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NEW THOUGHT

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1902

PSYCHIC CLUB
WATCHWORD

I AM STRONG; *v. 115*
I AM WELL;
I AM HAPPY;
I AM FREE.

EDITED BY SYDNEY FLOWER &
WILLIAM WALKER ATKINSON

THE NEW THOUGHT PUBLISHING COMPANY

THE COLONNADES, VINCENNES AVENUE

CHICAGO

A CHANCE FOR WEALTH



I told you last month that if you want an income for life you must get on the ground floor of a business that is bound to be a winner. You must buy at the lowest notch. In your experience the good things of the business world have generally been snapped up before you could get near them. But are you quite sure that you knew a first class thing when you saw it? Here, for instance, is a good one. Here is your chance to get in "on the ground floor." Put your odd dollars and cents into this—THE CASH YOU ARE LETTING SLIP THROUGH YOUR FINGERS EVERY DAY OR SO—and make your money bring you back CASH DIVIDENDS. That's business, and sense, too. Success in business means selling a better article than anyone else for less money than anyone else, and when you have an article that is ALWAYS IN DEMAND, and when you hold THE SECRET OF ITS MANUFACTURE, you can just sit still AND SEE YOUR MONEY GROW.

I am managing a stock company to manufacture and sell the Flower Health Cigar, a cigar that is especially treated to NEUTRALIZE THE NICOTINE, making a clean, healthy smoke. The process by which the leaf is treated is the secret of this company. This cigar is made of pure Havana stock, has a fine full flavor, and can be sold at a good big profit at \$1.00 per box of 25 cigars. Do you see any money in this? I do. Anything that touch turns to money. Suppose you follow my lead here—if there were no money in this article I should not be organizing a company to boom it from one side of America to the other.

FOR FIVE CENTS! A VERY HIGH-GRADE HAVANA CIGAR!

☞ Made of clear Havana stock with Sumatra wrapper. No such quality has ever been sold for less than ten cents. But the Flower Health Cigar sells in box of 25 for \$1.00, postpaid.

☞ You ask me why, if this is going to be such a wonderful money-maker, don't I make it a close corporation and hold all the stock, and keep all the profits? A very natural question, and a very short-sighted one. You will

see why in a minute. The article offered, namely, a Health Cigar, will be consumed by thousands of people, scattered all over the country. If they did not buy my cigars they would buy someone else's. But, suppose they become stockholders in this Cigar Company; is it not then evident that they will demand and will consume these cigars in preference to any other? Surely it is, because they are turning their expenditures actually into a source of profit to themselves. Therefore it is to all our interests to throw this stock open to the public.

☞ The Flower Health Cigar will be put upon the market early in May. Sold only by the box of 25 cigars price \$1.00 postpaid. If you smoke one box, I have you for life.

☞ Only one size:—medium. Only one quality:—best. Only one price:—\$1.00 everywhere, postpaid.

☞ This cigar is especially recommended by physicians. It will not injure the heart. It will not affect the nerves. It will not destroy the appetite. It contains from 40 to 50 per cent less nicotine than other cigars.

☞ It's a pretty good argument when a restaurant keeper dines at his own resort. It's a pretty good one of the merit of this cigar that I smoke them all day long myself, and don't want any other brand. There is not a ten-cent cigar on the market that can touch it.

☞ Read the announcement on page opposite and, remember, IT'S ALL TRUE.

ADDRESS

THE FLOWER HEALTH CIGAR COMPANY

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Aim Straight!*

BY WILLIAM WALKER ATKINSON.

A strong Desire or a strong Fear-thought is an aim at the thing desired or feared. And in proportion to the degree of Desire or Fear, will we be carried toward the thing at which we aim. Confident Expectation is manifested in a Fearthought as well as in an earnest Desire, and when we confidently expect a thing to happen we are carried toward it by an irresistible force. It may seem strange to you to hear that Fear is akin to Desire, but this is the truth. It matters not whether we call it Desire or Fear, the gist of the matter lies in the Confident Expectation. A faint Hope and a lurking Fear have about the same attractive force—a Desire coupled with a firm belief in its realization attracts strongly, but no more strongly than does a Fear coupled with a feeling of certainty of its realization. The thing upon which your Thought is firmly fixed or drawn toward, will be the thing you will realize. Therefore Aim Straight.

We have heard much of the Attractive Power of Thought as applied to Desire. I will now say something to you about the same force called into operation by Fearthought. It is far more pleasant for me to speak of the bright side of the question, but I would be neglecting my duty toward you if I failed to direct your attention to the reverse of the shield. When you thoroughly realize that Thought-force works both ways, you will know how to handle it, and will understand many things that have heretofore been dark to you. You will learn to AIM STRAIGHT, but will also learn to be careful at what you aim. You will learn to avoid the aim inspired by Fear, and will hereafter use all your energies to pointing your mental arrow at the bull's-eye of Happiness and Success.

Let us take a few facts from the physical plane in order to illustrate things as they are on the mental plane of effort. Life has its correspondences on all its planes, and by taking examples from one plane, we will be able to more readily

understand the workings of the Law on other planes.

Some time ago, I was talking to a number of people about this subject, and gleaned from each an illustration of the workings of the Law of Attraction on the physical plane. And each example although on the physical plane, showed the power of Mind behind it. I will tell you what some of these people said, and you can see for yourself just what I mean.

The first man was a printer, who after hours spent much time in bowling, and who was looked upon as an expert in that game. He said that some time before he was playing a game, and at a critical point when he was taking aim and endeavoring to put the ball in between the 1 and 2 pins (a specially advantageous shot), his opponent spoke up and said "Just watch him hit the 4 pin." I do not know anything about bowling, but it seems that to hit the 4 pin is about the worst thing that can happen to a bowler, outside of missing the pins altogether. Well, to go on with the story, with the remark of his rival, Fearthought entered the mind of the printer, and he couldn't get the 4 pin out of his mind. He kept on looking at the place he wanted to hit, but his mind was on the 4 pin, and he feared that he would hit it. To use his own words, he "got rattled," and away went the ball striking the 4 pin fair and square. He concluded the story by saying: "And so instead of making a 'ten strike' I got only a 'split.'" Maybe you understand those terms better than do I, but at any rate you will see what a Fearthought brought to this typographical bowler in his little game of ten-pins. Moral: When you wish to place the ball Energy between the 1 and 2 pins of Life, don't allow Fearthoughts to switch you off to the 4 pin, thereby giving you a "split" instead of the coveted "ten-strike."

Another friend told me that, a few days before, he had been riding on the front bench of a grip-car on a Chicago cable-line. Hearing the gripman break into the vernacular in a vigorous style, he looked up, and saw a colored man on a bicycle trying to cross the track "on the bias," as the girls say, just ahead of the car. There was plenty of time—plenty of room—for the man to

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get across, but when he reached the middle of the track Fearthought got hold of him, and in spite of himself his wheel turned and he headed straight for the car. He headed straight for the grip-car, just as if he had aimed at it, and the next moment he went "bang" right into it. He escaped injury, but his wheel was wrecked. When asked about it, he said that from the moment he got afraid of the car his wheel "ran away with him," right into the thing he Feared. Moral: Keep your mind fixed on the thing you want—not on the thing you don't want.

Another man, to whom I related the story of the man on the wheel, said that he had the same trouble when he was learning to ride the wheel. He was getting along pretty well and could manage to steer half-way straight, although in a wobbly manner, until one day he happened to see a certain telegraph pole in front of the place where he was learning to ride. The pole seemed to hypnotize him, and from that day he couldn't keep his front wheel away from it. He couldn't keep away from that pole—he was afraid of it. The pole seemed to have magnetic qualities and the result was "Bump." He remounted, over and over again, but the result was the same. At last he made up his mind that he was going to get ahead of that pole somehow, and he mounted the wheel with his back toward the pole (but his Mind was still on it) and lo! the front wheel described a semi-circle, and back to the pole he went. Moral: Don't let a pole hypnotize you with Fearthought—keep your Mind on the place to which you wish to go.

But the best example was given by a boy who had kept his eyes open and his thinker working. Maybe I had better tell you in his own words. This is what he said, just as he said it:

"Oh, pshaw!" said the Boy, "you're making a big fuss over nothing. Every feller knows that you've got to *think* about a thing if you want to hit it, and if you think about the wrong thing, why, you'll hit the wrong thing. If I fire a stone at a tin can, why, I just look square at the can and think about the can for all I'm worth, and the can's a dead one, sure. If I happen to let my mind wander to the cat what's on the shed over to the left of the can—well, so much the worse for the cat, that's all. *To shoot straight, you've got to aim straight; and to aim straight you've got to look straight; and to look straight you've got to think straight.* Every kid knows that, or he couldn't even play marbles. If I get my heart set on a beauty marble in the ring, I just want it the worst way and

says I to myself, 'You're my marble.' Then I look at him strong and steady-like and don't think about nothing else in the world but that beauty. Maybe I'm late for school, but I clean forget it. I don't see nothing—nor think nothing—but that there marble what I want. As the piece in my reader says, it's my 'Heart's Desire,' and I don't care whether school keeps or not, just so as I get it. Then I shoot, and the marble's mine. And, at school, when our drawing teacher tells us how to draw a straight line, she makes two dots, several inches away from each other. Then she makes us put our pencils on the first dot and look steady at the other and move our pencil towards it. The more you keep thinking about the far off dot, and the less you think about the starting dot or your hand, the straighter you're going to get your line. Wonst I looked straight at the far-off dot with my eyes, but I kept thinking about a red-headed girl on the other side of the room, and what do you think, the line I was drawing slanted away off in her direction, although I had kept my eyes glued on the far-away dot and never even peeped in the kid's direction. That shows, sure, that it's the thinking as well as the looking. See?"

