

The Journal of Magnetism

VOL. X

DECEMBER, 1901.

No. 12

A Fore Word.

BY WILLIAM WALKER ATKINSON.

UPON this occasion of making my first bow to my new circle of readers, I think it well to say a few words concerning myself, explaining my position—telling something of my views. When these few words have been spoken, I shall feel more at ease, and my hearers will feel better acquainted with me. We shall feel like old friends and when I next address you there will be no stiffness on either side.

In this little introductory talk it will be, from the very nature of things, impossible for me to avoid talking about myself, and so, if this article contains as many "I's" as the tail of the peacock pray absolve me from the charge of egotism, and place the blame on necessity.

A few years ago, I was an attorney-at-law in an eastern state, having a large and rapidly growing practice, making and saving money, and having prospects such as come to very few men of my age. I was pushing, active and enterprising, and endeavored always to keep up-to-date. The result was that business poured in upon me, until I had as much as I could possibly take care of. I knew nothing of the New Thought, although I had for many years taken a great interest in the study of the occult. I took an intellectual pleasure in the study of the writings of the mystics, but my speculations upon the subject were always in the abstract, and never came down to the application of the principles to everyday life. As to the therapeutic application of Thought-force, I knew nothing, and this ignorance was destined to cost me dear.

Without realizing it, I began to worry and fret about the many important legal matters under my charge, and the baleful habit of Fear began to manifest itself. I lacked that poise which comes only from a knowledge of the Real Self—that recognition of the I AM. I became nervous and irritable, and began to run down in physical health and mental vigor. About this time I became involved in a bitter struggle in the courts, in which I was making a life and death

struggle for principle. Certain persons were attempting to make me submit to an intolerable yoke of oppression, under cover of an unconstitutional law, and I felt that I would rather die than submit without a struggle. It was merely a fight for principle, but I was in deadly earnest. To make a long story short, the worry attendant upon this fight was the straw that broke the camel's back, and I emerged from the fight a physical wreck, completely broken down with nervous prostration, and utterly unable to attend to the duties of my profession.

I went all to pieces, physically, mentally, and financially. I was unable to attend to business, and every dollar I had in the world was swept away—the accumulations of years of work disappeared in a few months. I was in such a terrible physical and mental state that I could scarcely exert enough nervous energy to sign my own name. I exhausted the resources of medical science, with the usual result. I went from bad to worse, and I seemed to be doomed. At the last moment—as if by a miracle—I was brought in contact with the teachings of the New Thought, and instinctively felt that in it was my only chance for Health and Happiness—yes, of Life. Although in a weakened state of mind and body, I absorbed its principles thoroughly, and began to improve rapidly from the first. I was a mere shadow of my former self, and my increase of vitality began to manifest itself in increased strength and weight. But more important than even the feeling of returning health, was the new feeling of Confidence, Fearlessness, Happiness, and Mental Poise, which began to possess me. Life took on a new meaning—new hopes, ambitions and ideas began to unfold. I viewed Life from an entirely different point of view. No one can appreciate what all this meant to me, unless he has passed through it himself.

With returning health and energy, came new plans for bread-winning—new fields of work. Although without a dollar, and in a strange part of the country, away from friends or relatives—with a family to support—with nothing in sight to encourage me—I felt stronger in resolve and courage than ever before in my life. I faced the Fu-

ture with Faith in my heart, and Confidence in my mind. The "I Can and I Will" feeling was in me—I felt its vibrations in every nerve and fiber of my body—I *knew* that I could not fail. Yes, that's the word—I *Knew* it—I cannot describe it otherwise. To practice my former profession was impossible—no one knew me where I was, and to return would have been worse, for who would have confidence in a lawyer, who, only a few months previously, had been a physical and mental wreck—'twould have been folly. Although I had never before written a line for publication, I began to earn my daily bread by using my pen. I began to write out my views of the New Thought, and it *came easy*—the words came from my pen almost automatically. My magazine articles seemed to please my readers, and my articles were copied by other journals, not only in this country, but also abroad, even in far-off India. My books found ready sale and are still selling. I found that Thought-force and the "I Can and I Will" doctrine could be manifested in one's everyday life, and were more than idle day dreams of the transcendentalists.

At the present time, my health is perfect. I weigh 180 pounds, and am as solid as a rock. I can work all day and night without tiring, and have long since forgotten that I have stomach, liver, or "nerves." I manage to make a comfortable living for myself and family, and have no fears of the future. I live one day at a time—doing the work that lies nearest my hand—doing it the best I know how—and looking forward confidently and trustingly to what the morrow may bring forth. I have Faith in the Infinite Power in which we live, move and have our being, and, having that Faith, I have lost Fear. Having a consciousness of the Real Self—the I AM—I live in the NOW, and the past has no regrets, the future no terrors for me. Believing that Infinite Justice prevails—that Life is Reasonable—I cannot help being happy.

Now, all this is very personal, isn't it, good friends? I am almost tempted to draw the blue pencil through it, but the thought comes over me that perhaps the story of my struggle—the death of the old life and the birth of the new—may give new courage and hope to another who may even now be traveling the dark valley. If what I have written should encourage even one person, I will not mind being criticised by all the others.

Our good friend, Dr. Flower, has introduced me as a Mental Scientist. That is all right—I generally call myself a Mental Scientist, and am so known to my friends, but I merely use the term because it is broad and comprehensive, not because I bear the ticket of any

particular school of the New Thought—not because I wear the badge of any special leader. I am an Individualist. I believe in the right of every man to think his own thoughts—to find his way to the Truth by whatever road he may see fit, even if he prefers to cut across fields in getting there. I believe that whilst all men are brothers, and each a part of a mighty Whole, still each one must stand squarely upon his own feet—must work out his own salvation—must do his own thinking. I believe that Truth is everywhere—in everything, and that we may uncover a bit of it wherever we may happen to dig. I do not believe that any person has a corner on the Truth—a monopoly of Knowing. I do not believe in Popes, in or out of the New Thought. Each of us will uncover his own little bit of the Truth, but we must not imagine that we have the Whole Thing. There's enough Truth to go around—and to spare.

I believe that there is an Infinite Power in, and of, all things. I believe that, although to-day we have but the faintest idea of that Power, still we will steadily grow to comprehend it more fully—will get in closer touch with it. Even now, we have momentary glimpses of its existence—a momentary consciousness of Oneness with the Absolute. I believe that the greatest happiness consists in maintaining toward the Absolute the attitude of the trusting child, who, feeling no doubt of the parent's love—no doubt of his wisdom—places his little hand in that of the parent, and says: "Lead Thou me on." I believe that he who feels, towards the Absolute, the trustfulness of the babe which places its little tired head close to the breast of the mother, will also be conscious of the tender answering pressure, as the babe is drawn just a little closer to the mother heart. I believe these things—I have felt them.

I believe that Man is immortal—that the Real Self is Spirit, which uses mind and body as its tools, and manifests itself according to the fitness of the tools. I believe that Man is rapidly growing into a new plane of consciousness, in which he will *know* himself as he is—will recognize the I AM—the Something Within. Many are having glimpses of the Truth every day—the first glimpses of the light of the great Dawn are even now being perceived by those who are awake and watching.

I believe that the mind of Man contains the greatest of all forces—that Thought is one of the greatest manifestations of energy. I believe that the man who understands the use of Thought-force can make of himself practically what he will. I believe that not only is one's body subject to the control of the mind, but that, also, one may change environment, "luck," circum-

stances, by positive thought taking the place of negative. I know that the "I Can and I Will" attitude will carry one forward to Success that will seem miraculous to the man on the "I Can't" plane. I believe that "thoughts are things," and that the Law of Attraction in the thought world will draw to one just what he desires or fears.

I believe that Fearthought is the root of more misery, unhappiness, disease, crime, failure and other undesirable things, than any one thing in the world. I intend to attack this monster most vigorously, through these columns. I intend going for him with the grace of God in my heart, and a good hickory club in my hand. I will cause many of you to tear out Fear by the roots—you don't need it about you. I will preach the gospel of Fearlessness. There is nothing in the world (or out of it) to fear except—Fear.

I will also preach the gospel of Backbone to you—will insist upon your inserting a steel-rod vertebra in the place of that india-rubber affair that some of you are carrying around with you. You doubt this, do you?—well, just you wait and see.

I believe in the Brotherhood of Man. I believe in being Kind. I believe in everyone minding his own business—and allowing everyone else the same privilege. I believe that we have no right to condemn—"let him who is without sin cast the first stone." I believe that he who Hates, is an assassin; that he who Covets, is a thief; that he who Lusts, is an adulterer; that the gist of a crime is in its desire. Seeing this—looking into our own hearts—how can we Condemn? I believe that Evil is but Ignorance. I believe that "to know all is to forgive all." I believe that there is good in every man; let us help him to manifest it. I believe in the absolute equality of the Man and the Woman—sometimes I think that the odds are slightly in favor of the Woman. I believe in the sacredness of Sex—but I also believe that Sex manifests on the Spiritual and Mental planes, as well as on the Physical. And I believe that to the pure all things are pure.

I also believe in the gospel of work—in "hustling." I believe in the I DO, as well as the I AM. I know that the man who will take advantage of the Power of the Mind, and who will manifest that power in action, will go forward to Success as surely and as steadily as the arrow from the bow of the skilled archer.

Now, friends, you have an idea of what I intend to talk about. You may not always agree with me fully (that's

right—do your own thinking), but you will feel that I fully *believe* every word that I write. I write *because* I believe. The man who doesn't feel what he writes had better stop, and try some other line of work. I believe that I have a good thing, and I wish to pass it on to all who will listen to me.

I feel that we are going to get along very well with each other. I will always be glad to hear from any of our family of readers. Write in about anything that puzzles you—be sociable—I like it. I will answer you to the best of my ability.

