From time immemorial certain mystics or seers have contended that they could see emanating from the human body, and from various organic and inorganic substances, a sort of aura, which they have variously described. This aura differs, it is asserted, with the substance from which it emanates, and with varying conditions of the same substance.

Orthodox science, as such, refuses to entertain for a moment the idea that any such "aura" exists; and contends that those who see it are merely hallucinated, and that this emanation, far from being real, is purely imaginary. It calls attention to the fact that practically no normally-sighted individual can see such radiations; and further (and this is far more convincing) to the fact that no instruments have succeeded in registering such manifestations of energy. "See," science will say, "we have instruments delicate enough to register the difference in the weight of a body when placed upon the table and upon the floor; we have one to register the heat of a candle at half a mile distant; yet none of these instruments, nor others equally delicate, have ever succeeded in detecting this auric emanation, nor telepathic waves, nor any other so-called psychic force. Obviously, then, they are mere figments of the imagination!"

Such would be the position of the orthodox scientist; yet it is a position which is unjustified, to say the least. It assumes that this energy—these radiations—are not only physical but *vibratory* in character; and for this there is no warrant whatever. It is true that nearly all the forces in the universe are of this nature: light, sound, heat, etc., are the results of vibrations in the air or in the ether; and we now know that electricity is a fluid, and that magnetism "acts" upon a distant object through stresses and strains in the ether; but we have not, as yet, the faintest conception of the action of gravitation—what it is, or in what manner it may be supposed to "act." Yet we know that such a force or influence exists, and we cannot deny its existence merely because we cannot measure it. One might almost say that we know nothing of any force in the universe. There are no such things as "*known* forces." We observe their effects or consequences merely; and in these we notice a constant uniformity, to which we give the name "law"; but as to the real nature or essence of the force we know absolutely nothing. Even chemical affinity, which might be styled the best known of all forces, is hidden from us when we come to inquire into its *modus operandi*. Surely the fact that the nature of an energy is unknown to us need be no reason for its rejection, or for our refusal to investigate it!

If this is true of the physical forces, how much more true is it of

human vitality and the forces which animate the living organism! Here physiology can offer us no explanation; we are confronted with a baffling mystery—THE MYSTERY OF LIFE. What is the nature of this life force which animates us? Is it a physical force also; or is it some special mode of manifestation of the all-pervading spirit? Does it always remain restricted to the surface of the body, or can it be projected beyond it, producing mental or physical effects at a distance? The latter question we will consider in our next article; the former it is our duty to study now.

Assuming, then, that there is no valid objection to the possibility of such an emanation, the question arises, Is it a fact? To which we can only reply, That must be settled by experiment. Negative evidence proves nothing. What do those seers tell us who can see (so it is claimed) this etheric form of radiation?

As far back as 1840 Baron Reichenbach published his book, "*Researches in Magnetism*," in which he attempted to show that a certain effluvia emanated from magnets, crystals and certain bodies, which could be perceived by "sensitives" in the dark. The radiations were variously described by these sensitives, but there was a general uniformity and agreement in their descriptions. These experiments were, however, largely discredited later on, owing to the fact that the results were shown to be due in large part to suggestion; and that if the sensitives were led to believe that the poles of the magnet were magnetized, they saw emanations from them, and *vice versa*, whereas, in fact, the magnets might not have been magnetized at the time at all. [Electro-magnets were used.] Which seemed to show that the emanations were actually hallucinatory in character, and had no real existence in space.

Thus the matter rested for many years, until it was again actively revived by the Theosophists. Students of this cult assert that they can perceive the colored aura issuing from magnets, plants and other bodies, but particularly from the human form. Let us examine this evidence and see what has been discovered in this direction.

Ancient authors clearly recognized the various kinds of auric emanation, which they distinguished by varied names. Thus, *halo* and *nimbus* were applied to the aura surrounding the head, *auréola* for that surrounding the body, and *glory* for a combination of both. Its color was generally described as golden—a description which does not altogether agree with the more modern seers. Their descriptions are as follows:

I. PHYSICAL RADIATIONS: subdivided into various sections, as follows:

(a) An aura about one-quarter of an inch broad, colored and arranged in geometrical figures. All the colors of the rainbow are represented in this aura—varying in color and intensity according to the health of the individual. The colors vary in different parts of the body, and are influenced by music or physical vibrations externally, or the amount of vitality, internally. The geometrical figures are very odd and complicated; sometimes small flame-like jets are seen; sometimes pointed

triangular forms; sometimes small globular bodies; and sometimes shapes as varied as the snowflake. A geometrical regularity is observed in all these forms, however, no matter what their shape.

(b) A magnetic aura of a faint bluish-white tint is also observed. This is partially controlled by the will, and seems to be closely connected with it, as well as the purely physical functions.

(c) A caloric aura; described as almost colorless, of a bluish-yellowish hue.

(d) Electric or health aura—which seems to issue from every pore, and project from the body equally in every direction.

All these auras are supposedly different from the etheric body or double, on the one hand, and vitality or the “prana” of the Hindus, on the other. The etheric body is supposed to possess an aura of its own, quite apart from that of the physical body. But of this more later.

II. PSYCHIC AURAS.

These are the most interesting to the average student; in fact, the only class about which he has heard anything, in all probability. These auras are influenced by the thought of the individual; in fact, the colors denote the very character of the thought. Here we find a general classification of thought-forms, which A. Marques has summarized as follows:

“*Fear* of detection, emanated by a guilty conscience * * * circles spread out in a mist of varying shades of gray, pink and purple.

“*Pity*, a reddish-violet cloud in the center, fading outwardly to pale violet.

“*Deception*, an ugly but very characteristic form of varying colors, generally steel or dark blue, appearing in a mist of ashy pink.

“*Mental fear* * * * bright balls in a mist of gray, pink and yellow.

“*Physical fear* with *anger* * * * a black and gray mist, with electric flashes of explosive passion.”

The general meaning of the colors radiating from the body seems to be interpreted somewhat as follows:

Yellow and *green* are associated with strong vitality; also with active mentality.

Lilac, *blue* and *violet* denote unselfish or spiritual natures.

Red denotes the various lower passions—anger, selfishness, etc.

Blue is by some writers accredited to spiritually minded persons, but by others as self-seeking, and, when dark or muddy, as selfishness pure and simple.

These are all expressions of the mental states, and have to be carefully distinguished from the physical radiations, which vary but little. They must also be distinguished from the spiritual radiations—to be mentioned immediately—and from the soul-body or “causal body” of Mrs. Besant, which is said to be, in appearance, “a vapory cloud of the most subtle indigo blue, the intensity and shape of which depend upon the mental development of the person.”

III. THE SPIRITUAL AURAS.

Most students of occultism profess themselves unable to penetrate the mystery of the sixth and seventh auras—which are of too spiritual a nature to be perceived by the clairvoyant initiate. Yet some adepts have described these auras to their students, and from them we learn that there is, first, “a zone or band of fathomless, spiritual blue, of a tint and nature not realizable by anyone who has not seen it”; and that, beyond that, and most sacred of all, there is “a border or rim of glorious light * * * the very essence of the golden light.”

This constitutes the outmost and most spiritualized of all the auras that issue from man’s physical, mental and spiritual organism. These auras are supposedly possessed of inner, secret, esoteric meanings, which only long study and devotion can interpret. What these hidden meanings may be, this is not the place even to discuss.

The aura surrounding the body takes its shape from the body at first, but as it radiates further and further from it, the shape becomes that of a perfect oval—so that the “auric egg” is generally spoken of by occultists as including man and his various auras. This egg forms a kind of magnetic shell or covering—protective from bad influences, mental and spiritual—especially during sleep. This egg forms the “sphere of influence” spoken of by the ancient writers; and it has been supposed that the mutual harmony or disharmony of these auric spheres accounts for the cases of sudden love or of antipathy existing between two individuals. At death, the higher principles and their auras withdraw from the body, leaving only the physical organism and its physical aura, which deteriorate and disintegrate together.

Such are the teachings of those who assert they can *see*; to them these auras and their meanings are no mere idle dream, but a vivid and fearful reality. Whether or not their visions can be accepted as accurately portraying what exist cannot be definitely settled, and each reader must determine the question for himself. Certain it is that, to the seers themselves, such auras exist; and in view of the important discoveries of G. Letson and Col. Albert de Rochas, it can only be said that it is highly probable that an “aura” of some kind does exist, and may be perceptible to those exceptionally gifted with psychic sight. Beyond that we cannot definitely go; the details of the auric colors and their hidden interpretation must be ascertained by each and every student for himself.

“Many persons might have attained to wisdom had they not assumed that they already possessed it.”—Seneca.

Thought Re-Action

ERNEST WELTMER.

"To wish another good or ill is to create its image in my mind, to stamp my being with its kind."



This is just as true as if some man who is already famous had said it. It owes its truth, anyhow, to a fact quite distant from its author, a fact that has existed since mind began to differentiate its powers sufficiently to form thoughts and know that it had done so. It matters not who made the statement or whether it had ever been made at all, it is and always has been true that the thoughts men think are the thoughts that mold their characters. And it will always be so. There is no method by which we can escape this law of Nature, no practice by which we can avoid reaping the fruits of the thoughts that we sow in our minds.

Many people spend a goodly part of their time wishing that ill fortune would come to those whom they are pleased to call their enemies. They do not know that they are creating a tendency in their minds favorable to the visitation of those same misfortunes upon their own heads. Many people, yes, very many of them, base whole mountain piles of self conceit in their own goodness upon their estimation of the meanness of other people. They think of all the evil that they see in another, and then think of themselves as free of that taint, and because they see another all evil and themselves different from that one, they think themselves good. They do not know, and perhaps would be unable to understand, that all the evil they see is the evil they have pictured in their own minds; that it is really their own, even though they do associate it in thought with the other person and even though it does represent the actual state of affairs. They do not understand that the evil they profess to find so horrible is the evil that they have themselves created—that it is wholly a product of their own minds.

But this is so, and not only is it so that they create all the evil pictures that they see, that all the evil and the good that they can see is their own, but it is also true that for them to give their attention to it will increase it, will make it more important, more potent to help or harm them. Every time that a thought holds the attention for a time, it produces an effect which makes it easier to entertain that thought or others like it in the future. It does even more than this; it assists in the establishment of a positive tendency to the future thinking of that thought.

Thus, habits of all sorts are formed, and a mental habit is formed in just the same manner that any other habit is produced—by the thinking of thoughts, the commission of acts; not by the *desires* of the one who forms them, but by his *actions*.

It does not matter what the reason for thinking any certain kind of thoughts, if they are repeated often enough the habit of thinking them is established and is just as strong for the amount of time and energy expended, if they are undesirable, as if they were desirable ones.

In this, as in other things, it is what we do, not what we wish to do, that counts. We reap the fruit of what we sow in our fields, not the fruit of what lies rotting in our granaries while we talk about how best to sow it and wish that it was in the ground. And if we sow nothing else, we are sure to have sown a crop of weeds from the careless omissions of the previous year.

So it is with the mind. Here we reap only the fruits of the thoughts that we sow, and we sow only the thoughts that we think. We may desire to do and be ever so many things, we may have the highest possible ideals for ourselves, but if they do not find expression in the actual thoughts that we think, they are seed unsown, they can never produce any other fruit than discontent when we periodically cast up accounts and see the difference between what we desired to be and what our actions have made us. And all the time we will be reaping the fruits of weeds that we cannot help but sow if we refuse to sow good fruits and grains. For we cannot choose but think *something* while we are awake, and the thoughts that we think are seeds that we are sowing in the fertile fields of our minds.

So, if I think of my brother's evil, I am not only picturing my own as his, but I am also sowing seeds of that kind in my mind; I am tending and watering the growing plants of all that I conceive him to be, and instead of being good, as I try to make myself think that I am by identifying all of my bad with some one else, I am, in one sense, all that I conceive him to be and am fast becoming so in other forms of expression, as well.

I would change one of the beatitudes to read, "Blessed are the pure in heart *for they see all other men pure.*" Their thoughts add only sweetness and purity to the contents of the thought atmosphere, they contribute only to its light, and beauty, and love; they make the world a better place to live in, even though they are never heard of by men; they help to make heaven a living reality instead of a mythical future beyond the unfathomed. Yes, thrice blessed are the pure in heart, for if they are pure they can add only purity to the thoughts of men.

And it does not matter how many names one may bow to, or how few; it does not matter whom or what he worships, or whether he worships anything at all—if he sees evil in the heart of another he does so through having evil in his own heart and he adds to the evil of the world by his very thought of it.

Now, it would not, after all, be such a bad thing that this were so, if this were all there were to it. But this is NOT all. There is another effect that comes from the thinking of evil thoughts that has to be taken into account, and is, indeed, of even more importance than this. I refer

to the effect that thoughts of men have upon each other. The human race is not composed of a large number of independent, isolated individuals. The race is a solid unit, and more and more do we learn to appreciate this universal solidarity and interconnection, the more we investigate the deeper phases of the mind. No man can think alone, but every thought that he thinks goes to swell the tide of thought along that line and adds strength, and suggestion, and power to the similar thoughts that other men are thinking.

This is, after all, the most important effect of the thoughts that men think, for the effect upon the *individual* who thinks the thoughts is to weaken his powers, shorten his days and finally eliminate him, so that, if this were all, those who think bad thoughts would in course of time be lost from the earth, and finally the race would either be clean of heart and mind—or else, extinct.

But when man thinks impure, unclean, and hateful thoughts, *he thinks them for all men who have a tendency in that direction*, and he adds the force of his thought to the original force of their own and so perpetuates and hands down to succeeding generations the fruits of his evil sowing.

Fortunately, he also hands on by the same process, the fruits of his good sowing; he gives to the coming race the fruits of his loves, and his hopes, and his aspirations. And, because men think better, stronger thoughts, thoughts truer to the stronger, better part of themselves, when they think thoughts of love and hope and thoughts of the better things; because all men are trying to do right in spite of their seeming perversity; and because the world is a pretty good place after all; the good that has been handed down to us and that we are handing down to the future race of man is able to overcome the evil, and we are growing better and stronger and freer, coming into more complete possession of our birth-right, every day.

But that is no reason why I should today be doing all that I can to put off the final good result. That is no reason why I should work against this course of Nature. It is all the more reason why I should help it along, for there is much to assist me if I will truly turn my thoughts toward the better things of life, and there is much reward in the knowledge that what I can do will count for all men who work along similar lines and for all time instead of affecting only me and being lost to men when I am lost to them. I work for all men, and all time, and I shall make my work the kind that will bless the world by its continued effect.

"To him that causelessly injures me, I will return the protection of my ungrudging love. The more harm goes from him, the more good shall flow from me. Hatred ceases not by hatred at any time; hatred ceases by love."—Buddha.



Land Ho!

FLORENS FOLSOM.

*Columbus knew. His sailors' joyous cries
Awoke in him no echoing surprise;
They had no more than hoped his land to see;
He had expected it for him would be.
Always 'tis thus: to every Promised Land
One leads and beckons,—one none understand,
One whom all pity, blame, deride, and jeer;—
Yet what cares he? The Vision's his: sure,
clear;
Positive certainty informs his ear.
And, shaking from broad shoulders meanness
thrown,
He sets his feet more firmly, stronger grown,
And, clasping the cold world to his
warm breast,
Heaves it God-nearer, and receives his
rest.*

J. HAWLER

The Growth of a Weed

ELIZABETH BURGESS HUGHES.

It was at an insignificant corner "fruit-stand," years ago, that I first saw Planchette. She was little, wizened and monkey-like, and the same pathetic eagerness and wistful attitude toward life looked forth from her sharp bright eyes that you see in the eyes of the monkey. Her small thin hands grasped with avidity the "change" that came over the counter, and the mechanical precision with which she doled out bananas, oranges and pineapples, day in and day out, made her seem little more than a machine.

Her uncle, for whom she so faithfully labored, was a rough "Dago" who evidently had small regard for Planchette or any other human being outside himself. He shouted profane orders at her until she quivered from fright, and as a gentle incentive to action applied the toe of his boot or a leather strap to the "no good dam' *bambino*" who was merely in his way, and a responsibility against which he had rebelled ever since the day his sister had died while in a state of drunken carousal and left Planchette to the mercy of the world. That he did not desert her—toss her upon the charity of one of the many "Societies" then upsetting Slumdom and searching out "mistreated children"—had always been a puzzle to him. However, something in the pitiful, half-starved little face caught at the remnant of manhood that had survived a rogue's life and he informed her with characteristic nonchalance that she might as well expect to "pay for her keep," but, granting this, he was fairly willing to hamper himself with her. Grateful and eager to help, she fared forth with him into the big, unfriendly world.

There were hours of fierce hunger, nights of tormenting cold, days of unceasing labor, but the child rarely complained. In the first place, it would have done no good, for Rigo's ears were about as unsympathetic as it is possible for ears to be, and in the second place, she had never known anything very much better than her present existence. Trailing in the wake of a drunken, indifferent mother was no sinecure, and her former life had been very hard—"hard as nails," even her uncle admitted when he reflected that Fate had served them both very badly, and sought an Anarchists' Club as an outlet to his grudge against "the scheme of things entire."

At first they traveled with a hand-organ and a monkey, and Planchette danced with bare, aching feet in the white dust or on the frozen clay of the highways. At last, however, the monkey died, and though for a time Planchette took his place and enacted his role with great realism and faithfulness, business grew slack, and the organ had to be sold for food to keep them from starving.

Knocked from pillar to post the following year, Rigo finally found himself a place as waiter in a cheap, dirty restaurant, with Planchette as "slavey" in the kitchen. Accustomed as she was to the bare ground for a bed and a bit of bread and cheese for food (washed down with water from some near-by spring), the place seemed to Planchette a veritable Paradise. She held her breath when an errand sent her through the diningroom, with its tables carelessly spread with gray-white cloths and thick white ware. To her it was a dream-place, and the evil-smelling "stringed orchestra" behind two ragged artificial palms celestial musicians straight from another sphere. Now and then she caught glimpses of ladies in marvelous attire, pink and blue and scarlet, sometimes black a-glitter

with golden spangles, and with them jovially-inclined gentlemen who exhibited tendencies to spill wine over them and sit in their laps. No suggestion of evil had yet come to the child; she was a creature of such infinitesimally small importance that no one ever took the trouble to explain anything to her, and the strange, crystalline clearness of her mind turned a cheap and gaudy environment into a wonderful dream-world, peopled by walking gods. Now and then she heard fragments of conversation that puzzled her, but she explained them to her own satisfaction, and in ways that would have astonished their authors, if they had known.

At the end of the year she and Rigo had managed, between them, to save enough to rent a small back-street fruit-stand, a mere hole in the wall, and to stock it with seasonable fruits. With tender, hopeful hands Planchette scrubbed and cleaned, as heartily as though the place had been her very own, until passersby stopped to glance approvingly at the shining cleanliness of the little place, surrounded on all sides by dirt and disorder.

One Sunday afternoon, quite by accident, Planchette wandered into one of the mission-schools, and there met the tender and gracious lady who has long held my allegiance. She told me of the child's thirsty eagerness to learn.

"Fifteen if she's a day, Tom, and had never heard more than a fragment of the great Story. If you could have seen her when I tried to tell the children about 'Revelation'—about the gates of pearl and the golden streets and the River—" She broke down and wept at the memory of the little, starved, wistful, monkey-face. I was mildly amused, I must admit, for Eloise's enthusiastic "slumming," at first regarded by family and friends as a fad, has assumed proportions out of all reason. It is her hobby, her mania, her fetish.

Nevertheless, I went to see Planchette, and found her so shy and reticent that I soon gave up the attempt to make friends with her. But I sought to ingratiate myself into her favor by buying more oranges than I could eat in a month, and leaving with her a story-book with gay covers—*Esop's Fables*, I think it was.

The next time I saw her she wore a neat print dress, and her thick black hair was combed sedately off her forehead and tied in two respectable pig-tails behind. I recognized the hand of Eloise, but being by profession (and the promptings of a romantic mother) an artist, I remarked to myself that she had been infinitely more picturesque and type-ish in her torn frock with the wild mop of curls about her thin brown cheeks.

She thanked me, with shining eyes, for the book, and confided to me that "Miss Eloise" was nothing short of an angel. For which unexpected expression of my inmost feelings I thanked her by recklessly buying eight dozen bananas, and being jeered at all the way up the street by small boys who wanted the job of carrying them. But so grateful did I feel toward Planchette that I would have carried them to the North Pole and back had it been possible. When I looked back, she was waving a little brown hand at me, and showing all her sharp teeth, and I wondered if I really did look like an overburdened ant. I am no six-footer like Rigo, I admit.

Shortly afterward, Eloise was called out of the city. She left me instructions to see after Planchette in her absence, but in my absorption in a particularly vicious business deal which cost days and nights of anxiety because the small savings of so many were involved, I forgot all about Planchette. When I did remember to seek her, I found the fruit-stand closed. No one could tell me anything about her. At last I elicited the

shrinking information from a small boy that Rigo was "on a big drunk." By dint of money and more small boys, I discovered the number of the cheap lodging-house where Rigo and his niece had rooms. When I found it—a tumble-down, rat-infested building in the heart of the slums—I was informed that a "third-floor room" was occupied by Rigo and that a swinging ladder in the room led up to an attic, where Planchette slept. I groped my way up the stairs alone, and after stumbling over old shoes, boxes, barrels and scuttles full of coal, I found the door of Rigo's room. A little choked moan arrested my attention, and as I noiselessly swung open the door, I heard a child praying:

"Jesus, don't let me die—leastways, not till Miss Eloise gits back. I jus' cain't die 'thout seein' her. After that, it won't much matter. But please, please send some one—"

I went into the room, then, and on the floor, in the midst of its poverty and disorder, I found Planchette, her limbs twisted under her and her little face red with fever. She cried out thankfully when she saw me, and began to tell me what had happened. Rigo, it appeared, had spent the previous night on the streets, and she had kept the stand until twelve o'clock, and coming in late, had tried to climb to her attic bed and either the darkness or her sleepiness had been to blame, for at the top rung her foot slipped and she fell to the floor below. She had lain there alone in the darkness the rest of the night, suffering intensely, for one leg was broken and a badly-sprained wrist added torture, and no one had come, though she had called until almost too weak to utter another sound. "Nearly all of 'em stays out nights," she added naively, unaware that she was giving her lodging-house a "character" that would have set the police on its trail had not those gentlemen been too busy making "characters" for themselves.

The upshot of the matter was that I had the child at once removed to the hospital, which fortunately was near at hand. The doctors looked rather grave when they saw her; she had been too long unattended, they said, but she was very brave and had not the least intention of giving way to pain—not until Miss Eloise appeared, at any rate.

After the broken leg and the sprained wrist had received all possible attention, I was permitted to see her. She lay in a little white bed in the children's ward in a sort of stupor, brought on by fever and suffering, and did not even recognize me, but there was a smile upon the small pale lips as sweet as if her spirit had been listening to an angel-song.

I sent a message to Eloise, and went in search of the recreant Rigo. He was nowhere to be found. Reluctantly I gave up the search, after leaving at his lodgings the story of the child's fall and her present whereabouts.

Two days later Eloise was at home. Together we went to the hospital. It was Sunday afternoon and the air was full of the indefinable scents of spring.

Trembling, the lady of my heart knelt by the little white bed. Planchette stirred on her pillow, and lifted her dazed, pain-encircled eyes; into which a light never seen on land or sea flashed at sight of the face dear to us both—the tender, womanly face, wet with tears of compassion, that bent above her.