All of the examples above given contain within them the principles of a mighty truth—a working illustration of a great law of Life. If we are wise we will profit by them. Many things are happening around us every day, from which we might gain lessons if we would only think a little, instead of playing "follow my leader" and accepting other people's thought, ready made. We have gotten so accustomed to these "hand-me-down" thoughts, that we have almost forgotten how to turn out thoughts for ourselves. The day has come when we are required to do a little thinking on our own account, instead of humbly bowing before moth-eaten Authority perched upon a crumbling base. The time has arrived when we must strike out for ourselves, instead of following a musty Precedent which has "seen better days." This is the age of the Individual. This the time for the "I" to assert itself.

I wish you would pay attention to what the Boy said. It is not the first time that we have gone to the babe for wisdom. Although a child has an imagination beyond our comprehension, he, at the same time, is painfully, and even brutally, matter of fact. He is continually asking: "Why," and when we grown-ups are unable to answer him he answers the question himself, often better than we could have done. He doesn't theorize, but gets down to business, and works things out for himself.

This boy knew all about the Thinking part of the problems, and had put it into practical application, while we were theorizing about it. He had discovered that in order to get things we must first earnestly Desire them; then Confidently Expect that we would get them; then go to work to procure them. That's the true philosophy of getting things. He tells us, about the marble, that he first "wanted it the worst way" and "didn't care whether school kept or not" just so he got the marble. Then he "looked strong and steady-like" at the marble, saying: "You're my marble." Then he shot, and the marble was his. Can any of you describe the process of getting things better than this? If we grown-ups would only put into our daily tasks the interest and attention that the boy put into his game of marbles, we would "get the marble" oftener than we have been doing.

Of course, it may be true, that the principal joy is in the getting of things rather than in the possession of them—that the Game of Life is like the game of marbles in that respect, but what of that? That needn't spoil the game. The boy knows enough to enjoy playing for a few marbles that may be obtained for a penny-a-fistful at the corner store—but that fact doesn't bother him at all. He knows that when he gets the marble it will not seem half so beautiful in the hand as it did in the ring—but he gets ready to shoot for the next one with just as much zest and enjoyment. He finds a joy in Living; Acting; Doing; Expressing, Growing and Outgrowing, Gaining Experiences. Take a lesson from the Boy—while you are in the Great Game, take a boy's interest in it; play with a zest; play your level best, and *get the marble*. The Boy instinctively knows that the joy of life consists of Living, while we poor grown-ups vainly imagine that our pleasure will come only in the trophies of the game—the glass-marbles of Life—and look upon the playing of the game as drudgery and work imposed upon us as a punishment of the sins of our forefathers. The boy lives in the Now, and enjoys every moment of his existence—his winnings, his losings, his victories, his defeats, while we, his elders and superiors in wisdom groan at the heat of the day and the rigor of the game, and are only reconciled to our tasks by the thought of how we will enjoy the possession of the marbles, when we get them at the end of the game. The Boy sucks his orange and extracts every particle of its sweet contents, while we throw away the juicy meat and aim only to secure the pips. Oh, yes! the boy not only knows how to "get there," but he has also a sane philosophy of Life. Many

of us grown-ups are now re-learning that which we lost with our youth.

You will notice that the bowler, the bicyclists and the others, got what they didn't want, because they were afraid of it, and allowed it to distract their thoughts from the object of their Desire. To Fear a thing is akin to Desiring it—in either case you are attracted toward it, or it to you. It's a rule that works both ways. You must think about the Thing you Want—not about the Thing you Don't Want, for the thoughts you are thinking are the ones that are going to take form in action, as the Boy said: "*You've got to think about a thing if you want to hit it, and if you think about the wrong thing, why, you're going to hit the wrong thing.*" Watch your Ideal, not your Bugbear. Concentrate on your Ideal—fix your thought and gaze upon it, like the boy upon his marble—and don't allow Fearthought to sidetrack you. Select the thing you want to be, and then grow steadily into it. Pick out the thing you want, and then go straight and steadily to it. Replace your old whine: "I Fear," with the New Thought shout: "I Can, and I Will." Then you will experience an illustration of "Thought taking form in Action."

Look Straight; Think Straight; Shoot Straight; in these three things lie the secret of Success.

Inspiring and Uplifting.

De Lassus, Mo.

I regard Mr. Atkinson's lessons as the work of a Master. They are improving, inspiring and uplifting. They are an embodiment of the highest thought and profoundest philosophy. More than this they are thoroughly practical, for the student is taught how to evoke his native capacities and develop his innate powers, and then instructed how to use them most effectively in attaining whatever object he may have in life. The exercises and methods presented, being founded on Truth, are like all Nature's processes, simple and efficient and can lead to but one result and that is—SUCCESS. The lessons, in fact, are the most enlightening and I would like to see them placed in the hands of every young man and young woman in the land, and, indeed, of all who would make their lives a success instead of a failure.

P. H. JANIS.

The only real belief is in absolute conquest; and the earlier the battle begins, the easier and the shorter it will be. If one can keep irritability under, one may escape a struggle to the death with passion.—JULIANA T. EWING.

Laws of Attainment.*

BY URIEL BUCHANAN.

You ask the question direct, if there is any royal path which leads to truth. The human mind for ages has asked this question concerning the mystery of existence, only to meet with disappointment at the barren result of its seeking. The man who would rise to the threshold of the perfect way must become identified with the world's progressive movement and give himself freely for the good of the race. The rightful answerings to all important problems will not be found in lofty contemplation and abstract knowledge, but among the common things of life itself. The man who would become wise must accept the responsibilities of his position and keep in magnetic touch with humanity. Every man owes to the world the obligation to serve according to the measure of his best ability. And he who bends all his powers to lifting the load and sharing the burdens of the many will unite his forces with the Central Power of the universe.

The acquirement of knowledge is the first step the Neophyte takes on the path. Knowledge is the perception of truth. No one can know the absolute truth, for the human mind is finite and cannot transcend itself; yet one may come into a state of wise passivity of mind and clearness of perception which enables him to rightly interpret the hidden meaning of daily experiences and to understand the laws and forces which influence and direct him. The universe is governed by a Supreme Power which wills that all created things live in harmony with the eternal law. And whoever departs one iota from any one of these laws of his being must suffer the penalty of the transgression. If we are true to the highest and best we know, the obstacles we meet and the disappointments we are compelled to endure are but ripening experiences which prepare the mind for a more perfect understanding and for the accomplishment of greater things.

If we are always receptive to the light, and aspire earnestly and are true to the highest leadings, we will never be left guideless in the dark, for the Supreme Power will keep faith with us, and through the mists of uncertainty we will see where the waves that seem adverse break on the final shores with a murmur that awakens the echo, all is well.

The second requirement is to will. Back of all visible things is the will, a

motive power which pervades infinity and runs the machinery of creation. To work in harmony with the universal will and to appropriate this force from the great store-house of the universe, will give unlimited power. Man's will power may extend beyond his own body, beyond his immediate environment, and beyond the control of others. The universal will, acting through man as directed by thought and desire, enables him to control the forces of nature and to use the ether of space as a medium for conveying his message and command to the most distant parts of the world. By the power of his will man should dispel fear and uncertainty and assume the dignity of his rightful place.

The third requirement is to dare. We must dare to free ourselves from accustomed habits which are detrimental to a wholesome and temperate life, from associations which have a degrading influence, and from everything which would prevent us from acting according to our highest conception of truth.

He who has learned to know, to will and to dare is upon the true path.

The will should be disciplined to work incessantly for the right and good. You should refuse to recognize all that is useless, selfish or sordid. You should direct your forces unerringly to study and self development. You should be filled with a determination to do that which you recognize as necessary to the highest attainment. The will should be thoroughly understood and subjected to the severest scrutiny. The earnest desire to live in harmony with the higher laws will gradually emancipate the mind and give invincible courage.

If you continually worry about the innumerable little things which come up in daily life to oppose your plans and purposes, if you are haunted by the fear of failure, if you lack confidence in your power to attain the results you seek, it is because you have not yet awakened to a knowledge of your rightful inheritance. You are still tossed about on the currents of a superficial existence and superficial apprehension. If your mind wonders, if you doubt and hesitate when met by counteractive influences, if you lack faith and persistency of purpose, you will continue to drift with the tide of circumstances, discouraged and helpless on life's surging sea, like a storm-tossed mariner without chart or compass to guide him.

Was not the world made for you? Who has a greater right than you to enjoy the beauties of nature and art, to have the glow and symmetry of health, and to possess the treasures which the earth contains and the sea hides? The world is your estate. Then fear not, dread not the phantoms of darkness,

stop at nothing, cringe not before any human being.

Resolve to persevere in the cultivation of all that is true and beautiful. Be active and energetic, and direct your forces in a straight line toward the attainment of your object or wish, never forgetting the privileges of others, and being honest and sincere in your dealings with man. Be clean of body; be pure in heart; control passion, banish evil thoughts and guard well the tongue. Cultivate the spirit of love, and let it guide you in every act. Cultivate a love for flowers and music, and for all that is beautiful in nature and art. Love others as you would have them love you, and fear not to let them feel and see the warmth and sunlight you hold for them. Remember that thousands are crushed and discouraged because of the world's indifference and coldness, needing but a word, spoken by a friend in tones of love, to fire them with renewed strength to push forward and win. Keep the body and mind in touch with the spirit of harmony. The blue of the sky, the colors of the rainbow, and the blending of shades where the air and the sunshine kiss waving grass and graceful foliage, are but visible expressions of the law of harmony as manifested through nature. Likewise, the glow of the cheek, the brightness of the eye, the quick step and graceful bearing reveal the divine self expressing its harmonies through the most wonderful instrument of a supreme creation.

