Personal Magnetism.

BY J. A. EICHWALDT, M. D.

MAGNETISM.—The word alone has an almost indescribable charm, but there is so much mystery even in the term "magnetism"—mystery which a very few have partly solved, or at least believe that they have solved it. Volumes have been written on "animal magnetism," "human magnetism" and many other kinds of magnetism. Some declare that it is a mystery, and if a man or woman chances to be what is known as "magnetic," such a one is supposed to be possessed of a special gift or mysterious power. Others have written volumes in their attempts to prove that their is no such thing as "animal magnetism," or if this power does exist, it has no bearing whatever upon the health or influencing ability of a person.

Many, who are claiming to use magnetic force in the treatment of disease, and who also claim to teach others the development and use of this force, find that the results achieved by their so-called methods of developing magnetism are meagre indeed. So meagre and unsatisfactory are the results as compared with those obtained by, what is called, Suggestive Therapeutics, that some of the most confirmed advocates of magnetic power who style themselves "eminent magnetic healers" are wholly depending on hypnotic suggestions in their work. These people little realize that magnetism is the very substance which gives their thoughts *form* and *power*. The more magnetism a person has at his command, the more intensely powerful will be the thoughts he sends out. Scientific development of magnetism is capable of making your thoughts so powerful that you will need only to *wish* for a thing

in order to *obtain* it, and desirable events and opportunities will come into your life in exact accord with your desires.

This is a strong statement from one who aims to "scientifically demonstrate" all his claims. It is a *true* statement nevertheless. I have proven it true to my own satisfaction. You can do the same. I do not propose to advance theories like the "wild" statements of some so-called exponents of "truth" who "serenely fold their hands" and wait for "their own to come to them," or who "affirm" all the good things they desire in order to obtain them. The beauty of their doctrine is that they often *do* obtain practical results from an unscientific application of their crazy quilt philosophy. However, they do not know *how* and *why* these results come to pass, and are more than ever confirmed in the veracity of their "science," not even dreaming that the "evil" animal magnetism played an important part in the accomplishment of their purposes.

It is commonly accepted as a fact that thoughts are tangible entities—force currents, as real as air and water—but it is *not* commonly realized that these entities, thoughts, are of varied intensity and power. The thoughts of those who have a large amount of magnetism are entirely different from those of people who are not magnetic, and even very magnetic people have experienced that they were unable to influence people during a spell of ill-health or while their forces were run down. Many writers upon these subjects maintain that the thoughts of all people are alike as far as their power is concerned. My investigations have led me to different conclusions, and I am prepared to state that the thoughts of people differ as widely in their penetrating quality and power, as people differ physically. I am also prepared to prove that the intensity of the magnetic power of a person, (call it

as you please, animal, vital or human magnetism), determines his ability to use his thoughts with varied degree of success either in drawing customers for business, healing the sick, etc.

Before going into further details, however, we will determine whether the exertion of magnetic or any other influence for the purpose of gaining customers in business, etc., is right and proper, and whether it is to be encouraged. It all seems like inducing people to attempt to gain "something for nothing," to obtain something for which no equivalent has been rendered.

The apparent offering of something for nothing has been worked for all it is worth as an advertising dodge. One can hardly look through a newspaper or magazine without noticing all kinds of things offered free. Now, these "free" offers would not pay, if the people would have no desire to obtain something which they have not earned. The great majority of people not only believe that some people are more fortunate than others in obtaining the good things this earth offers, but that there really is such a thing as "getting something for nothing." In reality, the so-called "luck" of some, and the apparent misfortune of others is brought about by one and the same law. It is the law of force or magnetism, which is the basic law of attraction for, not only material possessions, but also social and family relations, mental accomplishments, etc. This Law of Attraction is under the absolute control of each individual's will, but very few have learned how to control it, and thus, at least, have partly mastered fate. It is within your power to operate the attractive powers of your nature in a manner which will insure you all you desire without depriving somebody else. Perhaps you have heard similar statements before, and will put this aside, thinking that I am going to give you the old, worn-out but glittering generalities about the "opulence