"Miss Eloise!" she cried shrilly, happily. "I knew you'd come—I knew it. Now," she whispered with the air of having a load off her mind, "now, I can die! I've wanted to, anyway, all along, and I only waited till you came. I couldn't—go away—without first seein' you. Kiss me, Miss Eloise. Oh, the shinin' streets.... the gates of pearl.... I can't wait to go, Miss Eloise darlin'. Tell Uncle—"

She paused, overcome at thought of the wandering, drunken Rigo, and her whole face quivered.

"What'll he do without me?" she wailed. "*What'll he do?—an' he lovin' the booze so—*" She suddenly grew quiet. "I needn't worry; he wouldn't want me, anyway. I think perhaps he'd be glad if I—went. He don't care about me—he didn't never love me—"

We could not gainsay it, not even to comfort her. There seemed no special reason why she should not go. There rose before me a picture of the Man who had carried the lambs in His bosom, and I knew that He would be merciful to this little stray lamb, who had known so little love and whose short years had held only hardships.

Across the street, before the open door of a saloon, the Salvation Army was singing. Planchette listened with rapture-shining eyes.

*"Oh, that will be glory for me,
Glory for me, glory for me,
When by His grace I shall look on His face,
That will be glory, be glory for me!"*

She threw up her little thin arms in sudden spiritual passion. "Oh, Miss Eloise, don't you wish you could go, too, and see Him? I'm so glad you told me about Him—think if I had never known about Him at all!"

Eloise was sobbing aloud, and one of the nurses, yielding to what the hospital in general would probably have considered as a very unsanitary impulse, wiped her eyes on her apron.

At this moment Rigo—a disheveled, panting but sober Rigo—dashed through the hallway and into the ward, to fall sobbing by the bed.

"Don't-a you go die, little one!" he implored brokenly. "For de God's sake, don't-a leave me. I love you! I did not know it till dey tole me you ha'f-kill. Live for your old unc', *bambino*. I be a man—I swear it. I never touch de booze again. I do jus' what you say, darlin'—jus' what you want-a me do. Say you forgif your old unc' and get well for 'is sake, little one. We start *new*, an' we do de bes' we know, eh, *bambino*? Speak to me, *carissima*—"

There was much more of it—a frightened but earnest babble of promises and endearments that throbbed through the room.

In the midst of it, Planchette lifted herself on her pillow. She put out her hand and Rigo caught it.

"That will be glory, glory for me!"

chanted the Salvation Army, their sweet tones filling the soft spring day. Planchette looked at the prostrate Rigo with a business-like air.

"Well, if you feel like that about it," she said calmly, "I guess I'll put off dyin', though I did want to go. But it was because I thought nobody loved or wanted me. I'll get well—I give you my word on it. You go back to the fruit-stand," she added, in so practical and matter-of-fact a tone that the gravity of even the owl-like old doctor was upset.

Rigo went back. He knew that Planchette would keep her promise. When she was strong enough, she returned to her counter. There was not a better-behaved, soberer or more steadfast "Dago" in the town than the awakened Rigo. Planchette stayed with him until he died, three years later, and then, since they had saved a respectable bit of money, she begged to be allowed to adopt the profession of nursing.

"There is no need of so many people being sick," she told Eloise (who, I may add, *en passant*, is now my wife) "and I long for the opportunity to tell them so and cure them in my own way."

"It will be cure or kill," I muttered, and she turned upon me with her arch, inimitable smile.

"Just you watch me," she advised.

Last year she was the idol of the children's ward (also of an especially splendid young doctor whose "case" I am watching with interest) and although she has rather unusual methods, she is one of the most popular and successful nurses in the hospital.

"When people make up their minds to die, they can usually do it," she confided to me. "Now, I begin on their heads first—their *gray matter*—and show them that everybody has something to live for, and that they *can* get well if they *will*, and when their minds are made up to it, the body usually takes care of itself. *It* plays second fiddle, anyway."

And remembering her own experience, I feel sure that she is right.

Letter to a Sufferer from Nervous Fatigue

BY HORATIO W. DRESSER.

Your letter calls for an extended reply, but I will try to throw light on a few of your questions in such a way as to afford clues to the rest. There is abundant earnestness in your letter and you have read the books on mental healing to advantage. You wonder why, with all this reading, you fail to regain your lost strength. The same question is repeatedly asked by readers of such books. If theory sufficed, hundreds would quickly regain their health. But it is one thing to declare that all disease is mental and psychically caused, and another to explain a given cause. The theories are far too general. To be told, for example, that nervous prostration is "psychical," is to be mystified. To be advised to "affirm health" is to be given a stone where one sought bread. The question is: What have you done, both physically and mentally, to bring yourself to the present plight? To give answer, one must investigate in detail. The results are as likely to be stated in physiological as in psychological terms. It is well, therefore, to set all preconceptions aside and to begin afresh. To regain your health so as to keep it, you need to know how the present state of ill-health was brought about.

The fundamental difficulty is partly suggested by your own statements. As a result of overwork through the teaching of music, the nervous organism is in a state of severe prostration. But mere overwork is an insufficient cause. How have you worked? How have you used your nervous forces? What has been your attitude toward life and how have you lived generally? Has your mind been consumed with fear, anxiety and worry? Have you started out day by day in a state of nervous intensity and strain, and then exhausted your strength before the day was half gone, instead of beginning and continuing the day as you could hold out?

As there has been a general collapse, there must have been a gradually accumulated condition which led up to it. You have doubtless

lived under tension for years, drawing upon your nervous energy to the full, all the time unaware what you were doing. That you might earn your living and support the family, you have probably driven your organism to the full. As a result there has been a deep, interior nervous friction, a center of constant wear and tear. You did not each night throw off the fatigue of the day, as every worker should. Or you allowed yourself to work far too long at a time, without rest, and perhaps you have had no vacation for years. Thus your neurasthenic condition has come about slowly.

Again, there may have been other adverse conditions in your daily life which taxed your powers to the full. If strongly emotional, the wear and tear of the emotions, with the accompanying nervous excitement, would account for some of the nervous excesses. If at all disturbed over religious matters, this disturbance may have intensified the emotional activity. At any rate there have been nervous and mental conditions developing side by side with the states caused through overwork.

You will say that I am speaking chiefly of physical conditions whereas you expected an analysis of mental states. But nervous exhaustion is partly physical, and you need to understand all its causes. You have permitted these exhausting activities to go on without consciousness on your part. You must now return in imagination and reconstructive thought and supply the awareness which should have told you long ago what you were doing. Or, perhaps what is vaguely called "instinct" or "intuition" prompted you, warned you, but you did not give heed; the consciousness was there but its various moments were not unified into a conclusion. I am now helping you to recover your semi-conscious and scattered thoughts. For you need to come to know precisely where X you stand, how you are living and have lived. Through this knowledge you will be able to acquire a new attitude, then develop new habits, and learn to use your forces more wisely. Your thought was wide of the mark when, in mind-cure terms, you were "affirming health" as if you already possessed it, and hence you became more strained and intense. Before one can intelligently affirm, one must know what to assert. To analyze is to find what should be done, and to do something is much more important than to assert something. If we are using our forces in the wrong way, we must begin to employ them in the right way, whatever our affirmations. Affirmation covers a multitude of sins.

In your efforts to apply the principles of mental healing you have undoubtedly found it difficult to establish connection between the "spiritual realizations" which you were advised to enter into and your present states of mind and body. These states are primarily due to nervous weariness and depletion. What you need is to cultivate an attitude of repose, rest, adjustment, in harmony with the natural forces which are X working for the restoration of your organism. This readjustment will tend to remove the friction and nervous tension, and give nature an opportunity to repair the injuries. Let your suggestions be in harmony with the restorative physiological processes. For example, let them

accord with the life that is stirring within you, eager to repair the wasted tissues, but still meeting obstructions, owing to the resistance offered by your attitude of nervous strain. Observe the process that is going on and you will learn to co-operate. That is, there is a mental activity corresponding in part to the bodily process, an activity which will afford a certain clue if you patiently study it. Do not be impatient because the process is slow. The present condition has come about gradually and cannot be overcome suddenly. Recollect that the work of years must be undone, that you need to eliminate all interference and let nature's life have its way with you.

What spiritual meaning is there for you in all this experience? To what extent have you disobeyed the highest inner leadings? Have you narrowed or hampered the inner life while absorbed in your daily work? Have you given yourself abundant opportunity to develop spiritually? When fatigued have you sometimes consigned yourself to the primal forces of your life, and sought the inner renewal which only repose of soul can bring? If not, begin at once to live the wisest life you know about. Brush aside the activities of the hour and return to the inner center, let yourself be carried forward by the inmost life, in the living, eternal present. Thus you will begin to see a connection between the "spiritual realizations" and the repose which furthers nature's restorative processes.

Moreover, enter the sanctuary of the inner world with the most hopeful expectations. Look forward to the coming months by considering how you can live and work more moderately, yet attain the same ends. Be encouraged about yourself. Give the higher leadings of your inmost self full access to you. "Cast your burden on the Lord." If it will help you to write again, write very fully, indicating wherein the above account is in accord with your own analysis, wherein it seems wide of the mark. Whatever you can say to give me information about yourself will give you light, and very likely you will have new insights even while you write. And if it be an encouragement to know that many have traveled the same road, there is abundant evidence of that sort.

Mine and Thine

MINNETTE ISBELL.

*There's music, and brightness, and beauty,
Somewhere in the great world today.
It can't matter much if my duty
Forbids me to join in the play.
The song that my brother is voicing,
The happiness that he has had,
Shall waken my heart to rejoicing—
Because of his joy, I am glad.*

A Declaration of Independence

BY IDA GATLING PENTECOST.



"Stand alone, and mind your own business"—is the slogan of this century.

Whatever shameful picture of slavery the past presents, the present day stands for the emancipation of men and women.

The race has cut short its baby clothes, and toddles towards freedom. The nation's baby-rattle is replaced by a waving, white flag of peace, and the gun over its shoulder has been pushed off by the Blossom of Love unfolding in the human breast.

Instead of shouting three cheers for the "red, white and blue," we sing of unity among the different countries, and rest in the realization of brotherhood from pole to pole. (Each for the other and all for God.)

These most glorious facts are not so far in visible evidence as they yet will be; but recognition of them has been accomplished by skilled spiritual eyes, and this planet's best reign is at hand. We live in the beginning of a new dispensation; the lion and the lamb have heaved amicable sighs of relief, and are lying down together. Glory be to God in the Highest! good-will has come among men.

War is going out of fashion. Hate is considered bad taste. People are graduating from prejudice. The human heart is outgrowing fear, and women are going to vote! ("Where are you going to, my pretty maid?" "To 'the polls,' kind sir," she said.)

For woman, these are brilliant, vital days. She is having her innings with a vengeance. Let her *watch out* lest she lose her balance, and incidentally her petticoat besides. (For remember, sisters dear, that the power *back of the throne* always wears one.)

Woman has emerged from what has been termed her "narrow sphere." She has mounted the ladder of art, she stands by man's side in science, trade, and craft. In all directions, business has opened its arms to her unfolding capacity, latent—but sure. She has blazed her way into self-expression. Up through the black sod of discouragement she has pushed into the light of liberty. In the past, while rocking her baby-cradle, she was expanding in the quiet and retirement of her thought, and now in her breast she cradles *new ideas*.

I once heard it said, that when a woman was *compelled* to earn her own living, however, "some" man was deficient. I don't want to start nothin'. My subject does not call upon me to verify or deny the statement. You will all settle this point individually for yourselves, according to your point of view, education, ability, and temperament.

This, however, I do affirm: That, whatever the cause, woman has attained large independence by branching out into the world of affairs, and becoming self-supporting. She has not lost her sweetness or her womanliness,—*she has only lost her seat in the street cars!*

A man said to me not long ago,—“Well, if women hold men’s positions down town, they must hold on to straps in the trolley coming home in the evening, as men do.”

I did not have to lift the lid of his brain and peep in, to extend his form of reasoning, but I should not like to taste the acrid fruit such a theory would present him with some day.

Oh, how long is it going to be before every man learns that what helps a woman, helps him, and what helps man helps woman? We are *one* in this great cosmic journey. “United we stand, divided we fall.”

The fact is, that this truth has dawned upon the universal consciousness. All know it, if only they would *live* it.

I quietly whisper to you, dear reader, and you pass it along as coming from an optimist, that we have entered the *New Age of Love*! Its thrill is felt from East to West, from North to South. The millennium approaches. Our states were freed. Our slaves were freed. And now *mental* slavery is attending its own funeral. The word of Truth has struck the blow. We are passing out of an old cycle, into a new one. Clouds are scurrying by. We are lifting into an era of peace, such as this world has never known before.

I glory in our independence of stage coaches, and tallow candles. I glory in the “wireless,” and telephones. I glory in our delicious religious independence from creed, form and dogma, and belief in a locality called Hell.

I shout for happiness that the love of God in our hearts is knowledge great enough to create for us a “heaven” here and now. Jesus pointed the way, proclaiming—“*The Truth shall make you free!*” Free from bondage, tyranny, sin, sickness, sorrow, narrowness, weakness, hate, and death!

Such possibilities for independence are sufficient to make little hills and big hills skip for joy. We men and women are all declaring our independence because we desired it so hard. We do not have to fight, struggle, bleed and die for our rights as of old. We only HAVE TO KNOW.

To get off each other’s backs, and out of each other’s light, and erase *self* from our daily slates—this is coming into “our own.” It is the finer understanding that feeds the divine of us, and that sings hallelujah, for the night is over! From the topmost pinnacle I announce your freedom, freedom from your own self, since it is we who forge our shackles and lock our own prison doors.

Ascend in the mammoth balloon of your own illumination en route for higher planes. *Allons!* We are bound for the house in our Father’s mansion. The state of consciousness called “pearly gates,” and “streets of gold,” is *ours, if we want it*. Our wings are spread. In an ocean of space we shall soar. Our flight is holy, our progress secure, our destination with the saved, where moth and rust will not corrupt, nor thieves break through and steal. Sail away to Paradise—the stone of ignorance is rolled from our tomb. *Satisfaction* is the word to be written on our brows. In letters of scarlet and silver, *victory* fills our sky.

How I Love You

HENRY HARRISON BROWN.

"Let no man call God Father, that loveth not his brother."—John.

* * *

*Does wind love spear of summer grass
Bending low to its embrace?
Grace and beauty there I see,
But in their features may I trace
Love's coquetry? If I knew
I could tell if I love you.*

*Does sea love shore of curving bay,
Where its waves in cuddling die?
Foam bells gem the riffled sands
Where shells by silent waters lie.
Is this love? Ah, if I knew
I could tell my love to you.*

*Does love send its diamond dew
When I feel the springtime glow?
Does love send its diamond dew
Darting brilliance to and fro?
If sun loves when day is new
Then I know that I love you.*

*Yes, sun loves the budding rose,
But it loves all flowers, too.
Yes, wind loves the bending grass,
But its life all roots renew.
Yes, sea loves the shore. As true
Is, my sweet, my love for you.*

*Dearest heart, all love is one.
I love you, and you have taught
Omnipotence. Love's key has brought
Me boundless treasure. You but come
To teach me that in loving you
My heart is to the ALL-LOVE true.*



Personal Problems

LOUISE RADFORD WELLS.

"Can anything be done, by another, for a man with periodical spells of depression—just old fashioned blues, perhaps they are? He is kind, generous, liberal-minded, affectionate, tender and just, *normally*, but when these spells come on, he will be silent for perhaps three or four days, only answering questions, brooding and thinking, *sick* of the uselessness of everything; discouraged, utterly. Sometimes, instead of silent, he is on a tension of keen alertness, when he expects perfection from everybody and everything, and is impatient with anything less than that. Between times, believe me, he is very lovable, and always penitent and ashamed after an attack. Sometimes, preceding one, he will be more buoyant than usual. He is nervous, not fidgety, but of the tense, deep, still sort. His mother told me she was very despondent before he was born, because, after so many children she must still have another. He doesn't accept New Thought; but could I reach him through it? I am naturally optimistic, but feel, lately, that my husband's depression affects me. I used to just go off to myself and have a good cry, then keep the children away, and happy, till his spell wore off, and the sun shone again—but now—I don't believe the sun shines as *much* for me as it did, and a good part of the time I feel under a cloud, as if I had more of a responsibility than I could shoulder, perhaps. A purely mental condition—not affecting, in any way, my love for my husband, you understand. I used to belong to the church; now, hold the Ingersoll idea, but sometimes I feel hungry for moral support—for strength, somehow, from somewhere. I *couldn't* go back to the old idea; that, to me, is false. I do not think my husband would take up New Thought, Suggestion or anything kindred, himself, but my idea was, that I could, *for him*. Sometimes I have thought perhaps there was spinal dislocation although there is no outward sign, and that osteopathy might be of use. Sometimes just a good dose of calomel, fierce though it is, seems to act as a rejuvenator. What *do* you think anyhow? He doesn't drink, smoke or chew—and, to me, is *ideal* in every way, with the exception of this one trouble, which, I am sure, is a diseased condition."

I know all about the "blues." Will it surprise you when I say that at one period in my life I used to go to bed happy, and wake up in just the mood you describe as your husband's? I hadn't a care or responsibility in the world at that time, yet would open my eyes in the morning weighted with a miserable pall that would not lift. I used to shut myself up in my room, lie prone on my bed and be just as miserable for twenty-four hours a day as it was possible to be. In this mood I would refuse coveted pleasures and hug my disappointment as an added cause for woe. Now, looking back, I know the condition was a purely physical one—which doesn't mean, however, that it would not have responded to some good New Thought optimism and common sense. I hadn't learned to reason at that period—I *felt* unhappy and so considered I *was*, whereas if I had been shown the connection between my physical self and my mental attitude, I am inclined to believe my reasoning mind would have begun to work its way out of the bog.

I am confident your husband's blues have their root in a physical cause. *What is it?* That's your work, you see—to find the answer to that question. If calomel can exorcise his dark spirits, that looks suspiciously as though the diet question might have something to say to the subject. *Watch your table*, and don't overfeed him. Try to have simple but palatable dishes—plenty of fruits and green vegetables. Cut out pies and rich puddings, and have the simplest of desserts—custards and light soufflés, berries in season, sliced oranges, grated pineapple, baked pears and apples, melons, etc.

There are other possible causes, of course, for this abnormal depression. Perhaps his business is very trying at times and he has more

than one pair of hands and one brain can do. It isn't the work we do which tires us, as a rule, but the work we know is waiting to be done; and a constant state of "can't catch up," with perhaps incompetent subordinates to act as a thorn in the flesh, is very good soil in which to grow nervous irritation. Can you see a reason that fits your husband here?

Here's still another thought for you to "take home." Any *over-expenditure* of vitality—whether in pleasure or labor—produces a reaction; and an exuberance of animal spirits, given unrestricted play, is likely to find itself matched by succeeding physical depression. It is not the mental *will* of the individual to be "low in the sperrits," but his body speaks through such moods its protest of abuse.

Keep the moods off, if you can, by physical care and mental atmosphere. If they come, however, ignore them. Don't attempt to cheer him up, except indirectly by your own general demeanor. Hold yourself as sweetly and calmly above the level of his unreason, as your patience and courage permit. I haven't the slightest doubt that he is just as unhappy about it every moment as you can be, but a perverse devil seems to enter into people with the real simon-pure "blues" (as I know, alas! through personal experience), tie their tongues, stay their hands, wrinkle their brows, while the heart within is crying out humbly and remorsefully for forgiveness. I think after the first hours of the attack, quite often it is shame alone which makes it continue. So you make it easier for him to come out into the sunshine if you try not to notice the shadow. When your child is ill and "cross as two sticks," you do not mind its impatience, petulance or naughtiness. Well, your husband is physically out of order when he has the blues, so try to feel the same way about that. If he himself realized a physical cause for his depression, he would probably throw it off sooner, but it likely puzzles him just as it does you. He knows he *feels* miserable, discouraged, hopeless, and thinks there must surely be some occasion, even though when the mood passes off he is cheerful and optimistic again. I do not advocate a discussion of these fits of depression, before, during or after; but if he brings the subject up, it would be a good idea to assure him cheerfully that you do not attach any importance to them or feel hurt or annoyed, because you have learned to realize that they only happen when he is out of sorts physically. I think if he comes to look at it from this standpoint, that you will find the periods shortening in duration.

And I also believe that you can help to reduce them in number, *and in time do away with them altogether*, by seeing that your table and your household are hygienic in every particular—sensible food and not too much of it, lots of fresh air in the rooms, especially the sleeping rooms.

I'm not afraid about the mental atmosphere, which is equally important. I am sure you will supply the right compound of cheerfulness, calm, affection and "don't-see-it-iveness."

"Among my friends and relatives are the very religious (orthodox) and the very worldly, so my NEW THOUGHT beliefs are constantly attacked. The religious ones think my belief borders on heresy, while my old friends, the worldly ones, criticise me severely, telling me I am not making the most of my life since I have ceased to care much for elegant clothes, social festivities, etc., so my hardship is to maintain a kindly attitude toward them when we have so little in common. I BELIEVE that I have no right to feel angry and irritated with them—that they are working out their phase of development—that I cannot expect them to think as I do, not having had the same experiences—that they are good according to their conception of good. I firmly BELIEVE all this, but I am unable to FEEL it. I have enough self-control to refrain from saying much, but am often roused to the point of almost hating them. After my irritation subsides, or I have read a little from some helpful book, as those of Emerson, Jerome K. Jerome and the NEW THOUGHT writers, I suffer agonies of loathing for myself over having enter-

tained such ill-will towards them. Now the question is: why do I think and believe a certain way and yet am absolutely without the emotion to correspond—on the contrary, very full of an opposite one? I am quite strong and well, so it is not a question of nerves. I have wrestled for years with this matter without visible effect, so am anxious to know if others have had this difficulty and how it can be conquered."

Isn't the basis of your irritation, after all, a sensitiveness to the opinion of others? Aren't you "angry," not because they hold different opinions from you, but because in your heart (like the rest of us—be comforted!) you like to stand well with your friends and be looked up to? You don't really care that they hold different beliefs, and you are broad enough to grant and respect personal liberty of opinion, but you are human, too, and don't like to be treated as inferior in logic, wisdom and intellect, which is the attitude most people adopt in criticising the opinions of others. Isn't that it?

The cure, of course, is to stand up high on your own pedestal and measure it *for yourself*—not for comparison, not for argument, but just for personal and *private* confirmation and inspiration. Don't discuss your beliefs—and try not to "justify" them when others call attention to them. If you can be serene and sweet and silent, (I know how difficult a task I am suggesting), the victory is yours. For the best justification of your beliefs is not what you say of them nor how you defend them, but how they affect your personality and your relations to the world. If you can be saint and heroine enough (and you will need to be both), not to fly militantly, either verbally or mentally, to the defense of your right to personal freedom of belief and personal liberty of action when the wisdom of both is questioned, and can manage to just BE the beautiful symbol of their *real* wisdom, for a few weeks of effort, you will find the sense of irritation you now feel vanish like a mist. And after that it will be easy.

For your irritation is because you have been impotent to change the attitude of others toward you—and is, therefore, in its last analysis, irritation at yourself. When you can feel, *yourself*, that your beliefs are being honestly justified in YOU and your own attitude, you will be surprised to find that you no longer care what anybody else thinks. Then will follow the greatest surprise of all—for as soon as you don't care what the other people think, but only what you *are*, they won't do so much thinking or quite the same kind. It never fails.

