Jan 1900

EDITORIAL.

A happy New Year to our readers.

The new management of this periodical will continue the policy of the old. We are not allied to any "school" or "system," and are and shall remain independent of all creeds, dogmas, etc. It shall be our aim to enlarge "Thought" and to publish only such matter as will prove instructive as well as interesting. We do not hold ourselves responsible for the opinions and theories advanced by our correspondents. The editor will always be pleased to receive communications and criticisms from our readers.

PERSONAL MAGNETISM.

BY J. A. EICHWVLDT, M. D., SAN FRANCISCO, CAL.

(CONTINUED.)

Every person has a certain amount of *vital magnetism*, which we, for convenience, will call *nerve force*. The term, nerve force, you understand, is only adopted because it answers as well as any other name for our present purpose, and it must not be infered that the nerves have anything to do with the generating of this force. It is as much present in the blood, the muscular tissue, etc., as in the brain and the nervous system. The principle of life generates it in accordance with certain laws which are as automatic and perpetual as the movements of the earth, the moon, and all the planets of our solar system. To explain exactly *how* this automatic force-generating process takes place would require more space than that allowed for this series of articles. Such explanation would also be too technical and scientific for the average reader who follows the thoughts presented with a view to make the rules given *practical* and thus profit by their applica-

tion. It is not my purpose to go into vague speculations and esotericisms which would "clearly explain" certain things so that the average student would exactly understand how this creation is run. Many have attempted to explain the "mysteries of creation" and "evolution," but their explanations have been as "clear as mud" to others, although they probably knew very well what ideas they intended to convey. The world was simply "not ready" to receive their "profound" doctrines. This reminds me of a visit to my office o long haired (and evidently hairy brained) individual, who claimed to be able to do certain things and to know exactly that "all is mind;" to cure every disease, from a pain in the big toe to the last stage of consumption; to read character; to write intelligently on every imaginable subject, etc., etc., etc. I patiently waited until I could get in a word "edgewise," so eloquent was my visitor. Finally the longed-for moment came and I gave expression to my uppermost thought, which was that he ought to have a business manager. Of course, judging by his appearance, he might have been a "genius" without any faculty for business or "worldly affairs," but to my keen disappointment I learned that the supposed genius was as deaf as a post. I was obliged to fairly yell in order to make myself heard, and in the course of a conversation carried on under difficulties I learned that my visitor was unable to overcome his own afflctions, consisting of deafness and lung trouble. This man lamented that he was not able to secure the assistance of the press for the promotion of his doctrines, for which he claimed so much.

This "nerve force," called magnetism, exists in everyone. Most people, however, do not know how to use it, or how to prevent it's loss which is constantly taking place. Some people waste more of this force than they are able to generate, and are, consequently,

always in ill-health. Others are able to retain a sufficient amount of it to keep in health under ordinary circumstances, but as soon as an emergency arises which makes additional demands upon the vitality, a state of exhaustion will be the result. Another class has such an abundant natural supply that a continuous waste will have no perceptible ill effects. These people are powerful storage batteries, and are naturally so. Everyone, however, can, with a little effort, make the body a battery of no mean power, simply by *putting a stop to the involuntary waste of magnetic force.*

Someone has termed magnetism "elusive as the fragrance of the rose," but perhaps it is even more elusive than the perfume of "the queen of flowers." Man has learned to extract and bottle the fragrance of the rose for his use, and here an attempt will be made to show how also the electro-magnetic forces of the body can be stored and profitably used.

In dealing with the conservations of nerve force, we have a subject to deal with which has quite a variety of details, because there are so many avenues by which this force passes from our control. These avenues of escape of nerve-force may be divided into two general classes, namely, mental and physical. Whether the physical losses are more serious than the mental, or vice versa, is principally dependent upon the individual under consideration, but, generally speaking, I am inclined to believe that most people suffer losses of force physically, and while such force is yet in a crude condition, thus preventing its being transmuted into still finer and more potent energy, and, as such, add power and penetrating quality to thoughts. This force if stored while yet in the crude state of nerve force, will give strength and buoyancy to body and mind, and add power and efficiency to the individual in the direction of the most dominant desires and

aspirations. To store this force, means, therefore, *perfect health* and *success* as well.