Now, that we have "visited" with each other, and have gotten acquainted, we will be able to understand each other better in the future.

By the way, if any of you have not received my little booklet, "The Secret of the I AM," you had better write me for it, at once. I think you will like it. It costs you nothing, but a stamp for postage, remember. I am glad to send it to whomsoever may feel moved to ask for it. Better tell your friends about it. It's a good thing—push it along.

Instructions that Instruct.

Parliament Buildings.

Toronto, Ont., Nov. 11, 1901.

Mr. William Walker Atkinson, Chicago, Ill.

My Dear Sir:—I own and have carefully read your book on Thought-Force, Personal Magnetism, etc. It is a gem. It contains more instruction that instructs—more practical information—than any or all of the other courses that I have seen, and I have a bureau drawer full of 'em, costing all the way from two up to ten dollars. Your exercises on concentration are valuable—worth more than you ask for the entire series of lessons. If you desire to refer any Canadians, *outside of the city of Toronto*, to me, you are at liberty to do so. I say *outside of the city*, because I have no time to satisfy the curiosity of interviewers; besides, what I have to say in favor of your course I can say much better in a written communication than in a personal interview.

Yours very truly,

S. J. CROSBY.

Perfection.

"Perfect correspondence would be perfect life. Were there no changes in the environment, but such as the organism had adapted changes to meet, and were it never to fail in the efficacy with which it met them, there would be eternal existence and eternal knowledge."—Herbert Spencer.

The Legacy of James Braid.

BY SYDNEY FLOWER.

THE series of articles from the pen of James Braid, the Manchester surgeon who discovered, christened and practiced Hypnotism fifty years ago, which have been published in previous numbers of THE JOURNAL OF MAGNETISM has awakened widespread interest. It remains now to briefly review the series in order that our readers may lose no point of vantage in their intelligent comprehension of psychic law. The point which has most strongly impressed itself upon my mind in examining Mr. Braid's writings is that our modern schools of suggestive therapy have overlooked the very kernel and pith of the Braid philosophy. Mr. Braid's work may be summarized under the two heads, philosophy and practice, as all other systems of therapeutics may be classified. Let us briefly combine in the very plainest English these two divisions. Mr. Braid says, in fact, if not in words, when it is desirable to induce hypnosis the right method to follow is to seat the patient in a chair, directing him to fix his eyes and also his thoughts as far as possible upon a bright object held either in the hand, resting on the lap, or above the eyes in such a way that there is a strain upon the eyesight. This speedily produces a weary feeling in the eyelids, which is followed by a strong desire to close them. As soon as the eyes have become so heavy as with difficulty to be kept open, the operator is to raise one arm of the patient to a horizontal position, and if the tendency of the arm is to fall again to the side, it is to be raised again and a very gentle intimation given to the patient that it is the operator's wish that the arm remain extended. The same process is repeated with the other arm and both legs, and naturally enough, the immediate effect of this muscular strain is to induce in the patient a quickened action of the pulse, increase of temperature of the body, and accelerated heart action. It is quite evident that such effects would follow any muscular exercise, and this method partakes of a muscular exercise to this extent, that at this stage of the proceedings the patient is using his conscious physical strength in order to maintain the required position. So far everything is clear and plain sailing. But now comes the mystical and inexplicable part of the proceeding. After this position has been maintained with exertion for some time there is imparted to the muscles of the arms and legs a rigidity which not only relieves the patient of fatigue, but actually slows down pulse, heart and temperature so that the

effect produced is the very reverse, so far as the circulation of the blood goes, from that which obtained during the first part of the treatment; that is to say, at first the blood is driven with force to the extremities, often giving the patient a flushed appearance, but in the second part the blood leaves the extremities, the hands and feet become cold, and pulse small. In other words, the condition of the circulation of the blood is now ripe for the approach of sleep. And this, as we might expect, is what actually happens. The patient passes without further manipulation or suggestion (although this may assist in quickening the result) into a condition of torpor, which is the neutral ground between three states of consciousness, namely, (1) profound sleep; (2) waking activity; (3) active somnambulism. For instance, it is possible by a word while the patient is in this condition of torpor to rouse him to an expression of the highest muscular activity, including all forms of motion known to man; it is equally possible almost with a word to bring the patient out from this condition of torpor into active waking life; and it is finally possible also with a word to change this torpor into profound natural sleep. It would seem that this neutral ground or torpor may be described as a state in which the nervous energy of the body is coiled up, ready at a touch to spring suddenly with tenfold force into activity. In fact, the effect of a touch is literally in the cases of impaired hearing treated by Braidism nothing short of marvelous, the subconscious forces of the body appearing to rush to the point touched or manipulated. The state of torpor is not very dissimilar to the condition of pure concentration in which, as we well know, the efficacy of auto-suggestion is trebled and even quadrupled. Mr. Braid's method of healing after inducing torpor was very simple. If the eyes were weak he touched the eyelids with his finger, and even if he spoke no word aloud, the effect of the stimulation caused by the concentration of nervous force at the point of contact added to the patient's expectation of being healed by that means, was sufficient in many cases to restore sight to those who had been completely blind for years. Exactly similar methods were pursued in treating cases of deafness, loss of speech, and even in loosening the tongues of those who had been born deaf and dumb. In spite of our very natural dislike of hypnotism, we cannot help confessing that at the present stage of our imperfect belief in the power within us, it is with difficulty that we can put forward examples of instantaneous cures of organic and nervous diseases which can compare with the application of Braidism.

We may therefore consider the condition of torpor or lethargy as neutral ground in practical psychology and as the natural end sought for in every case which is therapeutically treated by Braidism. This method offers a simple means of developing catalepsy in others and it offers also a simple means of inducing self-hypnosis. I have always told you that hypnosis was only a means to an end. I do not even advise you to champion its cause or practice it. But I earnestly recommend that you understand it and its phenomena because it will constantly furnish you with explanations of many phenomena which would otherwise be inexplicable. Even in the case before us, we are at a loss to understand how it comes about that it is possible for a frail woman, for instance, to maintain this position of rigidity of the muscles without fatigue merely because she has passed from a condition of waking conscious activity into a condition bordering upon sub-consciousness. The value of Braidism will be evident chiefly to physicians and dentists who are sometimes called upon to use suggestive therapeutics in intractable cases. It seems to me that this method of muscular rigidity offers an easy means of reaching bad cases of hysteria, which by no means yield to the influence of suggestion alone. You have enough matter in this article to cause you to reflect upon the wide divergence of the methods of the Braid School and the Nancy School of verbal suggestion. What Dr. Bernheim accomplished through the mind, Mr. Braid accomplished indirectly, but more positively through the muscles. Mr. Braid's work is a very fine indorsement of the message of our magazine that mind influences matter and that matter influences mind. We can reach mind through matter, and we can reach matter through mind. Mr. Braid worked first with matter, and we cannot say to-day that our therapeutic results can compare in instant efficacy with his. We propose during the coming year to give you a series of articles from his pen dealing with the curative uses he made of his science, and it would be instructive to compare his results with the results achieved by the use of medicine. Braidism, though the author would repudiate the connection, were he alive to-day, is really a great triumph for mental science, because it is from first to last a method of impressing the mind. It is not my business to suggest to the modern schools of suggestive therapeutics that they would do wisely to retrace their steps. We are not concerned with the teaching or practice of any school, but upon you, as investigators, I would strongly urge that there is nothing of value in Suggestive Therapeutics which is not covered by Braidism, and to this

I would add that the whole field of the higher mental science and the New Thought is practically left untouched by Braidism. In other words, Mr. Braid, though a very excellent observer and a very competent and respected surgeon, was entirely content to deal with the practical application of his method of alleviating suffering without giving time to the speculation upon the glorious possibilities of the human mind if trained to do for itself what Braidism requires another to do for it. This is, and has always been, my objection to Hypnotism—that it requires another to do for one just that which one should do for oneself. The mission of Mental Science is to knock away the props from the mental cripples, the sick, and teach them to stand and walk alone.

An Interesting Experiment.

TAKE an ordinary glass tumbler, a finger ring, and a piece of thread. Tie one end of the thread to the ring, and make a fair-sized knot on the other end. Grasp the knot firmly between thumb and forefinger of the right hand, resting the elbow on the table. Let the ring hang just inside of the glass, and keep the hand perfectly still. Put yourself in a passive condition, and concentrate the entire attention on the ring. In a moment or two the ring will be seen to swing backward and forward, and will presently touch the sides of the glass. Listen intently to it, and *will* that the ring shall strike the hour of the day for you. If the conditions are good, the ring will strike the glass and tell the nearest hour, for instance, if it is twenty-five minutes past four, it will strike four; if it is twenty-five minutes to five, it will strike five, and so on. By considerable practice, it will also strike the quarter hours, after the hours have been struck. It will also answer questions, such as telling how many people there are in the room, ages, etc., but it will only give information already in the mind of the person holding the knot. There is no spirit-influence or anything of that sort, about this phenomenon. It is merely an interesting manifestation of a psychological law. Try it. I will give you the explanation, next month, and will at the same time give you instructions for conducting another interesting psychological experiment. These little experiments illustrate great principles, and are the best possible means of obtaining a clear, practical knowledge of the subject. There's nothing like *doing* things. One fact is worth a bookful of theories.

W. W. A.

Talks About Thought Force.

FIRST TALK.

BY WILLIAM WALKER ATKINSON.

THE Universe is governed by Law—one great Law. Its manifestations are multiform, but viewed from the Ultimate there is but *one* Law. We are familiar with some of its manifestations, but are almost totally ignorant of certain others—but we are learning a little more every day, the veil is being gradually lifted.

We speak learnedly of the Law of Gravitation, but ignore that equally wonderful manifestation: The Law of Attraction in the Thought World. We are familiar with that wonderful manifestation of Law which draws and holds together the atoms of which matter is composed—we recognize the power of the law that attracts bodies to the earth, that holds the circling worlds in their places, but we close our eyes to the mighty law that draws to us the things we desire or fear, that makes or mars our lives.