I wouldn't detach myself even in spirit from the social interests of my friends, but would try to cultivate anew that pleasure in the innocent diversions and harmless gayeties of "gregarious life" which you say you no longer feel to any extent. The capacity for being amused and entertained is a most valuable one to possess, reduces the friction of intercourse, and helps to keep one young. It need not lessen one's interest in the more serious side of life.

You say you are anxious to know whether anybody else has had the same difficulty. Dear me, yes—all of us, more than likely, and probably most of us haven't come out of it with as much credit as you. I rather look to you, now, to *raise our average*.

"The healthy attitude, the only reasonable one towards a fault made, or a sin committed, is surely a vigorous shake of one's moral shoulders, vigorous enough to shake it off and out of remembrance."

Hustlers

R. F. OUTCAULT.

It seems to me that God and Nature love a hustler. Everything in Nature's law offers a reward to the hustler and extends a helping hand. The parable of the ten pieces of silver shows plainly that the man who received the ten talents was a hustler,—honest, industrious, earnest and patient. He is the man described in the first and second verses of the first psalm of David, "*Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord and in his law doth he meditate day and night.*"

What is the law of the Lord? It is the law of gravitation, of mathematics, of chemistry, or of any other force, spiritual or material, that governs the universe. It means that two and two make four, it means that if you plant corn you will get a thousand per cent on your investment in the corn you will gather. *All* of the utterances of Christ were literal scientific truths—everybody knows that—but here is one that impresses me very strongly, "Unto every one which hath, shall be given." This only means that "*nothing succeeds like success,*" or "*it never rains but it pours.*" It means that "the most expensive thing in the world is poverty." This is why: because "birds of a feather flock together" and only good things attract good things, success naturally attracts success.

A few years ago I was going down the Chesapeake & Ohio R. R. along the Ohio river. The greatest flood the Ohio valley had ever known was raging. The water was up to the railroad and all the lower country was covered with savage, yellow muddy water. Barns, bridges, fences and homes floated by. Those whose farms were covered with water were out, waist deep, trying to save or at least anchor their barns and outhouses. They were mostly poor folks. Poor even in good times. Some of those farms were covered as completely with mortgages as they were with water. With money gone and produce gone, perhaps sick from the dampness of the low lands, to whom must these people turn for succor? To the rich people who live high and dry on the hills. These rich people had hay for the horses, food and shelter for the human beings, and could demand, if they chose, a higher price, since the scarcity in the valley had in some minds justified an advance in price. And so I just naturally remembered that, "Unto him that hath shall be given and from him that hath not shall be taken away even that which he hath"—(Perhaps I have quoted badly, but it illustrates my point.)

It is a common expression that "*things seem to be coming his way.*" Of course they are, or else they are going away. When things are not coming your way, make up your mind that you are not doing the right thing. The man who takes the right attitude toward the world, and

thinks straight, can by industry and practice acquire first what he *needs*, then what he *wants*, and, since he has opened the gates, he is finally flooded with abundance. The man who has money lends it out at interest; that is the man who *has*. The man who has no money must borrow and pay interest. That is the man who *has not*. Which seems to illustrate my point. Then we have noticed those who have sickness, poverty and distress and unto them shall be given more sickness, poverty and distress *just because like attracts like*. The very poor pay higher rent proportionately, they pay a higher rate of interest and a bigger price for everything, since they must pay in instalments, and all this time the rich and powerful man is actually having things given to him, bribes offered to him for his patronage and favors showered upon him for his smiles. I'm not discussing whether he is *happier*—the Law of Compensation will take care of that. That depends entirely upon how good or bad he is. But the rain falls alike on the just and the unjust, and no matter how good or bad you are, if you take hold of a principle and work it *right*, you will get a right result. The most vicious man may obey Nature's physical laws and be well; the most holy man may abuse those same laws and be a hopeless invalid. The law is no respecter of persons.

Well, what am I trying to prove? says one. Simply this, that if we "seek first the Kingdom of God and His righteousness," all these things will be added, because the Kingdom of God and his righteousness form the one big asset that makes us right and proves the magnet that attracts all the rest. There are hustlers and hustlers but the one on whom I would bank is *the one who has faith*. Faith in God and faith in his fellow man. It then goes without saying that he has *faith in himself*—which is the secret of his strength. He doesn't believe in luck. He knows that no honest effort goes unrewarded, because every right cause has a right effect. Even the world loves to contribute to success and will give to him that hath. We see this very often. The world simply delights in helping a man on his way, no matter whether he is going up or down. Of course that is part of the law, and the proof of it.

A few years ago there sat at the corner of the Avenue de l'Opera and the Grand Boulevard in Paris, an old woman begging. She was a familiar character on the boulevard, and as a beggar was looked upon as a success. She must be—was she not in the center of the stage, right in the spot light? People would go out of their way to toss a coin into her tambourine, for she smiled at them and came to know her regular friends. One day it was announced in the Paris papers that the old beggar woman's daughter had been married and had received from her mother a wedding gift of 75,000 francs! Paris gasped, but when next morning they saw old Mrs. Beggar doing business at the same old stand, did they walk haughtily by, or try to negotiate a loan? I hope *not*—they just put a penny more in her lap to help the game along. This good woman was a hustler. She was a hustler to have acquired the best stand

(or seat rather) in Paris, a hustler to keep it and a hustler to be early on the job the day after the announcement of her gift to her daughter.

Perhaps this old woman was a very good woman, she was not a miser, evidently. She may have been as generous to everyone as she was to her daughter—she may have been able to justify her begging by her charity. *But she was a hustler!*

I have written all of the foregoing so I might work off the few lines below from *Buster Brown's Diary* and here they are:

* * *

Buster Brown's Resolution

*RESOLVED: Let's watch the little man
Who always does the BEST he CAN.
No matter what his task may be
He does it conscientiously;
He knows that if HE does his best,
Kind Providence will do the rest.
And while he works he wears a smile
And sings or whistles all the while.
The clock strikes twelve—he doesn't run
And leave his little task undone.
He doesn't grumble at the fate
That made him humble, others great.
He hasn't got the time to kick;
He is too cheerful to be sick;
He loves all things both great and small—
He knows that God has made them all.
He's quite considerate and kind
So he enjoys sweet peace of mind.
Now, brother, try it if you can
But you can't stop that little man.
There is a law you cannot beat
That guides that man to Easy street.
His smile has made him naught but friends,
His industry brought dividends, *to who?*
His cheerfulness preserved his health,
His honesty has earned him wealth.
Now, if you do the same as he
You'll get the same result, you'll see!*

The Law of Chemical Equilibrium

BY PAUL F. CASE.

Article VIII. The Mental Factors in Healing.

The sub-title of this article is a bit misleading. While the facts we are about to consider are undoubtedly the clue to a scientific system of treating disease, they have a much wider application, being the foundation upon which rests every phenomenon of life. Problems of health are only a very small part of the questions that confront every person who seeks to live in the best possible way. If you bear this in mind, you will gain far more practical benefit from what I have to tell you. I feel that this explanation is required of me, since I was at fault in leading Miss Wells to announce my subject in the form given above. With this explanation out of the way, let us begin our search for the mental factors of *living*.

Last month you learned that the discoveries of Dr. Sajous show that our vegetative, or organic, life—the life of digestion, assimilation, circulation, etc.—is governed by the action of the pituitary body.

We come now to the mental operations involved in this matter. We know that mind must have some part in this work, for the most advanced conceptions of modern science tell us that mind is everywhere—in minerals and plants, as well as in animals and men. To defend this conception seems unnecessary. Readers of NEW THOUGHT have had the idea that mind is omnipresent explained to them from every point of view. Whatever I might say would be vain repetition. Assuming, therefore, that you accept this fundamental postulate, I shall pass at once to an explanation of what mind does in the process of living.

We are all familiar with the fact that mental activity is two-fold. Some writers have asserted that we possess two distinct minds. Others speak of “conscious” and “subconscious” mentation. In some instances these theories have been elaborated to an amazing—and somewhat amusing—degree. Stated in simple terms, however, the fact upon which these structures of speculation are built is this: MIND FEELS AND WILLS.

Feeling, or Sensation, is what some have called the “subjective,” others the “subconscious” and still others the “superconscious.” It is the phase of mind operative in hypnotized subjects, clairvoyants, religious ecstasies, the insane, and idiots. It is the field of intuition also. Intuitions are sensations from within. Sensation is the basis of all mental operations in nature. Psychic phenomena are produced by the power of the brain to record sensations and hold the records ready to be brought into consciousness by the process of recollection.

Choice, or Will, is what is generally called the “conscious” part of the mind. Will enables us to think, desire and act. Thinking is a motion

within brain substance; desire is a species of thought; human existence is a continual transformation of brain-action into muscular action. This transformation is produced by sensation.

The pituitary body, you will remember, acts in response to the call of a modified sense of smell. Sensation, then, is the primary cause of changes in the body. The process of transformation is continual. We do not use the same bodies now that we had this morning. Before the next minute has passed, our physical instrument will undergo some modification, however slight. Dr. Sajous' discoveries prove that these changes are caused by sensation.

Lest you think I place too much reliance upon the work of a single investigator, it will be well to mention the remarkable experiments upon dogs performed by Prof. Elmer Gates, of Washington, D. C. Prof. Gates found that by training the color-sense in some of his dogs, he actually increased the number of cells in their brains.

The principle of necessity in evolution furnishes another good example. Our bodies have been evolved from simple protoplasm by the circumstances of environment. The form of mental action that makes protoplasm aware of these circumstances is Sensation.

The same phenomenon may be seen in the vegetable kingdom. Every development from lower to higher, every adaptation to surroundings, is under the same law. Burbank's wonderful work affords the most striking instances of this kind. What he does is to create a necessity for the plant he is modifying. When (through repeatedly *feeling* the changed environment) it becomes aware of the new conditions, a cactus treated by this wizard horticulturist sheds its spines and grows in a totally new form.

In the mineral kingdom, the law of chemical affinity is a statement of the manner in which sensation affects the atoms. Over twenty-five years ago Prof. Clifford said that matter has "a little feeling." Since then his opinion has been accepted by the most advanced scientific thinkers as the only solution of the facts of chemistry and evolution.

Supported by this evidence, we are safe in making the following statement:

THE PRIMARY CAUSE OF ALL CHANGES IN THE FORMS ASSUMED BY MATTER IS SENSATION.

Of necessity the secondary cause must be Will. We must believe this, since Will and Sensation are the only phases of mental action. Logic is not our only proof of this assertion. An imposing array of facts backs up our reasoning.

Psychologists agree that mind does only one thing—which is the holding together of elements provided by sensation, so that each group may be acted upon as a unit. What is "holding together" if not an act of Will?

All careful students agree that Will is mind in action—that whatever the mind does is an act of Will. When it receives sensation, Will mani-

fects its negative, preservative, magnetic power. In acting upon sensation, it exhibits its creative, positive, electric energy.

In saying that we receive sensation through a passive act of willing, we apparently contradict the conclusion that sensation is the primary cause of material changes. The apparent confusion is at once removed if we remember that whatever is said about human wills and sensations applies only to a condition of reflected and transitory existence.

In the absolute sense, Will causes Sensation. We feel the action of things. This action is, of course, an expression of the Universal Will. But in the relative sense—which must be that in which all problems of human life on earth shall be considered—the positions of Will and Sensation are reversed. The relative reflects the absolute. Just as the photograph of a mirrored face will create the illusion that left is right, so our human personalities—photographs, as it were, of the Universal Being—create a similar illusion, transposing the order of cause and effect. Causes in the Unmanifest are from within, results from without. In the Manifest, causes are from without, results from within. A little reflection will make this distinction—which is always found in every action of the Universe—quite plain to you, and will explain many contradictions between the testimony of reason and the testimony of observed phenomena.

Let us now return to the statement, "Will is mind in action." If we say this, we are freed from the confusion engendered by an indiscriminate use of the word "Thought" to express mental action. For Thought is a very small part of mental action. To say that crystals think—that they reason and give judgment—requires a big stretch of imagination. To say that they *will*—that they act upon a group of sensations—is necessary; but why assume that Thought and Will are always found together? Consciousness, also, we must admit to be universal. That it is thinking consciousness that says "I am," and groups its sensations around the central Ego, we know to be the case in human beings. But I am convinced that Thought is a purely human faculty, since human beings alone manifest self-consciousness.

In the ascending scale of evolution, consciousness in the beginning—but a faint spark of realization—grows more and more complete, until it recognizes selfhood, and manifests as Thought. The development does not end at this point. Every person who has experienced illumination, or cosmic consciousness, knows that consciousness can rise *above* Thought. Edward Carpenter expresses this very clearly. He says:

"The individual consciousness takes the form of Thought, which is fluid and mobile like quick-silver, perpetually in a state of change and unrest, fraught with pain and effort; the other (cosmic) consciousness is not in the form of Thought. It touches, sees, hears, and is those things which it perceives—without motion, without change, without effort, without distinction of subject and object, but with a vast and incredible Joy."

Thought is the action of Will upon brain-substance. This action produces a sensation which we remember. Memory is the basis of individual consciousness. Thoughts are forms, things, products, brain-records—not causes. Thoughts are the plans or patterns through the medium of which Spirit works to build bodies, or churches, or bridges.

Our superiority to lower forms of life lies in our capacity for more perfect planning. We can decide just what we want, and determine what means we shall use to carry out our desires. Plans, however, are not causes. They are forms—to be copied in brick, wood, or living substance, as the case may be.

“Will takes form in action”—is thus shown to be the law of mind behind the phenomena of life, rather than the more familiar, “Thought takes form in action.” Thought is a form, a motion, of matter caused by Will.

To deny that Thought causes action in no way lessens the importance of right thinking. Stone masons and carpenters build a house, are the cause of the visible structure. In following plans they merely copy or reproduce forms created by the Will of the architect. Chemical forces in the body build these human Temples. They follow the thought-forms of the individual, who produces these plans by an act of Will. It follows that our plans must be the best we can make, for the builders carry them out to the minutest detail.

The limits of my space forbid any attempt to outline practical methods in this article. I have barely enough room to summarize briefly the most important points we have just considered. They are as follows:

1. Mind is everywhere.
2. Will and Sensation are, respectively, the active and passive poles of mind.
3. Sensation is the primary, and Will the secondary, cause of changes in material form.
4. Thought is a change in the material form of brain-substance, which becomes a pattern, or channel, through which Spirit changes the form of the body.

Next month I shall tell you how to use these mental factors to overcome disease and establish permanent health.

(To be continued)

“Let us remember that fear is a disease to be cured.”—Angelo Mosso.

“Do well the little things now: so shall great things come to thee by and by, asking to be done.”—Persian Proverb.

“Hasten slowly; and, without losing heart, put your work twenty times upon the anvil.”—Boileau.

Physical Degeneration

BY ELMER ELLSWORTH CAREY.

Civilized (?) nations today live unnaturally; hence civilized nations, so-called, are physically weak. Civilization is a disease. One-half of the men of Europe and America are physically unfitted for the army or navy. Were England or the United States engaged in a death struggle, boys and old men would have to fight; and the women also; for we are a nation of weaklings.

The world never will be free from disease till the human race conforms to the laws under which it was created or evolved. Living under the artificial and unhygienic conditions of our boasted civilization, we are handicapped in the race for strength, health and longevity.

The body is a machine designed for certain purposes; all machines operate to the best advantage under normal conditions, and with proper care, treatment and adjustment. There is a *law* for each machine, and there is a law for the government and use of the human machine. Operate the human organism with a proper understanding of that law and it will run easily, freely, without pain, ache or disease for many, many years; yea for a century: in fact, no one knows how long the human machine will last under correct treatment. All authorities agree, however in stating that the average age should be one hundred and fifty years at least; today the average age is about thirty-three years.

The body is a machine—an electrical battery or generator of electrical force; technically the body is an electro-chemical apparatus. Vital force or muscular energy is similar to electrical energy; this vital force is generated in the cells of the body; in the stomach, intestines, heart and other organs of the body. Vital force is controlled and directed by the will (objective mind) and also by the subconscious intelligence, the involuntary operations of the body being under the control of the subconscious mind.

No electrical battery will generate electricity properly unless suitable chemical solutions are used; just as there is a law governing the operations of the electrical battery, so there is a law governing the production of human electricity, which is called life force or vital force. Water, air and food are the chemicals used in the body by the subconscious intelligences to make the solutions requisite for the generation of human electrical energy. These essentials—the chemical essentials necessary for the operation of the human batteries—air, food and water—must be supplied in proper amounts and of proper quality.

Vitiated air will not give the same results as pure air; impure water will cause trouble; unsuitable foods will not give the best results; and as the solutions or secretions are manufactured under the direction of the subconscious intelligence, which reflects the psychic conditions of the

mind, it follows that a proper mental condition or state is essential to the generation of normal amounts of vital energy.

Disease is the result of wrong living, physically and mentally. In many cases wrong living means wrong eating. As a result the minute battery cells of the body are not supplied with proper solutions, and the life forces are diminished in quantity, and the quality impaired. Where hard water is used for a series of years, the tissues and cells are coated or impregnated with lime and mineral salts, greatly in excess of the natural requirements; at the same time the percentage of minerals in the cell walls is greatly increased. This petrified condition interferes with the normal action of every organ in the body; the humors and liquids of the eye become clouded with refuse, and dimness of vision follows; the nerves lose their power to transmit electrical impulses and the senses are impaired; the brain receives its share of mineral deposits, and the mental faculties are dulled.

But the ego itself does not change; it cannot express itself clearly, because the machinery, through which it manifests its powers, is out of order.

As the amount of lime in the body increases, old age results. Old age is the result of "ossification"; "petrification" is a better term, for in old age the body is literally turning to stone. When the process of petrification reaches a certain point, death ensues.

When an excess of food is habitually consumed, as is almost invariably the case, certain poisons are produced in the system; sometimes nature makes an attempt to store up the unnecessary food in the form of adipose tissue; when fat is present in pronounced quantities, it is always a sign of disease. So too much food produces a chain of evils; the machinery of the body is clogged and the blood is poisoned. Under these conditions the generation of vital force is retarded and the bodily powers are lowered. Even when proper food in proper amounts is supplied, it may not be sufficiently masticated; the proper chemical changes cannot take place; the proper solutions are not formed, and the supply of vital electricity is again diminished.

In general, when the laws of our physical being are not obeyed, discord follows; the adjustments of the organs and processes are disturbed, and the operations of the human economy are disturbed; an unnatural condition follows which is called disease.

Certain chemical elements are needed in the system before the tissues can be properly nourished. The cells of the tissues are centers of intelligence; they are the builders of the body. When the blood lacks certain elements, the building up (nutritive) processes are imperfect. An imperfect human machine cannot generate a sufficient amount of vitality; hence, we have a diseased condition again.

The proper cell material is found in certain foods, and is absent in others. If foods deficient in the required elements are used, disease is

inevitable. Certain foods produce better electro-chemical conditions than others; certain food combinations stop or impede the creation of vital forces. The keystone of health is proper diet. Natural foods increase the generation of human energy. The "civilized" appetite is the result of using artificial and unnatural foods, and is no certain guide in the selection of articles of diet. Appetite can be easily perverted; improper appetites easily formed.

With the body filling with lime and the poisonous products of metabolism; with waste and debris accumulating in the tissues; with a vitiated blood stream constantly receiving toxic elements from improper digestive operations, and with the body supplied with unnatural foods and foods deficient in nutritive elements, it is not strange that sickness follows. Bear in mind that sickness simply means that somewhere in the system there are deficiencies or unnatural conditions. Generally, sickness is caused by the presence of poisons or impurities which hinder the natural functions of the cells supplying vital energy.

All of these causes, or part of them, acting through a term of years, will gradually bring about the degeneration and disintegration of the physical frame. The abnormal condition may be so slight that it will require a score of years for the development of disease.

In a subsequent article I shall tell something of the laws governing physical regeneration; something of the improved methods of dealing with sickness. I will also have something to say about the cure of old age and the causes of longevity; I will explain how fasting assists in regenerating the body and give directions for testing this method of rehabilitating the body.

Up-To-Date Conceptions of Science

By WILLIAM WALKER ATKINSON.

Article X. Life and Mind among the Crystals.



In our last article we have seen the evidence of the manifestation of Mind among the atoms. Now let us proceed to search for its presence among the elementary forms composed of the atoms—the forms of the Mineral World. Remember, the fundamental proposition is: that if Mind be basic and elementary—if it be an inherent quality, property or attribute of substance (or what underlies substance)—then it must be found in some degree of manifestation in *everything*. If there is a single thing in which there is absent the manifestation of Mind in some degree, then it would follow that instead of Mind being basic, fundamental and

universal, it is merely a *product* or incident of evolution. But advanced modern science has come to the conclusion that under careful investigation and by close analysis Mind is to be found in *everything*, in some form or degree of manifestation.

If we were to ask the average scientist in what department of mineral life we might look for the clearest and most marked evidence of the existence of life and mind in the mineral kingdom, he would at once answer "among the crystals, of course." Science for a number of years past has been paying much attention to the subject of certain activities of the building up and reproduction of forms of crystals, which activities are held to bear a very close analogy to the activities of the lower forms of animal and plant life. There has been, in fact, a new department of science created, for the purpose of the study of crystals, to which the name "Plasmology" has been applied. Advanced plasmologists claim that they have found in the crystals evidences of numerous activities so closely resembling the elementary manifestations of life and mind among the lower organic forms, that they are justified in speaking of them as "vital and mental activities." Some of the more daring have even claimed to have discovered evidences of the presence of sex among the crystals. One investigator has said: "Crystallization, as we learn now, is not a mere mechanical grouping of dead atoms. It is a birth."

To those to whom the above may seem like an exaggerated and unwarranted conclusion, we would say that science is beginning to see in the crystal a connecting link, joining the inorganic forms on the one hand with the organic forms on the other. The connection of the crystal with the other inorganic forms is readily apparent, but the link on the side of the organic forms requires a little explanation. Let us glance at this phase of the subject a moment in passing.

There are lowly living forms which, when deprived of water, dry up and seem to be but ordinary dust. They remain in this dust-like condition for many years, but upon the application of moisture they at once resume the activities of life. There are also the lowly forms called "*diatoms*," which consist of a tiny drop of glue-like substance, covered by very minute shells composed of sandy, flinty material. These creatures are microscopic, and are so minute that thousands of them could be gathered together on a point smaller than a pin-head. Their shells assume *geometrical forms*—are in fact *minute crystals*. Science has spoken of them as "the living crystals." They are practically crystals with a tiny speck of protoplasm at their center. Their method of reproduction is very similar to that of the crystal, which we shall consider in a moment.

The true crystals—those highest forms of mineral life—are far from being "dead matter" in the ordinary sense of the term. They are born, grow, and die, and reproduce their kind. They may be *killed* by electricity or certain chemicals, just as the plants may be.

