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# NEW THOUGHT

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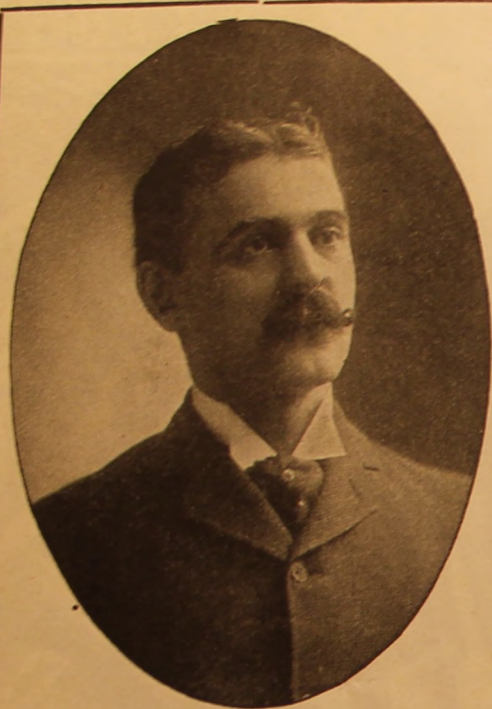
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THE NEW THOUGHT PUBLISHING COMPANY





LEE S. OVITT

# THE LAW OF ATTRACTION

NEW Thought principles dictate right thinking and intelligent actions. Desiring a thing necessitates the exercise of the right kind of a wish. While we are playing our role as mortals our interests center about the material. Reason whichever way we may we must start at a material point. But—

Now that the atom has been displaced by an infinitely smaller particle, the 'electron,' and in view of the fact that the electron is energy and not matter, we must admit that the material is made of finer stuff than we had at first supposed, and we must also acknowledge that the "possession" of material things is dependent on some law that we have guessed at but not discovered.

We know that there is something agreeable and not altogether wrong in making money. The Puritan's taste for dry corn and blue laws led him into fanaticism that was more harsh than remunerative. What was worse it caused him to suffer "physically," which—according to our new order of thinking—was proof positive of his having transgressed moral law. The correct method of thought leads into affluence. Wealth isn't all, of course, but it is something that provides a way; and, after all, what should any normal individual wish except a means to progress?



# New Thought.

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## Announcement.

THE NEW THOUGHT MAGAZINE is published on the first day of every month by the New Thought Publishing Company, 27 E. 22nd St., New York City. For sale at all newsstands and bookstores in the United States and Canada at 5 cents a copy. Annual subscriptions, 50 cents. Foreign subscriptions are not received at New York, but are filled at the London office of New Thought, Temple Chambers, Temple Ave., London, Eng. The foreign subscription is five shillings a year.

**Change of Address.**—Subscribers sending changes of address must always send both the old address and the new address in full, giving name, street, city and State. We must always receive such change of address on a separate sheet of paper to ensure prompt attention. Postmasters are not required to forward this, or any, magazine if the address is incorrect.

THE NEW THOUGHT MAGAZINE contains each month sixteen pages of reading matter. Sixteen pages of the brightest, most wholesome, most energizing teaching ever put into a magazine. All for a nickel.

**Circulation.**—The guaranteed issue of THE NEW THOUGHT MAGAZINE exceeds 100,000 copies a month, printed for the year 1903. Circulation proved at any time on receipt of demand from any advertiser.

**Advertising.**—All questions relating to advertising must be referred to Frank G. Druiding, Special Representative, 27 E. 22nd St., New York City.

## Chips from the Old Block.\*

By WILLIAM WALKER ATKINSON.

YOU have been thrown down hard, have you? Fate has beaten you to the ground, and seems to want you there, you say.

\* \* \*

Well, don't let Fate bluff you out that way—she's at her old tricks. Look her steadily in the eye, and rise to meet her, smiling in her face. She is feminine, and respects the brave man while despising the coward. And she likes the man who is not afraid of her, even in her worst moods. Fear her and she will oppress you—smile

boldly in her face, and she will shower her favors upon you. She is seeking a master—can you fill the bill?

\* \* \*

It is no disgrace to have been thrown down—every successful man has had such experiences, valuable experiences they are, too—but it is a disgrace to stay down after the fall. Come up smiling—and Fate will find herself unable to repress an answering smile. Look her squarely in the eye, though.

\* \* \*

Cultivate the India-rubber spirit—the harder you drop, the higher you bounce. Sometimes it seems as though we were dropped mighty hard, in order that we might land into something worth while, on the rebound—that is, if we have any bounce in us.

\* \* \*

Great thing, bounce. Did you ever see a man exercising on a punching bag? The bag flies away from him, *but it always comes back*. Fate sometimes seems to treat us as a punching bag, just for the fun of it. And the human punching-bag, with bounce in it, flies back to her with a spring, rather enjoying the excitement of the game. After a bit, Fate gets tired and stops hitting, leaving the punching bag to rest and enjoy itself. But if the punching bag has no bounce in it, it will soon be thrown in the waste heap as worthless. Get some bounce into you. Cultivate that springy feeling, when punched.

\* \* \*

Do you remember the old legend



about the man who, when apparently defeated and beaten to earth, would always arise stronger than before—having gained renewed strength and vigor from contact with Mother Earth? It's a good thing for us to be knocked down once in a while, if we've the right spirit in us. We profit by our experience, re-adjust ourselves, and go back to the game wiser and stronger.