When we come to see that Thought is a force—a manifestation of energy—having a magnet-like power of attraction, we will begin to understand the why and wherefore of many things that have heretofore seemed dark to us. There is no study that will so well repay the student for his time and trouble as the study of the workings of this mighty law of the world of Thought—the Law of Attraction. In this little talk I will endeavor to give you a few general truths regarding the workings of this mighty law—just enough to start you off right on the road of investigation. From time to time I will have more to say on the subject and will give you instructions how to make use of this law in the affairs of everyday and business life.

To begin with, I wish to impress upon your minds the fact that "Thoughts are Things." When we think we send out vibrations of a fine ethereal substance, which are as real as the vibrations manifesting light, heat, electricity, magnetism, etc. That these vibrations are not evident to our five senses is no proof that they do not exist. A mighty magnet will send out vibrations and exert a force sufficient to attract to itself a piece of steel weighing a hundred pounds, but we can neither see, taste, smell, hear nor feel the mighty force. These thought vibrations, likewise, cannot be seen, tasted, smelled, heard nor felt, in the ordinary way, although it is true there are on record cases of persons peculiarly sensitive to psychic impressions, who have perceived powerful thought-waves, and very many of us can testify that

we have distinctly *felt* the thought vibrations of others, both whilst in the presence of the sender and at a distance. Telepathy and its kindred phenomena are not idle dreams.

Light and heat are manifested by vibrations of a far lower intensity than those of Thought, but the difference is solely in the rate of vibration. The annals of science throw an interesting light upon this question. Prof. Elisha Gray, an eminent scientist, says in his little book, "The Miracles of Nature:"

"There is much food for speculation in the thought that there exists sound-waves that no human eye can hear, and color-waves of light that no eye can see. The long, dark, soundless space between 40,000 and 400,000,000,000 vibrations per second, and the infinity of range beyond 700,000,000,000,000 vibrations per second, where light ceases, in the universe of motion, makes it possible to indulge in speculation."

M. M. Williams, in his work entitled "Short Chapters in Science," says:

"There is no gradation between the most rapid undulations or tremblings that produce our sensation of sound, and the slowest of those which give rise to our sensations of gentlest warmth. There is a huge gap between them, wide enough to include another world of motion, all lying between our world of sound and our world of heat and light, and there is no good reason whatever for supposing that matter is incapable of such intermediate activity, or that such activity may not give rise to intermediate sensations, provided there are organs for taking up and sensifying their movements."

I cite the above authorities merely to give you food for thought, not to attempt to demonstrate to you the fact that thought vibrations exist. The last-named fact has been fully established to the satisfaction of numerous investigators of the subject, and a little reflection will show you that it coincides with your own experiences.

Not only do our thought-waves influence ourselves and others, but they have a drawing power—they attract to us the thoughts of others, things, circumstances, people, "luck," in accord with the character of the thought uppermost in our minds. Thoughts of Love will attract to us the Love of others; circumstances and surroundings in accord with the thought; people who are of like thought. Thoughts of Anger, Hate, Envy, Malice and Jealousy will draw to us the foul brood of kindred thought emanating from the minds of others; circumstances in which we will be called upon to manifest these vile thoughts and will receive them in turn from others; people who will manifest inharmonious, and so on. A strong thought, or a thought long continued, will make

us the center of attraction for the corresponding thought-waves of others. Like attracts like in the Thought World—as ye sow so shall ye reap. Birds of a feather flock together in the Thought World—curses like chickens come home to roost, and bring their friends with them.

The man or woman who is filled with Love, sees Love on all sides and attracts the Love of others. The man with Hate in his heart, gets all the Hate he can stand. The man who thinks Fight, generally gets all the Fight he wants, before he gets through. And so it goes, each gets what he calls for over the wireless telegraphy of the Mind. The man who rises in the morning feeling "grumpy," usually manages to have the whole family in the same mood before the breakfast is over. The "nagging" woman generally finds enough to gratify her "nagging" propensity during the day.

This matter of Thought Attraction is a serious one. When you stop to think of it, you will see that a man really makes his own surroundings, although he blames others for it. I have known people, who understood this law, to hold a positive, calm thought and be absolutely unaffected by the inharmony surrounding them—they were like the vessel from which the oil had been poured on the troubled waters—they rested safely and calmly whilst the tempest raged all around them. One is not at the mercy of the fitful storms of Thought after he has learned the workings of the Law.

Strong expectancy is a powerful magnet. He of the strong, confident desire, attracts to him the things best calculated to aid him—persons; things; circumstances; surroundings; if he desires them hopefully; trustfully; confidently; calmly. And, equally true, he who Fears a thing, generally manages to start into operation forces which will cause the thing he feared to come upon him. Don't you see, the man who Fears really *expects* the feared thing, and in the eyes of the Law it is the same as if he really had wished for or desired it. The Law is operative in both cases—the principle is the same.

The confident, fearless, expectant, "I Can and I Will" man is a mighty magnet. He attracts to himself just what is needed for his success. Things seem to come his way, and people say he is "lucky." Nonsense, "luck" has nothing to do with it. It's all in the Mental Attitude. And the Mental Attitude of the "I Can't" or the "I'm Afraid" man also determines his measure of success. There's no mystery whatsoever about it. You have but to look about you to realize the truth of what I have said. Now, just think, did you ever know a successful man who did not have the

"I Can and I Will" thought strong within him. Why, he will just walk all around the "I Can't" man, who has perhaps even more ability. The first mental attitude brought to the surface latent qualities, as well as attracted help from outside, whilst the second mental attitude not only attracted "I Can't" people and things, but also kept the man's own powers from manifesting themselves.

Oh, I could talk to you all day on this subject when I once get started on it. I have demonstrated the correctness of these views, and so have many others, and the number of people who *know* these things is growing every day. Don't waste your Thought-Force, but use it to advantage. Stop attracting to yourself failure, unhappiness, inharmony, sorrow—begin now and send out a current of bright, positive, happy thought. Let your prevailing thought be "I Can and I Will;" *think* "I Can and I Will;" *dream* "I Can and I Will;" *say* "I Can and I Will;" *act* "I Can and I Will." Live on the "I Can and I Will" plane, and, before you are aware of it, you will feel the new vibrations manifesting themselves in action; will see them bring results; will be conscious of the new point of view; will realize that your own is coming to you. You will feel better, act better, see better, BE better in every way, after you join the "I Can and I Will" brigade.

And as for that miserable, contemptible, mangy cur, "I Can't," and his father, "I Fear,"—why just lay for them with a mental club, and the moment they show their noses inside of your door, just let fly at them. Show them no quarter, go for them hot and heavy until they realize that they are intruders—not wanted about the place—and they will hunt up more congenial quarters. Fear is the parent of Worry, Hate, Jealousy, Malice, Anger, Discontent, Failure and all the rest. The man who rids himself of Fear will find that the rest of the brood have disappeared. The only way to be Free is to get rid of Fear. Tear it out by the roots.

In my monthly talks to you I will do my best to tell you how to DO things, and will not rest content with stating principles. I have no special theories to advance—FACTS are my strong cards. For this reason, I have purposely refrained from leading you into a learned discussion of the Law of Attraction this time. We will have plenty of time for that, bye-and-bye, after you have begun to put into operation the suggestions I now offer. I regard the conquest of Fear as the first important step to be taken by those who wish to master the application of Thought Force, and I have, therefore, said much about it this month. So long as Fear masters you, you are in no condition to make progress in the realm of

Thought, and I must insist that you start to work at once to get rid of this obstruction. You CAN do it—if you only go about it in earnest. And when you have ridded yourself of the vile thing, life will seem entirely different to you—you will feel happier, freer, stronger, more positive, and will be more successful in every undertaking of Life.

Start in to-day, make up your mind that this intruder must GO—do not compromise matters with him, but insist upon an absolute surrender on his part. You will find the task difficult at first, but each time you oppose him he will grow weaker, and you will be stronger. Shut off his nourishment—starve him to death—he cannot live in a thought atmosphere of Fearlessness. So, start to fill your mind with good, strong Fearless thoughts—keep yourself busy thinking Fearlessness, and Fear will die of his own accord. Fearlessness is positive—Fear is negative, and you may be sure that the positive will prevail.

So long as Fear is around with his: "but;" "if;" "suppose;" "I'm afraid;" "I can't;" "What if" and all the rest of his cowardly suggestions, you will not be able to use your Thought Force to the best advantage. Once get him out of the way, you will have clear sailing, and every inch of thought-sail will catch the wind. He is a Jonah. Overboard with him! (The whale who swallows him will have my sympathy.)

Now, by this time next month, I want everyone of you to be able to give a good report of your fight with Fear. Remember, the only thing to fear, is Fear—and, well, don't even fear Fear, for he's a cowardly chap at the best, who will run if you show a brave front.

The Psychic Club watchword for December is:

I AM FEARLESS—I FEAR NOTHING—I AM FREE.

No Such Word as Fail.

"Thou canst not fail! The future all unknown
Lies in thy power, its secrets are thine own,
There's not a task that thou canst not fulfill
Strong in the thought—'As thou thyself shalt will.'"

It Has a Purpose.

"If thinking is the acting—the working of Spirit, what must necessarily its purpose be? It cannot be an empty, useless motion; we cannot prove one meaningless motion in all the created world, in all the Universe; why should the spirit in man be that exception?"

New Plans for the Psychic Club.