Take a chemical solution, and let it begin to crystallize, and you will see the grouping together of tiny centers from the "mother liquor," which

gradually assume the true geometrical form of that particular mineral's crystal. Each crystal has its own particular form which it assumes—just as true to its type as is the plant and animal. The crystal grows into mature and perfected form, shape and size, just as does the plant and animal form. And, what is still more wonderful, the crystal *reproduces* its kind, in a manner scarcely distinguishable from the lower living forms, such as the *diatoms*. The lower life forms, you know, reproduce themselves by separation, or splitting off a part of the mother-body into daughter-bodies. And in this way does the crystal, also, reproduce its kind. The adult crystal separates, or splits off its body, and thus forms and gives birth to infant crystals, which in turn grow and reproduce themselves. By the application of certain chemicals, or forms of electricity, crystals may be sterilized and rendered incapable of reproducing themselves—the process affecting the crystal just as it affects the lower organic forms. Or it may be “stunted” and further growth prevented.

In many other ways the resemblance between the crystal and the organic forms is in evidence. The great difference between the *diatom* and the crystal lies in the fact that the *diatom* takes its nourishment within and builds outward as do all organic forms, while the crystal takes its nourishment from without, on its surface, and builds on the outside of its body. But, as we shall see later, there have been discoveries which seem to wipe out this difference.

When we realize that the rocks are composed of crystals, and that the dirt, earth and soil are but decomposed and disintegrated rock, then do we see that the very earth beneath our feet is possessed of latent life and mind, ready to spring into manifestation under the proper conditions. This being realized, it is easy to see why these “dead” forms of matter may be, and are, transformed into the substance of plant life in the laboratory of the plant, and thus, in turn, may become parts of our own bodies. Minerals are not alien to us—they are our humble relatives—flesh and bone kinsfolk.

But there is a still more wonderful story to tell regarding life and mind in the mineral world. We shall tell it to you next month.

(To be continued.)

Many Means of Cure

WALTER DeVoe.

J. L. M. Bain, an English healer, in describing his wife's healing power, refers to the withdrawing of poisons from the system by the magnetic touch, in these words: “The humors which are withdrawn (from the eyes) are sometimes so acrid with the poison of uric acid as even to hurt the skin of the patient. In a case of lung disease where the physician's visits were unavailing, my wife was called with his concurrence, to her help. She began by placing her hand on the lung, which was now practi-

cally dead, and the treatment continued for about a fortnight. On every occasion on removing her hand from the body the mark of her hand was darkly stamped on the skin. That dark impression was simply the color of the poison which was being withdrawn from the diseased lung by virtue of her healing magnetism, and it continued to appear so long as there was any poison to be withdrawn. After about fourteen treatments the physician declared that the patient was now breathing through that lung. The lady was cured and lived a very comfortable life for over thirteen years more, on to a good age."

Every healer, and physician as well, can, if he will, bring many illustrations to prove that the return of health has come with the perfect elimination of superfluous substances or poisons from the system.

It is a common practice for "high livers," and low as well, to go to the "springs" and undergo a course of Turkish baths combined with the laxative water cure. When all the accumulated waste matter is purged from the body, life is no longer obstructed in its free activity through the body and joyous health is again in evidence. The same sweat baths and aperient water can be taken at home, but one does not have so much faith in a process which does not require extra effort and much expense to attain. Then there is missing from the home treatment the beneficial change of scene, surroundings and social life, which have a material effect in the cure. Some credit also must be given to the radio-active quality of the waters gushing from the earth. It is this radio-activity which temporarily increases the vital magnetism of the body and adds to its power to throw off pain and disease-producing elements. The follower of Father Kneipp, who walks barefoot through the fields, and the consumptive who finds health sleeping close to the earth, have both connected the nerve-wires of their organism with the earth's bountiful battery of magnetic life, and are charged with its invigorating potency.

There are many practical methods for the elimination of the debris which clogs the machinery of life, and these methods are all good when applied to the temperaments and conditions that they fit, otherwise they may result in harm.

Any maker of patent medicines that contain purgatives, can show volumes of testimonials relating the cure of everything from blindness to cancer. Those who have been able to purify the body by fasting and by flushing the colon, have testified to the same benefits as derived in some cases from patent medicines. The same results attained by so many different methods reveals the fact that all diseases are curable if the cause is found and dissolved, and deep study of thousands of cases convinces me that auto-intoxication or self-poisoning either from wrong habits of eating, acting or thinking is the source of disturbance in most cases of disease. Metchnikoff, the noted Russian chemist at the Pasteur Institute, claims that even old age could be greatly delayed were the poison-producing germs in the intestines destroyed by the use of lactic acid-forming ferments which are found in oriental curdled milk and even to some extent

in our own sour milk. Already the sanitariums are providing diets of Yogurt cheese containing these ferments, which were in common use in most ancient times and as an exclusive diet were famous as a cure for many diseases.

It is essential that the diet be reduced to those things which help to purify the blood if the body is to be cleansed, hence we read of many cures from any change of diet that allows nature to rid herself of her overstock of food products. An exclusive diet of oranges, grapes, apples or even of the juices of these fruits effects results almost equal to fasting. Self-massage with cocoanut oil or olive oil has been so beneficial in restoring health that one can pay as high as \$25 for a small quantity of unguent, under a fancy name, which is guaranteed to do wonders if persistently and vigorously applied to the flesh by the hands. An unguent is very valuable, because thorough massage loosens the poisons accumulated in the tissues and then the blood carries them to the eliminative organs.

It may seem strange to many who know that my specialty is healing by suggestion and spiritual means, that I should urge physical means as aids in the cure of disease, but it would not seem strange or inconsistent to them were they to understand, as only one with experience can understand, how much cleansing of the temple there must be in order that the soul may possess it in purity and truth. It opens our eyes to the fact that physical and spiritual means must be used together when we see the healers of a well-known cult who have been most successful in arousing the world to the value of right thought-processes in healing, after many years of successful work fall by the wayside overcome by disease and death, easily traceable to auto-intoxication.

The true and successful healer considers man in his three-fold relation, as body, mind and soul. He purifies the body and feeds it properly and sees that it has the vigor and strength of a healthy animal as the basis for the development of a vigorous mentality. At the same time the mind is trained to think true and to feel true, that moral and mental health may displace the poison-producing states of mind which are able to wreck the most perfect physique. The will consciously directs all the psychic powers of the nature to inspire all the eliminative organs to do their duty in cleansing the flesh of toxic elements. And last but most important of all, the soul nature is aroused and fed on those noble truths of its own immortality and progressive destiny through endless time, which of themselves are so potent that often they are the means alone of most miraculous healing results.

"If it were not for fighting shadows we should be strong enough for realities."

EDITORIAL DEPARTMENT

—EDITORS—

SIDNEY A. WELTMER

LOUISE RADFORD WELLS

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Mixed Thinking

S. A. WELTMER.

Thinking is the mind's mode of action. To know that one is thinking is to know that one's mind is in a state of activity. While the mind of the public is always in motion, there was never a greater diversity of motions started into action by a single question than at the present moment.

This diversity of movement is due to new elements that have recently appeared in the world of thought. After a rest of almost two thousand years the theologian has begun to think. This introduces a manifestly new element!

The best description that can be given of the present condition of public thinking is that it is badly mixed. It remains to be seen as to how, or by what processes, the tangle will be straightened out, showing what lies at its foundation.

The Ptolemies of Egypt, Pythagoras of Greece, Euclid, Copernicus and others of the ancient, and some of the more modern thinkers taught man how to discover fixed principles and natural laws that do not change, and with the introduction of mathematics, and its general comprehension by the public mind, people within the field of calculation were taught to think straight and to think alike.

Then the alchemist, in trying to make the philosopher's stone, discovered the principles which gave us the science of chemistry. As far as the chemist has disseminated his knowledge and the public mind has grasped it, public thinking on chemical subjects is straight thinking and all people are thinking alike.

Calculations with regard to measurements and with regard to the elements constituting the basis of the material universe are things about which the world has a method of knowing how to think straight, and in consequence men agree upon these subjects.

The same material scientists who know the laws of mathematics, and the laws of chemistry and physics, have asked the question, What lies back of all this? What caused these things to be? Finding an unchanging, intelligent and omnipotent power pervading all things, governing all things by laws which are as immutable in one field of discovery as another, all have agreed that this power which produces everything that is of benefit to man, is the only law which is *productive*. All material thinkers agree that this natural law is the cause of everything, and they generally call it God. Hence, there is no disagreement existing on the side of scientific thinkers as to what produces results, nor is there any disagreement among these same thinkers as to what causes failure to produce results.

The chemist who fails to get a result in his experimentation knows that he has not complied with the law governing the substances with which he is dealing.

The mathematician who fails to solve his problem, knows the failure is his own; that he has in some way failed to comply with the law governing the application of the principle involved in his problem. Under no circumstances does he believe that an evil agency is working contrary to the law of mathematics, or to the one sole Power which produced all things, but that the fault is in himself and in his inability to comprehend it.

Material scientists all agree that there is just one law emanating from one Source that governs all things, and anything that does not meet its terms fails; not because of the law, but because of the failure of the thing involved to comply with the law.

Hence, the material world is thinking straight. Ask them the question, "Whence comes the power that enables man to construct an ideal into objective manifestation?" and they will answer, "From the Source of all things." They recognize in this law, Supreme, Infinite Intelligence; Supreme, Infinite Power; and Universal Existence or Omnipresence.

All who believe that everything has its source in one Intelligence, agree. Their thinking is not mixed.

The subject of physical healing has been before the public for a number of years. From time to time methods other than those used by the regular physician have obtained results, and the question has often arisen, To what are those results due?

The answer has always been colored by the experiences, fixed beliefs, or personal opinions of the one who answered the question.

Joan of Arc heard voices. Following the commands those voices gave, she led the French armies to victory. The church of France regarded each of those voices as a Divine injunction; the church of England regarded each message Joan of Arc received as of Satanic origin. The thinking of two great branches of the same church was then not only mixed, but at cross-purposes. They had not learned that the thing about which they disagreed was only a belief, an opinion, governed by different environment, and not a thing which either of them knew. They had not learned, and have not yet learned, that people can think straight only upon what they *know*; and that upon the things they know they think *alike*.

Science recognizes, and all scientists agree, that all power of a constructive nature that is manifest is the result of man's acting in harmony with God's purposes. If the sick are made well, the law of health, one of God's laws, has been complied with. If a despondent man is aroused to a state of hopefulness, the law governing the range of human possibilities has been awakened; man's subjective, innate power, which is a part of his semblance, a part of the image in him of Divinity, his Source of being, is aroused; and the result must come from the Giver of all good.

The scientific man does not think, when in response to his suggestion, health, success or happiness accrues, that it is due to the divinity of the healer, but to the compliance with Divine law on the part of his patient.

Not so with some of our "mixed thinkers" in the religious field. Here is an incident that, to the straight thinker, sounds ridiculous and shows how thoroughly mixed can become the thought of a great religious body.

A minister in a western city became interested in the subject of physical healing. He made numerous experiments, many of which

were successful. In response to prayer, to spoken suggestion, to passes or gestures, to the laying on of hands, people were healed, he acting as the agent or suggestor who aroused those activities within the mind of his patient.

His work attracted widespread notice. He went to Conference, and there he used human wisdom in avoiding a fight, by requesting that he be allowed one year in which to carry on his work in the effort to ascertain whether or not this healing, these beneficent results, had their origin in God, or whether this power which he had used as a minister of Jesus (whose injunction was to all whom he sent out to preach, "Go ye into all the world and preach the gospel," heal the sick, cast out devils, restore sight to the blind, and who said, "These shall be the signs that follow them that believe,") was of the Devil. After two thousand years he asks a whole year to find out whether the results that come from the effort of a professed minister of Jesus, and that give happiness and health, are of God!

Had this question arisen in the time of Cotton Mather, had this permission which has been granted by a great religious body, been given at that time, it would have indicated progress, but at this age of the world it only shows to one who has had any experience in dealing with this power of good, that the thinking among those people is not only mixed, but tangled.

Another incident: A minister calls on a healer who has had some fifteen years' experience in relieving the sick, and tells this healer that he is in hearty accord with his work, but that in presenting it he is living in disobedience to the church, to *his* church; that the healer is using a power belonging to the church. He has found an article which this same church lost some two thousand years ago, and has had fifteen years' use of it before its owner discovers that it is anything it had lost!

Under necessity of this demand, this healer will probably be compelled to face the charge of having found the property of another and used it unwittingly for fifteen years before its owner discovered either that he had lost it or that it belonged to him. If this church can prove its right to the property and can identify it, the healer is broad-minded enough to turn it over to the owner, but he believes he is entitled to use it as a reward for its discovery, after its having floated about as the flotsam and jetsam of detached ideas for so many years, with the chance, all the time, of not being discovered at all.

Another instance of mixed thinking is the diversity of opinions and beliefs regarding the subject of hypnotism. It seems that every one in the magazine field feels qualified to write on this subject.

One writer whose productions reach a great many people, describes hypnotism as a peculiar influence, satanic in its origin; capable of being generated by one person and detached and thrown over another person like a mantle, which the operator can snatch away, if he so desires, by reversing his suggestion, or can compel the subject to wear to the end of time, and even carry with him into the next existence, wearing it there as well. This ridiculous concept of the subject would appear to be harmless, but people believe it, and as many as believe it become hypnotic subjects to this operator.

Writers on the Emmanuel Movement are badly mixed with regard to hypnotic influence. Some consider the result of all suggestion as hypnotic in effect.

One great religious cult regards hypnotism as the exercise of malicious animal magnetism—whatever that may be—which has its origin in the evil one (who does not exist), and exercises an authority (which he does not possess) altogether productive of evil results in a world in which they claim all is good.

One writer in an April magazine rejoices that the Emmanuel Movement produces its results without the use of hypnotism. An equally forceful writer in a January magazine classes the whole proposition as hypnotic and puts it entirely into the category of hypnotism. Quoting the writer's own language, "There seems to be a special risk in the use of hypnotism, and I am glad to hear that Bishop Fallows and many other Emmanuel workers are refusing to use it."

A writer in another monthly magazine for January says this: "Furthermore, psycho-therapy is limited because of its use of hypnotism. Hypnotism, of undoubted use in its own sphere, is a temporary device; the real work of the soul begins when the individual takes up his own problem depending upon inner resources. In comparison with work that might be done to aid people to help themselves, psycho-therapy is decidedly superficial." Superficial, because from this writer's viewpoint its methods are identical with the methods of modern hypnotism.

After reading the Emmanuel Movement book, "*Religion and Medicine*," one is convinced that much of the suggestive work, no matter what the results, is hypnotic, because of the nature of hypnotism. Where the formulas of suggestion are given in the book, they are identical with the formulas used by the writer during several years of the investigation of the subject of hypnotism.

The writer knows if he suggests to a person that he is getting well, is going to improve rapidly, and in a few days become perfectly normal, and the patient accepts, without questioning, this suggestion, and does recover, that the effect is hypnotic. Hypnotic because any suggestion *accepted without reasoning* is a hypnotic suggestion.

The public should know how to think straight on the subject of hypnotism. Consider for a moment what constitutes hypnosis, assuming the general postulate that nothing affects a human mind or exercises any control whatever over the individual, except what that individual believes.

There are two general conceptions of belief; two kinds of belief, in fact. One kind hypnotizes, the other does not.

Belief is either the *assumption* or the *acceptance* of something by the mind. Scientific belief is mere assumption. The mind *assumes* that the thing under consideration has an existence, or, if a statement, is true; but it waives *acceptance* until all of the reasoning faculties have canvassed the various phases of the thing, satisfying the mind of its truth or falsity before adopting it. This is scientific belief and will not hypnotize any one.

Unscientific belief is unreasoning acceptance. A thought is presented to the mind; its reasonableness or unreasonableness is not considered; the mind grasps it as a fish swallows the bait, and the thought takes possession of that mind and holds the being in its grasp as firmly as the hidden hook in the bait holds the fish.

It is a proven scientific proposition that thought holds the mind. The mind does not hold the thought. In a general sense, all of the accepted beliefs, those thoughts which have been admitted to be true without qualification, have been the influences which have hypnotized not only individuals, but whole races and nations.

Thus, in this general way, all persons who are governed by accepted and unproven beliefs, are hypnotized.

It is a stupendous idea that the mind undertakes to grasp when one thinks of the thoughts which men have accepted without qualification, and which have resulted in what psychological research shows to be hypnotic conditions.

That the power lies within each individual to respond to suggestion relating to his health, and to bring about his recovery, is admitted by all psychologists. If the patient to whom you suggest health, accepts your suggestion that he is entitled to it, and recovers, he is hypnotized. If he assumes to be true, the statement that this power lies within him, is taught how to use it in his daily life and uses it, on the assurance that such use will finally promote his recovery, he learns something about himself. He has extended his knowledge. He has learned to be *his own master*. He has become his own healer in an intelligent sense, and as the result of this assumption is cured—but he has not been hypnotized.

The patient cured by hypnotic suggestion may become sick again, and, if he does, will return to the healer. The other will search within himself for the remedy he used before. Having learned by assumed belief that the power existed to overcome one ailment, he naturally looks for the same power to overcome this new condition.

Could the writers on the Emmanuel Movement, and could the workers in this movement, learn to differentiate between *accepted* beliefs and *assumed* beliefs, they would have no further controversy with regard to which of their results are hypnotic and which are not.

But so long as writers disagree, and Conferences are in doubt about good results having their origin in Divine Power, so long as others hold that the power of healing is a special gift of Divine Providence—or a special favor conferred on certain individuals by Satan,—the thinking on this subject will remain mixed.

The best thing about it all is that the people *are* thinking. Better have “mixed thinking” than none at all. The spirit of inquiry is insistent, and the most hopeful sign of the times is that there is none afraid to inquire.

However, these questions can be answered only out of human experience, and only the man who answers them *for himself* is the one who will be satisfied.

Editor's Note

Henry Harrison Brown's most interesting Lesson in Telepathy for this month, we have been obliged to hold over till next issue, owing to exigencies of space. The second “Study in Reincarnation” by Lilian M. Hughes is also made a hold-over, through the illness of Mrs. Hughes which has delayed the preparation and forwarding of manuscript. Nevertheless we “point with pride” at our fat July issue, with its comprehensive variety of writers and subjects. We believe that even “if you were editor” you would be at a loss to bring out a better number.

Nothing like being “*real* modest!”

The Telepathy Department



ERNEST WELTMER, Conductor.

On April 15th, for the purpose of determining whether there would be any remarkable difference in the reports received, no message was sent to the receivers in the Telepathy Experiment. They were, of course, not notified of the change and were, as usual, looking for the message when the time came for it. The reports received showed no particular difference from those usually received from a test; about the usual number reported messages that they thought they had received, and but few seemed to be aware of any difference. A few spoke of being unable to receive more than an impression of the sender's presence, and some two or three complained that they could not get their usual good results, but for the most part, there was no appreciable difference in the results from this and other tests going before and after it.

At first I could not reconcile this fact with the other results that we have been getting,—results which forced me to believe that the messages were constantly being received and often reported. It seemed to me that all of those who have been getting the messages from time to time, should have perceived the difference. Then I thought of the manner of conducting the test and I saw that there was, after all, but one element lacking, and that was the element that seems to make the least difference with the larger part of the receivers. The only thing that was omitted was the message. The health thoughts—"telepathic treatment," some call it—were sent as usual, the receivers were in the usual attitude, and, since all of them fail most of the time to get anything more than the "health vibrations" and the "messages" which arise from the suggestions of their own expectations, it would perhaps be expecting too much of their powers of discrimination to expect them to see that there was any difference in this test and the others, when they had got out of it all that they were used to getting. So, after all, it is not surprising that they did not report any difference, and that they got the usual number of wrong messages.

I am afraid that this month's report will read very much like that for last month, for, contrary to all my expectations, the Calendar and new lessons have not yet been given to the receivers, and we are not yet in a position to do very good work in our experimenting. When I wrote the article for last NEW THOUGHT, I had no idea but that before my words had been put into print, every one of the receivers would have his Calendar and be studying his lessons. But I placed my faith in printers, as I have done so many times before with the same result—I really should know better by this time—and, true to their reputation, they proved un—, Well, they proved me unwise.

I suppose there is only about one man who leads a harder life, a life more filled to overflowing with disappointments, than the man who deals with printers and depends upon them to do the things on time that he wants done. Yes, there is just about one man who has a harder time than the printer's customer, and that one—is the printer himself. I believe the case stands about even, if we could consider only one customer and one printer, for where the latter is slow in turning out the work, the former is slow in providing "copy," reading proofs and paying bills, but unfortunately, the matter is not so simple for the printer for he has many

customers, all of whom are equally slow, while he is slow in doing work for as many. We might say, therefore, that where one printer leads many customers a dog's life, many customers make him lead the life of the bone over which many dogs fight, each one of them eager for a chance to bury it unmolested.

Poor printer! And with this observation, I return to the subject, and from the depths of my heart exclaim, Poor me! and Poor Telepathy Receivers! The Calendar is yet to be distributed, but it surely will be in the hands of all who are in need of it long before these lines meet their eyes. And I make this statement too, with full knowledge of our printer's shortcomings.

I am confident that we shall begin to make much better progress, as soon as the lessons are in the hands of our co-workers. We shall make progress in many ways. Of course, I am naturally a bit prejudiced, but I believe that I am not mistaken in thinking that they are exceptionally good and that they will be readily understood and easily applied by the student.

I am expecting good results from the private experiments of the clubs that are being formed for this purpose all over the world. I have taken especial pains to explain the process of "sending" and have endeavored to show the student just how to go about sending messages to his friends. This will be productive of very encouraging results, for it is a comparatively simple matter to send and receive more or less intelligible messages to and from someone who is in more or less close touch and sympathy with one. That is a very different matter from sending and keeping track of one message to several thousand receivers in every direction and over distances ranging from the next block to the antipodes. There is no doubt about the success of those who engage in private experiments, and the good results they reap in this manner will encourage them to persevere with the public experiment and will be bound to give us better results.

There is another result for which I look from these experiments. Some one of these days some one is going to find the key to this telepathy puzzle; some one is going to discover how to make it work *and work every time*, and I expect some among our students to contribute to this result. When I say that some one will find the key to the situation, I do not mean that I expect the task of learning telepathy ever to be a simple matter like learning the significance of a few dots and dashes and how to make them on an equally simple instrument; I do not expect it to approach for simplicity the buying and addressing of a souvenir post card that some one else has printed and worded for the occasion. I look for nothing of that sort. I think that telepathy will be made practicable as a voluntary, reliable and common means of communication among men, only by *the mental development of people* along certain lines. And when I say that I look for some one to find the key, I mean that I expect him to discover the best and the easiest method of *training* for this purpose.

Of course, after one has learned to send and receive communications in this manner, it should be the simplest possible method of communicating thoughts from one to another, even simpler than talking, for it would not need the physical expression and translation of the thought communicated into sound signals.

I believe that if we can get several thousand persons started to making individual experiments, some of them are pretty sure to find a way that is best, and then, working from this, it should be a simple matter to make *intelligent* use of this force that we have so long been using unin-

telligently. Telepathy now plays and has always played a very important part in the lives of social men but we have never been able to make that "part" what we want it; we have never been able to make more than a blind use of it. When we shall have learned to use it *as we will*, we shall find, I believe, that we have tapped a veritable treasure house of powers, of the very existence of which we have now but the slightest hints. And we shall be able to understand many of the things that are now unsolvable puzzles to us. I believe it was Crookes who said that Psychological Science is the science of the future, but it does not matter who said it, Crookes or Lodge, either one was right; the Master Key of this new science is Telepathy, and whoever masters this problem will make a name for himself which shall be remembered with Bacon's, Newton's and their peers', and will perhaps prove to be a benefactor of the race second to none.