Success reached without obstacles or set-backs is worthless—we do not know its value, because we have never known what it was to be down. It's lemonade without the lemon. The keenest joy of the successful man comes from the overcoming of obstacles—the recovery from blows—the rising from the ground to which he has been beaten.

So, don't mind the falls overmuch—but be sure to get up as soon as you can, and don't forget the smiling face.

Get some bounce in you.

### **Opulence.\***

BY ELLA WHEELER WILCOX.

**D**O not go through the world talking poverty and asking every one you deal with to show you special consideration because you are "poor" and "unfortunate."

If you do this with an idea of saving a few dollars here and there you will always have to do it, because you are creating poverty conditions by your constant assertions.

It is a curious fact that the people who are always demanding consideration in money matters demand the best that is going at the same time.

I have known a woman to make a plea for cut prices in a boarding-

house because she was so poor, yet she wanted the sunniest room and the best location the house afforded.

It is the charity patients who make the most complaint of a physician's skill or a nurse's attention.

If you cannot afford to do certain things, or buy certain objects, don't. But when you decide you must, decide, too, that you will pay the price, and make no whining plea of poverty.

There are two extremes of people in the world, one as distasteful as the other. One is represented by the man who boasts of the costliness of every possession, and invites the whole world to behold his opulence and expenditure.

His clothes, his house, his servants, his habits, seem no different to the observer from his neighbor's, yet, according to his story, they cost ten times the amount.

The other extreme is the man who dresses well, lives well, enjoys all the comforts and pleasures of his associates, yet talks poverty continually, and expects the entire community to show him consideration in consequence.

Another thing to avoid is the role of the chronically injured person.

We all know him.

He has a continual grievance. He has been cheated, abused, wronged, insulted, disappointed and deceived. We wonder how or why he has managed to exist, as we listen to the story of his troubles.

No one ever treats him fairly, either in business or social life. Everybody is ungrateful, unkind, selfish, and he could not be made to believe that these experiences were of his own making.

All of us meet with occasional blows from fate, in the form of insults, or ingratitude, or trickery from an unexpected source.

But if we get nothing else but those disappointing experiences from life, we may rest assured the fault lies somewhere in ourselves.

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We are not sending out the right kind of mental stuff, or we would get better returns.

You never can tell what your thoughts will do

In bringing you hate or love,  
For thoughts are things, and their airy wings

Are swift as a carrier dove.

They follow the law of the universe—

Each thing must create its kind,  
And they speed o'er the track to bring you back

Whatever went out from your mind.

In the main, we must of necessity get from humanity what we give to it. If we question our ability to win friends or love, people will also question it.

If we doubt our own judgment and discretion in business, others will doubt it, and the shrewd and unprincipled will take the opportunity given by our doubts of ourselves, to spring upon us.

If in consequence we distrust every person we meet, we create an unwholesome and unfortunate atmosphere about ourselves, which will bring to us the unworthy and deceitful. Stand firm in the universe. Believe in yourself. Believe in others.

If you make a mistake, consider it only an incident.

If some one wrongs you, cheats, misuses or insults you, let it pass as one of the lessons you had to learn, but do not imagine that you are selected by fate for only such lessons. Keep wholesome, hopeful and sympathetic with the world at large, whatever individuals may do. Expect life to use you better every year, and it will not disappoint you in the long run. For life is what we make it.

### **Bible Year Book.**

This book has helped many persons, and is a splendid book to keep on one's table for reference in moments of need.

### **Suggestive Thoughts from Occult Teachings.\***

BY URIEL BUCHANAN.

THE words of the true man are the thoughts of his heart.

There is a mystic self invisible enthroned, whose sovereignty the outer man should acknowledge. This self will guide and direct the senses, if they do not rebel against it, and lead to truth and wisdom.

When in the strength of his greatest glory man turns his face from the clear mirror of his inward being, the glow of his mind becomes darkened, the fleeting shadow of the world of sense confused.

The electro-magnetic ring of eternity encompasses the world. From this magnetic center are the dual forces of vibration, whereby the circle of being is kept in endless motion by the outflowing and inflowing.

When man keeps his thoughts from self and his desires from material things, he will gain power to control life's dual forces and become identified with universal law. In the degree that man becomes unselfish will be become powerful. To live as the sun lives, radiating energy and love, with no thought of self, will attract an unlimited force for the accomplishment of every good. When man thinks of self alone, he separates from the infinite supply.

Karma is the law of cause and effect, of seed and fruit—a subtle thread between the thoughts, the acts and their cause. As man measures so shall he receive. All thoughts, words, and acts are seeds we sow for future harvest. Karma is the sum total of man's experiences; from its pages we read his life. Man is today what he has made himself. The precise position which he may occupy is the environment required for expression and growth.

The brain is a plastic medium for the use of the mind. When concentration is perfectly attained, the mind is the master; it rules supreme, beholding, yet unmoved.

True illumination comes only to one who has risen above the narrow horizon of the personal self and has become consciously united with the infinite.

The outer dies daily and the inner becomes manifest. Human progress is the continual unfolding and revealing of the inner self.

The word magic means the science and art of employing subtle forces to obtain material results. No one can exercise magic until he obtains the needful power,

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which is acquired by rigid discipline and the understanding of the laws of mind and nature. Magic is not sorcery; magic deals with the real, sorcery with illusion.