GREAT things are ahead for the Psychic Club. New ideas are being evolved and developed. The seed thought is planted and is then allowed to develop and grow, pushing its way through the soil, putting forth leaves, and then the flower is allowed to unfold like the lotus, naturally and gradually, until it blooms in its rare beauty. In the psychic world nothing is forced—everything develops according to the natural workings of the Law. No fruit is plucked until it has ripened and is ready to fall of its own accord, obeying the Law of its being. Many of us would pluck the fruit before it is ripe, and then we complain at its lack of sweetness. There is a great lesson behind this little thought. Work it out for yourselves.

Now about the Psychic Club. We will not tell you of all the growing ideas, but they are great. Each month will bring forth a little surprise for you. Next month's surprise will be the Psychic Club's Success Circle, which will be open for all members, without any additional fee. We have enlisted the active co-operation of certain very advanced members of our club, and the vibrations will be strong. Those of our members, who will follow the directions that will be given hereafter, will be brought into touch with powerful thought-vibrations, all working for the common good. We want every member to go into this work with earnestness, and we expect some wonderful results and testimony. Well, we will tell you all about it in next month's JOURNAL. You needn't write in about it—full information will be given you. Everything is being placed in good working order, the wires tested and tried, and then all you will have to do is to follow directions and raise the mental trolley until it touches the psychic charged wire—then away you go. No, no, we're not joking—we mean just what we say. Just wait until the January number, and see for yourself.

A Health Circle will come later. And after that—well, we're not going to rob you of the pleasurable surprises in store for you by telling you at this time. But be sure and read *every line* of the JOURNAL after this—if you don't you miss something. If you want to do your friends a good turn, you had better mention the Psychic Club to them. The Psychic Club is growing rapidly, and is already a power which will make itself *felt* before many months. The day is coming when your little membership certificate will be prized beyond comparison. Wait and see. **W. W. A.**

"God Grant a Safe Deliverance."

BY WILLIAM WALKER ATKINSON.

A FEW days after this journal reaches you, there will be enacted in the fair State of Florida—in the sacred precincts of the United States Court—a scene reminiscent of the Dark Ages—a scene that the next generation will recall with feelings of wonder and pity. At the December term of the said court, the case of *The People vs. Wilmans* will be called by the trial judge. At the call, there will rise to confront her accusers, a woman of noble bearing and intellectual presence—a woman over whose devoted head have passed the storms and trials of five and seventy years of earnest, strenuous, intrepid, fearless life—a woman respected and honored by the Governor and leading people of her own State—a woman beloved by thousands in all parts of this land—a woman whose name stands for Progress, Freedom, Emancipation and Self-help—Helen Wilmans.

This woman is charged with the heinous crime (?) of using the United States mail in her work of healing the sick by means of the Power of Thought. She was arrested for this crime several months ago, compelled to give bail or be imprisoned, and branded with the stigma of a common cheat—a disreputable fraud.

Under the rules of evidence maintaining in courts of law, she will be debarred from offering in evidence the thousands of sworn testimonials from grateful people whom she has cured after they have been pronounced incurable and left to die by the regulars. She will be compelled, at great expense, to bring people from other States to prove that Thought Force *does* heal the sick, and it is just possible that even this strong evidence will be ruled out, as the gist of the alleged crime rests upon the technical interpretation and construction of certain words appearing in her advertisements.

Last Spring, there was a desperate attempt made by a certain class of Medicine Men to have a bill passed by the Florida Legislature, practically prohibiting the practice of Mental Healing in that State. But the people of Florida rose in their might—and the bill died a-borning. It is claimed that these same influences, aided by certain jealous persons, have inspired this prosecution. Be that as it may—no matter who may be the direct instigators in the case—the real prosecutors are those old enemies of enlightenment: Ignorance and Intolerance. And the real prisoner in the dock will not be this woman of three

score and ten, but those radiant beings: Progress and Freedom.

On many points, I differ from this woman very materially—but what of that—the chances are that we are both right—different point of view, that's all. And I feel that the forces that are now opposing her are, in reality, arrayed against all of us—against the New Thought itself—and that this woman is merely a scape-goat for the sins which we have committed against the fetish of Medievalism. Every great cause has had its day of oppression and persecution—its list of martyrs—and the New Thought is but undergoing the common experience. If this woman is acquitted, it will be a great victory for the cause—if she is convicted, it will also inure to the benefit of the New Thought. The blood of the martyrs has always been the seed of the church.

Be the result as it may be, Infinite Justice will in the end prevail, despite all the laws devised by human ignorance and maintained by Man's intolerance. The rising sun of the New Thought will soon dissipate the murky, miasmatic vapors of Stupidity and Cupidity. Love will conquer all things. Freedom will reign.

The spectacle of this woman of three score and ten, hounded by the forces of darkness—standing at bay and boldly facing her accusers—will be a bitter memory for those who are now howling for her blood, and for their descendants. And as for those envious ones within the New Thought camp, who, whilst posing as the friends of Progress and Human Brotherhood, have smitten this comrade under the fifth rib—well, the memory of Judas Iscariot and Benedict Arnold still lingers with us, and St. Peter is said to still shudder whenever he hears a cock crow. The hour of trial has its sweetness, inasmuch as it rids us of fair weather friends—weeds in the garden of friendship.

This is a time to show one's colors—to place oneself on record. I wish to say, right here, that Helen Wilman's cause is *my* cause—the cause of all true friends of the New Thought—and I am proud to extend to her the right hand of Fellowship. God grant her a safe deliverance.

I ask that every member of the Psychic Club join with me in sending to this motherly woman a great thought-wave of Love, Sympathy and Encouragement. And let each end the thought by speaking our mystic password.

Good for Good's Sake.

"The most potent motive for being good (moral) is, not because we ought as an edict of some religious system, but as co-operating with a law that will give sure and certain results."

"The Death Dealing Antitoxin."

BY AN ALLOPATH.

FROM one extreme to the other swings the pendulum of "scientific medicine."

*Phlebotomy Antitoxin.
Minus Life Plus Death.*

Members of the medical profession may perhaps admit that outside of Diphtheria the anti-toxin treatment has as yet not been fully developed. "It is merely in the experimental stage." But question them on Diphtheria Anti-toxin, and they immediately wax eloquent.

A New York physician—an authority on anti-toxin treatment—who has devoted energy and time to the study, speaks of this serum as follows: "When we know that many cases of Diphtheria are complicated with other throat infections, against which the anti-toxin serum has no effect, and the unstable grounds upon which the whole theory rests, it should no longer seem obscure that to-day many physicians will not use anti-toxin, but rather surprise should be evinced that there still remain some who continue to persist in using it upon insufficient evidence brought forward in its favor."

And this is the Anti-toxin serum which is heralded as "*miraculous*" in its effect! Poor charlatan physician! Poor deluded patient!

Another eminent authority on Anti-toxin serums expresses himself in the following forcible language: "*Anti-toxin sero-therapy is based upon THEORISMS RUN WILD.*" Can it be possible that this is the new *Scientific Healing of Disease*?

Shall Koch with his turbid "*Tuberculin*"—who knows so much about Tuberculosis that one day he advocates the extermination of Tubercular cattle, because of the dangers to the human family, while the next day he asserts that "*Bovine tuberculosis*" is of a different nature as compared with "*human tuberculosis*," and cannot be contracted by man from cattle—tubercularize America? Shall he tubercularize the world with his filthy serum? Mothers of America, make answer! Shall your innocent babies be poisoned, shall their beings be tainted by his dirty serum? Is life so cheap that it can be juggled with by these law-protected experimentalists? No! a thousand times no!

Are the thirteen sacrificed lives of innocent St. Louis babies to count for naught? What has the St. Louis Bacteriologist to say regarding the anti-toxin-toxin serum used?

The following are extracts taken from his report published in the "*American Medical Association Journal*" of November 9, 1901.

"The horse from which the Anti-toxin serum labeled Aug. 24, 1901, was taken, was quartered at the Poor House stables. He was a bay horse, 16 hands high, weighed over 1,600 pounds and named 'Jim.' Originally he was an ambulance horse, had been injured in his shoulder, and was turned over to me by Dr. Jordan, chief dispensary physician which teaches that anti-toxin treatment for the production of diphtheria anti-toxin for nearly three years, has been bled a number of times and has furnished over thirty quarts of diphtheritic antitoxin. In fact, the greater part of the antitoxin distributed by the Health department during the year 1900 and 1901 came from this horse."

Poor old ambulance horse! Rendered unfit for ambulance work—or any other work for that matter—he was sent to the Poor house stables. And here he was converted into—indirectly it's true—a *hearse horse*. We do not blame the individual physician. But the profession which teaches that anti-toxin treatment is scientific must be blamed! Has it not upheld—does it not continue to uphold the present methods in the preparation of anti-toxins? Does it not also uphold present methods of administration?

The bacteriologist continues:

"The horse Jim seemed to be in perfect physical condition when I bled him on Aug. 24 and Sept. 30. The bleeding on Sept. 30 was followed by a decided reaction; on the following day he refused food and began breathing with difficulty. Dr. Ellis pronounced him sick beyond recovery with tetanus, and he was killed."

Again: "It is a well-known fact that horses undergoing treatment for the production of diphtheria antitoxin are highly susceptible to infection with the bacillus of tetanus. We have lost six antitoxin horses with tetanus since 1895."

Six antitoxin horses lost with tetanus since 1895!!

Yet in spite of this statement physicians declare that there is no danger attached to the antitoxin treatment!

The bacteriologist, while expressing confidence that the tetanus bacillus will not be found in the serum, says: "It is, however, within the limit of probability that the horse may have had the tetanus bacillus latent, or slowly acting within him some time before Aug. 24, and that the disease did not develop sufficiently to manifest itself until his vitality was lowered by the bleeding of Sept. 30. If this were so, the tetanus toxin might have been in his blood on August 24, the date of the bleeding. If the tetanus toxins were in his blood prior to Aug. 24 it was beyond the range of human knowledge to detect it by an inspection of the animal."