Wouldn't that printer feel bad if he knew that he had delayed such a consummation?

MESSAGES AND REPORTS.

April 22nd.

The message: "YOU CAN DO WHAT YOU WILL."

Results: 10, Mich., "*What we will do do, we can do.*" 552 B, Pa., "*I have the power within me to do as I will.*" Both of these may be accounted correct.

The sensitives were, 334 B, Neb.; A. H. C., Neb.; U. W., Mo.; A. F. N., Me.; 998, Colo.

April 29th.

The message: "MAN'S GREATEST WEALTH IS HEALTH."

The reported results: None received the message correctly and but two showed sensitiveness. These were, 2180 B, O.; and 766, Mich.

May 8th.

The message: "I AM FREE."

The reported results: 2210 B. Ills., "*A great sense of freedom and lightness and the word 'free' continually recurring in thought.*" This may be considered practically correct. But this is the only report which showed even sensitiveness.

May 13th.

The message: "LIFE IS FREE."

The reported results: No one received the message correctly and no one showed sensitiveness. This test is entirely lacking in the desired results, but is not without value. Every failure is just another argument against the explanation of our successes, when they come, on the ground of "coincidence," "suggestion" and "accident."

The reports for each of these tests show good results in benefits to the health of the receivers. They all run over ten per cent and some are even better. Not that this is as good as it should be. With the proper response upon the part of the receivers, each test should bring in reports showing that over half, yes, over three-fourths, were benefited in health. We shall look for such results as these when we have begun work in the proper manner.

We are making a series of experiments in the Psychic Class now, of which I shall perhaps be ready to make a report in the next number of NEW THOUGHT. These experiments are for the

purpose of testing the receptivity of the different members of the class, to individual messages. One of these with whom we have so far experimented has a perfect score, and two more stand pretty high. If we are especially successful with the method that we are using, I shall tell our readers how to conduct similar experiments, and shall illustrate with photographs the method used.

* * *

One correspondent asks how best to conduct a small club for psychic investigation. This question is hard to answer definitely, for the reason that the field it covers is so broad. Before I could give any definite directions I should have to know what subjects were to be studied and what are the aims and ideals of the organization. For instance, it would make all the difference in the world whether the members desired to develop mediumship and study the phenomena of the seance room—so-called "spirit phenomena"—or were afraid of these psychic manifestations and wished to avoid all forms of development which favor their production. The methods to be used in one case would not do at all in the other, and vice versa. Therefore, I cannot attempt definite specific instructions and must, perforce, confine myself to general directions which apply equally to all forms of psychic development.

Meet at regular times, the same time each night and the same day each week or month, as the case may be. Be punctual, not late and not early. Have the same persons at each and every meeting, do not often take in new members, and be sure that all of your members will be able to attend regularly. It is as well, (and this is especially so where "spirit phenomena" are to be studied), to have each one sit in the same seat each night and as nearly as possible in the same position in the room. The room should be furnished, where possible, in such a manner as to rest one, and should be devoid of all pictures and hangings which would attract and hold the attention or take one's mind off the subject of study. It is even well to pay attention to the color of the room—a restful yellow, or

Hunter's green, being very good colors. Some one should be the head of the club who can direct its activities without flurry, and some one else should keep an accurate and complete record of all that occurs. All who attend should take an active part. There should be none who comes to look on. One such will often ruin everything by causing a restraint fatal to good results. Members should never talk to outsiders about what they are doing. They should never mention the happenings of the club meetings. The members should be congenial, and where there are some who are not so happily related, they should be placed as far apart as possible. This is not the place to overcome such conditions. While they are learning to "hitch," the club as a whole may be wasting its time, and valuable members may become discouraged and drop out. Keep the interest alive. Above all things else, no matter what may be the field of your inquiries, be calm, go slow, be patient and willing to wait for results; don't be in a hurry to come to conclusions; be ready to accept the truth in whatever form it may come but be sure that it is truth that you are accepting; remember, it is the condition of mind called indecision that makes you able to investigate—you cannot investigate rightly when you start out convinced and on the lookout for only what will make your conviction all the more complete—don't believe every thing that is wonderful and don't refuse to believe anything just because it is new. Use common sense in dealing with these as with other problems. And I would add another caution, look *within* before you look farther, for the source of any phenomenon; remember that the mind of man is as yet one of the least fathomed mysteries of the Universe.

* * *

A reader in Louisville, Kentucky, wants to know what time to sit for the message. Louisville is in Central Time and so has the same Standard Time that is used here. Standard is the same as railroad time and is only approximately the same as astronomical or Sun Time. Standard time changes at certain meridians; to be exact, every fifteen degrees west and east of Greenwich, England. The time for each one of these divisions is calculated (practically) from the time when the sun crosses a meridian in the middle of this territory. Astronomical time, on the other hand, is calculated by the time at which the sun crosses any given meridian, that time being noon. Thus Standard or Railroad time is only approximately correct in relation to astronomical time, but it is more nearly correct as a measure of absolute time than astronomical, over the regions where its time-keepers are set to the same time. Receivers in Louisville should sit for the message at nine p. m. Those who live in Eastern Time, which begins not far east of there, should sit an hour later; those who live in Western Time an hour earlier, etc. This is all explained in the lessons.

* * *

Here is another indefinite question, but one to which I can give a definite although hardly a specific answer: 804 asks why she cannot heal herself.

DOCTOR KNEW.

Had Tried It Himself.

The doctor who has tried Postum knows that it is an easy, certain, and pleasant way out of the coffee habit and all of the ails following and he prescribes it for his patients as did a physician of Prospertown, N. J.

One of his patients says:

"During the summer just past I suffered terribly with a heavy feeling at the pit of my stomach and dizzy feelings in my head and then a blindness would come over my eyes so I would have to sit down. I would get so nervous I could hardly control my feelings.

"Finally I spoke to our family physician about it and he asked if I drank much coffee and mother told him that I did. He told me to immediately stop drinking coffee and drink Postum in its place as he and his family had used Postum and found it a powerful rebuilder and delicious food drink.

"I hesitated for a time, disliking the idea of having to give up my coffee, but finally I got a package and found it to be all the doctor said.

"Since drinking Postum in place of coffee my dizziness, blindness and nervousness are all gone, my bowels are regular and I am again well and strong. That is a short statement of what Postum has done for me."

Look in pkgs. for the 'famous little book, "The Road to Wellville." "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.

My answer is: Because you have not yet learned to comply with nature's laws of healing. You have broken some of Her laws of health and perhaps are continuing to do so. What you must do is to learn to obey the One Mother; you must comply with the laws governing the physiology of your body and, now that you have broken them, must also comply with the laws of healing. Once you have done this, your health will be restored. Now this answer would not be of much use to you if it went no further, so I shall state for you some part of the Law of Healing as I understand it.

Nature, the Mother who has given you birth and kept and nourished you thus long even in spite of your disobedience, is the only one who can heal you, and the part of Nature with which you are concerned is yourself. I mean that there is in you, now and all the time, all the power and knowledge necessary to not only heal you but to keep you well if you will but cease interfering with it and will give it through your perfect trust in it, a chance to restore and preserve you. No matter how you reach this power, whether through nameless drugs, the Bible verses of Christian Science, prayer to a picture or a bit of bone, the incantations of the Medicine Man, the advice and ministrations of a Healer; no matter what the outward expression you may use, the only power that ever heals you is the power of Nature within you, and you can reach it without any of these aids if you can trust it to give you your desire and will then let it alone and not give it constant conscious instructions.

* * *

A reader in San Francisco asks about the time for receiving the message, and wants to know how it is that messages which are transmitted instantaneously may be received late in the night or the next day.

San Francisco is three hours west of here, so receivers who wish to sit at the same time that the message is being sent should sit three hours earlier, or at six o'clock. All of this is explained in the lessons which will go to all who are interested. The lessons also explain how the messages can be received later than the time sent and what is the usefulness and need of the concentration exercises, etc.

* * *

There were many interesting experiences with telepathy among the regents for this month, but we have not the room for them in this number. We shall give the most interesting of them in later numbers.

May 27th.
The message: "BE GLAD HEALTH IS FREE."

June 24.
The message: "SEEK THE TRUTH."

June 10th.
Two messages: "WORK WITH EARNESTNESS" "HEALTH IS KING."

June 17th.
The message: "THE LIGHT IS BREAKING; THE RACE IS WAKING."

WON'T MIX

Bad Food and Good Health Won't Mix

The human stomach stands much about but it won't return good health if you give it bad food.

If you feed right you will feel right, proper food and a good mind is the sure road to health.

"A year ago I became much alarmed about my health for I began to suffer after each meal no matter how little ate," says a Denver woman.

"I lost my appetite and the very thought of food grew distasteful, with the result that I was not nourished and got weak and thin.

"My home cares were very heavy, in beside a large family of my own I had also to look out for an aged mother. There was no one to shoulder my household burdens, and come what might must bear them, and this thought nearly drove me frantic when I realized that my health was breaking down.

"I read an article in the paper about some one with trouble just like mine being cured on Grape-Nuts food and acting on this suggestion I gave Grape-Nuts a trial. The first dish of this delicious food proved that I had struck the right thing.

"My uncomfortable feelings in stomach and brain disappeared as if by magic and in an incredibly short space of time I was again myself. Since then I have gained 12 pounds in weight during summer of hard work and realize I am a very different woman, all due to this splendid food, Grape-Nuts."

"There's a Reason." Trial will prove. Read the famous little book, "The Road to Wellville," in pkgs.

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

"REGENERATION"

A Scientific Discussion of the SEX PRINCIPLE

Written clearly but delicately—can be read aloud to a family of all ages, and need not be put up if a few neighbors should drop in.

It teaches the young to avoid mistakes and shows those who have made mistakes how to reclaim their lost estate. It enables parents to influence wayward children.

ONE YOUNG WOMAN WRITES:—"After reading **Regeneration** the third time in three days, I gathered together all of my Mail Courses and books which I have bought and studied during the last 4 years. I have studied 7 Mail Courses and an assortment of 24 books including the *Light of Asia*. I paid \$181.25 and four years of study for these and was still groping. I spent \$2.00 and three days of study for *Regeneration* and have found what I want. Enclosed find \$2.00 for four copies, which please send to the following addresses:"

ONE MAN WRITES:—"I have been a student of the various New Thought, Metaphysical, Religious Cults, etc., and although I have been happier from having studied all these, I will say that I never had found any which I considered practical until a friend made me a present of your book '*Regeneration*.' Its teachings enabled me to apply for the first time the things my former study of more than 10 years had suggested, but had never given me a definite method for accomplishment. **I would give \$10,000 if I had not been prejudiced against sex books ten years ago,** when the First Edition of *Regeneration* was published. And my wife says it would have been worth many times that amount in assisting us in raising our two children, one boy and one girl; that no amount of money could induce her to part with a knowledge of its teachings. We have loaned the Leather bound Edition to three of our neighbors and have only been through reading it ourselves about three weeks. Two of our neighbors have already bought copies for further study in their families. You may be sure we will not hide the light under a bushel."

Others who have read the (New) *Regeneration*, say that it should be studied by every member of the family of every home in the land, and they recite moral, spiritual and physical cures which they know have been accomplished by a study of the book.

Regeneration will not disturb any one's religion. Its whole mission is to teach mankind to know themselves, that they may achieve true happiness, genuine success and physical health.

24th Edition—132nd Thousand—Revised and enlarged—one third larger than former editions, just as forceful yet even more delicate. Finest grade of black, limp, pebble. Modern leather cover—gilt edges—152 pages—title stamped in gold—portrait of author, etc. Price postpaid to any part of the world, \$2.00.

Send \$2.00.

BOOK DEPARTMENT, Weltmer Institute, NEVADA, MO.

"REGENERATION" IS NOT SOLD EXCEPT IN THE \$2.00 EDITION.

JUST OUT

LONGEVITY

THE LATEST ENLARGED EDITION OF "REGENERATION"

Contains 192 pages, the last 33 of which give the best founded scientific methods for the PROLONGATION OF LIFE in the body.

We Offer SOMETHING of Great Value FOR NOTHING.

The classes now in session at the WELTMER INSTITUTE will finish their studies August 16th, 1909. September 1st a new class will enroll, which will study the same lessons studied by the present students, who on August 16th will accept good locations that we will provide, where they can put into practice the things they have learned and at the same time make a fine income.

The last five weeks' work of the present class consists of Clinics and actual demonstrations, which any one might attend with benefit.

Perhaps you intend to come to Nevada September 1st, to enroll in the September class. Well, we will be glad to see you then, but come ahead and enroll for the September Class NOW and you will be allowed to attend the five weeks Clinic with the present classes, without additional charge.

Nevada is a pleasant place to spend the Summer anyway. See description on advertising pages 21, 22 and 23 of this magazine. Why not come to the Classes NOW?

Tuition in September Class and the use of all necessary books and admission to the Psychic Research Classes, costs \$150.00. Comfortable room and board for the 15 weeks required to complete the Course, may cost from \$45.00 to as much as you wish to pay, according to the luxuries required.

For further particulars, address,

Department C, Weltmer Institute of Suggestive Therapeutics, Nevada, Mo.

Please mention NEW THOUGHT when writing to Advertisers.

Ways to Earn Money

A PAGE FOR EACH OF US BY ALL OF US.

GINSENG

Since we find ourselves plunged in the midst of a ginseng discussion, it may not be amiss to offer here some of the information the Government gives out as the result of the investigations of the Bureau of Plant Industry.

The Bureau advises intending growers that ginseng requires rich, moist soil, such as that in which it grows wild in the hardwood forests from Maine west to Minnesota and south to northern Georgia and Arkansas. The shade of its native forests must also be duplicated, for its successful growth, and this can be supplied by the erection of slat sheds over the beds. The beds should be heavily dressed in the autumn with well-rotted leaves or similar vegetable material.

If ginseng is to be grown from seed, the seed, which must be kept from becoming dry, should be sown in spring or autumn, in drills six inches apart and about two inches apart in the row. After remaining in the seed bed for two years, the plants should then be transplanted and set about eight inches apart each way. It requires five to seven years to obtain marketable roots from the seed. Seeds sell at from seventy-five cents to fifteen dollars per thousand. A pound contains about eight thousand seeds.

If ginseng is to be raised from the roots, they should be planted about eight inches apart each way, just as, at the time of transplanting, are the plants raised from seeds. Roots for planting bring from twenty-five cents to ten dollars per hundred, according to age and source.

Most of the ginseng in the United States is exported to China—except the small amount used by the Chinese residents here. The wild ginseng brings from \$3.75 to \$8.00 per pound, according to quality. That grown in Northern localities commands the higher prices. Cultivated root does not usually bring as much as wild root. As giving an idea of the demand for ginseng, the figures of the Department of Commerce show that from June 1904 to June 1905, the United States exported 146,576 pounds, valued at \$1,069,849; and from June 1905 to June 1906, 160,949 pounds, valued at \$1,175,844. I have no later figures at hand.

I might call special attention to the paragraph with which the Department of Agriculture concludes its grist of information, as follows:

"Since the successful cultivation of ginseng calls for special conditions and unusual care in treating the seed and plants, it is clear that those who contemplate going into ginseng cultivation should look at their prospects with conservatism."

It would seem from all the above, that Mrs. A. C. B.'s idea of sowing ginseng seeds in woodland and letting them come up wild, would be quite as apt to be productive of returns as the hard work and long wait required by a cultivation of the plant.

THE POSTAGE STAMP MERCHANT

Every day I run across some man or woman who is making a living, or at least an addition to a living, in a way which would never have occurred to my perhaps less imaginative brain as at all likely to produce an income. And I find myself continually admiring the ingenuity of Man—to say nothing of Woman!

During the holiday season, when the remittances of all magazine publishers are known to be heaviest, a quiet refined-looking woman called at my office and asked if we had any postage stamps for sale. Naturally I was somewhat surprised at the question, but as we had been taking down stamps in \$50.00 packages to our bank, and turning them over at a two per cent discount, I asked for further particulars.

What I discovered was that this young woman was really making a small income through purchasing stamps of the large mail-order houses, the magazines, etc., which receive stamps in large quantities and cannot possibly use the supply, and re-selling them to a certain list of houses who were willing to pledge themselves as her regular customers. She bought at a two per cent discount, and sold at par. To make, say, even \$60 per month, she would have to sell \$3,000 worth of stamps a month. But that's only \$100 worth a day, after all, and it doesn't take many city offices to use up \$100 worth of postage stamps.

Wasn't that an idea? And would you ever have thought of going into the postage stamp business? Yet it is possible that just this thought may help some one of our readers out of a hard row she (or he) is hoeing.

To small offices it is a convenience to have stamps brought to the office regularly, thus saving the errands to the post-office; while larger offices, assured of one's reliability, are usually very willing to put themselves down as customers. As for the people who receive stamps in large quantities in the mail, they will fall on your neck when you offer to buy them (judging by my own frame of mind.) Anybody going into the postage stamp business?

AN ANSWER FOR MRS. C. K.

"Dear Miss Wells:

In the April number of NEW THOUGHT, p. 14, I notice an inquiry signed Mrs. C. K., regarding the Rio Tonto valley, State of Oaxaca, Mexico.

I know the valley well, having made several trips there about one year ago. Am acquainted with its capabilities and know the lay of the land.

The Tonto valley has some excellent features and I was pleased with it. If Mrs. C. K. will state just what line of information she wants, perhaps I can supply it."

A. P. D."

Our Prize Department

THE JULY PRIZE CONTEST.

The following prizes will be awarded for the most helpful answers received by us to the list of questions on Advertising Page 8.

First Prize: FIFTEEN DOLLARS in Cash.

Ten Prizes of One Dollar each.

Ten Prizes, each a leather bound de luxe copy of LONGEVITY (the latest revised edition of "Regeneration") by Professor Sidney A. Weltmer.

IF YOU WERE EDITOR!

LOUISE RADFORD WELLS.

We are all busily at work these days planning what NEW THOUGHT is to be the coming twelve months, and in making up our lists of writers, articles, departments, etc., we want *your* advice. For it is for YOU we print the magazine.

In either the September or October issue of the magazine, will appear a full announcement of all the fine things we have secured for NEW THOUGHT for a year to come. Now, what would YOU like to see in that list? And what *wouldn't* you like to see?

If you have any criticisms, now is the time to make them. If you have any wishes you would like fulfilled, you stand a very good chance of having them granted, if you will just speak promptly up in meeting, for

WE WANT TO KNOW

and while we have just so many pages an issue, and so many issues a year—which means there ARE limits to our possibilities—we'll manage, just the same, to give you at least *most* of what you ask for.

So if you have had some special desire which you haven't been able to find gratified in our or any other magazine, tell us what it is, and see if we can't fill the need. For we want you to keep always in mind that our warm, earnest, constant purpose is to give you in NEW THOUGHT the things YOU want, the things YOU need, the things which you feel are a help to YOU, materially, mentally, physically and spiritually—not forgetting the spice of entertainment which all of us like to mix with the more serious things of life.

Twice before in NEW THOUGHT's history it has profited by the solicited suggestions of its sub-

scribers; and that its subscription list each time showed subsequent and rapid increase in numbers, is ample witness to the fact that YOU KNOW what makes a magazine attractive! So, to keep us from getting into editorial ruts, *tell us again!*

To make the expression of your opinion easy, I have made up a little list of questions to act as a basis for criticisms and suggestions, and printed on page 8 an example of the simplest way of arranging both questions and answers. You may supplement as you like, but a frank answer to the questions we outline will go a long way toward helping us give you the kind of a magazine you want.

WE'LL PAY FIFTEEN DOLLARS

for that answer to our question which gives us most help in understanding our shortcomings and our virtues. We don't care how it is worded—we shan't attach any importance to the manner of its composition—it's *what you tell us about ourselves* that will count. The person who tells us most nearly and frankly how he feels about the magazine, and by so doing helps us to get a new view of what NEW THOUGHT is, can and *should be* to its readers, will draw the first prize. And there are *twenty additional prizes*, as you may see above.

For the matter of that, you'll ALL be prize winners—the ones who don't as well as the ones who do get the \$25 in real money. For you'll get as your reward a magazine which in the coming months will contain THE THINGS YOU HAVE ASKED FOR.

I do hope there won't be *one* of our readers who will fail to give us his answer to the questions we ask on page 8—NOT ONE. For I don't want a scattering vote, but a *full ballot box*, with everybody represented.

And I shall consider your response as a personal favor to me.

RULES FOR PRIZE CONTEST.

1. Answers must be written in pen and ink and on one side of the paper only.

2. The coupon appearing at the bottom of this page must be filled in with full name and address of subscriber, and accompany each set of answers sent in. On this coupon should also appear the expiration date of your subscription (you can verify same by looking at your wrapper.)

3. Orders for subscriptions, books, etc., must not be inclosed with suggestions intended for this Prize Contest. If you are sending in a subscription at the same time, enclose it, please, in a separate envelope.

4. Answers, in order to be considered in this contest, must be received at our office **ON OR BEFORE JULY 30TH**. The names of the prize winners will be printed in **NEW THOUGHT** immediately we are through making the awards.

COUPON FOR JULY PRIZE CONTEST

Name

Street

Town

State

Subscription expires, when?.....

Sample page showing most convenient way of arranging questions and answers in the

"If I Were Editor" Contest.

Questions to be answered "without fear or favor," "with malice towards none and charity toward all," and answers mailed to Louise Radford Wells, 215 Wabash Avenue, Chicago.

1. Put an X opposite the names of the writers who most interest you. If there are one or two you admire very much more than the rest, put two or three X's (according to the degree of your interest) opposite their names. This is one case where we will mutually agree that comparisons are **NOT** odious.

Ella Wheeler Wilcox	Sidney A. Weltmer	Uriel Buchanan
Ida Gatling Pentecost	Horatio Dresser	Louise Radford Wells
L. M. Hughes (Reincarnation	Hereward Carrington	Paul F. Case
articles)	Elizabeth Burgess Hughes (fiction)	R. F. Outcault
Walter De Voe	Wm. Walker Atkinson	Elmer Ellsworth Carey
Henry Harrison Brown	Ernest Weltmer	

2. What writer or writers, if any, fail to interest you? Speak frankly, for it is no fault of a writer that he cannot interest **EVERYBODY**. Each one has his admirers, and we merely want to know what **YOU** think.

3. Would you like a little less "Louise?" (It is "Louise" who asks this question.)

4. What other writers, if any, would you like to hear from occasionally in our pages? And why?

5. What would you most like Professor Weltmer to write about in **NEW THOUGHT**?

6. We want to know what of our departments to retain, what to drop out and whether any new ones are especially desired. Therefore, tell us—Do you enjoy:

(a.) The Current Topics Club?	(d.) In Kettledom?
(b.) Ways to Earn Money?	(e.) Telepathy Department?
(c.) Body Building?	(f.) Association Department?

7. Give us your criticisms of the one or ones which do not interest you.

8. Do you like "Personal Problems?" And have you any criticisms or suggestions therefor?

9. What special article, department, or writer has helped you most, or meant the most to you the past year?

10. Have there been any special articles that were distasteful to you? If so, what and why?

11. What three articles have you most enjoyed the past year? (a.)

(b.) (c.)