Another step on the path to truth is the possession of faith. With the consciousness of power, the deep love for high attainments and the unwavering resolve, there must be faith in the harmony and goodness of the laws and forces you invoke to your aid. If you remain true to the highest monitions, and are led not astray by the counter influences which constantly appear, if your love for the attainment of the highest is greater than your love for all that is unworthy, you will bring to your aid the host of invisible powers which work on the human plane for the upliftment of man. In countless ways you will have unmistakable evidence of help from unseen sources, which will strengthen your faith in the divine leadings and give renewed courage to reach up and attain.

Let your watchword be onward, and turn not back; but with your eyes fixed on the final goal, with uplifted eager hands, continue to tread the path which leads toward the heights; and know that the time will come when that mysterious force within you which now causes the heart to beat with infinite longings, will not be silenced until you have received response to every yearning and realized the fulfillment of every hope.

Jerry and the Bear.*

BY WILLIAM WALKER ATKINSON.

The Law, in its efforts to develop Man into a self-reliant being—into an individual—first tries the simpler plan of bringing a steady pressure to bear in the direction of gradual progress and growth, impelling the man to think and act himself into a more positive condition each day. After a while the man, feeling behind him the steady push of Life, and being conscious of the attracting power of the Absolute drawing him to higher things—leading him up the mountain path of Attainment—learns to trust the propelling and attracting power, and, ceasing his resistance, moves along in the direction of gradual unfoldment and growth. He casts off sheath after sheath—and grows. He does not attempt to impede or interfere with his development, but cheerfully and joyfully presses forward to his unfoldment. He finds pleasure in each stage, and should pain manifest itself he knows it as the growing pains of the child—a promise of greater things.

There are some, however, who seem determined to cling to their old sheaths, and resist the pressure of growth to the utmost. They are unable to withstand the steady pressure, and the attracting power, carrying them forward, but their resisting brings them much pain and friction, and they are pushed this way and that by the pressure of the growing Self, resisting and struggling all the time. The Law has several ways of dealing with these people, for their own good, and often, with a supreme effort, tears them from the surrounding sheath to which they are clinging and forces them into a broader and wider life, against their wishes and in spite of their struggles and cries.

Many of us, looking back over our past lives, smile as we recognize how we were forced into new fields of work and endeavor—how we were broadened out in spite of ourselves—how we were torn from our old surroundings and environments, in spite of our lamentations, reproaches, and cries, and placed amid new scenes and faces. This thing is repeated over and over again, until we learn the lesson and cease to be unduly attached to persons and things, and become willing to yield ourselves to the onward moving force, and cooperate with the Law instead of opposing it.

Many men and women, who steadily refuse to stand erect and assert their independence, are deliberately worked

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into a position where they must declare their freedom from the things upon which they have been leaning, and are forced to stand up and face conditions from which they have shrunk all their lives. The Law has a way of picking up those shivering mortals who stand around the river's edge, and throwing them into the stream, bidding them to strike out and SWIM. It prefers the easier way of teaching you to swim by degrees—of acquiring knowledge by easy stages—but if you refuse to learn in this way, it will resort to the vigorous plan just mentioned—but swim you *must*, one way or the other.

I am going to tell you a story—not a particularly pretty one, but one that will give you an idea of what I mean, and how the plan works. It's about animals—but many a truth has been conveyed by fables in which animals were the actors, and this homely little tale from the wilderness may convey to your minds the point of this talk better than do my words. Here's the story:

Once upon a time a man, away up in one of the Northwestern States, owned a dog named "Jerry." He was not very much on looks—and less in good qualities. He was not of any fancy breed—just Dog, that's all. He had drifted on to the farm from Somewhere, and had been kicked and cuffed around in his early youth, until he was afraid to claim a right to live at all. He grew up into a worthless animal—scraped at by smaller dogs—bullied by those of his own size—looked down upon by all. He expected to be kicked by everybody in sight—and, of course, got kicked. (Men and dogs who go around expecting to be abused, always draw upon them the thing they fear and expect.) His tail seemed a magnet which attracted all the tin cans around that neighborhood. Pitying did not seem to do him any good—it only made him more miserable and abject than ever, just as it acts in the case of some people. The poor chap gradually dropped down to the lowest state of dogdom, and his case seemed hopeless. The farmer would drive to town every once in a while, and Jerry would sneak along under the wagon, in manner seeming to apologize for taking up even that space. His appearance would be the signal for all the dogs of the several farms along the road to chase down to the wagon, root him out, and roll him over in the dust, the performance being repeated at every farm to ~~the~~ from the town. The farmer, at last, feeling that the dog was bringing his establishment into disrepute, and knowing that "Hopkins' Jerry" was becoming a township jest,

determined to put an end to the animal's unhappy career. But Destiny interposed—possibly in order to give me a tale to point the moral of this talk—and to give you something to remember in trying circumstances.

Jerry strayed away from the farm one evening, being chased a part of the distance by some of the smaller dogs who delighted in bullying him. He traveled some distance from home and entered the woods. Bear tracks had been discovered in that region, and some of the boys had dug a pit, baiting it with some choice tid-bit pleasing to his bearship, and covering it over with a tin roof which would yield to a light weight. Jerry started across the roof, and in he went. Some hours after a young bear came sniffing around, and he, too, dropped in the pit. Then the trouble commenced.

The bear feeling infuriated by his unceremonious drop, reached out for Jerry and gave him a scratch which caused him to yell. The bear, seeing that there was no fight in his opponent, chased him round and round the pit, until it seemed only a matter of a few minutes more until the dog would be relieved of his misery. Things took an unexpected turn, however. The bear knocked Jerry over on his back, and began giving him the finishing touches. This seemed to bring to life the last remaining touch of self-respect left in the poor brute, and with a mighty effort he sprang straight at the bear's throat and gave him a bite in which was concentrated all the repressed bites of a lifetime. The bear, with a roar, sprang back to the other side of the pit. It was hard to tell which was the most surprised of the two, the bear at the sudden courage of his opponent, or Jerry at the fact that he could fight bear. The dog's self-respect and confidence went up nearly to par. The bear's caution adjusted itself accordingly. After a bit the bear cautiously worked his way over toward Jerry, but the dog snarled fiercely and showed his teeth. They had several rounds before things quieted down, and each time Jerry showed his mettle, and although he was badly scratched he had bestowed upon the bear several tokens of his valor. His self-respect and confidence was now an assured thing, and the bear treated him with considerable deference and consideration. After matters adjusted themselves, the bear and dog each retired to their respective sides of the pit, and declared a truce.

In the morning the boys came to the pit, shot the bear and lifted Jerry out and carried him home. His tail was several inches shorter, and one ear was missing, and his body was scarred and scratched like the face of a Hellbender.

sudent, but away down in his heart he felt good—and he showed it. The farmer, feeling proud of the animal, carefully nursed him until he was able to move around the house, and then allowed him to go out of doors. As soon as he appeared the other dogs made a rush for him, but something in his look caused them to keep at a safe distance, and they contented themselves with barking at him and keeping out of reach. He did not seem anxious to fight, but he had that look of confidence in his eyes that kept them where they belonged. He had ceased to fear. His tail no longer drooped between his legs, but was held aloft as is the tail of every self-respecting dog. And somehow, that tail did not have the attracting power for tin cans that had formerly marked it. The boys recognized that Jerry had advanced in the scale, and there was something about him that they liked and respected.

About ten days after the dog got well, the farmer took a trip to town, and Jerry accompanied him, trotting along in an unconcerned manner, alongside, behind, or any other place that suited him. As the first farmhouse was reached the dogs came rushing down to have some fun with our friend. They pitched into him as of yore. Something happened. The pack ran yelping back to the house for surgical attention—and Jerry trotted on just the same. This scene was repeated at every farm along the road, Jerry repeating the object lesson each time, finishing up his task by rolling into the dust the big bull terrier in front of the postoffice, who, heretofore, has been the terror of the town. The homeward trip was a triumphal progress for the dog, and all his old foes vied with each other in tail-wagging and other demonstrations designed to let Jerry know that they were proud to be his friends. But he paid little attention to them—he had developed into a canine philosopher. After that he led a happy life. He was not seeking fight, but no boy or dog seemed to seek fight with him. He had cast out Fear-thought. He feared nothing that walked on legs. **HE HAD MET BEAR.**

Now, some of my critics will call the attention of their readers to the fact that I am advising fight. Not so, good friends. I am using this dog story as an illustration, and am trying to show you how the Law will sometimes force a man into tight quarters in order to bring out his courage and self-confidence. It knows that the man "has it in him," and it proceeds to use vigorous methods to bring it out into action providing, always, that the man has not developed it before. When a man has been placed in a position where he faces

the worst, and is compelled to grapple with the bear, he finds that he has reserve force within him of which he never dreamt before, and he puts forth all his energy to save himself. He finds that when he boldly faces the difficulty the difficulty seems as much afraid of him as he had been of it. He gains more confidence, until at last he bears off the foe, and rests secure in his own strength. He finds that to the man who has abolished Fear and who can smilingly face any situation, Fate is very respectful and obliging, although to the man who fears it is a tormentor. In proportion to a man's fear will be his troubles. When he reaches the position when he can laugh in the face of Fortune, he will find her ceasing her coquetries and falling desperately in love with him.

And after the man has met the great difficulty—fought the mighty fight—he finds that he has ceased to fear the little troubles and trials of life—he feels his strength—he knows his source of power. He holds his head erect and breathes in the pure air of heaven, and feels the warm blood tingling through his veins. He has found himself. **HE HAS MET BEAR.**

Concentration.—No. 2*

BY NANCY M'KAY GORDON.