If it is "beyond the range of human knowledge" to detect the tetanus toxins in an animal from which serum is taken to inoculate the populace at large, are doctors justified in taking the risk of inoculating patients—diphtheritic or otherwise—with their uncertain and dangerous serums? The death-rate of diphtheria—while high—falls far below that of tetanus.

Hygienic measures coupled with careful and thorough nursing will generally tide the patient through an attack of Diphtheria, but through that dread disease Tetanus—"Never!"

The "American Medical Association Journal" has an editorial on the St. Louis catastrophe which reads as follows:

"A considerable number of children of St. Louis have been infected with tetanus by the injection of anti-diphtheria serum.

"A number of deaths have occurred from tetanus in children treated with diphtheria antitoxin, either for curative or prophylactic purposes. This antitoxin was manufactured by the city of St. Louis, and the statement is made that the horse which furnished the serum developed tetanus."

Why does the Journal say "the statement is made?"

Doctors have signed death certificates showing the children died from tetanus. City physician's report shows that each of the children were inoculated with the diphtheria serum!

And the city bacteriologist admits that the horse from which the serum was taken developed "tetanus."

Therefore, why should the Journal be doubtful about the matter?

Does it imagine that these children's deaths were a mere coincidence?

"It is stated (again the Journal's painful incredulity is apparent) "that a guinea-pig injected with the serum used in these cases promptly developed tetanus."

"Whatever truth there may be in these statements they certainly are calculated to strike a note of alarm and of regret that there should have happened anything that even remotely corresponds to the news report. There is to be considered not only the sad fate of the children who possibly escaped diphtheria only to die of tetanus, but also the effect which such lamentable mishaps are sure to exercise upon the public."

Is this a "mishap" or merely a natural result? How many times has this happened prior to the St. Louis calamity?

Were all the children inoculated—at the time suffering from diphtheria, or were some of them merely inoculated for "prophylactic purposes?"

Will "the general effect on the public" be not rather *salutary* than otherwise? At any rate it is to be hoped that the effect upon the conservative profession of medicine will be both *radical* and *lasting*.

"The medical profession knows only too well to what evil purposes happenings of this kind are used by anti-vivisectionists, 'Christian Scientists' and crotchety persons in general."

The death of thirteen children "happenings of this kind." Rather call it a "Calamity!"

Is denunciation of bungling, of the slaughter of innocent children "an evil purpose?"

As far as "crotchety persons" are concerned, it is the crotchety person who rights the wrongs, who strengthens the weak, who fights for the "under-dog." All reformers—from Christ down to the present day—have been dubbed "crotchety."

Thank God for the *crotchety persons*! "This is not the first time that fatal tetanus has resulted from the injection of diphtheria antitoxin, and in all probability it will not be the last time; thus there is placed upon those who undertake its manufacture a tremendous responsibility, which should, and no doubt does, stimulate to even renewed and redoubled vigilance."

But what good will renewed and redoubled vigilance effect?

"It is beyond the range of human knowledge to detect the tetanus toxins by inspection of the animals!" Voice it to the public! "This is not the first time that fatal tetanus has resulted!"

Spread the news from ocean to ocean and let us so educate the people that things will so arrange themselves that this will be the last time such a calamity can take place.

"Physicians everywhere should bear in mind that even a puncture by a hypodermic needle may be the means of introducing the most dangerous infections, the agents of which may occur in the fluid injected, upon the instrument used and upon the skin of the patient."

A veritable "Trinity" of dangers! The lurking death of the antitoxin serum is aided and abetted by the hidden poison of the needle, by the possible infection from the external skin!

If a person be ill with Diphtheria, he—or she—knows what they are "up against."

Typhoid runs a regular course and the patient fully realizes his chances "pro and con."

Smallpox—cleanliness being observed—is anything but fatal, and the pockmarks—with proper exclusion of light—are never noticeable.

Pneumonia, with the necessary nurs-

ing, is not the death-dealing disease that it was once supposed to be.

It is not the enemy who fights in the open who is to be feared! but rather the sneaking foe who lurks in ambush awaiting its unsuspecting victim.

The uncertain quantities of antitoxin serums render them inert and useless as weapons of defense. They are "disease boomerangs," and one never knows where or whom they will strike in their recoil.

The difficulty of rendering a needle sterile, the utter impossibility of rendering the skin and the external media perfectly aseptic, at once condemns antitoxin serum treatment—if what the Journal states is true—even were the serum itself harmless.

If the dangers of inoculation are as great as the A. M. A. Journal declares them to be, how is it that physicians do not explain to their patients the risks they run during inoculation?

Let doctors explain to their patients the uncertain actions of antitoxins! Let them intimate to the ailing the dangerous sequelæ which may follow their inoculation. And should the patient—after knowing the risks he takes—be willing to be converted into a "laboratory guinea pig" for the sake of science, why, he himself is to blame. But innocent babes must be protected! Literature should be scattered broadcast, explaining the dangers of inoculation by antitoxin serums.

A few chemical firms in the country are really the ones who flaunt serums before the eyes of the public.

"—'s Diphtheritic Antitoxin" is a transparency seen on many a drug store window.

Of course the big drug firms make money out of the manufacture of antitoxin, of course the physician can charge a little extra for the trouble necessary during its administration! And of course Dr. Newthing is always waiting to launch a new serum cure for disease.

And so the game goes on, irrespective of the weak, of the experimented on, heedless of the sufferer and the dying. Money! fame! honor! what matters aught else?

"Prejudice and fear thus engendered among the communities may cause a degree of harm that in the end becomes immeasurably greater than the immediate damage."

I would say that—not "the immediate damage"—the irreparable loss, the blighting of these St. Louis homesteads, the snuffing out of these little lives, may engender—not "prejudice and fear"—but a determination to stamp out once for all the antitoxin treatment. If this were to happen the martyred infants have not suffered and died in vain.

"The Secret of the I Am."

THE attention of our readers, more particularly the members of the Psychic Club, has been called to the booklet bearing the above title, from the pen of our new associate editor, Mr. Atkinson. We wish, however, to say a few words regarding this booklet. Many capable authorities who have read this essay have pronounced it one of the most wonderful bits of esoteric writing ever offered the public. Its peculiarity is that it is at the same time *practical* and easily understood, as well as most profound. The merest tyro in psychic matters, yes, even those who have never read anything else on the subject, can find something to understand in its pages, whilst the advanced student of the occult will be able to read between every line, and will find the most profound and advanced esoteric philosophy there expounded. In other words, each reader will get from it just the degree of Truth best suited for his particular stage of development. It is an unique production, which has brought a realization of the Truth to thousands of seekers.

The booklet is not for sale, but is sent free to anyone who may feel moved to write for it, and who will enclose a stamp for postage. Mr. Atkinson, however, insists that one must want it enough to write in for it, personally. He prefers not to honor proxy requests. He feels that he is brought into personal psychic touch with those who write for the booklet. Some may regard this as just a "notion" on his part, but he attaches importance to it, and we ask that his request be observed by those feeling moved to ask for this essay. Those having friends interested in the New Thought are at liberty to mention this matter to such friends, and the written request of the friend will be honored. Address Mr. Atkinson, in care of this office.

The Vitality of Enthusiasm.

Notice the inspiring energy of this number of THE JOURNAL OF MAGNETISM, due mainly to the personality of our friend, William Walker Atkinson, co-editor. Nothing has given me greater pleasure than the securing of Mr. Atkinson's services exclusively for THE JOURNAL. He is, to my thinking, the best writer upon Mental Science and the New Thought in America to-day; the purest in tone; the clearest in view; the soundest in logic. S. F.

Endless Change.

"Because the soul is progressive, it never quite repeats itself, but in every act attempts the production of a new and fairer whole."—Emerson.

Timely Testimony.

BY WILLIAM WALKER ATKINSON.

CERTAIN of the Medicine Men of Massachusetts recently endeavored to have passed a bill which required Mental Scientists and other drugless practitioners to pass an examination in medicine and surgery that should be satisfactory to a board of examiners composed of Medicine Men appointed by the Governor. The legions of Stupidity and Cupidity were defeated, and Liberty and Freedom still live in the old Bay State.

Among the strongest testimony offered by the New Thought people was a letter from Prof. William James of Harvard, the well-known teacher of, and writer upon, psychology—an authority inferior to none. His letter makes interesting reading for thinking people, and is calculated to stir the bile of the Medicine Men, or rather the moss-back element among them.

Prof. James objects that the bill is "grandmotherly" and opposed to the best traditions of the State; that "it adds but an infinitesimal degree of security to the citizen's chances of being faultlessly treated when sick;" that "it tends to obstruct the progress of therapeutic knowledge." He argues that the bill would interfere with personal liberty; that the Medicine Men make frequent and glaring mistakes; that many Medicine Men, with degrees, are notoriously unfit to practice; that, anyhow, as long as people can get all the patent medicine they want it is impossible to restrict patients to the diplomaed, licensed Medicine Men, bearing the "regular" brand on their flanks. (These are not the exact words of Prof. James—but they'll answer.)

Prof. James, in his remarks upon his third point, touches upon facts in his own special field of thought. He says that "in the treatment of diseases of the nervous system and the mind great learning and power do not necessarily go together. The great Charcot is accused, and probably correctly, of actually manufacturing new types of invalidism by his scientific performances as the Saltpetriere, while some common doctor will rescue case after case by using methods which are not medical, but pedagogical and moral."

He says further: "Of all the new agencies that our day has seen, there is but one that tends steadily to assume a more and more commanding importance, and that is the agency of the patient's mind itself. Whoever can produce effects there holds the key of the situation in a number of morbid conditions of which we do not yet know the extent, for systematic experiments in this direction are in their merest infancy. They began in Europe fifteen

years ago, when the medical world so tardily admitted the facts of hypnotism to be true, and in this country they have been carried on in a much bolder and more radical fashion by all those 'mind curers' and 'Christian Scientists' with whose results the public, and even the profession, are growing gradually familiar.