In considering the source of these losses, we will deal with the purely physical before attempting to master the mental. It must be remembered, however, that both physical and mental conditions, specially as far as the conservation of magnetism is concerned, are so intimately related and closely allied to each other that it would be very difficult to draw a line between the two which would distinctly separate one from the other, and even the purely physical leakages of nerve force cannot be stopped without mental efforts. In taking the physical into consideration at first, and in observing such physical rules as will be necessary for the purpose of harnessing the forces which have such an important bearing upon one's health, happiness, usefulness and success in every conceivable direction, the mind will be given an important preliminary training. The thought-life, either conscious or subconscious, controls the physical body with it's various functions. Mind and body are so closely related and so much dependent on each other that separation is an absolute impossibility. In dealing with the body, we also deal with mind, and in controlling and moulding mental action, we cannot help exerting an influence upon the physical also.

The principal cause of waste or leakage of magnetic force is the condition generally known as "nervousness." All people are "nervous" to a certain extent, but the state of nervousness of many is insufficient to deplete them of force as fast as it accumulates, thus leaving a surplus, as it were, and insuring fairly good health as well as influencing ability. Many, however, lose their nerve force as fast as it is generated, and have, therefore, no emergency fund upon which to draw when occasion demands, and are consequently

subject to every disease-producing influence. These people are never really well, and many of them are drugging and doctoring constantly, thus making matters worse instead of obtaining relief.

As nervous movements are principally responsible for the leakage of force, it is necessary to first learn what these movements are, and then the remedy which will effect a cure.

The nervous movements which most people are subject to are nodding of the head, too frequent winking of the eyelids, the habitual working of certain facial muscles, drumming with fingers, playing with things easily reached while the hands are not otherwise occupied, swaying the body or limbs and all rocking movements, including the rocking in a chair.

You should first examine yourself with a view to discovering which of the above-named habits you are most addicted to, and then make an effort to check the waste of force, by overcoming the cause of it. That may seem easy enough, but with most people it is more difficult than it appears to be. Some may think that they are entirely free of all of the signs of nervousness referred to above. Such I would advise to try looking at something for one minute by the watch without winking the eyelids. If they find that they are unable to control the action of the eyelids for one minute, they should practice until they are able to keep the lids motionless for several minutes. If you attempt to be perfectly motionless, you will at once be able to discover the principal sources of waste, and if you continue practicing this "dead still exercise," controlling such motions as may exist, you will take the first step towards the accumulation of *power*. While practicing the "dead still exercise," do not attempt to stop breathing. Rather aim to breathe *consciously*, regulating the length of each inhalation and exhalation the same as you would regulate your steps while walking.

(TO BE CONTINUED)

BELIEVING.

Desire, hope, belief, faith,—the knowing; these are the rounds of the ladder by which we reach the goal of our aspirations.

First comes the longing for something, we hardly know what. We are conscious of something lacking, something needed to round out our lives, to make us contented, satisfied, at ease; of a vacancy, rather than of the want of some specific thing. But by-and-bye this longing materializes, as it were, into something definite; a want to which we can give a name, something that appeals to us as the one thing necessary to our happiness; and as we dwell upon it, hope, the child of desire, is born in our hearts; the hope that somehow, sometime, the desire may be gratified. We do not see the way by which, or in which, it will come; indeed, it seems at first impossible that it should come; but, in spite of the seeming impossibility, we hope, until from hoping we pass to belief; we believe that our desire will be gratified.

But belief is not faith. Faith is the fully developed flower, of which believing is only the half-opened bud, that may yet be nipped by the frost of doubt. Faith opens its every petal to the sun and the breeze, and does not close them when night sets in and the rain descends. And from the blossom comes the fruit. Knowing comes through faith, as faith through believing; believing from hope, and hope from desire. All forms have their inception in the mental, and that which is conceived in the mental must have birth in the physical, if it perish not in the womb for lack of nourishment.

I say *must* be born in the physical. I mean just that; it *must* be. Desire is a seed germ, and if it be not pinched back at the moment of putting forth its first

tender shoot, it will grow and thrive, and its leaves will open; as hope,—and hope will grow into belief, and belief blossom into faith, and faith bear the fruit of knowledge,—we shall know that we have that which we desire.