If man believes in absolute good, and desires truth and justice above all things, he need have no fear. The object and end of all study and development is to find that unalterable peace and repose for which every being yearns. To attain this we must believe in the harmony and goodness of natural law. This faith will prevent us from being vexed by things we cannot prevent. What appears irregular to us is often the result of influences which we cannot avoid, until we understand the cause; and then we will know that those things which seemed adverse were for our ultimate good. We should never disturb ourselves by the apprehension of evil. What we call evil, which may overtake us, will never be stronger than the power we will have given us for protection.

We should labor unceasingly in forming a true and well-rounded character. We should always be modest, and never imagine we are great because we possess a great knowledge or have profound thoughts.

The void is unceasingly enlarged in the heart of man who is chained to the rock of power, for the more he is elevated above others the more lonely he is, and the divine law weighs with an infinite weight on the isolation of pride.

Be happy when happiness offers itself, as if you had but one day to live, provided you find happiness in the satisfaction of legitimate desires. Obey the law, forestall duty, but never endure slavery. We may be silent in the face of oppression, but never swerve from our highest ideal of right and truth.

Have respect for every one's honest conviction. Break not forcibly the yoke of any one who rejoices in his folly. Always remember that the light shines for all men; but all have the right to open or shut their eyes as may please them.

Keep in mind that the passive nature of the mind is the only means whereby the active power of divinity can manifest itself. Upon this depends the unfoldment.

There are three modes by which divine life and inspiration are acting upon us. They relate to our union with the infinite, with nature and man. The infinite and nature are in perfect accord; and man can be, and is, to the extent that he becomes perfect, or is governed by his higher self. From the deep inmost of our being there penetrates to our outer consciousness the far-sounding but audible echo of the voice which pro-

claims the eternal inner union between the creator and the created.

It is only through the radiation of our affections upon man, and our energies upon nature, that we can aid in the reconstruction of the one and in the regeneration of the other, and so by co-operating with the divine purpose find that inner union with the infinite. To do this effectively we must realize the power which the affections can exercise through the magnetic currents of sympathy over man, and that the will can exercise through the intellect over nature, for in the human will resides that magic power, derived from the infinite creative potency, which enables man to some extent to control the material nature by which he is surrounded. In the degree that we open ourselves to the channel of divine love and creative life, will man and nature respond, and shall we be partakers of the joy which is inseparable from that love and that life. We must reach out towards the infinite, or we, in a measure, close the avenues of the approach of infinite power. We only move thus towards the infinite in the degree that we realize that every faculty of our being is creative and reproductive, and that our capacity of receiving divine potency is conditioned upon our promptitude in imparting it.

The infinite life manifests throughout the universe of being; and when man is thoroughly awakened and realizes the importance of a knowledge of these higher laws, he will feel the divine life pulsating in every cell.

### Law of the New Thought.

If you wish to gain a clear idea of the higher phases of the New Thought, this is the book for you. It makes plain many heretofore perplexing questions, and no one can read it without experiencing spiritual growth.

### Osteopathy.

The Home Course in Osteopathy of the Columbia College is a valuable work on this subject. It is "Osteopathy in a Nutshell." If you wish to know something of this new school of practice, this is the book for you.

### Heart of the New Thought.

This charming book, from the pen of Ella Wheeler Wilcox, continues to meet with the approval of the public, and is selling readily all over the country. Many consider it the best of Mrs. Wilcox's work.



## "What's The Use?"

By WILLIAM WALKER ATKINSON.

SOME time ago there appeared an impressive drawing by Denslow. It pictured a human skull, crowned with a laurel wreath, and resting on a large, leather-bound book. Underneath were the words, "What's the use?" The picture is a sermon on the folly of worldly pursuits, and once seen, is not likely to be forgotten.

But the truth conveyed in this sermon, is, like any other statement of truth, only a half-truth. No statement of truth conveys more than a half-truth—no point of view gives more than a one-sided picture of anything. There is always the other side—the other fellow's point of view—the other half of the truth.

And so it is with this picture. It tells most forcibly the story of the futility of human ambition—human aims—human pursuits. But, remember this, the story is merely of these things when they are undertaken and carried out for their own value. All things, when sought and obtained for themselves, are apt to prove Dead Sea fruit—are apt to crumble to ashes in our hands. We run hither and thither, seeking things which dazzle us, and which seem necessary to our happiness—we obtain them, and lo! they have lost their charm for us, their beauty has faded, their sweetness has left them. Or, after giving our best years to their attainment, the prize is at last clutched by the skeleton hand—the laurel wreath is placed upon the brow of the whitened skull. Ah, well hath the preacher cried, "Vanity, vanity, all is vanity!"

But this is not all the story. There is the other side to be considered. When we get away from the idea of seeking after things for

the value of the things themselves—when we realize that the pursuit is the best part of the game, the obtaining the lesser—when we let life express itself through us naturally and fully, doing our best work, one day at a time, doing the best we know how, from the very love of the work itself, and for the joy in the expression of what is in us—then, and then only, do we realize that it is worth while, and cease sighing: "What's the use?"