"I assuredly hold no brief for any of these healers, and must confess that my intellect has been unable to assimilate their theories, so far as I have heard them given. But their *facts* are patent and startling; and anything that interferes with the multiplication of these facts, and with our freest opportunity of observing and studying them, will, I believe, be a public calamity. The law now proposed will so interfere, simply because the mind-curers will not take the examinations. They return to science disdain for disdain; and nothing would please some of them better than such a taste of imprisonment as might, by the public outcry it would occasion, bring the law rattling down about the ears of the mandarins who should have enacted it.

"And whatever one may think of the narrowness of the mind-curers, their logical position is impregnable. They are proving by the most brilliant new results that the therapeutic relation may be what we can at present describe only as a relation of one person to another person; and they are consistent in resisting to the uttermost any legislation that would make 'examinable' information the root of medical virtue, and hamper the free play of personal force and affinity by mechanically imposed conditions."

We notice that the Medicine Men are not saying much about Prof. James. They regard discretion as the better part of valor. They know that he knows that which they don't know. And they know that he knows that they *don't* know. And they know enough to let him alone. Prof. James strikes the keynote. Theories at the best, are but working hypotheses, subject to revision, change and growth, but how about the *facts*, FACTS, FACTS? Gentlemen of the scalpel and antitoxin, in the words of the gay and festive youth, "It's up to you." And, unless you lay aside your moth-eaten theories; your prejudices; your intolerance—unless you investigate and take advantage of the teaching of the New Thought—and particularly unless you discard your policy of Hate, Malice and Persecution—the public is some day going to rise in its might, and, pointing its finger, it will sternly shout to you: "Say, YOU! Go away back—awa-a-ay back, and SIT DOWN!"

**This month's "Journal" carries strong Vibrations.
Do you feel them?**

The Sex-Energy.

By SYDNEY FLOWER.

ON my desk is a letter from an esteemed correspondent, who has fought a good fight for the principles of Zoism and won a victory he has every right to be proud of. Before commenting upon his letter I should like to state briefly my views upon right living as a step towards the building of the spiritual body of man—that body which we may well believe shall some day set at defiance those enemies to man's immortality in the flesh—namely, Change, Decay and Death. There is no human energy, to my thinking, which is not in its essence, literally, sex-energy. There is no vitality, which is another word for energy, which is not sex-vitality. There is no sex-energy which is not an expression of Love, and I place in the same category as being necessary parts of a perfect whole, Love, Life, Energy, Sex, Force and Vitality. The transmutation of food, air and drink into Human Energy is of course a process of the body which is common to all created things. But it is given to man to understandingly derive from food, from air and from drink an excess of that force which is common in degree to all created things. And upon the use he makes of this power, of this knowledge, will depend in large measure the well-being of his physical body and the advancement of his soul. I look upon the human soul as so much material which is put here for advancement. The soul is a compound of the Divine Spark with an individuality. The character and principles of that soul, its habits, passions, trials, etc., during its earthly existence, determine its progression, because they determine its Vibration. A low vibration is a low vitality. A high vibration is the result of great thoughts, high aspirations, high principles, high standards generally. As tending to increase in us the power to aspire, a surplus of vitality is to be eagerly sought for, and a surplus of vitality means in plain English a surplus of sex-energy. This, then, is what we must have: How are we to get it in excess of its consumption? You may not have considered the matter in its present light, but it is none the less a fact that we dissipate this sex-force by every act of our lives which calls for effort; whether we work or play, whether we use our brains and write or speak, or use our hands and labor in the fields, we are consuming sex-force. We must, therefore, have an excess over the waste, and there should be some plain method by which we may secure for ourselves this needed abundance. There is more than one method. The first is that taught in Zoism; the method of repressing desire. It is a

good method, but not the best, I think. The best is the conversion of desire into spiritualized plasma for the building of the new physical body. This is accomplished by the deep breathing of Zoism, and by the mental conviction, ever-present with you, that the sex-energy is more valuable to you when conserved than when allowed physical expression. It is commonly stated as a fact, by medical men, that an interference with what they are pleased to call natural functions is attended in the case of either man or woman with grave disorders. Following out their beliefs, they prescribe indulgence in a certain amount of sexual gratification as necessary to health. This seems to me bad and rotten teaching. It has a villainous effect on the young, and offers free-handed license to the old. It depends entirely upon the Thought which is held during this discipline, whether the result shall be unalloyed good or unmitigated evil. I am afraid that we must attach to medical doctrines the blame of the unmitigated evil in this connection which continues to result. Man is to me something more than a beast of the field. There is in him a higher expression of love than is comprehensible to animals. Desire itself is simply an evidence of the existence of sex-energy; it is an effect. It is not a cause. We have made it one of the aims of existence. All wrong. The aim of existence should be to express this Love-force, this sex-energy, this vitality in some way that shall advance our spiritual growth. It is necessary at first that we make use of the physical expression. It will not always be necessary that we should do so. It is not to our highest good that we should continue to live on the physical plane when we know how to reach the spiritual. There are heights to which man may climb which are very far beyond that plane upon which most of us now live. To-day sexual indulgence is a natural means to an end. It is corporeal. It is of the senses. It is natural, certainly, and whatever is natural, is in a sense right. But I say it is not the best; it is not the highest. It is only a means of expression, and it is not the highest form of expression. Therefore I agree with my correspondent when he congratulates himself upon his victory. His example makes for a higher life, and for a better understanding of the purpose of the creation of man. When the sex-energy is used only for the propagation of the species we may have solved the problem of what it means for a child to be "well-born." Until that time we shall look upon physical immortality as something very remote, and very hard to attain. When the bodies of the parents are built of spiritualized plasma there is good reason to hope that the bodies of the children may be proof

against disease, change, decay and death. My correspondent speaks of fasting. I should not advise him to experiment beyond his convenience. He should not fast to the point of weariness of spirit. He should begin to gradually fast for a day or two days only when he is adding to the fast the steady and continued practice of powerful deep breathing in the open air, holding always the thought that he is taking into his system a counterbalancing supply of Zone from the atmosphere to offset the demand of his system for food-energy. Like all things else, this must be learned by degrees. Here follows his letter:

"Since joining the Club last April and receiving the Course of Lessons, Zoism being of most interest to me, I have had a very different life from the one previously followed, although I had been studying Esoteric Thought for several years. I now have come to a point on which I wish your advice. I will state the case briefly. I have for the last month been much interested in a Buddhist Priestess, and, as our beliefs were exactly opposite, there had to be, to use her words, 'an explosion,' and I claim a victory for Zoism as I have convinced her that there can be love that is superior to passion, or at least to sex-indulgence. We are more than friends. I am anxious that she shall adopt Zoism, and have her word that she will at least not teach the 'Black Lesson,' or the overcoming by gratification.

"I have thought of taking a long fast from food to get full control over my lower nature; what do you think of a 49 day fast for that purpose? I took a 21 day fast which commenced December 11th, '95, and several shorter ones previous to that. I speak of 49 days as it would represent to my mind a complete number of days and also represent the number of years on Jan. 8th next of my life. I believe I can carry the idea of a new birth so as to be very much benefited if I can get the right associates interested. I do not care to make any public show. What do you advise?"

A Charming Christmas Gift.

Water-color paintings are just now the fashionable Christmas present. A water-color portrait of yourself can be had for the small sum of \$5.00 (the art stores charge \$25.00 for these paintings), or you can have a very pretty Christmas present for \$1.00 in the form of a water-color painting of a girl's head—dainty things, very! Read the advertisement of Dorothy D. Dean in this number, and send her an order in good time, because she is likely to be crowded with orders in a week or two, and this work requires time.

The Best Is Good Enough for Us.

A few months ago, we made a proposition to a number of leading New Thought writers, offering a prize of \$120 for the best series of twelve lessons on New Thought subjects. We had responses from many well-known writers, and some difficulty was experienced in awarding the prize, as all the articles were of the highest grade. After carefully weighing the matter, it has been decided that the prize be awarded to Nancy McKay Gordon, the well known writer upon occult subjects. Mrs. Gordon is a deep student of occult lore; and a teacher of esoteric Truth, and has written works which are found in the hands of the most advanced students. Her writings, heretofore, have been designed for those who have gone deeply into the subject, but the series which she has prepared for us will be written more particularly for those who wish to begin at the beginning, although, of course, it is impossible for a writer of Mrs. Gordon's attainments to refrain from conveying deep truths even in her most elementary lessons. We feel that these lessons will be appreciated by our readers, from the beginner to the most advanced student.

The series of articles will be entitled "Mental Science," although this name is scarcely broad enough to cover the subjects treated of by the writer. The first instalment will appear in our January number, and the succeeding articles will appear monthly, until the end of 1902.

With the January number, THE JOURNAL OF MAGNETISM will enter upon a broader career—a wider field. Its publishers have determined to spare neither time, money, nor work, in making it the leading journal in the New Thought field, and the best writers will contribute to its columns. We feel that only the best is good enough for our readers, and they are "going to get" the best in sight. Our family of readers already number many thousands, but there is still room for a few more at the table. There will soon be a feast of good things, so those now on the outside had better come in and take a seat before the soup grows cold. Some of these days, it may be deemed desirable to limit the membership of the Psychic Club, and then—well, we will not take up that matter just now, but it is as well to say that those who are now in want to stay in, and those who are not in had better get in as soon as possible. That's all.

Read about The Psychic Club's Success Circle in the January "Journal."

The Voice Within.

BY WILLIAM WALKER ATKINSON.