This is as certain as that from the seed of a tree will come, first leaves, then a slender stem, then branches, and finally bloom and fruit. It is the law that it should be so, and the only power in the universe that can keep us from having our desires met and satisfied, is the power within ourselves to doubt.

Desire may not ripen into the specific thing which we expected, when we planted the seed of desire in our hearts; for with growth, and changing conditions, the desire ceases to be for that specific thing which first attracted us. An object may appear very beautiful and desirable at a distance, which, upon a nearer view, becomes less so, becomes even repugnant to the sight. Yet, if it be not so, and if we continue earnestly to desire the one thing, it is within the law that that particular thing shall come to us, or that we go to it.

How can it be otherwise, when desire is the seed-germ, wherein all things have their origin? Will not the seed of a plum produce a plum tree? If left alone it will; but if a peach be grafted upon it, it will bear, not plums, but apricots.

So with our desires. If we cling to the first original desire, it will bring us to the specific thing desired. But if upon this first desire we graft other desires of a different nature, then the fruit will be either a cross, or the fruit of the tree from which the graft was taken.

The reason most people never feel their desires met, is because they put too many, and too frequent grafts into their root desire; and do not give any of them time to blossom and bear fruit.

Of the seed planted to-day you do not expect to eat

fruit to-morrow; neither of the fruit of the graft the same season it is inserted. But next year, or the next, they bear fruit.

If you form a battery by chemical action, you must wait a bit after placing your materials in proper relations to each other, until the chemical force be called into action.

It must take place before it can give expression to itself; so with desire, and hope, and faith; these, also, must have time in which to act, or to show forth.

You say it is hard to have faith, to hold to it when conditions oppose. Exactly. But you can hold fast to desire, and desire will beget hope, and hope is father to belief, and belief ripens into faith. Faith, as I have been telling you, is a *growth*, an unfoldment. It is not a miracle, and it cannot come unless you are true to your desires, and follow them.

If you plant first an acorn, only to dig it up the next month, or next year, and plant a peach, only to replace that with a walnut; when are you to expect fruit, or of what kind?

Just so with desire. If your desire changes from day to day, or from year to year, from any cause; what fruitage are you to expect?

Because your desire constantly changes; because you replace one seed with another, before the first has had time to fruit, you say, "The things I desire do not come to me," whereas you have no fixed desire, but only a fleeting fancy, or if a real desire has been born into your heart, you have throttled it by doubting that it could ever be, and have not followed it.

Again I say, desire is the parent of all growth, of all things, and without desire there is no growth.

Desire, long held to, creates the conditions by which hope, and then belief, becomes possible; and from belief, faith; and of faith, knowing—which is the attaining—is the natural and lawful fruit.

HELEN WILMANS, in *Freedom*.

THE CAUSE AND CURE OF DISEASE.

BY DR. J. A. EICHWALDT.

(CONTINUED FROM THE NOVEMBER NUMBER)

A prominent medical authority is reported to have said that "disease is a mystery and medicine an unsolved problem," and so it seems to one who has reviewed all the popular methods of treatment, all the nostrums aud "cure-alls" in the market and the various drugless "systems," each of which is claimed to be absolutely unfailing and better than any other system. No two physicians will agree, even if they do belong to the same "school" or have acquired their knowledge at the same college. The inconsistencies of the various "methods" of medicine have been repeatedly used by those who do not use drugs as an argument in favor of their drugless methods. It must be realized that the opinions of those who treat disease without using drugs vary as widely in reference to the nature of disease and the methods of cure, as do the opinions of those administering medicines. The list of names of the various systems of drugless treatment of disease would alone fill a page, and their varied theories fully explained, would certainly fill several large volumes.

That disease is not a natural state, no one will deny. If people would live a natural life as wild animals do, their chances for perfect and perpetual health would be so great that all those who are now depending on disease for a livelihood would be obliged to starve or change their vocation.

But *can* people in their present stage of civilization return to nature and thus improve the health and add many years to the average length of life? Yes, they can; but will they? That is quite another question.