LESSON FIVE.

Concentration is not, as many think, a steadfast gaze, but it is a steadfast mind; thought trained to the oneness of Mind. It is not necessary that the mind be always in a projective—giving out—mood; it must be receptive, for in order to give out a thought it must have been first received. Thought is more powerful than electricity, when its law is understood and properly applied. Its battery is stored within every soul. Therefore it is more available than electricity and may be put to a greater number of uses. It is not confined to the control of any trust or monopoly; to utilize it requires no capital. Its central dynamo or powerhouse is within the consciousness of each and is subject to the WILL.

At first we find it very difficult to control the surging thoughts of the past and deeds of the present, but by continuous effort and with a never-failing confidence, victory must be ours. The Mind is only limited when we allow it to be. With the brain as utilizer of thought and thought as vitalizer of the brain, the truth lurking under cover of all mortal existence becomes known;

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the ideal world is explored and all its potencies revealed.

Jesus of Nazareth and all masters of every age have taught the Law of Oneness! They have spoken the word to all alike—the rich, the poor, the educated and the ignorant. These thoughts and words become the positive element which heals the sick, comforts the aching heart and makes the poor prosperous. We hold the same power as did the masters. For has it not been said: "And greater works than these shall ye do." Where the oneness of Mind is fully held, there can be no disease, poverty or anything that constitutes negation.

Do not practice concentration for a day, a week or a month, but for all time. For instance: Get into the habit of concentrating upon what you are doing, no matter how trivial the act. It may be a household duty, if so, do it with concentrated thought; do it with a happy mind. Say to yourself: "Here, I am going to sweep this room better than I have ever swept it before." Why? "Because I desire to have it a reflection of my mind! Clean, free from the cobwebs of despair and fear." Or, "I am going to wash these dishes as never before, because I want MYSELF imaged in their brilliancy."

No matter what you may be doing, center upon it because of the principle involved. Nor need you strain after this result, or have your mind at tension. No, let go of everything approaching tension and rest in the consciousness that you are living according to the law of the Good! To pray without ceasing is finding Good in everything, from the lowest to the highest. The reward of the lower will bring you into a higher work and you will grow away from the thing formerly disliked. There is no royal road to self-mastery! It is an eternal overcoming, but a place may be reached where these externalities cannot and will not dishearten. The reason there is lack of concentrated power, is because the mind is affected and influenced by differing objects and through belief that there is more than one power!

There are still a few essentials for training the mind that should be given in this lesson.

First: Fix upon some time of day when you can have ten minutes or longer absolutely alone. Having selected the hour be sure that you keep it every day. Do not wait for a convenient time, but make the time. If not, "any time" will soon become no time at all. Take any word or sentence you choose, and when you find your mind wandering, bring it back as you would rein a frisky horse. After you have sat for five or ten minutes make

a record of the thoughts that have passed through your mind; in this be absolutely honest and true with yourself. The record is between you and the Silence—the One that knoweth all!

Do this persistently for a week. Then read over your notes and meditate upon them. This meditation followed up until it becomes an involuntary action will give wonderful power over the intellectual and mental faculties.

In seeking the concentrated or poised mind it is as though one were trying to use a lens. The mental force we seek is as free and boundless to all as is the sunlight, but that which bothers us is our inability to hold the lens at a proper angle to receive and register the Light!

When once we have the consciousness of the power of concentrated thought, we will be able to destroy the idea that there is any limitation to our accomplishment. All fear of destructive conditions will vanish. In its place will come the calm assurance that in every undertaking the divine power is back of it. With IT As Backer there can be no appearance of failure. When successful moods become permanent, success on all planes is a certainty.

Knowing the self to be Divine, well concentrated, we can never connect the idea of lack with our surroundings. When we think of the Divine One our first impression is of something that cannot be incomplete. The best practice for breaking down limitations is to think of Man as we have been in the habit of thinking of God—PERFECT! This done at all times, during a sickness, sorrow or misery, will result in such harvest of realization as cannot be told.

Success in Osteopathy.

Canton, Ohio, Feb. 1, 1902.

Columbia College of Osteopathy, Chicago, Ill.

Gentlemen.—Enclosed please find \$2.00 for which please send me Part II and Part III of your Home Course in Osteopathy. I am very much pleased with Part I of the Course. I have started into treating friends at once. I treated two already this week and had wonderful success. One was a little girl seven years old who had a very high fever and was very sick. I gave her three treatments and she is up and around and all right now. Another was a young woman who had La Grippe which I cured in three treatments. I know that I will make a great success in Osteopathy, as I take a great interest in the study, and find that your instructions are very plain and to the point.

HERMAN T. NEWHOUSE.



The April Class.

The class of The Atkinson School of Mental Science, which met on Monday, April 7, and continued during the week, was the opening class of the School. There was a fair attendance notwithstanding the fact that many who had thought of attending decided, at the last moment, to postpone their visit to Chicago until May, at which time Spring would be further advanced, and traveling and sight-seeing be performed under more favorable circumstances. The chances are that the May classes will be largely attended, and that the summer classes will be so large that we may be compelled to limit the number.

The students in attendance at the April class came from places far separated by distance. We had representatives from Philadelphia, Washington, D. C., South Dakota, Iowa, Wisconsin, Minnesota and other points, besides quite a fair local representation.

It was our original intention to hold classes each week during April, but our moving plans interfered somewhat, and we were compelled to postpone our second class until the first Monday in May—May 5. We will have a large class

on the day named, and those wishing to enter would do well to notify us at once, in order that a place be reserved for them.

We held the April class in temporary quarters, but the May class will be received and instructed in the large rooms on the first floor of our new home, The Colonnades, 3835 Vincennes Avenue. The above illustration will give you an idea of the new home of NEW THOUGHT and the School, or rather, of the first floor of it. The upper two stories are not shown, the plate not being sufficiently large to cover them. A number of the members of the April class are shown on the piazza, some, however, not being included in the picture, owing to their having wandered away before the photographer put in an appearance.

We will be glad to have our friends call to see us at our new quarters after May 1, when we will take pleasure in showing them over the building. Take the Cottage Grove Avenue cars (Wabash Avenue), running south; transfer west at Thirty-ninth street (free transfers), and ask the conductor to let you off at Vincennes Avenue, which is two blocks west of Cottage Grove Avenue.



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Just Business.

BY SYDNEY FLOWER.

Busy times. Busy times.

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It has been said very often that this magazine carries as well-written and illustrated advertisements as any periodical in America. This is very gratifying. But let us give due share in the credit to Miss Dorothy D. Deene, our special artist, whose business debut was made from this office, and whose excellent work in half-tones was flatteringly reviewed in the Chicago American some time since. The Deene heads of girls are, in their way, as distinctive as the drawings of Christy, and this young artist has won by hard work the success that has come to her. You will notice her advertisement in this number, and if you have any idea of taking up water color or half-tone work as a business you will do very wisely in becoming one of Miss Deene's pupils. Her Correspondence Course of Lessons in Water Color Painting is doing what it promises to do in the announcement—turning out good artists for a very moderate remuneration. You might do much worse than add water color painting to your accomplishments, and the opportunity is now pressed upon your attention. Don't let it go by, because May closes up her correspondence classes for the present.

* * * * *

Of course, we are full of the Flower Health Cigar business down here. Don't forget to write Detroit instead of Chicago when you want stock, goods or information about the cigar. It was too big a thing to jumble in with our Chicago affairs. It needed its own establishment, its own books, its own system of doing things—doing them quick, with a will, and doing them right. When you can do things quick and do things right, both at the same time then you make money.

* * * * *

It will take about a year to get that cigar business running full blast. It looks to me as if we can do a big business with \$50,000.00 on this. We can do a bigger and make larger profits on \$500,000.00, and still not glut the market with the goods. The longer I look at it, its field, its probabilities, its earning power, the better I like it.

* * * * *

I have offered this stock first to New Thought people at rock bottom figures, that you may have the first chance to get in on the "ground floor." You have stood well by me. You have always done so. I believe in this Health Cigar Company. It's my Company. It's made

up of New Thought people. You are pouring money into our office. Purchases of \$300.00, \$400.00 and \$500.00 worth of stock have been made—and your confidence is not misplaced. If, on December 1, 1902, you decide that the business is not up to your expectations, you can have your money back with ten per cent interest added. In quoting the above sales you must not think I do not value the small purchases of ten and twelve shares, which many of you have made. I assure you that the interests of the small stockholder will be as carefully guarded as those of the large stockholder.

* * * * *

About July we shall begin to push the sales of this stock and these goods through other magazines. But the stock will not be offered at 30 cents then. You have the cream of this investment. There will be another advance in June. If you have let this go by in April, don't miss it during May.

* * * * *

There are three other financial possibilities running through my head, each of which looks just as good to me as the Health Cigar Company. However, I won't launch them upon you this year. Each will take from half a million to a million dollars' capital to work properly, and you must be fully satisfied with the results of your first undertaking, under my direction, before you can be expected to embrace a second, third and fourth. They can wait very well.

* * * * *

I tell you frankly that I am here to make a million dollars inside of ten years. I am going to do it—or, rather the NEW THOUGHT is doing it, and will do it, for me. It is most refreshing to me to catch the spirit of the growing energy and determination of our readers, as shown forth in their correspondence. Whereas a few years ago their talk was of spooks and dreamy things, they are now burning with an ambition to accomplish. They have been led up to this chiefly by the influence of William Walker Atkinson's helpful writings in NEW THOUGHT, which have given them renewed confidence in themselves; given them new, better and brighter ideas; stiffened their backbones and put "snap" into them. Surely, that is work well done on Mr. Atkinson's part.