The main object of life is to live—to allow the life current to flow through our being—to allow our latent faculties and powers to develop and unfold—to express ourselves freely, grandly and worthily. It is not for us to regard the result as the main thing—the whole of the game. The joy of life is in the playing of the game, as much as in the winning of it. The boy playing his game of marbles enjoys every moment of the game—even though he knows that the few marbles he will win are worth only a penny a handful, and would scarcely be considered by him as a gift. It's the game itself—the demand for the skill—the knowledge—the constant improvement—the surer aim—the thrill of excitement at the friendly contests with one's fellows—that's where it comes in. The handful of marbles, bah! If the marbles were all, well might we cry, "What's the use?"

If this life is to end all, then the baubles we seek are doubly worthless, and do not repay us for a moment's thought. But, if it is as we of the New Thought believe, merely an incident in the Grand Life—a moment in Eternity—then we can regard the game of Life as a Kindergarten experience fitting us for future development—and we will play the game well, as well as learning the lessons of the school. Stop asking, "What's the use?" and begin to LIVE.



**Desire The Creator.\***

BY ELIZABETH TOWNE.

**H**UNGER has built the universe.  
Hunger is desire.

Desire is love.

Love is God.

Of course we agree that God built the universe.

But it was not a God on a great throne outside the universe—one at whose behest angels and devils picked up handfuls of world-stuff and fashioned things, which were then set running.

It was God, or desire, in the universe which has grown it up to its present state, and which will keep on growing it through all eternity.

Find desire in your own self—good or bad desire, it is all off one piece—find desire in yourself and you find God. Study the motions and results of desire in yourself and you will understand how God works to create worlds and peoples.

Note how a desire for food affects you. Does it cause you to sit still and sigh? Not until you have first tried every ingenuity you can think of to gratify your hunger.

Desire impels you first to effort.

You go first to all the places where you have been accustomed to find food. We will suppose that you find nothing in the pantry, and of course that discovery whets your hunger. You again go over all the shelves, hoping to run across something. Nothing there.

Now note that up to this point your hunger has impelled you to do just what you have been in the habit of doing. Of course this effort has done nothing further than fix a habit of looking in certain places for food.

But now: You have failed to find the food and hunger urges you a bit farther. You begin to think. You keep moaning inwardly, "Where can I find food?" Your wits grow a little keener as hunger sharpens. You begin to think. Mentally you recall all the places you have ever heard others speak of as abounding in food. Your sharpening hunger impels you to an entirely new kind of effort—for you. You go prowling about in search of places you have heard others speak of. Your hunger is now impelling you to follow race habits of thought.

But you still fail to find food. Your hunger grows sharper and sharper and your wits follow suit. You try every-

thing you ever heard of and still no food. There is famine in the land. You have exhausted your personal resources and the race resources, and still hunger grows and urges you.

Then at last you begin really to think. Your wits go feeling out beyond all the realms you ever heard of before, or they go roaming with a new intelligence and questioning over the same old ground. Sticks and stones and all sorts of things nobody ever dreamed of eating are now with new eyes examined and tested, and by and by you discover food and satisfaction where nobody ever before dreamed of finding it. At last hunger has made you think—it has made you in this particular thing wiser than the whole race. It has differentiated you from the rest of your kind. It has impelled you to a little higher mark of intelligence than has ever before been reached.

Now the rest of your race gazes at you and calls you "so original, you know." And it straightway adopts your new food and is differentiated as you are.

This is the way desire has created the world as it is, and this is the way desire is every moment changing it.

We evolve by the acquisition of knowledge and wisdom.

Desire impels us to the acquisition of knowledge and wisdom.

Can you see why a too prosperous nation or individual begins immediately to degenerate? All his hungers being readily gratified his wits are dulled and he ceases to gain intelligence. Soon the sameness of that in which he lives grows irksome and he loses his desire to live. Disintegration sets in. He is tired of the same old thing, even though that thing is beautiful and comfortable.

When a nation or a man gets into this state of satisfied stupor it takes the Goths and Vandals to keep him from dying completely.

It takes necessity to keep evolution going. Or else it takes an overweening ambition, which is after all the same thing.

And underneath and in it all is Desire, the great God, creating after his own image and likeness.

The more desire a man has the greater god is he, and the faster he evolves consciousness of his god-ship.

For thousands of years the race has been trying to crush out its desire, and the result was a paralyzed and half-dead race, with only here and there a live spot.

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The "new thought" is really the thought that desire is God and should be encouraged to express. And this new encouraging of desire has already resulted in a wonderful growth and lengthening of individual life.

"Oh," exclaims the Orthodox One, "how can all desire be good—how can desire be God and yet impel people to such terrible misdeeds—surely there are devil desires as well as God desires." And yet this same Orthodox One has read many times how "God hardened the heart of Pharaoh" to resist God's own commandments about letting "his children go."

Now harken: When you found no food in the pantry, and none in all the land, and still hunger grew, you went out without chart or compass into strange places, and you tried many queer things. Some of these things proved bitter and unprofitable and you left them and went on and on. And at last you found the New and Good thing. But it was the very same old desire that made you try the bitter and unprofitable things, and the New and Good thing. You did not try the bitter things because you desired bitter things, did you? Of course not. All the time you hungered, hungered for the Good thing; and kept seeking it; and as soon as you knew the bitterness of the bitter thing you left it and went on, still seeking.

You see, you were in a Strange Land. You had never been that way before. How could you know what was bitter and what Good, except by trying them? Of course there were people who told you of the bitterness, but there were still others who scoffed at the warning—who told you they had tried it and knew better. And they pointed out to you many personages who used the bitter things and yet looked sleek and prosperous. And you were hungry, hungry. So you tried the bitter things, and found them unsatisfying. And hunger kept urging you until you found the New and Good.