Most "healers" claim that their methods are "natural,"

as if they could be anything else. It must be remembered that there are two distinct laws operating in the cure of disease. One is the law of submission, while the other is the law of control. The cures performed by the hygienic physicians, diet curists and others who term themselves "natural" healers, are performed in *obedience* to the law, while those healing by the application of positive thought-methods *control* and *force* the inharmonious condition called disease to give room to the harmonious state of health. Much has been written on the mental origin of disease, and numerous are the arguments put forth that "sinful" thoughts and an "unnatural" way of living are responsible for all the disease and misery in the world. Observation will, however, reveal that people of a decidedly "saintly" turn of mind are often subject to disease. Mrs. Eddy, the mother of Christian Science, and who justly may be called "the Lydia Pinkham of the soul," has, if reports may be credited, not seen a well day for years.

If we enter a hygienic eating-house, the patrons of which are all strict vegetarians who read and carefully digest the dietic rules printed on the bill of fare, we would be justified in expecting to see a robust, healthy looking lot of people, instead of the sickly looking specimens of humanity one usually meets in a place where vegetarian fare and "health-foods" are served exclusively.

On the other hand, most robust health is often found among people who neither live the life of a saint nor care anything about hygienic rules.

(TO BE CONTINUED)

Will Power! Human Will Power! What will not give way before it? Trust your Will. Believe in yourself. *You are the motive power of your universe.* —*F. W. Burry.*

BOOK REVIEW.

MENTICULTURE, OR THE A. B. C. OF TRUE LIVING. *By Horace Fletcher.*

The author shows by indisputable evidence that worry is the germ or root of all the agressive and cowardly passions; envy, revenge, prejudice, jealousy, fear, impatience, etc. He also shows how this germ may be killed as a germ or rooted out after it has grown to be a tree with many branches. He has succeeded in his own case, and his suggestions are certainly timely and valuable because based on personal experience. It is a book which should be studied by all who are addicted to anger, worry or fear.

280 pages, handsomely bound. Price $1.00. Herbert S. Stone & Co., Publishers, Chicago and New York.

HUGO ON IMMORTALITY.

I feel in myself the future life. I am like a forest once cut down—the new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the resultant of the bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. There I breathe at this hour the fragrance of the lilacs, the violets and the roses as at 20 years. The nearer I approach the end the plainer I hear around me the immortal symphonies of the worlds which invite me. I is marvelous, yet simple. It is a fairy tale, and it is history. For half a century I have been writing my thoughts in prose and in verse. History, philosophy, drama, romance, tradition, satire, ode and song—I have tried all. But I feel I have not said the thousandth part of what is in me. When I go down to the grave, I can say, like so many others, "I have finished my day's work." But I cannot say, "I have finished my life." My day's work will begin again in the

morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight; it opens with the dawn.—*Victor Hugo.*

This is an age of philosophers. There was a time when it was so uncommon for people to think in an original way, that the man with a new thought, was first ostracised as a heretic and later worshipped as a deity. We are all now gradually learning to *think*, and as fast as we think we work wonders. We may not be able to say unto a mountain: "Be moved," and lo, it moves; but we can move away all the obstacles retarding our progress towards a position of security, and this is more valuable. It is a glorious thing to be the absolute dictator of our affairs, to be able to displace the many negatives of existence, with life-giving positives. The man who *thinks*, is indeed a miracle worker.— *F. W. Burry in "Fred Burry's Journal."*

The three questions, "Where am I?" What am I?" "What can I know?" have for centuries been before the minds of thoughtful men, and they are still unanswered. Every individual can know a great deal if he earnestly endeavors to become enlightened. This, we believe, is the most rational answer to the three profound questions. Man is like a mine; he must dig into his nature and bring forth the hidden treasures that are within him; he must remove plenty of rubbish before he can bring to light the precious gems, beautifully set, that will enlighten the world and make mankind nobler through that imperishable light. — *Monitor Magazine.*

The little blood-thirsty god of the ancient Hebrews is by no means large enough, nor good enough, nor clean enough, nor loving enough for this age. He was a petty tribal deity, an ideal of tyranny and wrath and jealousy, too mean for a passably good man of our day. If a man were now to be guilty of the deeds of which Jehovah is said in our Old Testament scriptures to have been guilty, he would be mobbed by an indignant populace before the law could reach him.—*From The Life.*