* * * * *

Not that I have lost my interest at all in psychological matters. One reason why I mean to have that million of money is that I may find no bar on the score of expense to researches into the physical (not psychic) phenomena of mediumship. I cannot lay my hand on a physical proof of psychic power

for want of time and money to pursue the experiment—but I'll have it yet. Many of you don't like to hear the word mediumship mentioned. You don't like spiritualism. Well, I like anything that gives me a clue to the thing I seek—proof, physical, tangible proof of the soul's immortality. I have searched for it through Hypnotism, Clairvoyance, Psychometry, and many queer cults. I have spent much money on it; have listened to many strange tales; have read many experiences, even the detailed experiments of scientific men, who were themselves convinced. My faith! they didn't convince me. I could see nothing in it but a mass of inference, probability, conjecture, guess. I couldn't pick out a FACT from a carload of such talk. But I'll have it yet; and when I get it it shall be so complete, so certain, so convincing that the world shall never shake it off. Yea, it shall grip men by the throat, and they shall never shake it off. That is where the million comes in.

* * * * *

Yes, and perhaps there's a little pride mixed up in that million-dollar determination. I have heard the NEW THOUGHT laughed at by business men. I think we may be the humble means of demonstrating to these good folk that the New Thought people have wits as sharp as the best of them. Possibly just a little sharper. We will give them something to think about in a year or so. We may be the means, "under Providence, of turning many earnest seekers" after pelf in the direction of New Thought ideas as very good capital for a business man to be equipped with. The plums of life go to the quick thinker. Can you think quick? The NEW THOUGHT will teach you how. Start with William Walker Atkinson's book, "Thought Force." Read that, and practice it. Then tell me in a month if you are anything like the same man you were a month previous.

* * * * *

If I were inclined to praise or prayer or worship (I am not) I should thank God that the New Thought has force and power enough in it to pick up the middle-aged failures in life, the weak, dispirited men and women who have tried and, as they think, failed in all—power and force enough to pick them up from where they have fallen, and put courage and gladness again into their hearts. That is a work that is worth the doing. The young can take care of themselves. If they fall, they get up again usually. But the dreariness of the man who feels his powers waning—the man who has not found himself!—I take off my hat to the New Thought. Where will you match its work?

Let us talk a little further on business. I suppose you have an idea that such a man as J. Pierpont Morgan is unusual. You are quite wrong. It is *the application of his thought* that is unusual; the man himself is just a good, ordinary business man. I can go into any city in the United States and pick you out from a handful of small storekeepers, or even from a handful of small mail-order dealers *another Pierpont Morgan*. Observe that I do not say "another who *might* be a Pierpont Morgan." He is the same man—he *has* the same power, the same grasp—but he is not applying his thought. The difference between J. Pierpont and the little storekeeper is apparently so great that it will take you possibly a year or two to understand that what I am telling you is the truth. The difference is that the storekeeper THINKS in tens, whereas Morgan THINKS in millions. Essentially, the two men are the same. The storekeeper whom I should pick out for another Morgan must have a record showing that, in conducting his business, he has saved each year a certain percentage of the gross profits, and that he has either wisely reinvested this sum, or has used it (as wisely) for the safe enlargement of his business. He must be able to show that he has never risked a total shipwreck on the chance of making a big haul. He must show that he has foreseen and guarded against loss; that his estimates of amount of perishable stock to be bought—such as butter, eggs, vegetables, etc.—were within steady striking distance of his estimates of certain demand. In brief, his record will or will not show me that he has the capacity of a general.

If he can conquer a small area of country with a few men, he can conquer a huge area with a great army.

This man is a Morgan. His brain lacks nothing of Morgan's power. When he enlarges his *thought* he will enlarge his *work*. And, mark me well, there is no enterprise too big for a man to conduct with success if he THINKS BIG. Let him think in tens, and he will remain a ten man all his life. Having in him the power of Morgan, he will achieve a modest fortune, appropriate to his ten thought, and die respected of all his neighbors as a good safe man. Let him think in millions, and he will have the handling of millions. Morgan is not a speculator. He never takes a chance. No first-class man ever does that. Morgan foresees and executes in accordance with his foresight. So does the little storekeeper, and his foresight is just as good as Morgan's. Morgan wins, because there is no such thing as chance in business. The little storekeeper wins also, and for the same reason. But the results of these two victories are

somewhat different in the matter of magnitude. A word of advice to you now in parting: THINK BIG. Don't be in too great a hurry to act. Accustom yourself to the GREAT THOUGHT. This thought will open up ways for itself. ACTION follows Thought. If you give the seed the right conditions of growth it cannot help sprouting. Don't rush things. Morgan is never in a hurry.

* * * * *

The credit for the carrying out of a successful campaign, whether of war or commerce, goes to the general. But the general knows that his best laid schemes will be ineffective in the hands of mediocre lieutenants. It is essential to any success in business that they who execute the orders should be able to think quick. You have here the two qualifications—THINK BIG for generals. THINK QUICK for lieutenants.

If you size up the big commercial men whom you know (or would like to know) you will find that as contributing to their success they recognize two important factors:

1. That they were able to pick men to serve them well.

2. That they never wasted their own ten-dollar time on a one-dollar job. The tendency of a man in business on a small scale is to save a dollar wherever possible. That is all right, unless he becomes penny-wise and puts himself, a ten-dollar man, upon a job that is meant for a one-dollar man.

You will find this last mistake made in nine businesses out of ten to-day. You will find the ten-dollar man trying to save money by saving the wages of a one-dollar man.

You will find, too, that the big men always pursue an unselfish policy towards their lieutenants. They seek for ways to advance the interests of their lieutenants. They do not endeavor to corner all the profits. Their policy is always to widen out at the top, identifying the leaders with the interests of the house. A selfish man is a bad merchant. He is sometimes successful, but the merchant princes of America and England are built on other lines. Unselfishness is the strongest plank in a sound business platform.

* * * * *

The Psychic Research Company's offices are moved now to the Colonnades, 3835 Vincennes avenue, Chicago. The headquarters of the New Thought Publishing Company are also at 3835 Vincennes avenue, Chicago. There you will also find the Columbia College of Osteopathy and the Mental Science School of William Walker Atkinson. Should it be that you happen in the neighborhood of Thirty-ninth street and Vincennes

some bright May morning, you should drop in and meet Mr. Atkinson. He will be charmed to see you. You should arrive, if possible, a little before nine o'clock, because his classes begin sharp at nine, and he does not like to be interrupted in his work. If you cannot reach the spot before nine o'clock, don't come until noon, when his classwork ends.

And if you have a craving for art, you will be pleased to visit Miss Dorothy Deene's studio, which also happens to be at the Colonnades, 3835 Vincennes avenue, Chicago.

Wonderful place, The Colonnades!

* * * * *

And, while I think of it, the Resorcine Manufacturing Company is there also. There, too, are the Suppository Specific Company and the Hirsutan Manufacturing Company. Such a happy family as we are. Wednesdays and Saturdays are half-holidays. Don't come then. Come in the morning, when the dew is on the grass.

* * * * *

Orders for Hirsutan, Resorcine and the Suppositories are not accepted from Chicago or from any part of the state of Illinois, pending a decision of the courts upon our right to sell these articles without the sanction of a physician. It is for the courts to decide whether there is in Illinois any statute which forbids the sale of a proprietary remedy by a company or individual not a physician. Our appeal from the decision of the justice court has been already taken, and, according to our lawyers, the case of Bratsch v. the People, just reported in the advance sheets of the Illinois Supreme Court Reports, determines the matter of appeal in our case. It will be to the Criminal Court of Cook County. The case will probably come off in a month or so. The chances are that we will win the case, but if we lose it, and if we lose also the final appeal to the Supreme Court, a glance at the profit and loss accounts of these companies assures me that we shall prefer to attach to us by ties of gold the needed physician rather than to discontinue the manufacture and sale of these admirable remedies.

Meanwhile, we fill all orders sent in from every part of the United States and Canada, leaving out the state of Illinois and city of Chicago.

* * * * *

I have heard a great many people complaining of the annoyances of moving. I have never found in the mere act of moving a business or household belongings from one place to another anything to ruffle the temper or disturb the nerves. A general, as I said a little while previous, never does things him-

self. His business is to think them. For example, I write these lines April 7, seated in the office at the Auditorium. When you read this little note we shall be at 3835 Vincennes avenue—the moving will have actually taken place. In point of fact, it has already taken place—in my mind. As soon as I think of a thing—it's done. Wonderful! It's just like the Arabian Nights. However, to return to the moving. On the 19th of April (that being pay-day with us, and a day when impending disagreeable duties are incurred with more buoyancy than on other days), I say to one of my trusty lieutenants: "My dear Miss Snyder, I find it necessary that I should be in Detroit on Monday to look after the Flower Health Cigar business, for a week, and get things running right down there. I leave the moving of the office stuff entirely in your hands. I have every confidence in your attention to details, and it shall be my part merely to engage the services of a good transfer company. Perhaps, though, it will be sufficient to give you the name of this transfer company, and you can do the engaging yourself when you are ready. I would suggest that you put my desk on the second floor of the Colonnades, in the large middle room near the window. The rest I leave entirely to your judgment. Let everything run smoothly while I'm away." That ends the moving of the business—there remain only my household effects to be transferred also to the Colonnades. I approach my young friend, Miss Dorothy D. Deene, and, remarking that it is quite a fine spring day, continue: "I have noticed in you, my dear Miss Deene, a self-reliance and an independence that promise ability to perform quite important undertakings. You have also the artistic sense developed to a large degree, and if you have no objection, I should like to put your organizing power to a more severe test than has yet come your way. Business calls me to Detroit to-morrow, and I shall be unavoidably absent from Chicago during the moving of our business from the Auditorium to the Colonnades, 3835 Vincennes avenue. Perhaps you had better write down the new address. I leave you the key of my flat. Here it is. I shall be glad to leave the moving of all my stuff from the flat at Sixty-third street to the Colonnades, at 3835 Vincennes, in your hands. You will find my flat address and number on this card. Your artistic sense will be of great advantage in rearranging the household effects in their proper places. The detail of arrangement is in your hands. Anything that suits you will suit me, I'm sure, and if it doesn't I can change it when I come back. I should like to find everything in order when I return at the end of the month. You

will have a week to do the work in. If you want any extra help to do the job, outside of the van-men, hire it, and pay by the day."