12. Do you like our magazine better than:

(a.) Eternal Progress?	(a.) Why or why not?
(b.) The Nautilus?	(b.) " " " "
(c.) Physical Culture?	(c.) " " " "
(d.) Power?	(d.) " " " "
(e.) The Balance?	(e.) " " " "
(f.) The New York Magazine	(f.) " " " "

13. Do you like **any** magazine better than ours?

14. Would you like more fiction? 15. Do you like prize contests?

16. What new features, if any, would add to the value or attractiveness of the magazine, to your view?

17. What subjects would you most like taken up in **NEW THOUGHT**, as coming nearest to fitting the problems of your own personal life?

18. If you could have just what you wanted for a premium with your subscription when you renewed, what would it be?

19. What privilege or benefit would be big enough or attractive enough, if offered in **NEW THOUGHT**, to induce **YOU** to secure us 3 new subscribers. Or more?

20. How would you like **NEW THOUGHT** improved during the coming year?

(a.) By the omission of

(b.) By the addition of

If answering all these questions **SEEMS TOO MUCH LIKE WORK**, pick out the easy ones and answer those. Remember this will help to give you just the magazine you want for the coming year.

Please mention **NEW THOUGHT** when writing to Advertisers.

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**Make \$3,000.00 to \$5,000.00 a Year
Be a Doctor of Mechano-Therapy**

Are you tired of working for wages which barely keep body and soul together? Have you the ambition to enjoy the profits of your own labor? To gain social prominence and financial independence? To go forth among your fellow men with your head up—an honored and respected citizen of your locality? Have you thought of going into business for yourself?

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Entitled "How to Become a Mechano-Therapist." It tells how every man and woman, with an ordinary, common school education, can acquire a profession within a few months which will insure financial independence for life. **GET OUR BOOK**—it costs you nothing.

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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.

You learn if you have the ambition to better your condition.

We can teach you in a very short time, so you may enter this profession—when you do, you begin to make money.

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. Certainly you can learn. The free book tells all.

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AMERICAN COLLEGE OF MECHANO-THERAPY, Dept. 775, 120-122 Randolph Street, Chicago, Ill.



NOW READY

THE SECRET OF THE INEXHAUSTIBLE SELF

JUST WHAT YOU WANT

In plain, simple English, these lessons teach you the great basic principles whose application guarantees success. They are written by

PAUL F. CASE

whose articles on "The Law of Chemical Equilibrium," now appearing in NEW THOUGHT, are only a small part of the wonderful system which you are now given the opportunity to use.

THIS TEACHING MAKES LIFE EASIER

It is not a collection of fanciful speculations about the Unknowable. It is, above all else, practical — **SOMETHING YOU CAN USE EVERY DAY. YOU NEED IT NOW.**

Enough information has been condensed

into these lessons to be expanded into a complete library of occultism. They don't stop at telling you **WHAT TO DO.** They show you **HOW TO DO IT.**

They must be read carefully or you will miss something. Therefore to insure you from the danger of mental indigestion, the course is published in twelve booklets, issued monthly. Each lesson fills an attractive paper-bound booklet of 48 pages. Just the size to carry in your pocket. Paper of fine quality and print from new clean type, make them a delight to the eye.

Before you forget, slip a two dollar bill, two ones, or a money order, into an envelope and mail it to us with your name and address. You don't need to write a letter. The one word "Lessons" will tell it all and your subscription for the entire course will be entered at once.

ADDRESS

TRINITY PUBLISHING CO., 1708 BARRY AVE., CHICAGO, ILL.

Please mention NEW THOUGHT when writing to Advertisers.

NEW THOUGHT

Body Building

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

"My Dear Friends:

For some time previous to a couple of months ago my life and thought was immeasurably separated from the Ideal. I made many resolutions but could not resist the temptation of breaking them as quickly as I made them. Looking at the proposition finally from a very serious standpoint I decided I would make a change, but recognizing the power of HABIT and the tendency of human nature to recede if not supported by lofty ideals, I concluded to combat HABIT by Auto-suggestion. I am giving below my constant prayer which has strengthened my will and brought me both spiritual peace and material gain. No doubt there is a large percentage of young men who desire to amend their lives if they only knew of an inexpensive and practical method.

With your kind permission I desire that this little prayer be published in NEW THOUGHT so that some of those who read its columns may be benefited.

Would suggest for practical purposes that young men carry the clipping around with them or paste it in some conspicuous place. E. M."

MY PRAYER.

THE CORNER STONE OF FUTURE GREATNESS—"PURITY"

RESOLVED, That my last thought before sleeping shall be Purity and that the first thought upon awakening shall be Purity, and that I shall suggest to myself frequently during the day the thought, PURITY. It is essential because of the following reasons:

1. A duty to God.
2. A duty to self, viz:
 - (a) The basis of ENERGY.
 - (b) The fire of AMBITION.
 - (c) The cause of WEALTH.

Without purity in daily life I am like the captain of a vessel drifting with the wind along a rocky shore. E. M."

Thank you for passing on the "watchwords" which have helped you to overcome. Your own victory will encourage others, and it will be pleasant to feel that your resolution to live abreast of the best within you is proving an instrument for others' good as well as your own.

"GENTLEMEN:

Can you furnish me through your columns with information as to the proper way by which one may increase his weight? I have tried various lines of diet, exercise, etc., but cannot 'put on flesh.' I am 5 feet 6 inches in height and weigh only 115 pounds, when I should weigh 150 (about), figuring at 2 1/3 pounds per inch. I have no bad habits—do not smoke or drink (not even tea or coffee). Is it possible to increase my weight, or is it out of the question? READER."

The milk diet has been talked so much in these pages, that I certainly repeat myself when I answer to your question that it is the surest means you can use to increase your weight. No, indeed, it is not "out of the question" for you to gain to 150 pounds, and build your body into a good sound normal habitation. It would probably take you about twelve weeks, although many men who take the milk diet to increase in weight, gain from five to nine pounds a week!

* * *

"Dear Friend:

Will some of the readers please inform me how I might strengthen my eyesight? I would be very thankful for the information. J. E. K."

I recommend bathing the eyes thoroughly night and morning to keep them cleansed and cooled. Use a weak solution of boric acid, and an eye cup, which you can obtain from any drug store. This washes the eye out thoroughly. Then be careful not to violate any of the laws of healthful use of the eye. Experience has taught you that reading in certain lights, or with a reflection from your paper, or when in motion (as on a car or train), strains and tires the eye. So don't do these things. My grandmother every morning and night used to gently smooth the eyeballs toward the nose. She used to think it rested the eye and lessened the strain of use. Simple eye exercises would tend to strengthen the muscles of the eye, and of course anything which builds up your whole system helps the eyes as well, through strengthening the nerves. Some of our readers will be sure to let us hear from them with suggestions based on actual experience, so you won't have long to wait for words of practical help.

* * *

"Dear Miss Wells:

Tell 'Clarice' in April NEW THOUGHT, to give up her tablets, and, for constipation, use this in their place: Take nice clean bran and brown it, same as one browns coffee, only not so much. It needs a slow fire and careful stirring to prevent burning. Take from one to two table-spoonfuls, and mix it with water, more or less, so one can swallow it, without much or any chewing. Do this first thing in morning and last thing before retiring. It is a harmless, sure cure for constipation. After results, take less, but keep it up for years, as it is good for the system.

I hope this will do all sufferers from constipation the good it has my family.

Mrs. H. T. W."

Readers who follow Mrs. H. T. W.'s suggestion should ask their grocers for "medicinal bran," which merely means a refined bran, carefully sifted free of the coarser elements.

* * *

"My Dear Miss Wells:

May I say a word on the question of printing, or rather, paper, in relation to eyesight. I

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.

WE BUILD BODIES

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**

Please mention NEW THOUGHT when writing to Advertisers.

have long realized that incalculable mischief is being done by the *highly-glazed* paper now in common use for books and magazines, and also for sheet music. True, it brings out the impression with greater clearness, but the 'shiny' effect is intensified by artificial light, and any one with a tendency to sleeplessness will find this condition aggravated by the exciting effect on eye and brain. I speak from personal experience, and have long wished for an opportunity of calling attention to these facts, which are none too generally recognized, since even the optician's *sight-tests* are almost invariably printed on this dazzling surface which I am told is produced by a *chalk* process. Now, it is well known that frequent and prolonged gazing at chalk cliffs will permanently injure the sight, and the result of the corresponding 'glare' I allude to must prove far more disastrous in respect to the number of its victims.

A paper with a *dull* surface, or very slightly tinted, would meet the difficulty, and be found infinitely less tiring to eye and brain.

I should like to see *Munsey's* altered. NEW THOUGHT is a very mild offender, especially by daylight.

Y. B. T."

This month or next (when you receive this issue, you can tell which), NEW THOUGHT will make the experiment of trying machine-finished paper instead of super-calendared paper—the kind you decry as "shiny." It may not prove as desirable for the advertising pages, and if it doesn't, back we will go to the paper of previous issues, for as advertisers furnish the bulk of a magazine's support, their advertising matter has to be given proper display and attractive setting—or one doesn't get it to display!

Some time back, a suggestion was sent in urging that printers use white ink on green paper. One of our subscribers sends a belated post-script as follows:

"Miss Wells:

Why green paper? Here is a sample of *blue*, with ink. Ask Paul Case if blue is not better than green. If not, try light green with darker green ink. I prefer blue.

A. C. C."

* * *

Quite a little while back, we had several inquiries as to methods of using the alligator pear, and printed a number of letters thereon. Here are two more which have been waiting their turn, both of them very helpful.

"Miss Wells:

Some time since you had an inquiry as to alligator pears. Alligator pears are used as a salad. Cut in half when ripe, take out stone and eat with French dressing. They should be picked when green as grass, so says my son, who lives in Honolulu, handled carefully and laid away to ripen. The pears are yielding to the touch, not hard, when ready. My! but they are fine.

M. L. R."

"My Dear Miss Wells:

In reply to a published letter asking information as to the uses of the avocado or alligator pear—as to when it ripens, etc., etc.—I wish to say that in the Hawaiian Islands we consider the alligator pear one of our staple foods in its season. The harvest in this climate begins about July and August, and lasts until late in the

autumn. The time of ripening depends on the variety planted. It is ready for table use when the flesh is soft enough to yield under slight pressure of the thumb and finger. If it is too ripe it is unfit for use, as it is very mushy and spoils quickly. If eaten as a breakfast fruit it should be placed on the ice the night before to be thoroughly chilled. In the morning cut in halves, remove the seed and eat from the skin, using a little salt or tomato catsup. It is often eaten here in lieu of melon. If a salad is wished, cut the pear in strips, remove the skin, and cut in small cubes. Heap it on lettuce leaves and use a liberal quantity of French dressing or mayonnaise. It is often used in the form of a cocktail, to begin dinner with,—in this manner: Cut in cubes, and to one good-sized pear add one teaspoon of lemon juice, two teaspoons of tomato catsup, a dash of tabasco, pepper and salt and serve in cocktail glasses with cracked ice on top. It has great possibilities as a salad basis: For instance, it can be mixed with cubes of fresh tomato, which makes a most delicious salad, and many other ways one's own ingenuity will suggest. A very fine ice-cream is made of it, which I think would prove that there IS something new under the sun if you could but taste it.

Mrs. W. R. C."

* * *

"Dear Miss Wells:

I enclose a suggestion, thinking that perhaps few people have ever given thought to the fact that we eat fish which have died in a manner which we consider renders a fowl or other animal uneatable. Of course, I am talking only to the meat-eating folk, as vegetarians do not need the hint.

Why do we eat dead fish, fish that have not been humanely killed? We surely do not eat fowl that died that way. A chicken or partridge that has been injured and died in the field, or a fish that had by accident been thrown ashore and had died, we would not think good to eat. If a calf that during the night had hung itself was brought to market and offered for sale it would be a criminal offense and subject to fine or imprisonment. And yet we think nothing of eating fish caught in nets or by hook, thrown in a box and allowed to flap and flounder for hours until they had worked themselves into a fever heat and then have died. We eat them and wonder why eating fish makes us feel unnaturally thirsty and many times causes ill effects. Would it not at least be humane to enact a law compelling fish to be stabbed through the top of the head immediately after being caught, or as soon after as practical?

I have no doubt that many will pooh at this suggestion, but to those I say that if you have never eaten fish that had been humanely killed after capture, you have something yet to learn. I do not understand the chemical changes that take place, but I do know from long experience that fish killed humanely not only have a much sweeter flavor and are harder and keep sweet a longer time, but more important still is the fact that it does away with that disagreeable odor peculiar to fish allowed to die the old way, and the thought of not having died a lingering death adds great satisfaction as well as comfort to the esthetic taste.

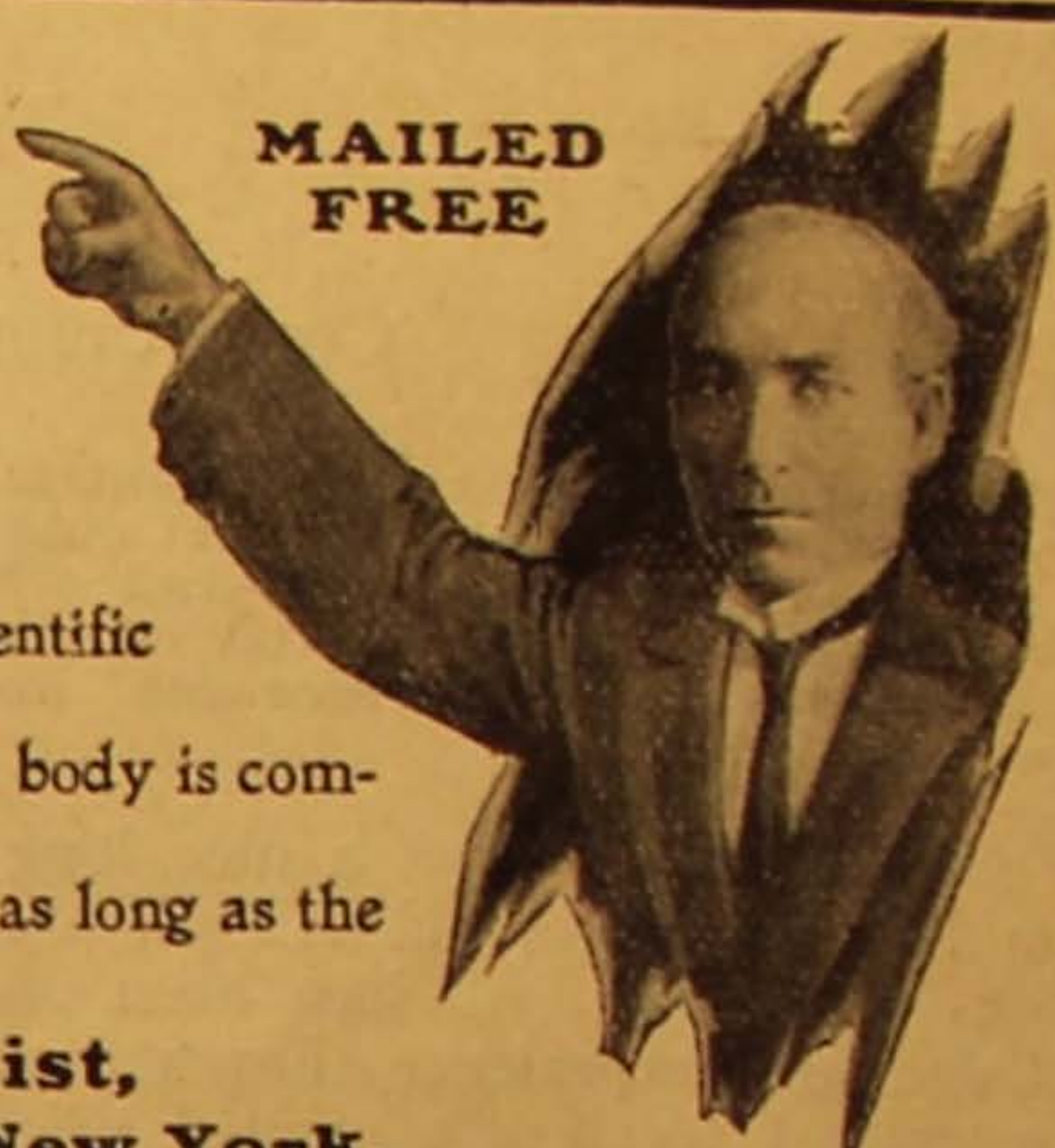
A. E. M."

MY BOOK "HOW FOODS CURE" A REVISED EDITION

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This book tells briefly how foods can be made a remedy.
It tells plainly what the laboratory has revealed.
It gives in condensed form both the theory and practice of scientific dietetics, or Applied Food Chemistry.
It contains a table giving all the chemical elements the human body is composed of, in their various proportions.
It is the first work ever published on this subject. SENT FREE (as long as the edition lasts). Address

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Dept. 71 7 East 41st Street, New York.



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Does your environment seem a tight fit?
Do you want to know how to make the best use of your environment?
What lessons environment may teach you?

How to gain the most happiness and greatest good from it?
Then by all means read Elizabeth Towne's booklet:

ROUND PEGS IN SQUARE HOLES

This little booklet is powerfully inspiring, practical, interesting.
It shows how to use one's energies to the best advantage.
How to preserve one's vital forces, through control of emotional power, and make them tell for results.

How to meet circumstances and conditions so that the best good may result.
No matter how many new thought books you already have, *don't miss* "ROUND PEGS IN SQUARE HOLES," by Elizabeth Towne.
I will send the booklet upon receipt of 6c in stamps.

Address WILLIAM E. TOWNE, Dept. 5, HOLYOKE, MASS.

"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.

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ACCURATELY CALCULATED BY

ASTROLOGER WALROND

1512 Glenarm St., or P. O. Box 201, Denver, Colo.

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.

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FREE TELEPATHY CALENDARS

Adv. Page 4

Let Me Read Your Character

PRICE ONE DIME

Mind, a really good reading, this, based upon your handwriting. Will please you. Many say I am the best graphologist in the country. Send the dime now. See for yourself. Money refunded if not satisfied.

PROF. G. E. BEAUCHAMP,
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I HELP WOMEN

to have LUXURIANT HAIR—EXQUISITE COMPLEXION—GOOD FIGURE.

I will give you explicit information, free and confidential, to remedy beauty troubles: Thin, lifeless hair; a complexion showing wrinkles, pimples, freckles; a figure that is TOO FAT or TOO THIN. I will tell you how to have a clear, fresh complexion, soft fluffy hair, shining eyes, a good figure which gives ONE an attractive, magnetic personality. Address—
ELOISE CLARKE, Dept. 20, SYRACUSE, N. Y.

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.)

Do you remember what a nice long letter we had in February from "E. A." all about fireless cooking. Well, E. A. has been putting her knowledge and experience to practical use, and just recently I received a printed slip telling me what she had been doing. I think we will all be interested, for her letter was one of the most practical we have had the pleasure of printing on the advantages of fireless cooking—so here is the clipping:

"Pulpit and press were guests at dinner today of Manager J. T. Mahoney at the Rhodes-Pearce Furniture company's store, 'Caloric cooking' was demonstrated successfully. All of the edibles which graced the board were cooked on the 'heatless stoves' which have been demonstrated at the store for the past week, the fair demonstrator, Miss Askew, presiding over the preparation of the repast.

The wonder-stricken preachers and pencil pushers were shown how it is done, then they were shown what the result is, and proceeded to show their appreciation by enveloping the aforesaid result, placing it where it would do the most good.

A roast so delicious that it is rarely equalled, green beans cooked to a state of tenderness that is more often imagined than experienced, bread like mother used to make, rice steamed to perfect proportions, and other properly prepared viands tempting and dainty, perfectly cooked—and all on the 'caloric cook stove,' that modern wonder which radiates no heat and silently does its work while the housewife sleeps, if she desires it.

The principle of the caloric cooker is extreme simplicity. Outwardly it looks somewhat like a low ice chest. Lifting the lid one finds that it is composed of one or more round compartments, in which the dinner is being cooked by conserved heat. The heat comes from a soapstone disk at the bottom of each compartment. These disks are heated before being placed in the compartments. The compartments, being lined with zinc, under which there is a layer of asbestos, are practically unaffected by external influences, so that the heat is retained for as long as fifty-six hours. The articles are placed in the compartments and will cook until done, and then remain at an even temperature all day.

The preachers were delighted. 'It will allow the housewives to get to church Sunday mornings,' said one.

'And rob the husbands of that time-worn excuse that they had to "stay home and help wifey,"' said another.

The low brows from the newspaper offices simply looked on in astonishment.

'Caloric cooking conserves comfort,' said one, who is guilty of the habit of alliterating."

* * *

"My dear Miss Wells:

Inclosed find receipt for good bread. Take one yeast cake—yeast foam—dissolve in a few tablespoons of water. Take at noon about six large potatoes. Cut before you put them to boil, to save extra cooking. Mash when done, and add a level teaspoonful of salt; two-thirds cup of sugar. Stir until cool, put your yeast-cake with it. Cover, let stand until bedtime. Set sponge; put lukewarm water in that potato yeast—about one quart. Mix next morning, add little more water, tablespoon of shortening, and several teaspoons of salt. Let rise again until very light, then mold. This makes excellent bread—good bread—even though you have poor flour. Many prefer that bread to cake. Secret in bread is to have good yeast, steady heat to bake, and plenty of time to rise.

As cakes are hard to digest for children, take about two dozen soda crackers, beat the whites of two eggs, then add one and one-half cups of sugar (powdered preferred), one cup of chopped peanuts spread on the crackers. Then bake in a hot oven. They will keep a few days. Are nice for tea. Children like them very much. Beat white of eggs, then add the sugar; last chopped peanuts, all mixed up. Then spread on crackers and bake light brown; will be done in fifteen minutes.

Mrs. De B."

I make some little "cracker cakes"—or "Marguerites," as we call them—very much like yours. Only I boil two cups of granulated sugar with nine tablespoonfuls of water, until the mixture threads. Have the whites of two eggs beaten stiff, and pour the boiled syrup on, a little at a time, beating with an egg-whisk constantly. Add a little vanilla and the chopped nuts, and spread quickly on small crackers. They do not go in the oven at all, as the boiling syrup cooks the egg thoroughly, and the mixture hardens. Made of brown sugar, with a little vanilla, they are very nice, tasting almost like maple. I use chopped raisins quite as often as chopped nuts.

* * *

"My Dear Miss Wells:

I notice that some one wants cold desserts. Having ice to keep them on, here are two that can be made on baking day.

Custard Cake.—Any plain, simple cake. After baking it, carefully cut the top off, with very sharp knife; fill in with corn starch custard and replace the cover.

Tapioca Pudding.—Boil with a little salt the tapioca (or sago) till clear and jelly-like. Pour

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it over sliced fruit in a dish, put a little butter on the top and bake about two hours. It can be sweetened and flavored before baking, or used with sweetened cream, or with eggsauce.

Dessert Without Cooking.—An egg lightly beaten in with two or three sweet oranges cut 'across the grain'—and juice squeezed from cores.
J. P. H."

In the "dessert without cooking" do you use the whole egg, yolk and all, and are the oranges in large thin slices? It isn't quite clear to me. I should think the egg would shortly evaporate or dry up. Is no sugar added to either egg or oranges?

* * *

"Dear Miss Wells:

Here I am in my dining room at 2:30 p. m., after going through NEW THOUGHT magazine, and killing time on women "In Kettledom."

My dear wife is away and I have been doing my own cooking a short time—short orders, they are.