of the infinite" and how you may draw on this "universal wealth," etc., without having to thank any human being for the good things they are bestowing upon you in form of patronage, etc. The most enthusiastic exponents of "drawing on the infinite" philosophy are as a rule the most anxious ones in inducing people to patronize them, and their business methods are often such as will provoke severe criticism, even from those who are accustomed to the so-called "worldly" methods of transacting business. If their philosophy is correct, why do they not make it practical in their own lives? Why bother with business or money-getting methods if they are able to "affirm" the wealth of the Universe and are possessing such "adept" powers as enables them to turn mud into bread or cobble stones into gold bricks? Yes, why, indeed!

There is another and ever-increasing class consisting mostly of people who have not been particular favorites of "Dame Fortune" and whose envy of their more fortunate brothers induces them to cry for "equal distribution of wealth." Their leaders picture a state of affairs which could be brought about by such equal distribution, in such glowing colors that many have been led to associate themselves in so-called co-operative colonies. Not one of these colonies has been a success. That the man who sweeps the streets should earn the same compensation for his work as a skilled mechanical genius or a great artist, may be good and beautiful enough—in theory, but as soon as the theory is put into practice—there is the hitch.

There is still another class, which is, perhaps, the most contented class of all. These people assume a "devil-may-care" attitude, explaining that nature will take care of them as it does of the grass of the field or the cabbage plant in the garden. These people do not believe in making any efforts beyond the satisfac-

tion of their immediate wants. They live entirely without a purpose, and the existences of such individuals are often less useful than those of grass or cabbage plants.

If it be God's will that you should suffer the want of the very things you most desire, why should He have created in you the *desire* for them? If you do not *believe* in the possibility of gratifying your wishes, you will not be likely to make an attempt in that direction. If you do not consider it right that you should succeed in your choosen calling, you will not succeed. If you have no faith in yourself, how can you expect that others will have confidence in you? If you believe that you should not influence or induce anyone to help or patronize you, how can you expect to obtain people's help or patronage at all?

If you, however, have faith in yourself and faith in your chosen calling (no matter what that may be), also faith in the justice of securing the patronage of people, the influence of Personal Magnetism will enable you to become a great *success* in your particular sphere.

But what about those who devote all their energies to evil purposes; don't they succeed? Is not the success of such also achieved by virtue of their ability to influence people?—Yes, most certainly it is! The man or woman who has achieved a remarkable degree of success in any direction—right or wrong—has had intense faith, chronic, firm *faith* in the *justice* of his or her purpose—until the entire scheme collapsed. That, however, is another story, and in future I will attempt to show why an unjust purpose *cannot* insure a *permanent* success. The most striking example in history is Napoleon Bonaparte, who was a great magnet and a great success until, by virtue of *eternal justice*, which he was unable to permanently defeat, he met his collapse at Waterloo.

Many have considerable magnetic power, and are also perfectly just in their dealings with people, still they do not succeed in obtaining either friends or patronage. Such either lack the necessary faith in themselves, or are otherwise incapable of using their powers. It must be remembered that *thoughts are things* which can be transferred with the rapidity of lightning. It must also be remembered that the intensity of a person's magnetic force determines the intensity of his thoughts. If a magnetic person should lack self-confidence, he would impress people with his thoughts of fear, etc., and naturally they will feel exactly the same as he does, will have no confidence in him—and will not patronize him. On the other hand, if a person's self-confidence does amount almost to conceit, and if such person is strong magnetically, he or she will succeed even where one of superior ability has failed. Merit alone does not always win—unless it is backed by force. Why does favoritism exist everywhere, in public as well as in private life? Are all the employees of a business house advanced according to their merit in their particular sphere of work? By no means! The magnetic employee "carries the day" every time, even though his business ability be below the standard set by his less magnetic comrades. The same rule holds good in business, in social, political and professional life. Grocer Jones may offer better bargains than grocer Brown on the next corner, still Brown holds the largest patronage by reason of his magnetic personality. Miss A may be the "belle of the town," while the quite plain but magnetic Miss B is the most admired of the two. A prominent Boston lawyer, who was noted for his magnetic personality, is reported to have said: "Give me a just case, and no power on earth will be able to defeat it." Evidently he did not confine his abilities to just cases only, for he was quite sought after

by the criminal class. A notorious thief is credited with the remark, that with the stolen property in his boot leg that particular lawyer could get him free.