Now was hunger any more "evil" when you tasted the bitter things than when you ate of the Good? Of course not. It was simply blind, and had to abide by your wisdom.

So is it with the good and evil of this world. The one good Desire is the life-urge of us all. Whether it urges us to heaven or hell it is still good—and it still urges. When in answer to its impulse we taste the bitter we learn the lesson and go on. When we find the good we return to it again and again.

But whatever we taste we are taught

something; and that is what all Desire urges us to—to learn.

In answer to the impulse of desire we grow in wisdom and knowledge—the only growth there is.

This Desire-God which works in us to will and to do of its good pleasure, is a good God. It must be as good in me as in you; as good in the worst sinner as in the sweetest saint. The only difference between saint and sinner is a difference in wisdom, not in desire.

Since desire urges us to grow in wisdom and knowledge it is evidently only a question of time when we shall all know enough to turn from the bitter and find the New and Good. Is not the One Desire urging us irresistibly on for its own satisfaction? God in us, not only the hope of glory, but the absolute certainty of success.

### Mr. Cheney's Series.

We regret that we are not able to print the usual instalment of Mr. W. T. Cheney's interesting series of articles on "Some of the Results of Psychical Research of the 'Society for Psychical Research' of London, Eng," this month, as Mr. Cheney has been ill and unable to write the paper in time to catch this number. He writes us, however, that he is now better and will be able to give us another instalment in November number. These articles have attracted much attention in this country and in England, being regarded as the plainest, most practical and clearest presentation of this interesting subject ever attempted. The majority of busy people cannot spare the time to wade through the ponderous volumes issued by the Society for Psychical Research, and Mr. Cheney's articles in this magazine now give them that which they have so long desired, without the labor and expenditure of time heretofore necessary. We share with our readers the disappointment occasioned by the omission of Mr. Cheney's contribution this month, but trust that the mental hunger will whet our appetites to such an extent that we will enjoy the November instalment with all the more relish.

### The New Thought Annual.

The bound volume of NEW THOUGHT for 1902 is in great demand. It is handsomely bound in cloth, with gilt lettering, and is the most complete New Thought volume in the market today. It contains more for the money than any other book on these lines ever printed.



## LETTER BOX.

Conducted by  
William Walker Atkinson.

This department was established for the purpose of answering interesting questions from our subscribers. Personal inquiries cannot be answered by letter, as it would be a physical impossibility for us to thus reply to the many personal letters which are received daily at this office from our thousands of subscribers. But we will, from now on, select from the inquiries reaching us those of greatest general interest, and answer them in this "Letter Box" department, as soon as possible. If you have a question to ask which you think will interest a number of readers as well as yourself, just write us asking the question as clearly and in as few words as possible, and then watch this department. Address all such inquiries to

**WILLIAM WALKER ATKINSON,**

27 East 22nd Street,

"Letter Box Dept."

NEW YORK CITY

### ANSWERS TO CORRESPONDENTS.

*Many Friends.*—I again find it necessary to call the attention of friends to the fact that it is impossible for me to answer by personal letter the many inquiries reaching me. I pick out a few letters each month and answer them in this column. This is the best I can do. I am always glad to hear from friends, but to write them all a personal letter would take up my entire time, and leave me no time for my regular work, and I do not think it fair to answer some and neglect the others. The letter box must be my channel of communication with the good friends who write me personal letters. And I also frequently answer inquiries in my regular articles in the magazine, although they are not written in the form of answers. I would like to answer every personal letter I receive, but with a circulation of over one hundred thousand, and a correspondingly large personal mail—well, it would be an impossibility, that's all. Just put yourself in my place, and you'll see just how it is.

*Alabama.* I have spoken of bashfulness several times in this column, but still people keep on asking the question, "How may Bashfulness be cured?" I know of but one way, and that is to stop thinking so much of yourself—how you look—what you say—whether your hair is parted just right—whether your hat is on perfectly straight—whether your nose shines—and all that sort of thing, and you will forget to be bashful. The best way to stop thinking about yourself is to start in thinking about

some one else—about all the rest of the people. Think how they look if you like—you will then forget how you look. The other fellow is as much afraid of you as you are of him—don't forget this in going through life, young friends. Take an interest in other people and stop bothering about yourself so much. You are as but a single pebble on the sandy beach of the ocean, and there are other—no, I won't finish this; some Boston people have been scolding me for using slang, and I am trying to do better.

*Gertie.* No, Miss, please excuse me. I can't advise you about your love affairs. I recently opened up this column to a number of views regarding the tender feeling that comes to you young folks (and some of us old ones), and the result has been that I have been snowed under with questions of all sorts regarding the love affairs of people all over the country. I'm going to stop it. Write to some of the fair editors of the correspondence departments of the great metropolitan newspapers. They know everything about love. I'm nothing but a sober, old married man, who takes pleasure in putting on an old coat and slipping his feet into a pair of old slippers in the evening, and discussing the market price of produce; and how the ice-man is giving short weight; and how the milk-man is serving milk with a respectable layer of cream on the top; and how the boy must have a new pair of shoes by Sunday; and how that old black skirt may be turned and made-over, to be worn on rainy days, etc., etc., etc. I find more pleasure in sitting by the library table with a book in my hand, with a most comfortable somebody on the other side of the table doing some fancy work, and a little chap close by, deep in the mysteries of fractions, than I ever did standing by the old garden gate, whispering soft nothings in the ear of—what was her name, anyway? The best love is that which can stand the test of the years—it may not be so spicy or tempestuous, but it is mighty comfortable, you know. The best pair of lovers I ever saw were about 70 years old and had just celebrated their golden wedding. I am sure that he loved "Mother" much better than he did fifty years before, and as for "Mother"—well, if you had intercepted the glance of her eye when some one was saying kind things of "Father," you would have understood it all. Run along, children, your love affairs remind me of the attack of measles you had only a few years back. It was mighty annoying, but you came out of it all right. Don't take things so seriously, Gertie. This time next year you'll be able to laugh about it.