Mrs. C. S. A. strikes a clear note on 'kitchens.' I would add to what she says—"and if possible, have a nice flower garden outside." I know many women, and the most nervous and unstrung and discontented and dissatisfied, puny, haggard ones, mostly have dark, small, dreary, unpleasant kitchens. One man wanted me to sell his house for him. I went to inspect it, and when I got into the kitchen, I remarked to the lady, 'You are a heroine.' She said, 'Why?' 'Because you stayed as long as you did in this house, with such a dungeon for a kitchen.'

God bless the women, and lead the men to see what the women want and need.
A. E."

It's very nice to hear a man talk out loud in *Kettledom*—you'd be surprised though, to know how many men read the Department and have a pleasant word to say from time to time to the Editorial desk.

* * *

"My Dear Miss Wells:

I see that F. E. asks for something to remove ink stains from colored goods. I have been just told of one and give you the benefit. I didn't have anything with ink on or would have tried it. Wet the ink spot thoroughly with peroxide of hydrogen and lay in sun; ink will leave, color remain.
Mrs. F. H. G."

* * *

"My Dear Miss Wells:

I want to thank you for information concerning the Japanese Hand Warmer, and also to say a number ten word of recommendation for the small but exceedingly useful article.

If any of the NEW THOUGHT readers are troubled by being cold, day or night, walking, riding or staying at home, let them procure a Warmer and be happy.

Even for home use I find it in many respects more desirable than a hot-water bottle. It can be ready at a moment's notice and at hours when hot water is unavailable, is much lighter than a water bottle, can be carried anywhere with one, in hand-bag or coat-pocket, and retains heat much longer than a hot-water bottle.

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cold in the 'wee small hours' of the morning, just take the Warmer to bed, touch a match to it when the hour arrives, warm up and go back to sleep. One fuse will last for hours.

And only fifteen and twenty-five cents, according to size! One will last half a life-time I should judge, and cost of fuses cannot exceed if it equals

It certainly is a credit to the inventive genius the cost of hot-water bottles, and the Warmer cannot spring a leak at some unexpected moment of our little Japanese brethren.
J. L. B."

* * *

"Dear Miss Wells:

Seeing the article about the alcohol iron in a late number of NEW THOUGHT, I thought I would speak again for the gasoline iron, which I consider far better. I think I was the first to write of these irons—have used mine ten months and it is a perfect gem. It is much cheaper than the alcohol as it will only cost 2 cents for four hours' steady ironing. I have tested it—and this on starched work. The cost is 2 cents at the price we pay for gasoline. The iron is not clumsy but very light. Although you might feel afraid of them there certainly is no danger with them, as they are very simple to manage. Mrs. C. W."

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This book puts in the form of fiction the most complete study of the life of the Soul, which has come under our notice. **AHRINZIMAN** is a Persian Prince, although the opening chapters find him leading a wild free boyhood in a humble herdsman's hut, ignorant of his heritage; and the story is steeped in the atmosphere of luxury and mystery which marks the Orient. The first half of the book traces his history through adventures of love, war, intrigue, passion, hate. The chapters dealing with the experiments of the old Magician, through which he draws to himself the aid of Astral Beings, are wonderfully interesting, but not more so than the stirring adventures of the hero, ending in his death and in his carrying with him into the spirit world "the legacy of a fierce hate." The characters are vivid and real, and the action dramatic.

In the second half of the book the hero's soul awakens to consciousness in the Astral world. "In the darkness of the Astral Plane—upon the Earth, yet not of the Earth—lay my soul in death trance for several years, absorbing unconsciously the atmosphere of earthly magnetism which was needed to sustain its life and ripen that Spiritual envelope through which I was again to manifest my individuality."

When he awakens he discovers himself surrounded by the shapes of vengeful spirits and flees from them in terror only to find himself in the Valley of the Genii companioned by the genii of his life on earth, each symbolizing a passion of the soul. Memory springs back to him and he vows revenge on his enemies of earth; so the Soul instead of mounting up to purer realms, sinks down, down with the Dark Angel.

We go with him as he revisits the scenes of his earth life; we encounter in the spirit world his enemies of old; we plunge with him into the battle of the two Angels, the warring forces, and watch him fall to a second death. This, however, is but the prelude to the final upward struggle of his Soul; for through many adventures, some in revisitation of the earth, some in periods of instruction and regeneration under the Angel of the Golden Star, he finally wins up to the fair gardens of the Land of Light. The last half of the book, although engaged with such mighty subjects, does not lose its interest as a romance; on the contrary Ahrinziman meets in the spirit world the Twin Soul he has dreamed of in the youth of his earth-life, and pursues her through the cycle of his experiences, ending at last in their perfect union when he has, through purification and inspiration, won entrance to her sphere.

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CHAP. 25—Conclusion; The Gathering of My Friends; Marriage at Last of Twin-Souls.

The book is a vivid romance, highly dramatic and original; its characters are well-drawn. The author is a cultivated Englishwoman who is mediumistic and of great psychic power, and her books, which are well and widely known both in this country and abroad, contain an immense store of psychic information and experience.

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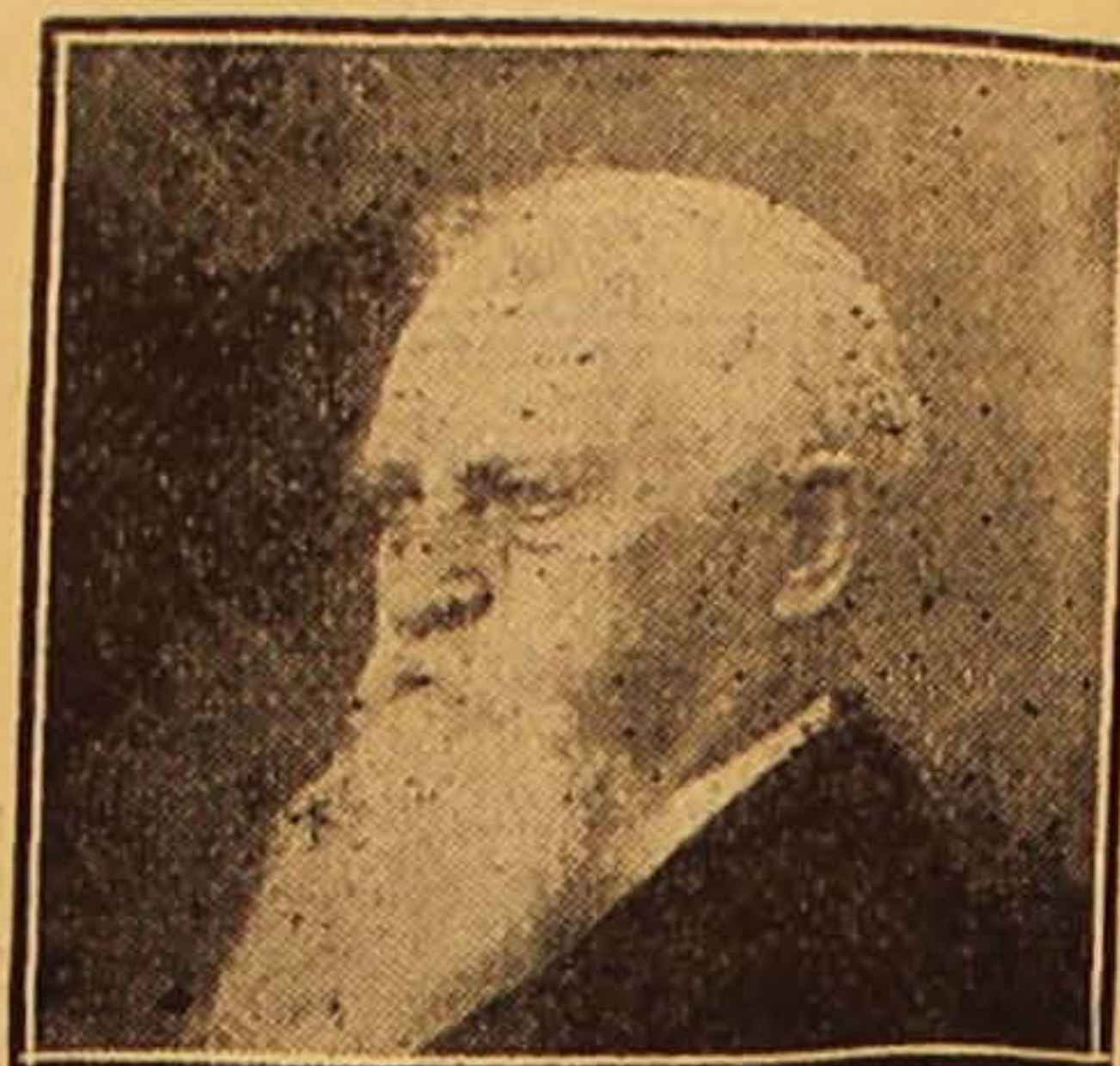
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SUGGESTIVE THERAPEUTICS

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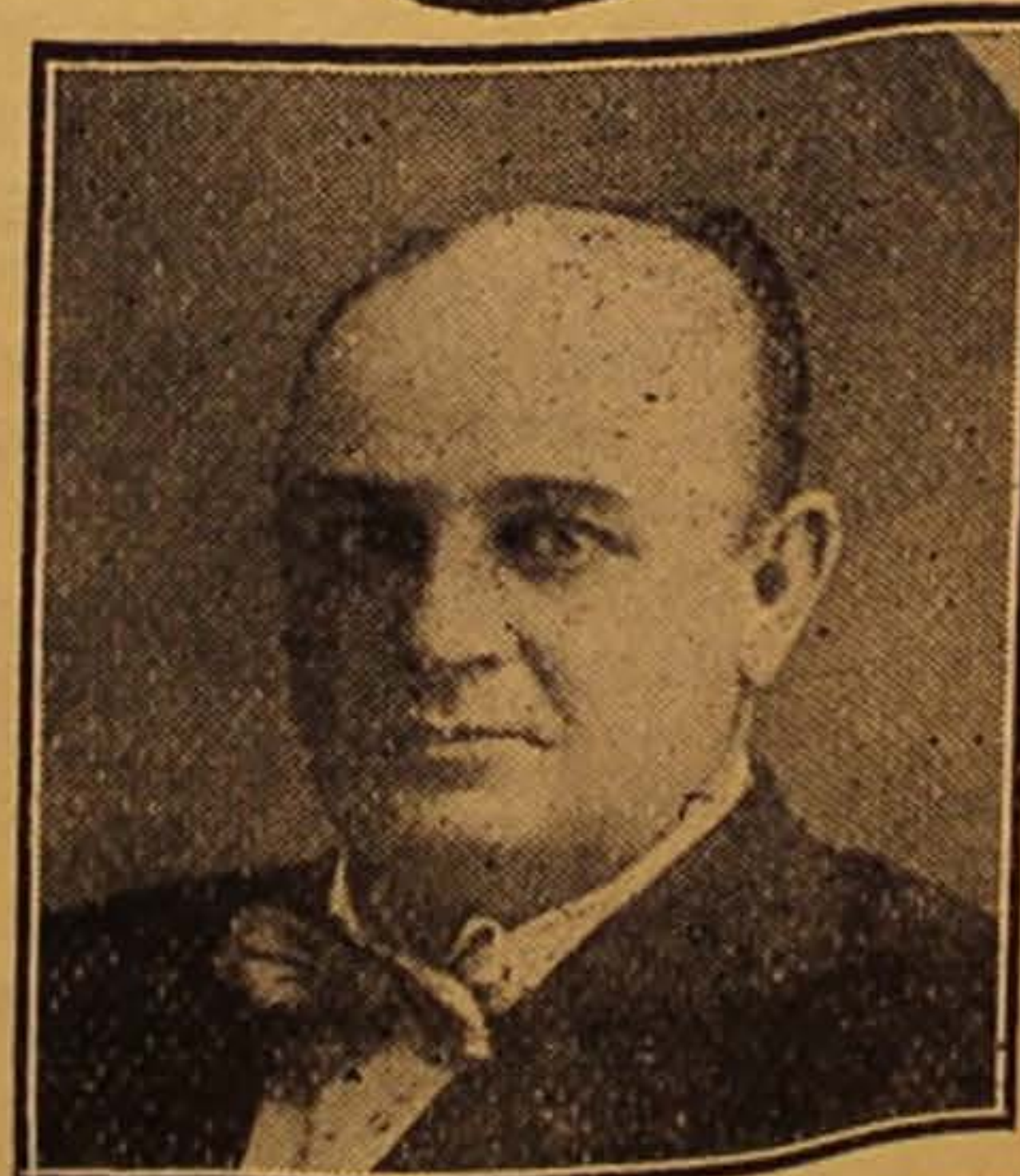
Miss Geneva Hudson, formerly of Barry, Ills., but now employed in the offices of the New Thought Magazine, consulted the best surgeons and physicians in Quincy, Ills., Omaha, Neb., and St. Louis, Mo., with the result that not one of them would attempt an operation, and not one of them offered any hope, but all agreed that she would be totally blind in a few weeks. We herewith reproduce a brief note she wrote home on a postal to the man who recommended the Institute to her.

"I thank you a thousand times for telling me of Prof. Weltmer. When I came here last June I had nearly lost my mind. I was having terrible headaches, my right eye was totally blind, the Specialists said I would lose the other and would not even operate. During six weeks here the Cataract just simply disappeared, and I have been using my eyes steadily ever since. I am perfectly well. They cure everything here. I never saw such a place."



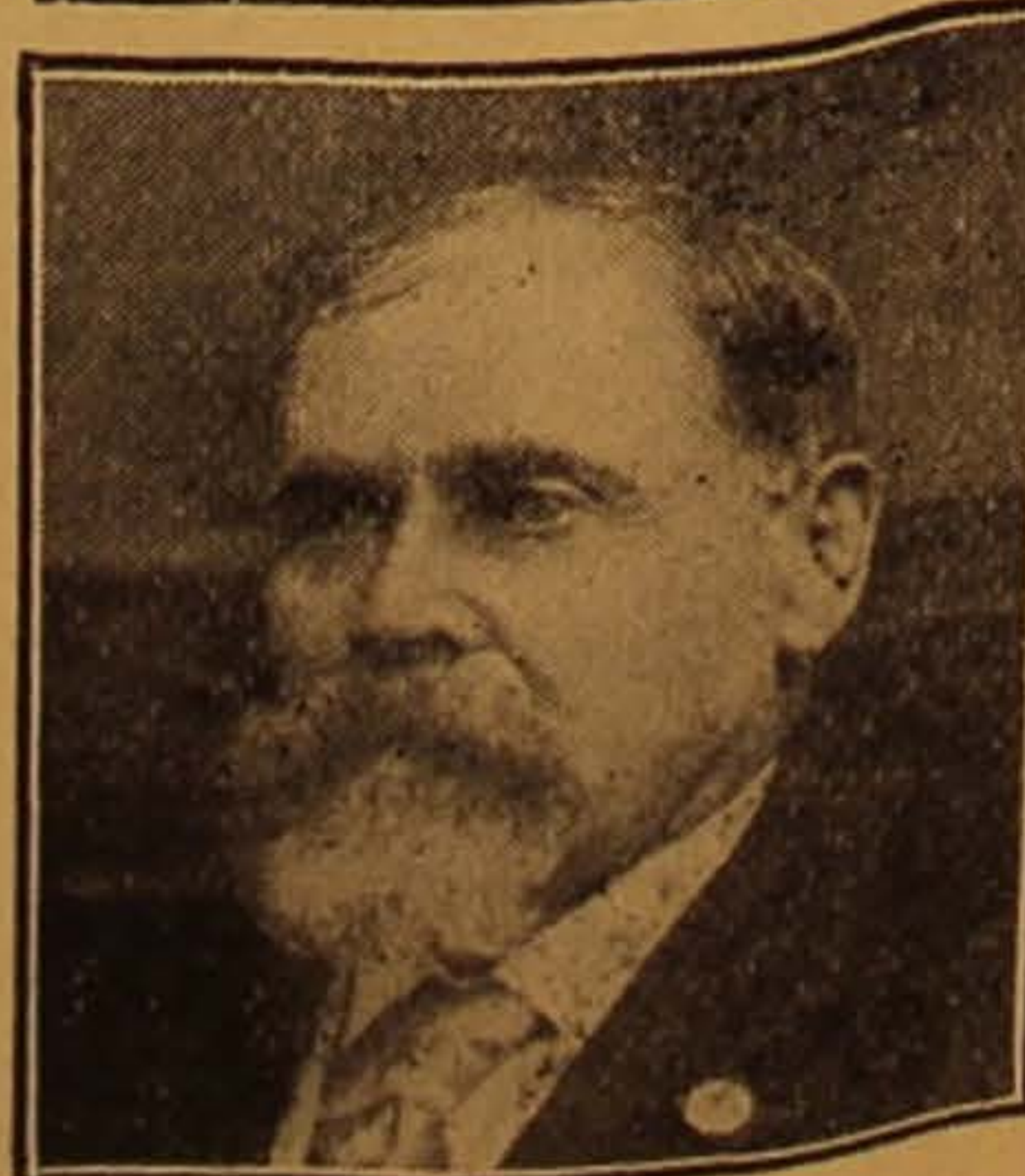
NO RISK

Mr. W. H. Cowgill, a prominent real estate agent, of Holdredge, Neb., had a leg ulcer, two years old, caused from a dog bite, very painful, 11 inches around and from $\frac{1}{8}$ to $\frac{1}{2}$ inch deep. Surgeons feared blood poison and hydrophobia; wanted to remove the arteries, and fully expected amputation would become necessary. The expense, danger and suffering would have been enormous. His wife having been healed of Cancer six years before, he came to us, with result that three treatments dispelled the pain; under treatment five weeks, free from pain and danger, happy all the time, good healthy skin covered the entire space. Mr. Cowgill has since been elected Railway Commissioner of Nebraska, and now lives at Lincoln.



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NEVADA, MISSOURI

WHERE AND WHAT IT IS

ONE HUNDRED miles due south of Kansas City, or 300 miles east of St. Louis, and crowning the crest of the Northern-most Mount of the Ozark Mountains, with a population of 10,000 hospitable and progressive people, with an abundance of healthful mineral water and pure air, and an altitude of more than 1,100 feet above the sea level, Nevada, Missouri, has all the natural qualities that go to make an ideal health and pleasure resort.

Nevada's greatest claim in this direction lies in the fact that she has the Weltmer Institute—her best known institution. It was established in 1897 and rapidly surpassed all her other enterprises. The name Weltmer and the name Nevada are so firmly fixed in the minds of the reading public, the world over, that both names have become synonymous to health.

A glance at the past will show that Nevada's natural healthful environments are not fictitious imaginings of a clever advertising man, invented to attract to her doors those who travel in search of health and pleasure. The Country was famous for its climate, water and atmosphere long before white men ever saw it. Well authenticated history shows that it was once inhabited by the best type of the savage red men of America (the Osage Indians), from the middle of the Eighth to the beginning of the Nineteenth Century. They revered its rolling prairies, its bountiful forests and most of all its flowing Springs, to whose waters they ascribed special healing virtue. In this pure Ozark air they developed finer specimens of manhood than was ever known to Sparta or Athens. Only a few miles from Nevada, within easy sight of the town, this noble tribe built its city of crude lodges, the largest Indian town known to history. Relics of the place still remain to mark the passing of a great people. In speaking of the Country—in 1714, Young Du Tissenet, the first white man to explore this region, writes: "Two hundred and fifty miles from the mouth and five miles south of the Osage river I discovered an enormously populated city, the seat of government of the Osage Indians; wonderful specimens of courageous, thrifty and healthy manhood—the men of their tribe are rare indeed who are less than six and some of them stand even seven feet in height. Yet I do not wonder, for this is the most beautiful and healthful country I have ever visited."

Nearly a hundred years later Captain Pike visited this country and was even more enthusiastic about the tribe of Pa-ha-ska and his naturally beautiful and healthful country. He was particularly enthusiastic over the balmy Indian summer and mild winter. Space forbids the reproduction of the glowing description and well fulfilled prophecy he made in his report to President Jefferson.

Twenty years ago the State of Missouri, seeking a suitable location for **State Hospital No. 3**, selected a high point just north of Nevada's corporation line and built a structure four stories high on a mile of foundation at a cost of nearly a million dollars. The choice was well made, for recent statistics show that owing to the pure water, high altitude, dry atmosphere and the many natural resources of the surrounding country, the per cent of cures of this hospital are not only greater than any other in the United States, but also greater than any other similar institution in the world.

The citizens of Nevada are a happy people. They are not all rich in material possessions, but they enjoy what they have and an atmosphere of brotherly love and hospitality pervades their homes. Visitors are treated like home folks and the peaceful little city makes them know they are welcome, whether they are seeking health or pleasure.

Vernon County is on a plateau more than 1,100 feet above the sea level and is considerably higher than the surrounding country. It adjoins Kansas, with her coal beds and sunflowers, on the west, and extends to the Ozark Mountains, "The Land of the Big Red Apples," on the east. Extending north are the rich coal beds of Missouri, and to the northeast the rolling prairies, beyond which flow the Marmaton and Osage rivers, where many enjoy canoeing. Fifty miles south is the great Joplin mining district, where 68 per cent of the world's supply of lead and zinc is torn from the Ozark hills.

Nevada is the county seat and metropolis of Vernon County. It is the principal trading point of all the farmers and village merchants in a radius of twenty miles, who bring their produce here to sell and their children here to school.

Twelve years ago Prof. Weltmer came to Nevada and established his school of drugless healing, linking his natural methods of healing diseases with the healing gifts nature had bestowed upon Nevada. His success has been phenomenal from the first day he opened his office. Princely fortunes have been spent in making the sick, lame, halt and blind acquainted with Nevada as a **Health Resort** and the **Weltmer Institute** as a **Sanitarium**, and we have yet to learn of the person who did not find the environment perfect and the Sanitarium all that is claimed for it. No one ever leaves Nevada without a feeling of regret and they cannot remain long away without wishing to return. The citizens have the warm hospitality of the South—lacking its lazy indifference—and the push and go of the North, devoid of its cold reserve. They are governed by one impulse, and that is to make every visitor feel at home, carry away pleasant memories of them and their town, and make Nevada the most popular health and pleasure resort in America.

Describing the town, visitors have called it a "City of Trees," others "A City of Flowers," "A City of Kindness and Smiles," and still others "Restful," "Hospitable," "Romantic," "Quaint," according to their varying angles of vision. All these terms apply perfectly. Its stately mansions and snug cottages are surrounded by giant oaks, elms and sycamores that have been here long before the memory of the oldest citizen begins.

In the Spring the air is laden with the rich perfumes of apple blossoms, cherry blossoms and roses, and as Summer comes on one gets tempting and inviting glimpses, from the shady streets, of old-fashioned flower gardens where xenias, marigolds, poppies, hollyhocks and dahlias bloom in riotous profusion. Then the magic Indian Summer settles its blue, smoky haze over hill and vale, transforming the forest into a rich composition of multifold color, carpeting the fields with the golden yellow of harvested grain, and changing the great orchards into squares of scarlet. Winter is only a continuation of the fall—sleigh bells are rarely heard in Nevada, for with its average temperature of 72½ degrees there can hardly be an extreme either hot or cold.

No description of Nevada could be complete without mention of her beautiful park. It is a place that beggars description. Nature made the place a gem and man has polished and set it. The cool clear waters of the lakes, the soft velvet lawns and the breezy islands unite in an irresistible invitation to rest. They say to the weary toiler, "Lay Down Your Burdens," and to the invalid "forget your pain—let the song of the birds—the perfume of the flowers and the murmur of the waters draw and fold you close to nature."