HAVE you ever heard the Voice Within? Have you ever listened to its quiet, calm, yet confident tone? Have you ever been guided by its instructions? If not, you have missed a most powerful and wise helper—have cut off a something that is as real as Logical Mentation. Now, don't for a moment suppose that I am about to exalt Intuition at the expense of Reason. I am not about to do anything of that kind, as I know full well the importance of using, to the fullest extent, the Logical reasoning powers with which we are endowed; but I also know, equally well, the importance of recognizing and taking advantage of the *other* form of knowing, which we think we are explaining when we call it Intuition.

I hold that every faculty—every form of receiving impressions—has been given us to USE. The Power behind all things is economical—it wastes nothing. It supplies us with no faculties not intended for use. This is a fact—all so-called authorities to the contrary notwithstanding. When we assume that we know what is intended for us, better than does the Power that called us into existence, we simply step into the shoes of the man of whom Josh Billings said: "He knows a mighty sight of things that ain't so."

We have been paying so much attention to Logical Mentation that we have been neglecting the little Voice Within, which is as *real* a thing as that which we call Logic—in fact, it is merely another form of Reason. It is Reason on another plane of effort. I will not go into the matter of explanation in this article, as I will have many opportunities to speak of the matter later on—our acquaintance has just begun. In this article, I merely wish to direct your attention to the fact that you have been neglecting a God-given faculty. You have deliberately turned your back upon one of the best things in your mental armamentarium. You have grown up lopsided—just as one-sided as would be the man who would turn his back upon the promptings of what is generally termed Reason, and would expect Intuition to do all the work for him. The Truth, as usual, lies between the two extremes. The thing to do is to use *all* our powers.

This little Voice Within has been shamefully neglected, sneered at, and despised by the general run of people, although here and there is found one who listens to it and profits greatly thereby. Like any other faculty or organ, this faculty improves by use—atrophies by disuse and neglect. In early life the Voice Within is distinctly heard, but, as soon as we grow old enough to be able to take advantage of its promptings, we are taught that it is merely an illusion, and that we will have to knit our brows and clench our fists in our efforts to "think out" things. As time goes on, the Voice is heard less often; the sound grows fainter, until at last we are scarcely conscious of its existence. Women, who are more finely organized than men, are not so apt to discard this valuable faculty, and they frequently astonish the "men-folks" by simply *knowing* things that are causing the male creature all sorts of trouble to *reason* out. Some one has said, regarding this faculty of which women are supposed to have a monopoly, that some mental problems are like the Bunker Hill monument—man drags his tired legs up the many steps to the top, and when, at last, panting and weary, he reaches the little chamber at the apex, he finds a woman there waiting for him, cool, contented and unruffled. She does not know just how she reached the top. She didn't climb the stairs, at any rate. She simply "got" there, and cannot explain. Oh, I tell you, there is much food for thought in a woman's "Because." If we male creatures would stop poking fun at this little peculiarity of the weaker (?) sex, and would begin to investigate the laws of the "Because" phase of mentation, we would learn a few things that might surprise some of us. I don't mean that we should—figuratively—stick a pin through the woman and examine her as you would a rare specimen of butterfly—well, hardly. Woman does not take kindly to that mental attitude on the part of man, and he who attempts to get results in that way will find that he is the worst fooled man in creation. I've tried it, and give my brothers fair warning.

I do not intend to exalt woman, or any of her powers. I recognize that the mental powers of woman are also in men, and *vice versa*. Every man or woman has within themselves both of the mental traits which some call man-thought and woman-thought, otherwise termed Reason and Intuition—"Thinking" and "Feeling" (all misnomers, but we are compelled to use the words in common usage). Circumstances, manifesting through the Law of Evolution, have caused the male-man to manifest mental effort principally on the "Think-

ing" plane—the female-man on the "Feeling" plane. This is merely because the Law took this form in working out a great plan, and the time is coming when both the male-man and the female-man will use the same mental weapons, either or both. Man has no monopoly of the "Thinking" phase; woman no exclusive title to the "Feeling" phase. Every human being has both qualities, either in active use or lying dormant, and the all-around man and woman of the future will use both—in fact, many are doing so to-day. As this article is principally about the "Feeling" or Intuitional phase, I will confine myself to my text.

As I have said, the Voice Within has been snubbed and slighted. Man has contemptuously discarded it as something beneath his serious consideration, and "fit only for fools and women." Woman, although at the bottom of her heart knowing better, has allowed herself to be hypnotized by Man into the belief that *her* mental specialty was of an inferior quality to that exercised by her lord and master, and, whilst she continues to exercise her wonderful faculty, she does so apologizing even to herself for so doing, and endeavoring to prevent the said lord and master from becoming aware that she is depending upon the Voice Within.

Now, I advise Woman to cease acting as if her particular methods of arriving at mental results was a thing to be hidden from sight—as unworthy of an intelligent human being. Let her look upon the male-man who "thinks hard," and doesn't know a thing about Intuition, and see what a terrible mess he often makes of things. There never was a woman in the world who didn't believe, in the bottom of her heart, that men were more or less like infants, in the long run, and this conviction is but a part of the secret doctrine of the esoteric Sisterhood of Womankind, which is passed along from mother to daughter, carefully veiled from the knowledge of the male-man. The secret words of instruction conveying this particular truth, is most commonly expressed by the remark of one good sister to another: "Men are *such* fools." No! let Woman develop the Logical faculty—it's a good thing for her, it makes her an all-around being—but don't let her part with one of the best things she has, the faculty of Intuition.

And, as for Man—that is the male-man—let him hold on to his Logical faculty, by all means, (never let go of a good thing) but let him also cultivate the Intuitional side of his mental being, let it unfold, strengthen it by use and exercise, encourage it by trusting it, and he will find that he will have more than doubled his power. Let him not fear that he will become "womanish," for

some of the greatest and most successful men in the world's history have made use of this latent power. In fact, all really *successful* men have had this faculty largely developed, although they may not have recognized it as such. Some men speak of their "luck," or their "star of destiny," and all that sort of thing, when, in reality their success has come by the use of Thought-force aided by the recognition of the Voice Within.

Don't be afraid of the promptings of this still small Voice. Don't think that it is an illusion, or mere imagination. There is nothing supernatural about it, so don't think that spirit voices are leading you, or that you are receiving instructions from some great power outside of yourself. Recognize that it is all within Yourself—a part of your own natural make-up—a manifestation of YOU, and treat it accordingly. In looking back over your past life, you will see that if you had but listened to the little voice, you would have been saved much sorrow—much pain. But No, you turned your back upon it, and asserted that which you called your Reason—and now you wish you had done differently. Well, there is no use in regretting things—you probably needed the lesson, or you wouldn't have had it—the thing to do is to do better next time. And, if you are a male-man, and haven't this faculty well developed, you had better take your wife into partnership right away, and see if her "Feeling" does not prove a valuable ally to your much boasted "Thinking." You'll save many a dollar, and learn a few things if you try this plan. It won't do to say: "but Woman don't know a thing about business." Suppose she don't—it's your own fault—you will find that she knows a thing or two that you "can use in your business" to advantage. The Intuition of *some* woman has been back of the business success of most men.

This is a plain, everyday talk—nothing about it that will cause you to soar away above the clouds—but there are a few things in it that will be worth your while to think about, whether you be a man or woman. Of course, there is a great big Principle of Truth behind all this talk about the Voice Within, upon which I have not touched. It may be that some of these days the Spirit may move me to say something to you regarding Principles, but at the present time it seems to be leading me decidedly in the direction of presenting Facts.

In conclusion, let me urge upon you the necessity of assuming a new attitude toward this friendly prompter and adviser. When next you hear the little Voice Within, give it a respectful hearing, and kindly bid it come often and make itself at home. Great things are in store for man. Have Faith.

Mental Toxin and Anti-Toxin.

BY WILLIAM WALKER ATKINSON.

IN these days of toxin and anti-toxin—of poison in sausages, oysters, canned-beef, ice-cream—of anti-poisoning serums (that often are more deadly than the original toxin) for the prevention and cure of tuberculosis, leprosy, pneumonia, typhoid fever, tetanus, bubonic plague, diphtheria, and the rest of the list, it requires courage to call the attention of the public to a new "toxin," even if at the same time we furnish an anti-toxin that "anti-toxicates."

We shudder at the thought of microbes and bacilli—and thereby attract them to us; we filter our drinking water, after boiling all the life out of it; we develop into microbe hunters, and see poison in everything we wear, eat, drink or breathe. But we overlook the microbes in the thoughts we think. We encourage the enterprising doctor in his giddy chase after the nimble dollar, as he produces anti-toxin serums to order. The poor, broken-down cart horse is worked overtime in producing filthy pus and serum for the serum-maniac to inject into our circulation. But we overlook the pure, harmless, powerful anti-toxin obtained fresh from the cells of the brain—Right Thinking.

That Thoughts may poison, is a well-proven fact. Depressing thoughts interfere with the cerebral circulation, impairing the nutrition of the cells and nerve centers. The result is that the organs and tissues manifest lost or impaired function—loss of general nutrition follows—and a break-down is inevitable. Fear, worry, anger, envy, jealousy, and other negative thoughts, reflect themselves most disastrously in the human system. Fear has paralyzed nerve-centers, and turned the hair white over night. A mother's milk has been poisoned by a fit of anger. Fear and Hate—father and son—have produced insanity, idiocy, paralysis, cholera, jaundice, sudden decay of teeth, fatal anæmia, skin diseases, erysipelas, and eczema. Epidemics owe their rapid spread and heavy death rate to Fear and Ignorance. Epidemics may kill their dozens—Fear kills its thousands. All the brood of negative, fearful, selfish, hateful thoughts manifest themselves in physical conditions. Stigmata or marks upon the body, caused by fear or desire, are quite common in the annals of medical science and psychology.