That magnetism is a real force which may be put to various uses is a fact that few will deny. But does everyone possess a sufficient amount of this force? That is a question which I must answer in the affirmative. All possess a sufficient amount of this force for all their needs, *if they would not waste it.* Most people waste magnetic forces faster than their system is able to generate it. Others have learned to not only avoid wasting this force, but also *the process of generating it at will.*

People who naturally possess a large amount of magnetism are those who do not waste their force unconsciously. They are magnetic without being aware of it, and could, with little effort, become batteries of great power.

(This subject will be continued in the January number.)

THE BETTER WAY.

Rev. Christian Method went as a missionary to the Malays, and to such an extent were his efforts blessed, that, no ships having come near his island home for over a year, he succeeded in making the chief promise to abandon piracy in general and wrecking in particular. So complete was the transformation wrought upon these savages by the gospel that the theory of moral sentiments became the staple of conversation, and every child on the island attended the annual Sunday school picnic.

One afternoon, however, a fine brig was driven in toward the coast by a storm, and the islanders watched her with great and natural interest. As night drew on it became evident that she was sinking fast, and that,

although the wind had subsided, if she did not shortly make the harbor she would be lost.

It was, therefore, with feelings of keen distress that the reverend man observed his parishoners preparing to kindle false lights, according to the ancient custom of that land. When he remonstrated with the chief, that economist explained that the unaided vessel would sink in any case, and that the lights were intended to run her on the rocks, so that, as in civilized countries, the people might profit by the misfortunes of other men. The islanders were poor, and the winter was coming on, and "men must live."

In vain the reverend father pointed out the wrongfulness of such a course; the chief replied that it was their country, and that they were entitled to shape its policy for their own benefit, though this involved distress to foreigners. At the words "our country," a thought flashed on the clergyman. He said:

"This is indeed your island, is it not?"

"Of course," replied the chief.

"Then," said the holy man, "let me advise. Pollute it not with murder or with robbery. If you sink the ship, not only will much of the goods be lost, but the lives of the sailors, too. Kindle true lights, give aid to the ship, show them how to beach her safely on the sand inside the bar, and then—"

"What?" cried the chief.

"Why," replied the saint, "charge them all they have as rent for living on your land."—*Bolton Hall in "Truth and Freedom."*

The thinkers, the individualists are multiplying on the earth. Even the great corporations are feeling the effects of individualism. Strikes are but indications of the individual. Get the common herd in a bunch and you can drive them all right, if you keep out the indi-

viduals who have an idea that man is something more than a machine. The individual thinker is raising hell on the earth; but, a little hell prepares the way for a great deal of heaven. This individual thinker may not think in the right way every time; but, that he thinks in any old way is the redeeming feature of the present age. Better to think wrong than not to think at all.—*Rev. T. J. Shelton in "Christian."*

The books received could not be reviewed favorably; we are, therefore, obliged to return them if publishers will remit the postage.

The article on the Cause and Cure of Disease, which commenced in the November number, will be continued in January.

Readers need not hesitate in patronizing our advertisers. They are reliable, as we accept no others.

Correspondence.

16 High St., Perth Amboy, N. J., Oct. 16, '99.

Prof. J. A. Eichwaldt,

Dear Sir: My object in writing to you is to state that a friend of mine has received 8 lectures from Robert G. Ingersoll since his (Mr. Ingersoll's) death, in which his experience, while passing through death, is given. Also what he has learned since be became a spirit person. The lectures are original and full of new thought and knowledge, and it has been suggested to me to write and ask if your publishing house would not like to publish them.

Yours Respectfully,

Miss M. B. Hadden.