There is nothing you can do but banish all worry and enjoy to its fullness that complete relaxation that this environment brings when you give up to its spell.

On leaving the street car at the park gate you follow the winding walk, white as alabaster, into the deep shades of the natural forest oaks. On the crest of the hill nestling among the giant trees and surrounded by the beautiful flower beds, gay picnicking parties, swings and rustic benches occupied by romping children and happy lovers, the white walk ends in a neat little pergola. Standing in the pergola, which is located on what is known as the middle hill, the observer has glimpses, through the trees, of bright patches of the crystal lake below, and responding to the invitation of the sparkling waters he is willingly led down the broad stone steps to the water's edge, where the townspeople and visitors make merry, many bathing, others rowing and many more watching from the bank—all enjoying it equally.

Turning from the lakeside, a beautiful view presents itself. The green island with the honeysuckle-covered band stand, the pretty bridge, the deep green of the oak trees with the rugged boulders of the west hill overhanging the shaded drive which runs on around the lake, topped by the G. A. R. pavilion, with the stars and stripes floating above, cannot be fully represented with pen or brush.

The view of the west hill carries you back to childhood's happy days, when you would look out across the meadow to the mottled hillside with its sunny patches and deep shades which make the grass more inviting than a couch of velvet.

Starting from the corner of the bath house toward the broad stone walk, leading over the west hill, you pass Iron spring; further on the great Artesian sulphur well, which flows about 50,000 gallons per day and feeds the lake. The waters of both springs are pleasing to the taste and many consider them veritable fountains of health. The bass and crappie fishing is good in season, in fact this park is a lazy man's paradise.

A stone walk leads up to the Amphitheater, which the Missouri G. A. R. built for the purpose of holding their reunions. This pavilion will seat 2,500 people. The level and shady hilltop makes room for all manner of big picnics, such as the Southwest Missouri Chautauqua Camp, which lasts one week; Iowa picnic; G. A. R. camp, lasting one week; Confederate Soldiers' reunion, all of which meet during the summer.

A quieting sense of beauty, color and fragrance fills the atmosphere. We sink upon a bench that we may better comprehend the details of this entrancing environment.

Here and there the flagstaff from the roof of a private cottage or pergola rises out of the foliage. The careless strum, strum of stringed instruments and the mellow drone of voices reach the ear from invisible wide porches or embowered hammocks and swings. A ripple of merry laughter and shout of happy children give a hint of healthy care-free life. Here one can find good, unmolested communion with Nature in all her peaceful splendor.

Leaving the park, by trolley, we pass an excellent pair of tennis courts, which are thrown open to the lovers of that sport by the philanthropy of one of Nevada's public-spirited men. Next we pass Cotty College, a finishing school for girls. Further down this street of grand old shade trees and pretty homes, we make a turn at the **Weltmer Institute**. Another square and we enter the business section of Nevada from the center of which rises a huge pile of white stone and red tile—the new Court House which the wave of prosperity brought in by Professor Weltmer aroused the people of Vernon County to build and pay for. Two squares more and we pass the new High School building,—a magnificent monument to the thrift and energy of a people enjoying an era of good times. Reaching the Union Station we look off to the six giant furnaces of the Cockrill Zinc Company. Beyond this, on the rolling prairie are located the permanent state encampment grounds and rifle range. **Again the State of Missouri has shown her faith in Nevada as the location for one of her large Institutions where healthy environment is a necessary factor.** The soldiers who come here for drill and rifle practice, indulge in all forms of outdoor sports,—baseball, golf, tennis, etc. These exhibitions are always open to the public.

The great volume of correspondence carried on by the Weltmer Institute has advanced the Nevada Postoffice from a third to a second class office and in order to take care of the business properly Congress has ordered a handsome new government building erected, appropriating \$75,000.00 for that purpose.

A new ground floor Opera House with capacity for seating 1,000 people has been planned and will be ready before the next amusement season opens. Skating rinks, vaudeville houses and open-air band concerts are the program for the summer and fall.

Nevada is not a "Summer resort," but she is a health resort with the facilities for amusing everyone during their return to health. The climate is agreeable at all seasons. Coming to Nevada is not like going to a Sanitarium or hospital in a hurly-burly-rush-and-noisy city or sea-side summer resort. The sufferer can take amusement, rest, and efficient treatment in pleasing and suitable installments. Here nature blends in perfect harmony with the treatment, and mind and body are made strong and evenly poised once more.

Little has been said about Nevada's greatest Institution except that it was established here twelve years ago. During that twelve years nearly 150,000 pilgrims, in quest of health, have entered its doors. They have journeyed from all parts of the world and they have carried away memories of the town, her people, and the wonderful benefits of the treatment given them in the Weltmer Institute that will linger with them the rest of their lives.

With a corps of skilled assistants, and aided by a thorough system of bath, water cure and massage, Professor Weltmer treats with remarkable success every class of disease. This treatment is not a "Cure All" nor does he guarantee results in any case, but the record of 67% of cures, 30% of benefited, and only 3% of in no way aided cases, seem ample assurance to the sufferer who has failed to find relief from other sources, that he will get value received at the Weltmer Institute.

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The minimum charge for treatment in the Weltmer Institute is \$12.50 per week, six treatments. Extra charges are made in cases requiring special examinations and attention. These may be ascertained in advance by sending a diagnosis of the case and stating whether the patient will need the constant services of a nurse or attendant.

We will gladly furnish a diagnosis sheet to be used for sending a complete record of your case, and Professor Weltmer will give you his expert opinion of your case free of charge. He will also tell you the cost of treatment, board, room, etc., etc.

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WELTMER INSTITUTE OF S. T., NEVADA, MO.

The Association Department

SILAS W. WELTMER,

National Secretary of the National Association of Suggestive Therapeutics.

THE INDIANA STATE CONVENTION

In view of the fact that, as the Magazine goes to press, the editor of this department is engaged in a series of State Conventions, the report of these meetings, at this time, must necessarily be limited. At this writing but one Convention has been held, so a full report of the series of meetings cannot be given in this number, but will appear in the August number of the magazine.

The Indiana State Association of Suggestive Therapeutics met in Indianapolis, June 3d, 4th and 5th. The most enthusiastic delegation that has ever assembled in a Convention of this character, was in attendance. The interest in the work is growing by leaps and bounds. So great was the enthusiasm and so many were the plans to be discussed for the future good of the Association, that the Convention was continued into the third day, instead of being closed at the end of the second day's session, as was originally intended.

If drugless healing makes the same rate of progress during the next eleven years that it has made in the last eleven years, the practice of medicine by the end of that time will no longer be required.

The people are gradually being educated to a knowledge of the fact that the modern methods of healing so recently instituted, are not merely fads and whims, subject to the changing opinions of a few leaders, but that underlying the work of Suggestive Therapeutics are *scientific principles*, and that the results obtained through this practice are in accordance with the knowledge possessed by the individual who seeks to render aid to suffering humanity, of how to comply with natural law, and with his ability to impart this knowledge to those he desires to assist.

There are twenty-eight thousand persons in the United States who are practicing drugless healing, giving service to sixteen million people. This includes the practitioners of all of the various systems of Suggestive Therapeutics. The Indiana Association has a membership of two hundred and eighty. Of these, two hundred are professional members, and sixty-five are practitioners. The remaining number are known as associate members.

One very interesting feature of the Convention was a talk by T. J. Bishop of Arcadia, Indiana. His subject was "*The Influence of Mind over Matter*," and he used himself as a striking example of the results that may be obtained from the right application of the principles of Suggestive Therapeutics. He explained that he had been sick in bed for five weeks and that his condition seemed very little improved until a few days before the Convention, when he decided that he must attend the meeting,

as he was the secretary and treasurer of the Association. He immediately began to apply his own treatment to himself and the fact that he was able to attend the Convention and speak for an hour and a half, speaks volumes for the method used.

Mrs. Anna Thronksen of Indianapolis made an address that stirred the Convention to the highest pitch of enthusiasm, using many quaint illustrations that appealed to the common sense of her listeners.

Mr. B. F. Bushong of Indianapolis, gave a very interesting speech, adding force to his remarks by demonstrating the absolute suppleness of his body, which, previous to his acquaintance with Suggestive Therapeutics, had been bent and distorted by rheumatism.

Mrs. Lydia W. Hazlett of Richmond, told of great results obtained through a knowledge of Suggestive Therapeutics, both in physical health and mental tranquillity.

Taking the Convention as a whole, it was a most profitable and enjoyable occasion.

Professor Sidney A. Weltmer of Nevada, Missouri, met with his usual enthusiastic reception and added great inspiration to the Convention by contributing several highly appreciated lectures, giving the members of the Association much valuable information, entertaining his audience with many helpful suggestions, and telling of many marvelous cures that have become a part of his personal experience since his entrance into the field of Suggestive Therapeutics.

Professor Weltmer evinced his accustomed willingness to adapt himself to the wants of his audience, by devoting one of his lecture hours to answering questions, thereby giving a generous measure of aid to those who were assembled to hear him.

At the closing session of the Convention the following officers were elected: Dr. J. W. Beechey, Indianapolis, president; Mrs. Lydia W. Hazlett, Richmond, vice-president; Dr. T. J. Mehrlich, Indianapolis, secretary and treasurer; B. F. Bushong, Indianapolis, and W. S. Zeek, Richmond, directors.

Delegates were elected to the National Convention, to be held in September at Nevada, Missouri.

The Convention closed with the determination to spread the gospel of Suggestive Therapeutics throughout the confines of the state. It was decided to have as many members of the Association as possible go out into the various counties and deliver lectures along the line of Suggestive Healing, the assignments of territory to be made by the secretary. This will prove an invaluable source of aid in the education of the masses of the people, which will remove many hindrances to the progress of the work.



THOUGHT VIBRATION

OR

THE LAW OF ATTRACTION IN THE THOUGHT WORLD

BY

WILLIAM WALKER ATKINSON

PREFACE BY FRANKLIN L. BERRY

"The Law of Attraction is a real thing, and many are using it consciously or unconsciously, some having learned to make use of it by observation and reason, while others have stumbled on it or have had it unfolded from the depths of the sub-conscious or super-conscious.

"I BELIEVE that the mind of Man contains the greatest of all forces, that Thought is one of the greatest manifestations of energy.

"I BELIEVE that the man who understands this law, can make of himself practically what he will.

"I BELIEVE that not only is one's BODY subject to the control of the mind, but that, also one may change environment, 'luck,' circumstances.

"When we think, we set into motion vibrations of a very high degree, but just as real as the vibrations of light, heat, sound, electricity, etc. And when we understand the law governing the production and transmission of these vibrations, we will be able to use them in our daily life just as we do the better known forms of energy."

WHAT IS IT ABOUT?

IT'S about the "mighty law that draws to us the things we desire or fear, that makes or mars our lives"; about "positive" and "negative" thought, and how to "rise to the upper chamber of your mental dwelling"; about Active and Passive Mentation, and "the attraction of THE ABSOLUTE"; about mind-building and the conquest of the lesser self by the Real Self; about Will Power; about Fearthought and how the man who fears, calls into operation the wonderful Law of Attraction to his own disaster; about Worry, the offshoot of Fear, and how to transmute it into golden metal; about asserting the Life Force, and the laws of Mental Control; about our Subconscious Mentality and how to set it to work; about Emotions and what to do with them; about eradicating undesirable states of feeling and how to develop new brain cells that will manifest along desirable lines; about Desire, that "Manifestation of the Universal Life Love"; about Energy and Invincible Determination, the two qualities "which sweep away mighty barriers and surmount the greatest obstacles"; about the great people of the world and why they ARE great; about the Law of Attraction and how it "takes you in earnest"; about the difference between the Slave of Circumstances and the Master of Circumstances; about Failure and how to bring it to you, IF YOU WANT IT; about Chance—which never was—and Law, which ever is; about The Causeless Cause, which is back of all Law; and about the Create and the Uncreate.

IS THAT ENOUGH?

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(In Press)

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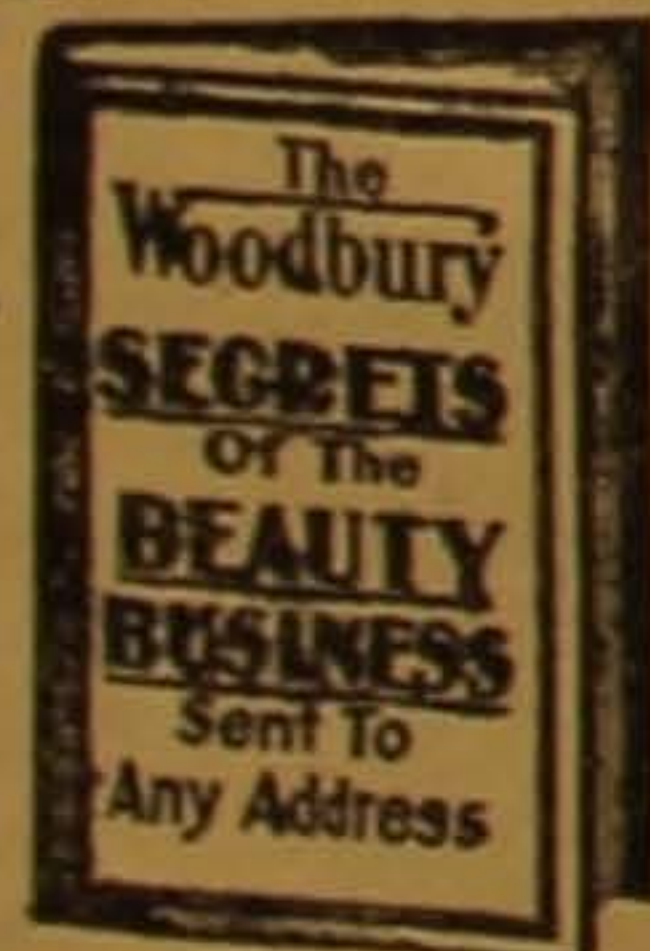
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This in response to a suggestion of a Testimony Meeting. I have been a subscriber two years this month, and consider myself—a life member. I. W."

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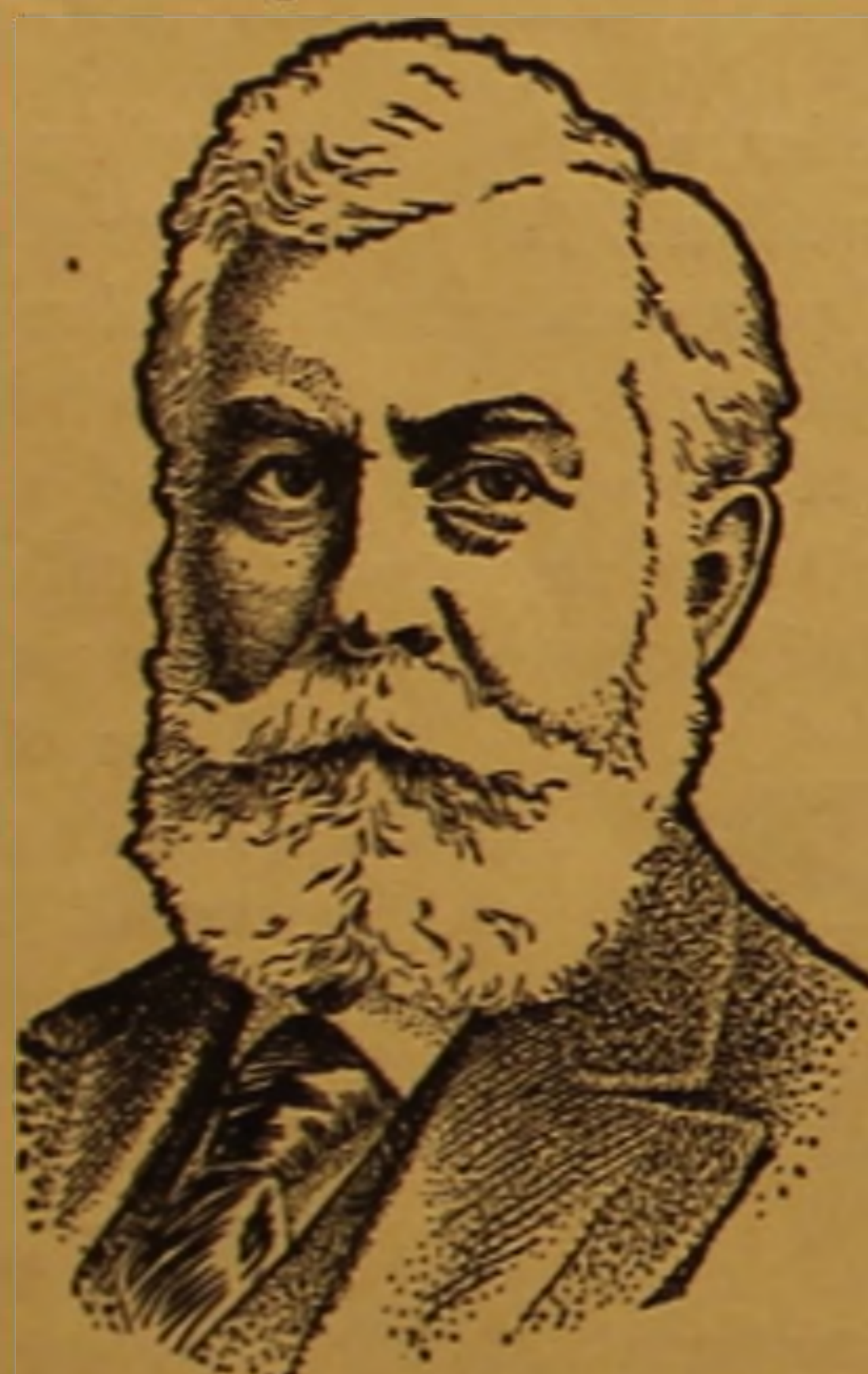
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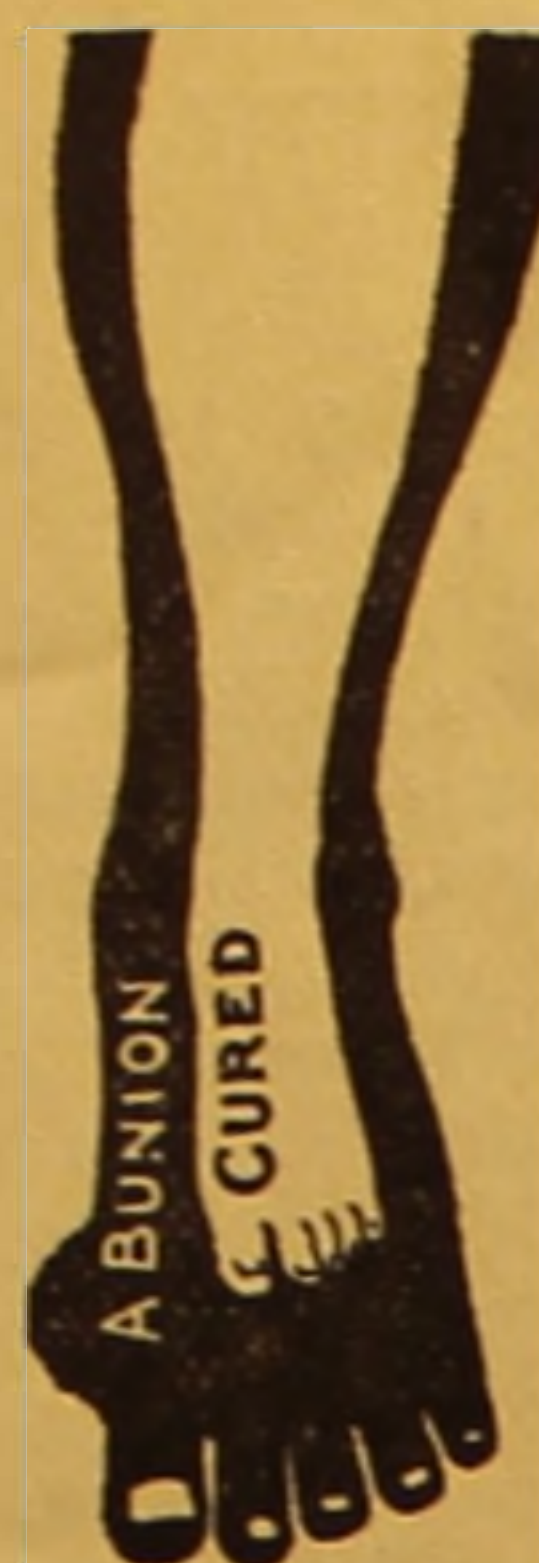
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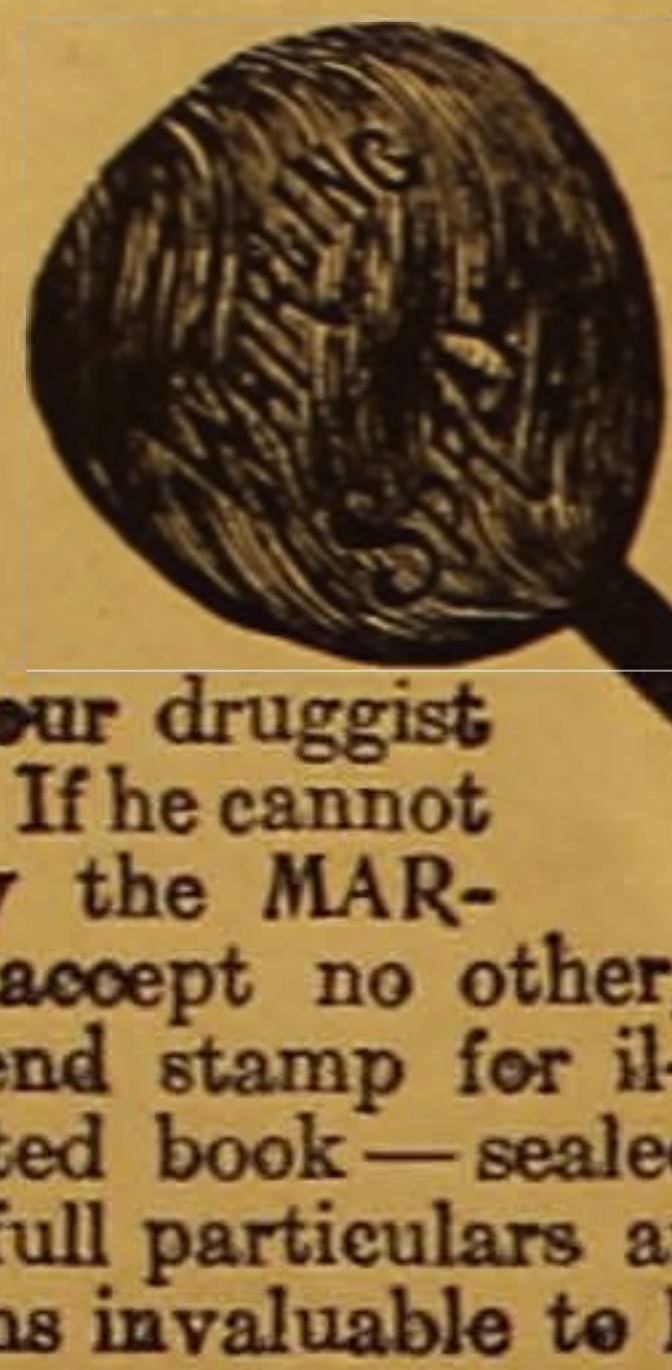


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