*Many Friends.* We thank you for the little bits of verse which you send us from time to time, but we are compelled to return the same to you with thanks. Our space is so taken up by the articles of our regular contributors, and the postoffice regulations keep us from enlarging the magazine as we would like, so we must beg of you to send your poetical contributions to some of the other magazines or newspapers. Some of the verse reaching us is above the average, and we would like to print it, but are unable to do so for the reasons above stated. If you are one of the many who have had your contributions returned, do not think it was because we did not think your work was up to the mark—we return verse contributions every week which are worthy of publication anywhere. Some of these days, when we have more space at our disposal—well, just wait and see.

*T. A. W.* This lady wishes to know whether "if our enemies think evil and ugly things of us, can it affect us?" Enemies, indeed? What right has a New Thought woman to have enemies? Surely you do not hate these "enemies"—if you do, and are sending out thoughts of hate toward them, you will be sure to attract to yourself the corresponding thoughts from them, that is, if they are really sending you any. If they are not indulging in hateful thoughts toward you, they will not receive yours, and the latter will come flying back to you, with the strength of the rebound, and if you are not affected it will be a wonder. Enemies? Don't have enemies. You cannot have an enemy unless you feel enmity. Let one think ever so harshly toward you, if you refuse to reciprocate and will maintain a firm, calm mental attitude toward that person, saying, mentally: "I refuse to admit you as an enemy—I have no thoughts but kind ones toward you—your thoughts of hate cannot affect me, for I deny them entrance," etc., etc., you will be immune from any depressing effects of that person's thoughts. Your mind will not receive them, as it is not attuned to the same pitch, and they will rebound from your mind like a rubber ball from a brick-wall. The most persistent malice on the part of another may be neutralized in this way—I have seen it tried often. It works. Try it. The other person may, possibly, feel enmity toward you—but don't you admit her as an enemy. Don't entertain the idea for a moment, unless you wish to get whirled around in a sea of hate and malice. Rise above it. Pour the oil of positive thought of power on the troubled mental waters, and you will ride in peace and safety, while the waves around you expend their force upon each other—they cannot reach you.

*A. B. C.* This correspondent asks: "Should a married man call upon his woman friends whom he knew before he met his wife? What is your opinion of a man who continues his platonic friendship with his woman friends and calls upon them and corresponds with them?" I cannot undertake to settle questions of this kind for our readers. This lady really does not care anything for my opinion of the subject as applied to men generally, but hopes I may say something which will back up her opinion of her own husband's actions. She must settle this matter for herself—and will get the right answer from within, if she asks it in all fairness and without prejudice, and with the sole desire to hear Truth. How can I advise her? I don't know her or her husband, or his woman friends, or anything about them. I once knew a woman, who had a husband who was very fond of the company of other women—he liked to talk to them, and be "jollied" by them—to be made lots of by other women flatters a man's vanity. This woman, however, managed to always remain mistress of the position, and never lost her position in her husband's affection. I asked her about it, and she said that one of her mottoes was: "The best way to tie a man tight is to tie him loose." That was one woman's idea—I do not offer it as a remedy, but just merely mention it. These questions of the mutual duties of husband and wife must be settled by the parties themselves—I do not pose as an adjuster of matters matrimonial, so please do not ask me such questions. In conclusion, I would say, however, that I do not consider that any married man or woman has a right to do anything that he or she would not be perfectly willing for the other party to do under the same circumstances. Any one-sided arrangement is unfair. And, secondly, there should be perfect honesty between man and wife—woman and husband. An observance of these two principles would clear the atmosphere of many a home. I wonder how many of us could stand this test?

*O. B. B.* This correspondent writes: "A friend of mine who has been practicing auto-suggestion for certain physical ailments finds that this course caused him to think more of his ailments, and was compelled to give it up." The friend had no business to think of his ailments in giving the self-treatment. He should have thought of the healthy condition desired, rather than of the diseased condition he wished to overcome. For instance, don't give auto-suggestions like this: "I have a weak stomach, but I am going to get better. My stomach is not so weak as it was, it is not weak at all," etc., etc. These are negative auto-suggestions and each affirmation carries with it a suggestion of weak



stomach. Get down to business, and go for the trouble something like this: "My stomach is strong, *strong*, **STRONG**, and is getting stronger every day. It is able to digest the food necessary for a healthy man, assimilate it, and convert it into health giving material which will build up my whole system. My stomach is strong, *strong*, **STRONG**, and is doing its work well. I have confidence in it, and my confidence will be repaid by excellent service." Do you see the difference? Picture to yourself the conditions you desire to bring about, and then assert it vigorously. Thought takes form in action, and the body will quickly respond to the mental order. Try it!