So that ends the moving of the flat-stuff.

It is difficult for me to understand why people should dread the bother of moving.

However—all jesting aside—the important thing is to have good lieutenants.

* * * * *

Get a box of the Health Cigars, \$1.00 postpaid. Young men, don't smoke cigarettes; smoke Health Cigars. Wives, look after the health of your husbands—wean them from the use of strong tobacco. Help them to get the nicotine gradually out of their systems by smoking only the Health Cigar. It is best if they do not smoke at all, but if they will, see that they smoke the least injurious of all tobacco.

The Psychic Club.

The membership of the Psychic Club of America is rapidly growing, applications pouring in from all parts of the country. At the present time it numbers more members than any other organization of its kind. Great enthusiasm is shown and wonderful results are reported. We prefer to adhere to the policy of not making public the experiences sent in by those who are manifesting its principles and obtaining marvelous results, as these communications are, from the nature of the case, confidential, and the persons writing would not care to see their experiences related in cold print, even if their names were not mentioned. The proof of the pudding is in the eating, and the best proof that we can give you of the merits of intelligent use of New Thought is to tell you to try for yourself and then you can see just what there is in it. We are satisfied that we have been the means of helping thousands of despondent, fearful people to change their mental attitude, and to replace Fear and Worry with Fearlessness and Courage. And as thoughts manifest in action, so have these changed thoughts manifested in satisfactory results. When one realizes that he has powers latent within him which may be developed by opening himself to the rays from the central point of life and allowing himself to grow and develop, he ceases to resist the pressure of Life, and, opening himself to the influx of the Infinite, he moves along steadily and surely toward Attainment and Knowledge.

The watchword for May is:—I AM STRONG; I AM WELL; I AM HAPPY; I AM FREE. W. W. A.

Self-Healing by Thought Force.

BY WILLIAM WALKER ATKINSON.

(Fourth Article.)

I think that any woman who is enjoying general health, and who is observing all the requirements of the healthy woman, will not likely be troubled with special weaknesses. But suppose that if a woman suffering from Female Weakness will start to work and build up her general health by Right Thinking and Right Living, she will find that she will soon get rid of her special weakness.

I explained to you in Lesson First that the blood builds up the system by sending increased nerve-currents to the affected parts, thus stimulating the circulation and restoring lost functioning powers. This work is performed by the all-potent mental power working promptly through the great nerve center and the sympathetic nervous system. I called your attention to the fact that the blood was the great healing medium—the blood builds up bodies by means of the blood, which flows through the arteries, carries liquid food and nourishment to every organ and every part of the body, building, repairing, replenishing, restoring, reflecting and nourishing and, in its return passage to the heart, carrying with it the wastes from these same portions of the system and other waste matter for rapid removal and getting of the system. In part of the body—in organs—the blood is healthy and it is well properly when it is properly nourished, and the only way it can be nourished is by the blood. Consequently, if the blood supply is deficient, or the circulation of blood does a weaker nourishment and a lack of health. These two things have always been a matter to keep the circulation normal? By means of the nerve currents sent out from the great nervous system, but you may find the law of reciprocity comes in. While the circulation is influenced and it sends to the nerve centers, the nerve currents flowing back, and the brain which governs and sends out the nerve currents back towards you, the blood supply to this one organization, how the interdependence of the parts, and hence the law of reciprocity and cooperation. For a man or woman never has the ability to generate and use the mental force. It can be generated and used because the matter comes out from a body in a way to keep the working system of the body

in just such a way as it is best able to be used all the time.

I have explained the importance of the circulation of the blood, and also the result of allowing the circulation to become impaired, and I will now say something to you about how the circulation conveyed to the blood, it is

Although you probably are fully informed regarding the matter, it may be as well to again call your attention to the fact that the oxygen the oxygen is from the lung, the air the blood is drawn, the air is breathed. When the lung is unable to draw the oxygen required to replace that which is being used up every day, without some other organ coming function properly, or that amount of blood being necessary, without air the same can be done. The oxygen the oxygen necessary to regenerate the blood, how containing the fresh, impure, venous blood takes up all the impurities gathered up on its return journey to the heart, and bright red, pure blood, which will come through the arteries, carrying nourishment and strength to all the parts.

The majority of diseases which are in subject to the is diseases of the main organ of nutrition. The main organ of nutrition are very amenable to mental influences, and can be affected for good or bad by mental states. We all know how an appetite can be affected by a disagreeing sight, or even the recollection of it; and how, worry, fright, jealousy, hate, and other mental states or emotions, disturbing the interference with the digestion and assimilation of food causes a reduction in the nourishment obtained by the person and thereby lessens the recuperative, building-up powers given him by Nature. Many persons have been in poor health for years, owing to a gloomy, fearful mental state, causing imperfect digestion and assimilation, and consequently an impaired blood supply. Without the normal quantity and quality of blood as organ of the body receives sufficient nourishment, and consequently an organ functions properly, and the whole system suffers. It is not so much the amount of food one eats, as how much he digests and assimilates. Taking this thing into consideration, it will readily be seen that one of the prime requirements for health is normal functioning of the main organ of nutrition.

I have already pointed out the harmful effects of Fear, Worry, Hate, Jealousy, Malice, etc., upon the digestive organ. It is perfectly impossible for a man to be a habitual worrier or fretter and remain in good health. The Fear thought strikes at the stomach first, and through it reaches every part of the body, by impairing the quality and

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quality of the blood, thus causing all from every organ part and cell to have normal nourishment, and thus aiding in the general well-being.

There is only one way to remedy the trouble, and that is by changing the mental attitude. When the organs of mental nature have run down, they can be built up by sending increased nerve currents or Thought Force to the affected parts, thus once again restoring normal conditions. But when the patient changes his mental attitude, nothing will cure him more permanently. Remember that your recovery depends very largely on your mental attitude—the quality of your thoughts. So long as you allow the poison of Fear-Thought to remain in your system, you are not out of danger.

Now is the case of a patient suffering from Female Trouble? It will usually be found that she has allowed herself to run down in health—that neglected the rules of right thinking or right living (usually both, for right thinking generally causes right living), and is suffering from a number of other troubles outside of the complaint for which she seeks treatment. She has not had her base troubles when she was in a good state of general health, and she finds that she has down state of the system is due to the special complaint, and not to the reverse. Hence the cure of the system—built up the general health—and you will find that the special trouble has disappeared.

How low is the general health to be built up? Simply by increasing the nutrition. How low are we to build up the nutrition? Simply by increasing the functioning powers of the main organs of nutrition, or rather, by restoring to them their lost powers of functioning. How low are we to restore these lost powers of functioning—how are we to give the organs the strength a diet and stimulate the food that we eat? Simply by following the directions I have given you in the previous article dealing upon the treatment of Female Trouble. Let the main organs of nutrition function properly, and you will receive a rapid improvement in general health. And when the improved condition of general health is secured, the Female Complaint will be found to have disappeared or to be rapidly disappearing.

When a woman is able to eat as does the healthy woman; think as does the healthy woman; get the nourishment needed by the healthy woman; live as does the healthy woman; think as does the healthy woman; she need not fear any form of Female Trouble. She will be the HEALTHY WOMAN in every way.

In case of painful menstruation I

know of no better treatment than a continuation of the Women's Treatment and the usage of both as recommended in the treatment of Leucorrhoea. In fact, most persons suffering from this trouble also suffer from Leucorrhoea. The same cause operates in two different ways. Increase the nutrition and drain the gross contents of the blood, in addition to giving the treatment for equalizing the circulation and a similar treatment in the affected organs, and you will get wonderful results.

In case of displacements, wonderful results may be obtained from the treatment for equalizing the circulation, coupled with a similar local treatment, and at the same time building up the main organs of nutrition as given in previous lessons.

In case of delayed or irregular menstruation the same course of treatment produces wonderful results. The patient is usually suffering from some other trouble having imperfect nutrition and diminished function. Stimulate the nutrition; increase the blood; in order to make the organs of circulation to function properly; give the general and local treatment in order to equalize the circulation and to send a stimulating nerve current to the affected parts.

Irregular menstruation is amenable to auto-suggestive treatment by the patient. Let the patient fix her mind upon the day upon which menstruation should occur—beginning about five weeks ahead of time—and each day think about the time, making the affirmation or auto-suggestion that at the stated time menstruation will occur. Let her keep a calendar in her room and mark off day by day as it passes, keeping the attention fastened upon the exact regular time. This exercise will often bring about the desired result upon the exact date, although in some instances even it may be a month or two before the regular habit is established.

The treatment has been thoroughly explained in the above article, but for you may desire it upon your mind, I will run it up briefly.

(1) Give treatment for Equalizing the Circulation.

(2) Give Female treatment in order to stimulate the nutrition.