I am sufficiently familiar with the conditions of "mediumship," etc., to know that some of the so-called

"spirits" are most fearful liars. They have little scruples in impersonating "George Washington," "General Jackson," or anybody else, and I have reasons to doubt the genuineness of these lectures. Perhaps they are fit to be published on their own merits, however. As I do not publish books—either by live or dead authors—I give your full name and address in order that those interested in these lectures may communicate with you.—[Ed.]

Chicago, Nov. 3, 1899.

Prof. J. A. Eichwaldt, San Francisco, Cal.

Dear Sir: Referring to your communication received to-day we have to say that we cannot supply you with any copies of "How to Hypnotize" or "Education During Sleep." We have withdrawn them from sale and no more copies will be printed in this form.

Very sincerely yours,
Psychic Research Company,
Per J. V. Daniels.

The above is for the information of subscribers who failed to receive one or both of these books as premiums. In order to do justice to all concerned, I will, upon receipt of notice, refund the wholesale price of these books in cash, or will give credit to the amount of the retail price (10 cents for one or 20 cents for both books) on the next year's subscription, or on the price of any other books which may be ordered through me. This does not apply to those having sent the full retail price for these books. All such remittances have been promptly returned. For the benefit of those interested will say that one or two of the forthcoming issues of this publication will be devoted to Hypnotism and Suggestive Therapeutics.—[Ed.]

Do you believe in absent treatment for disease and poverty, and do you give such treatment? Are you

acquainted with Prof. Weltmer and his methods,—is he one of your pupils?

A. F. G.

Yes, I believe in "absent treatment," but my time is so occupied by other work that I cannot make a practice of the absent method. No, I am not acquainted with Prof. Weltmer, but have examined his "methods." He has never studied with me.—[Ed.]

I desire to benefit humanity . . . . What can we do in order to lift the "man with the hoe" as Markham pictures him? What do you think of Mr. Markham's poem?

Mrs. S. R.

We can do nothing to lift the "man with the hoe" or any other man or woman, with or without that implement, unless he or she *wants* to be lifted. Let me tell you, however, that the "man with the hoe," as Markham pictures him, does not exist. Markham's poem is fiction just like any other fiction. The world is ruled by fiction, and I do not at all wonder that people of a certain mental calibre are carried way by the "man with the hoe." To tell the truth, I do not think much of this poem that has gained such notoriety. If the "man with the hoe" chooses to remain "leaning on that implement," no power on earth will lift him. Had Abraham Lincoln been satisfied with the job of splitting fence rails, he would never have had the chance of becoming President of the United States. It is impossible to lift anyone against his will. All we can do is to *inspire* people to rise out of their undesirable conditions by showing them *what* they can make of themselves and *how*. Such process of "bolstering up," as mental treatment, etc., should not be depended upon as a permanent help, but people should be taught how to help themselves, instead of being encouraged to depend on a "healer," or

"savior" who "died for them" nearly 2000 years ago.—[Ed.]

If your private course is identical with instructions given in "Thought," it seems as though you do not charge enough for the latter or ask too much for the former. . . . . Will you not publish a picture of yourself, as there may be others among your readers who would like to see what the man looks like who has such courage to express his convictions.

D. McC.

I think that the descriptive circular of my private course is sufficiently explicit to admit such a question. My guarantee to give *more* than I receive holds good with both this publication as well as with my course of instructions. If at the end of the year you do not think that you have received your money's worth, I will retnrn your money and ask no questions. If the methods of my private course are shown to have failed in producing the promised results, the same rule holds good.

How do you know that I am a man? Perhaps I am a woman.—Have at present no space in these pages for the purpose of publishing illustrations.—[Ed.]

Greenville, Ohio, Oct. 30, 1896.

J. A. Eichwaldt, M. D.

Dear Sir: I received a copy of "Thought" for which I thank you. I am interested in the subject, but all books I have seen heretofore were large and filled with things I could not understand. If "Thought" keeps on as it has started, I believe I shall like it very much. Enclosed find subscription price.

Yours Respectfully,

J. D. R.

Frederic W. Burry, Editor "Fred Burry's Journal of New Thought," Toronto, Canada, says: "I thank you for your Journal—it is excellent and so practical."