### Eternity.\*

BY ELLA WHEELER WILCOX.

Do you know what a wonderfully complicated thing a human being is? Every feature, every portion of your body, every motion you make, reflects your mental organization.

I know a woman past middle life who has always been on the opposite side of every question discussed in her presence.

She was agnostic with the orthodox, reverential with atheists, liberal with the narrow, bigoted with the liberal.

Whatever belief any one expressed on any subject, she invariably took the other extreme. She loved to disagree with her fellow-men. It was her pastime.

Now, to walk with that woman in silence is merely to carry on a wordless argument.

You cannot regulate your steps so they will harmonize with hers. She will be just ahead or just behind you, and if you want to turn to the left, she pulls to the right. A promenade with her is more exhausting than a day's labor.

She is not conscious of it, and

would think any one very unreasonable and unjust who told her of her peculiarities.

I know a woman who all her life has been looking afar for happiness and peace and content, and has never found any of them, because she did not look in her own soul.

She was a restless girl, and she married, believing in domestic life lay the goal of her dreams. But she was not happy there, and sighed for freedom. She wanted to move, and did move, once, twice, thrice, to different points of the United States. She was discontented with each change. She is to-day possessed of all comforts and luxuries which life can afford, yet she is the same restless soul. She likes to read, but it is always the book which she does not possess which she craves. If she is in the library with shelves book-filled, she goes into the garret and hunts in old boxes for a book or a paper which has been cast aside.

If she is in a picture gallery, she wants to go to the window and look out on the street, but when she is on the street it bores her, and she longs to go in the house.

If a member of the family is absent, she gets no enjoyment out of the society of those at home; yet when that absent one returns her mind strays elsewhere, seeking some imagined happiness not found here.

I wonder if such souls ever find it, even in the spirit realm, or if they go on there seeking and always seeking something just beyond. It is a great gift to learn to enjoy the present—to get all there is out of it, and to think of to-day as a piece of eternity. Begin now to teach yourself this great art if you have not thought of it before. To be able to enjoy heaven, one must learn first to enjoy earth.

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## Learn Your Lessons.\*

By FELICIA BLAKE.

All of life is a great school; for the Master we pupils have many different names, but we all agree that the lessons are contained in our experiences.

We seldom can see what is on the next page, and sometimes we do not realize when a leaf has been turned to another lesson. Yet we go on, step by step, now learning little things and now mastering big problems.

Each problem is presented to us as we need it, and we *must* learn. If we turn away, not seeing, or if we ignore what we know to be there, the Schoolmaster presents it again, with perhaps a little more added, and another time our knuckles may be rapped sharply until we take the book.

Perhaps the lesson looks hard—very hard and long, it is because we take that point of view. We can lighten the hardest task if we will. And remember, as soon as it is learned, thoroughly learned, so that we shall not forget, that lesson will never be given us again.

Do not rebel against your lessons. We came here to learn, to grow, to develop; and every sorrow, every affliction, every petty annoyance, is necessary for that growth and development; each one is a lesson.

Do you know what it means when the Schoolmaster imposes no further tasks upon us? Not always that they are unnecessary. Sometimes it seems that we have been so rebellious, have so persistently refused to learn, that we must be well shaken up—put in a new school-room perhaps, and made to begin again. Don't flatter yourself that it ever means we have outwitted the Master, and that we can skip the task. It is never that.

Sometimes it is a little quiet in which to gather strength, to realize knowledge gained. Then we have advanced, and no matter what lessons come, we master them more easily; we are not hurt so much—we know how to study.

And it is such an easy way! Just being willing to learn; just being ready to take the book while smiling into the face of the Teacher; just being thankful for pain can make us know what others suffer; grateful for sorrows that teach us tolerance, sympathy, love.

Don't feel that you are being unjustly treated and are given more than your share; each one receives just the quantity and just the quality of instruction necessary. *There can be no injustice.* Each one is hurt in his most

vulnerable point. Good! That is the only way to strengthen what is now a weakness.

Do you think it impossible to feel all that? I knew a little woman who lived it. I have heard her cry out through her pain, "This is what I need or it would not be given me," in some of her hardest trials, and they did not seem hard. I have known her to smile and say she must learn her lesson. That attitude of mind takes away the bitterness of sorrow, and soon lessens the pain.

The pain always leaves us, you know, and when it is gone there remains only the sense of victory, of progression, of satisfaction in obstacles overcome; only an increased love, and kindness, and charity toward every one; only the consciousness of universal brotherhood.

Let us be brave and strong and learn our lessons.

## From Chicago to New York.

By the time this magazine reaches you, *NEW THOUGHT* will be comfortably installed in its new quarters, No. 27 E. 22nd Street, New York City. The publishers have long contemplated this move, but after all, the orders to pack up and go, came as a mild surprise. We will tell you all about it in the October number—at present we are too busy to talk. Several freight cars have been chartered to move the stock of books, furniture, mailing outfit, etc., etc., and it looks as if the half of a passenger coach would be required to carry the girls and boys of the office force who will follow the fortunes of *NEW THOUGHT* from the great city of the West to the great city of the East. Personally, I leave Chicago with the warmest feelings for its people and the city itself. It has been kind to me—I like it, with all its breeziness, push, hustle and energy. Yes, even its dirt, and the stockyards smell—I shall miss even these things, and perhaps long for them while sitting at my desk in the shadow of the "Flatiron Building" in New York City. The motto of Chicago—borne on its coat-of-arms, is "I WILL." Sounds something like our *New Thought*, "I Can and I WILL," doesn't it? I am from the East originally, but three years in Chicago have worked wonderful changes in me, and I return to the East, proud to call myself a Western man. I glory in the freedom of the West. Its youthful energy, its vim, its push. And I am determined to part with none of these things when I reach the East. If I do well my work in our new location—and I certainly intend to—it will be because I have taken with me a bit of the Chicago spirit.