(3) Give Lumbago treatment, not touching the blood.

(4) Give mental Thought Force treatment in the region of the affected parts, following the general directions given for special treatments of other parts of the body, giving the proper auto-suggestion or affirmations. This last treatment will stimulate the weakened organs and make them strong and able to function properly.

Braidism in the Treatment of Diseases.*

FROM THE NOTE-BOOK OF JAMES BRAID.

(This series of extracts from James Braid's note-book was begun in the December number of this magazine, and will continue each month throughout the year. Mr. Braid's method was given in full in the December number.)

The next sense I shall refer to is that of smell. Having put the patient in the trance state, he ought to be kept in it a longer or shorter time, according to the object had in view. If to excite or quicken the sense, the limbs should be extended and a gentle current of air should be passed against the nostrils occasionally; but if to diminish the sense, this ought not to be done.

Case XII is an interesting example of restoration of the sense of smell by Braidism. A young lady was subjected to this operation for a different complaint. On being aroused, and after I had left the room, she made inquiries as to the cause of the great noise she heard in the house, and expressed her surprise at the noisy manner in which the various duties of the apartment where she was were performed. They assured her there was nothing going on in the room where she was, different from what was usually the case, nor was there anything to account for the noise she complained of, and they therefore held her complaints to be only imaginary. She persisted they were real. The fact was, she had been for a length of time dull of hearing, and the improvement of this sense consequent on the treatment had so quickened the faculty as to account for the difference she experienced. Moreover, she had for a considerable time previously lost the sense of smell, and it was now ascertained that this sense had also been restored, through the same operation. Another patient who had lost the sense of smell for nine years had it restored after being twice treated.

The next senses I shall refer to are touch and resistance, under which I shall adduce examples of the beneficial results of this agency in the cure of abnormal exaltation or depression of these functions. There are few diseases more striking in their manifestations, or more important in their character and tendency than those included in this class, namely, paralysis of sense or motion, or both; or the reverse, exalted feeling, and tonic or clonic spasm.

Tic doloureux is well known to be

one of the most agonizing affections to which the human frame is liable. It may arise from a functional disorder of the nervous system, of a local or more general character, or from an organic cause. The symptoms are much the same in both varieties, but the chances of effecting a cure are very different. In the former variety, a cure may be effected, and by no means I know so speedily and certainly as by Braidism; but in the latter, the chances of success are very different, either from this or any other known remedy. I have repeatedly applied it in the one case without any apparent effect, either good or bad, but, in the other, with the most immediate and striking advantage. I give a few cases in illustration of this success in functional disorder.

Case XIII. W. McLeod had been suffering for two months from a violent attack of tic of the head and face, which had resisted the treatment prescribed by his surgeon. He had been taking carbonate of iron in ample quantity. After eleven minutes of my treatment, he was aroused quite free from pain, and it never returned in the same degree of violence, and by a few repetitions of the same process, he was completely cured, and has remained well for about a year. The general state of his health required the aid of other means, but the violence of the tic was overcome before he took a single dose of medicine from me.

Case XIV. A young lady was suffering from a most violent attack of tic doloureux, so much so that I heard her screams before entering the house. The paroxysms came on so frequently that she was aroused before I could succeed in entrancing her at first trial. I now administered thirty drops of laudanum in a little water, sprinkled some over the poultice on her face, and instantly commenced treating her again. In five minutes she seemed to be in a comfortable sleep, the features perfectly placid, the respiration calm, not a muscle seemed to move during the time I remained in the room (which was a quarter of an hour), whereas she had a violent paroxysm every three minutes previously, contorting her whole body, and when I examined her, after having been downstairs a considerable time, she was lying in exactly the same posture as when I left her, with the same appearance of placid sleep. When I called next morning I was told she had slept for five hours and a half, and had had no return of tic after waking. As she was in the somnolent state, and the paroxysms of pain suspended within five minutes, it is quite clear this could not be due to the few drops of laudanum, as they could not have been adequate to arrest such a violent complaint, at all events, not in the course of five minutes.

Case XV. Miss — had been suffering severely from tic for several weeks, and had several teeth extracted without relief. During a violent paroxysm, I succeeded in entrancing her, and when aroused, it was quite gone, and has never returned.

In the affection to which these cases belong, there is frequently such irritability of the skin that a slight touch over the affected nerve is quite sufficient to excite a paroxysm of pain. I shall now adduce some cases illustrative of the opposite condition, when there was deficiency or entire loss of feeling, and which have nevertheless been greatly benefited or entirely cured by Braidism. The following case is illustrative of its successful application where there was paralysis both of sense and motion:

Case XVI. Mrs. Slater, 33 years of age, in the autumn of 1841, had suffered a good deal during her pregnancy, and in December of that year was delivered of a seven months' child. From this period, her legs, which had been very weak for some time previously, became very much worse, and in a short time she lost all voluntary power over them, together with loss of natural feeling. She had been under the care of three professional gentlemen, but as she became worse instead of better, notwithstanding the means used, the case had been considered hopeless, and left to itself, for some time previous to my being consulted, which was on the 22nd April, 1842. I found she had not only lost feeling and voluntary motion of her legs and feet, but that the knees were rigidly flexed, the heels drawn up, the toes flexed, and the feet incurvated, and fixed in the position of slight club foot (varus). Her speech was imperfect and her memory impaired. I entranced her, and endeavored, whilst in that condition, to regulate the morbid action of the muscles, and malposition of the feet and legs. In five minutes I roused her, when she thanked God she now felt she had feet, could feel the floor with them, and could move her toes. I now raised her on her feet and with the assistance of her husband supporting her by the one arm, and myself by the other, she went across the room and back again to the sofa, moving her legs and supporting half the weight of the body on them. I treated her again the same evening, after which she was able to support herself standing with the soles of her feet on the floor. She required merely to be steadied by placing the points of the fingers of one of my hands against her back. Before being operated on, the heels were drawn up, and the feet twisted so that she could only have touched the floor with a small portion of the outer edge of the feet, near the

root of the little toes. I treated her in the same manner daily for some time with increasing improvement, so that in a week she was able to walk into her shop alone, merely requiring to steady herself by the wall, and in two weeks more she could walk into it without any assistance whatever. Two months from my first seeing her, she went to Liverpool, and was able to walk several miles in a day. She could walk from the middle of the town where she lodged, to the pier head and back, and from her lodgings to Everton and back, all in the same day, which was several miles, partly on very steep acclivities. She had no relapse and has continued well ever since.

She had no internal medicine, nor external application whatever to her legs for several days after I first saw her. Her extraordinary improvement, therefore, resulted entirely from the effects of the operation. After I had attended her some days, she required some simple aperient medicine, and I afterwards prescribed a diuretic, which I hoped might expedite the cure. The feeling and power of her legs and feet were greatly restored, her speech perfect, and her memory much improved, before she had a single dose of medicine from me. Her improvement therefore was strictly the result of Braidism only.

The extraordinary effects manifested in this case, as well as in many others, after a few minutes operation—so different from what is realized in the application of ordinary means—may appear startling to those unacquainted with the powers of Braidism. On this account, I have been advised to conceal the facts, as many may consider it impossible, and reject the less startling, although not more true reports of its beneficial action in other cases. In recording cases, however, I consider it my duty to report facts as I have found them, and to make no compromise for the sake of accommodating them to the preconceived notions or prejudices of anyone.

Case XVII. Samuel Evans, 45 years of age, had suffered much from pain, in the spine, and also been afflicted with impaired feeling as well as power of the superior extremities for four years. He suffered also occasionally in the head, for which he had undergone every variety of treatment usual in such cases, under many medical men, myself included, but with so little success that he had not been able to dress himself for five years; he could not lift the left arm, and natural feeling was almost entirely gone from it. The right arm was also affected, but in a less degree, when he applied to me on the 25th of April, 1842. I entranced him, and he was so fully satisfied with the improvement he

was as to induce him to come to Manchester to be operated on daily. In a very short time his improvement, both as regarded strength and feeling, was most decided, so he could sit a heavy chair with his worst arm, and could feel a small object such as a pin, which could not have been distinguished by him with that hand when I first saw him. The pain in his back was also speedily much relieved. He was exhibited at my conversations to the British Association, 27th June, 1842, in this improved state, and has made still further progress since, although not yet able to follow his usual avocation. I should not omit to add, that this patient was under my own care for some time in 1841, when, although he derived benefit from the means used, he was not nearly so much or so rapidly relieved, as by my present mode of treatment by Braidism.

Case XVIII. Mr. —, 28 years of age, consulted me in consequence of a paralytic affection of two and a half years standing. Stated by his friends that he had had an apoplectic seizure two years and a half before, which was at first accompanied by total loss of consciousness, and of sense and motion of the right side for six weeks. He then gradually recovered, so far as to be able to walk a little in the course of four or five months. When he called on me, 24 June, 1842, his gait was very feeble and unsteady, always advancing the right side foremost; his arm had always been supported in a sling, he could raise it with an effort as high as the breast, had not the power of opening the hand, the thumb was much and rigidly flexed. Had little or no feeling in that hand. After being entranced for five minutes, feeling was restored, he could open the hand and grasp much firmer, and raise it to his forehead. His speech, which had been very imperfect, was also much improved. This patient was operated on for some time with partial improvement, so that he could manage his arm without a sling, and the feeling continued improved, and there was also slight improvement in his gait, but I was of opinion, that there was organic mischief in the brain which would prevent a perfect restoration, and therefore discontinued farther trials.