Professor Gates, of the Smithsonian Institution, Washington, D. C., in his investigations of the effect of mental states upon the body, found that irasci-

ble, malevolent and depressing emotions generated in the system injurious compounds, some of which were extremely poisonous; he also found that agreeable, happy emotions, generated chemical compounds of nutritious value, which stimulated the cells to manufacture energy. He says: "Bad and unpleasant feelings create harmful chemical products in the body which are physically injurious. Good, pleasant, benevolent feelings create beneficial chemical products which are physically healthful. These products may be detected by chemical analysis in the perspiration and secretions of the individual. More than forty of the good, and as many of the bad, have been detected. Suppose half a dozen men in a room. One feels depressed, another remorseful, another ill-tempered, another jealous, another cheerful, another benevolent. Samples of their perspiration are placed in the hands of the psycho-physicist. Under his examination they reveal all these emotional conditions distinctly and unmistakably." Remember, this is not "the airy fancy of some enthusiastic Mental Scientist," but is the testimony of a leading scientific investigator in the laboratories of the Smithsonian Institution, one of the best known scientific institutions of the world. "Chemical analysis," mind you—not "transcendental imaginings."

Now I have said enough about the toxin and some little about the anti-toxin of the Mind. I might go on for hours, stating example after example; illustration after illustration, but the tale would be just the same. Now what are you going to do about it? Are you going to keep on poisoning yourself and those around you, with vile, malignant thoughts reeking with the miasmatic effluvia of Hate—emitting the noxious exhalation of Fear and Worry? Or will you cease being a psychic pest-house, and begin to fumigate and disinfect your Mind? And after getting rid of all the microbes of Fear and Worry and the bacilli of Hate, Jealousy and Envy, open wide the windows of the Mind and admit the bright Sunshine of Love, and the bracing air of Confidence and Fearlessness.

Come, friends, let us get out of this habit of poisoning the air with Fear, Worry and Hate Thought. Let us join the ranks of the Don't Worry company—the Fearless brigade—the invincible, conquering army of Love. Let us be bright, cheerful and happy—the other things are not worth while. Let us be Confident, Expectant, Hopeful and Fearless—these things are winners. Let us be filled with Love for all men—and we will find that Life is one sweet song. Love, Faith and Fearlessness, are the ingredients of Life's great Anti-Toxin. Try it and be blessed.

Osteopathy an Ally of Mental Therapy.

BY GEORGE M. RALEIGH, D. O., M. S.

CLOSE observers have noticed that the friends of Mental Science, and other forms of the New Thought movement are taking quite kindly to Osteopathy, and many practitioners of Mental Healing now combine Osteopathy with their other forms of treatment. There are good reasons for this, and I am of the opinion that the future will see the two great schools of drugless healing, i. e., Mental Therapy and Osteopathy, standing shoulder to shoulder in the advance rank of the army of rational therapeutic methods.

Mental Therapy holds that the majority of human ailments are caused by improper thinking, and that the cure lies in the correction of this improper thinking, by replacing the old thoughts with the new healthful, normal thoughts of health and vigor. Osteopathy does not dispute the mental origin of disease, but it teaches that the direct physical manifestation of the complaint is to be found in impaired or obstructed circulation, pressure upon the nerves, displacements, etc., and that by manipulation and scientific handling and stimulation of the parts, a normal condition is restored, and Health results.

It will be noticed that there is nothing fundamentally antagonistic in the respective claims of the two schools. The Osteopath sees the physical manifestation of the disease and aims to correct it; the Mental Healer seeks to remove the mental cause and by inducing new thought action, aims to remove the abnormal physical condition and prevent its recurrence. Both recognize the abnormal physical condition and seek to remove it; the one through direct physical methods, the other, through mental processes acting upon the physical. The real aim of both is to get rid of the abnormal physical condition. The majority of leading Osteopaths recognize and appreciate the influence of the mind over the body, and the most successful among them combine mental treatment with their Osteopathic manipulations, and, on the other hand, many practitioners of Mental Therapy combine Osteopathic manipulations with their regular treatment. Only the extremists and fanatics, on either side, refuse to admit the merits of the other school of healing.

When it is remembered how many patients come to the Mental Healer,

who are not able or willing to follow instructions, and who find it "too hard work" to control their thoughts, or who become impatient at the apparent slowness of cure, or who want the healer to "do something for me," it will be seen how well Osteopathy fills the demand in these cases. And, again, the Mental Healer, by the knowledge imparted by Osteopathy, is enabled to direct his suggestions or directions more intelligently than if such knowledge is lacking. The Magnetic Healer is enabled to apply his healing methods with a greater degree of precision, if he understands the principles underlying Osteopathy. And both healers are enabled to get quicker results, and to please and satisfy those applying for treatment.

In my own opinion, Osteopathy and Mental Therapy, combined, furnish the ideal drugless treatment. In my own treatment, I used both methods, one or the other, or the two combined, according to the nature of the case, and the prejudices, preferences, opinions and "notions" of the patient. By using Osteopathy, the patient experiences *immediate* relief, gains confidence, plucks up courage and has faith and hope, and after these points have been gained the road is clear for the Mental Treatment. If the patient is "blue," discouraged, pessimistic and "takes no stock" in Osteopathy, I always combine vigorous Mental suggestions while I am manipulating according to Osteopathic principles.

When we understand the rationale of Mental Therapy, we see that the way the Mind accomplishes its results is by increasing the circulation, sending increased nerve force to the afflicted parts, etc. Now, by means of Osteopathy, this work is made much easier for the Mental Forces. By the manipulations the circulation is equalized and made normal, particularly if the mind is working in the same direction. The mind is not given the whole task to perform; the labor is divided. Then in cases successfully treated by Mental Therapy, there are always deposits, abnormal secretions, obstructions, etc., to be carried off by the circulation, and other channels of elimination. The mind can do this work, but how much easier can it do this, when it is actively aided by intelligent and scientific manipulation, stimulation, etc. By this division of labor only a portion of the Mind's energies are needed for this part of the task, and the energy thus saved is used to excellent advantage in rebuilding, repairing and strengthening the entire system. By this combined method, there is co-operation, co-ordination and reciprocity between Mind and Body, and a perfect result is attained.

To Mental Science, Osteopathy comes not as an enemy, but as a brother in arms, and an ally.

Knows a Good Thing When He Sees It.

Biddeford, Maine, Nov. 6, 1901.

Mr. William Walker Atkinson, Chicago, Ill.

My Dear Sir:—I have a copy of your work on Personal Magnetism, etc., and I must candidly and honestly admit that it is the greatest and best work that I have ever read. I would not part with it for any book that I ever saw. It is simply "Grand." I mean every word of this, especially when I think of all the trash upon this subject, that I have bought and read. Your work is worth more to any sensible man or woman than tons of the stuff which is advertised so extensively and sensationally. Brother Atkinson, please remember that I want to read all that comes from your pen. Please send me your essay: "The Secret of the I Am." I am 50 years of age, and I now see what your work would have meant to me had I read it when I was a young man. It would have changed my whole life. But it is never too late to learn, and it has done great things for me, even now. I can now look any man squarely in the eye, and I glory in doing so. I am like another man. I owe it all to you, and I shall never forget where I obtained my information and power. I wish you success in all your undertakings. Good luck to you.

FRANCIS D. SWANEY.

Prizes for Securing Subscribers.

We hope that each one of our members of the Psychic Club will enter the Monthly Prize Competition. If you have not received one of the "pink circulars" setting forth the easy plan by which you may secure hundreds of subscribers to THE JOURNAL OF MAGNETISM, send to us for a copy to-day. The beauty of this plan lies in the fact that it requires no unpleasant personal soliciting, while it not only renders the participant eligible to share in the cash prizes, but also assures a cash income outside of the prize competition entirely. Don't miss this month. This is the best month of the year for securing new subscriptions. This competition is open only to members of the Psychic Club and subscribers to THE JOURNAL OF MAGNETISM who are paid up (\$1.00) for the year 1902. Every intending subscriber must remit \$1.00 for the year 1902 before he can share in this distribution of cash and prizes. This is the month of all months for subscriptions. We particularly wish to break our record for 1900, and feel sure you will all put forth an extra effort.

A Fair C. O. D. Proposition Concerning the Home Course of Psychic Instruction.

Most of our readers have purchased copies of our old Courses of Instruction at 30 cents each, but these Courses are now out of date, the New Home Course having superseded them in usefulness and deeper research. We make you, therefore, the following proposition:

Send first a postcard to The Psychic Research Company, 500 Auditorium Building, Chicago, asking for a free copy of the book, "The Power Within," which describes these Courses and tells all about the new discovery of "The Law of Mental Currents." This book will be sent you free.

When you have read it you will understand why you must own a copy of The New Home Course of Psychic Instruction.

Then send the following order to The Psychic Research Company:

"Gentlemen:—I wish to examine your New Home Course of Psychic Instruction before purchasing. Ship me a copy by express at your expense. I will examine it at the office of the Express Company here, and if I am satisfied with the Course I will pay the agent \$5.00, the price you ask for it. If not satisfied, the agent will return the Course at your expense."

Upon receiving this order from you The Psychic Research Company will send you this Course free for examination, knowing well that the beauty of the work, its expensive binding, its uniqueness, and the evident value of its contents will determine you to possess it.

If you decide to keep the Course, pay the express agent the price, and, upon your return home you may make a bundle of all the old Courses you have purchased from us at 30 cents each, and send them to us by mail, or as many as you do not want, and we will return you cash for all you send us at the price you paid, namely, 30 cents each.

We think it right that in buying the New Course from us you should not be compelled to retain the old Courses, and we do not wish any of our customers to feel that they are not getting the very best and newest instruction in print. Many of you have dealt with us for years, buying goods from us month after month, and in every mail we receive expressions of thanks and good will which we prize very highly. There is that feeling of cordiality and mutual appreciation existing between our customers and ourselves which makes business an interchange of courtesies and robs it of sordidness. Send first for "The Power Within" and read it carefully.



WILLIAM WALKER ATKINSON
Editor of New Thought