Case XIX. Miss Sarah Mellor had been under my care for nine months, for an affection of the lower part of the spine, accompanied with pain and weakness of the lower limbs, and with contraction of the knees, so that she had been unable to stand or walk without crutches during that period. I had used every means usually adopted in such cases, but, instead of improving, she was getting worse in every respect, till I tried Braidism, the satisfactory

results of which were too immediate and apparent to admit of the slightest doubt of its great value on this occasion. The following is a statement attested by the patient:

"I had suffered severe pain in my ankles, with contraction of the knees, and pain at the bottom of my back, so that I had been unable to walk without a pair of crutches for nine months. During this period I had taken medicines internally, used liniments to the legs and spine, been leached and blistered over the lower part of the spine, but still, instead of improving, I was getting worse, both as regarded the pain and contraction, so that I was becoming quite deformed, from the legs being bent on the thighs, and they on the body. I was thus about nine or ten inches less in stature than formerly, and than I am now. About the beginning of last March (1842) I came to Mr. Braid, who had prescribed the other means to me, without benefit, when he said he would try his new method with me. After being treated three times I was able to walk from my lodgings to the house of a friend who lived a few houses distant in the same street, without my crutches. I was operated on almost daily for three weeks, when I returned home, and at that time I was able to walk half a mile without crutches. After being at home five weeks I returned to Manchester, and have been attended by Mr. Braid for two months, and always found myself better after the operations. I took no medicine during my first stay in Manchester; and on this occasion, having only done so when required for a violent cold on two occasions, from imprudent exposure. Since I came to Manchester last, one day I walked to Grosvenor street, Piccadilly, and back again to my lodgings in Lower Mosley street, fully a mile and a half, without inconvenience; on another occasion to Hulme and back again, fully two miles. I was quite sensible and could hear all that was said or done during all the operations.

(signed) Sarah Ann Mellor,
Jane Livesey, witness,
C. Wilson, witness."

Manchester, July 12, 1842.

(To be Continued.)

Of our departed we recall their sweetness and nobleness of spirit, and these memories make them nearer presences than they ever were before. For the soul sees more deeply and more clearly than the eye or the mind, and faith reveals what sight obscures.—HENRY G. SPAULDING.

Get in Tune?

By WILLIAM WALKER ATKINSON.

I have just finished reading an account of Marconi's wireless telegraphy. It seems that when a message is sent from the Marconi transmitter, the vibrations travel in all directions, and not alone in the direction of the person to whom the message is sent. It would seem to the reader, at first, that any instrument, in any direction from the sender, could and would be affected by the vibrations and would take up and record them. But such is not the case, for Marconi finds that he can attune his receiving instrument to a certain pitch, and that the instrument will receive and record only vibrations emanating from a sending instrument attuned to the same pitch. This is true no matter how near the two instruments may be to each other, or in what direction they may be from each other. And, all instruments, irrespective of number, that may be within sending distance, will receive the message providing they are attuned to the same pitch.

Now just notice how much this corresponds to what we know of the working of Thought-force. People whose minds are attuned to a certain pitch will receive the vibrations from the minds of others whose mental keynote is the same. And if one maintains a high positive keynote, he will not be affected by the vibrations emanating from the mind of another who may have a low negative pitch. The nearer to our pitch the mind of another may be, the more we feel the sympathetic vibrations in our own mind; the greater the difference in the pitch, the less we will feel in sympathy with him. This will account for the instinctive likes or dislikes that many of us experience when coming into the presence of other people. And how soon do people of kindred vibrations seek out and find each other in a mixed assembly. Many likes, unexplainable by any theory of personal appearance, etc., arise from this cause.

And as the Marconi instruments may have their pitch changed, so are our mental keynotes changed from time to time as we adjust ourselves to new conditions—as we grow. This will explain why two people, who at one time seemed to be in perfect attunement with each other, will drift apart until at last they seem to have scarcely a thought or feeling in common, and yet both of them may be good people, really anxious to be helpful to the other.

But this is not the only way in which the working of the Marconi system re-

sembles the workings of the mind. I have often called your attention to the fact that the holding of certain mental attitudes resulted in the attraction to ourselves of thought vibrations corresponding to the general character of the thought held in the mind of the person. Let a man be filled with the spirit of Jealousy, and everything seems to feed that feeling. He hears of cases of treachery on the part of other persons; every circumstance seems to confirm him in his belief. The actions of the world are seen doubly suspicious—signs of guilt are seen in every expression, every move. He draws to himself the thought-waves of other minds vibrating on the same pitch—like attracts like. Let a man drop into the Fear-thought condition, and immediately he feels the rush of Fear to his mind. Let him cast aside Fear, and attune himself to the Fearless pitch, and he feels an influx of Courage, Fearlessness, Confidence, Energy and other positive thoughts.

And according to the character of your thoughts, will you draw to yourself people calculated to cooperate with you and be of assistance to you. Even things seem to shape themselves to fit in with the keynote you have sounded.

Not only do you attract to yourself people and things corresponding with your mental pitch, but you send out thought-waves affecting others creating impressions upon them. Go into the presence of an "I Can and I Will" man, and, if you are of the same kind, he will instantly perceive it and will be glad to talk to you. On the other hand, approach a man of this kind, with your mind full of "I Can't," and he will be conscious of inharmony and will want to be rid of your presence at once. Be a man with the southern exposure, such as I described to you in April, and you will find that you will extract and draw to yourself all the sunniness in the natures of people with whom you come in contact. Be a human wet blanket, such as I have described in another article this month, and you will find that you will get the meanest qualities inherent in the nature of people with whom you come in contact—in fact you will be able to attract only that kind of people who are as musty and unwholesome as yourself.

Get rid of the old negative notes. Start in and cultivate the positive, joyous, active vibrations, until you reach the steady mental pitch of the "New Thought" man. Then will all the negative vibrations pass you by, finding no encouragement to enter your mentality—then will you receive the bright, cheerful, happy, fearless vibrations coming from others who have reached the same plane of thought.

Get in tune—get in tune.

The Human Wee Bicker!

BY WILLIAM WALTON, PH.D.

Did you ever meet the Human Wee Bicker?

To meet with, he sees no good in anything. To him every man is a rogue—very woman a schemer trying to sell the world over the eyes of some man. He looks for the Bad—expects to find it—and find it he does. One generally gets what he looks for. He attracts to him that for which he looks, and he cannot see any other qualities that have possessed by himself. Everyone is trying to cheat him, and outwit him, so he thinks, and I have no doubt that the Law brings him a fair share of people of this kind. In order to protect other people from taking advantage of him, he endeavours to take advantage of them in the same small way that he fears they will use on him. The consequence is the people with whom he has dealings are apt to give him a dose of his own medicine. He starts to run. He's so afraid that he secures all a good of himself in order to be sure that the motherer has not robbed him of a good or two. And the funny thing is, that he gets in trouble for the Law which causes the one first-mentioned good in the case to fall into his hands. He just knows these things to him. He thinks himself a marvel of cunning, and endeavor to manifest it in every practice, the result being that he attracts to himself all the little schemers, and some of the big ones, who happen to be within the radius of his attracting power, while the other type of people are repelled by his mental attitude and thought-force. Funny, isn't it?

Now he sees nothing but disaster ahead in any plan, and, well enough, if he gets that enough to the point to commence it, trouble is sure to happen. He is an attractor of Negative Thought, he is a drifting success. He seems to have a positive genius for doing things the wrong way. And yet, he cannot believe in the attractive Power of Thought or "any such nonsense." He's too afraid to take any such a wide educational function. A thought he entertains in his life is soon manifesting proof of the truth of New Thought teachings.

He says now "I can and I will" and if he looks anyone around him in danger or with financial distress, he promptly proceeds to snuff him by a few "suggestions." "Now, 'What do' and you or how getting rid of the bad and a few other. His words seem to be "I can't do one thing, you can't

do it." Well, that the answer seems always to be going to the limit, and the purpose is certainly coming to be done that.

I need scarcely tell that Fear, Worry, Jealousy, and Suspicion are the lowest friends. He looks these thoughts constantly, and they and the rest of the negative kind are crowding him. They are making their home in his mind, and are increasing rapidly, besides irregularly moving their friends for a visit.

Of course, it's nobody's business if he likes this sort of thing, but it is unpleasant to come in contact with him. He is surrounded with an aura of negative, depressing gloomy, thought-force, which is manifest to all with whom he comes in contact. Then, when there is a moment of cheerful people, and in a few minutes the conversation is logged, the warmth of love and friendship has disappeared and things begin to feel damp and chilly, and someone will begin to make inquiry regarding the fairness of the recent relations, and wondering why the partner does not keep up the fire on such a day. Approach him when you feel fresh with energy, confidence and joy—when you feel that you can get out and conquer any obstacle—and you will feel the Human Wee Bicker's flames over you, putting out your fire of energy, and in a moment or two you will wonder "What's the use." That is, unless you understand your business, and know how to throw off the influence of the negative thought-waves emanating from this man. Look out for him.

From the bottom of my heart, I pity this man and his kind. He gets none of the sweet things of Life—he doesn't see them living around. He misses the joy of living. He sees everything through jaundiced eyes. He knows nothing of the happiness of the clear head, warm heart, and brotherly hand. He is so occupied in looking for the spotted fruit on the ground that he does not see the perfect fruit on the branches above his head, begging to be picked. He is so much engrossed in the mud upon the road, that he does not see the bright blue sky above his head; the beautiful landscape; the children playing on the grass; the mother nursing her babe; the old couple watching along hand in hand. These things do not exist for him. His mind is so full of Fear, Suspicion, Distrust, and Petty Spite, that Love finds no room. Let even this be Good—for many find their way to Optimism only by first coming to the depths of extreme Pessimism. They reach the Celestial City by the road that winds through the Valley of the Shadow of Death. Love does things that you away.