W. W. A.



## Sublime Truth and its Mysteries.\*

BY JEAN COWGILL.

### Lesson II. *Physical Self-Forgetfulness, and the Statuolic Condition.*

**P**HYSICAL self-forgetfulness is one of Divinity's greatest boons. It is an art any person can learn, and practice indefinitely.

That it can be learned is due entirely to the fact that it is accomplished only by an act of the will.

It follows, therefore, that the person who is possessed of a strong will, is the person who will most quickly relax mentally and physically.

The self-contained man is never a man of tense physique.

A woman whose chief characteristic is repose, will always be found relaxed physically from head to foot.

In just such degree as the mind is able to forget, to withdraw itself from the physical being and work without interference, along its own lines, the physical being will take care of itself and harmoniously follow the leadership of the mind.

Because the faculties of the mind are not then directed toward any of the bodily functions, the mental perceptions are quickened and intensified to an extent which is almost unbelievable.

This is what following the leadership of Dr. Fahnestock, I call, "clear-mindedness."

When it has to do with the internal perception of objects outside the knowledge of the physical faculties of the subject, it may perhaps be called, "clairvoyance."

Before any person can become clairvoyant, he must enter the statuolic condition. He must forget his physical self and his material surroundings.

While his mind is conscious of these, some of his mental faculties must be directed toward outside things and toward himself.

The old adage about "not being able to do two things at once," holds good here if it ever does.

The mind, then, can do its best work when it is withdrawn from the physical. Only by the quality of the mind itself, can the quality and the amount of the work it is able to do, be determined.

The deepest thinkers in every day life are the deepest thinkers in the statuolic condition.

An accurate clairvoyant will be found to be a person whose daily judgments are based on good sense.

The most potently clear-minded persons are those whose mental faculties are developed evenly and on all sides. They are able to take hold of an idea and hang onto it until they have extracted all its value. This they do, while in the statuolic condition without conscious effort.

The highest type of any labor is the type which accomplishes results without conscious effort.

Hanging onto an idea is concentration.

I do not think that I have made a mistake in saying that in clear-mindedness, is the highest form of thought concentration.

Much nonsense has been written and said of the conditions necessary for the production of the statuolic condition. For the most part, I differ from all.

Some of the popular fancies in regard to this matter have been so absurd that it would seem they could scarcely gain the credence of even persons of sense, to say nothing of those possessed of anything like a modicum of scientific knowledge.

To begin with, the subject who is about to enter the somnambulist state, should be thoroughly informed beforehand as to the nature of the state. Unless he has previous knowledge of his own, the operator should tell him that his behavior while in the state need not be any other than his own. If he is a man of sense, he will not be made to play the clown, as is so often the case in the barbarous public exhibitions that have done more than anything else to bring this truly worthy science down to the level of charlatanry and money-getting trickery.

The operator should tell him two important truths. He cannot be made to do anything against his will, and that in entering the state he is really coming into the possession of hitherto unknown and higher kind of intelligence. Understanding this thoroughly, I think few persons will hesitate to acquire a knowledge of how to enter the state independently, as may easily be done after a few sittings.

The health, temperament, age, or any other qualification of the operator is of no importance so that he be a person of such nature as to be worthy the trust placed in him. His skill in managing disease and teaching his subject how his powers of clairvoyance may be developed, depends entirely upon his knowledge of the science and his thorough acquaintance with the diseases he is to treat. Also he must be a person of tact and patience. No person is fitted to direct the action of another person's mind unless he be all of these things.

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Physicians should be the best operators. If they have made the subject their study, they should always be preferred.

There is no perceptible difference in what has been called the susceptibility of different temperaments. I have had as many bilious, bilious nervous, or bilious nervous sanguine temperaments enter the statuvolic condition as any others. Too much stress has been laid upon this subject by those who should have known whereof they spoke. These persons were doubtless eager to account for their failures.

So far as I am able to judge, one temperament is just as sensitive as another. Many clairvoyants doubtless believe they are exceedingly sensitive, not only to mental conditions, but to exterior, material influences as well. There is nothing in any of this. Invariably it will be found, I think, that this peculiar sensitiveness is only the result of a belief which became firmly rooted in their minds while they were in the state. It is to me, an evidence of my original assertion that great harm may come from the teachings of the ignorant and the unscrupulous.

The overwhelmingly sensitive person is usually very much of a burden, not only to himself, but to the community at large with whom he happens to be acquainted. One of the greatest advantages that could result from a study of statuvolism would be to get some of these super-sensitive people to realize that their so-called fine susceptibilities have been only the thinnest of delusions.

Neither have I observed any differences between the readiness with which the sexes enter the state. What has been termed, "susceptibility" depends upon the state of the subject's mind at the time he is desirous of entering the condition more than upon sex, temperament, age, or anything else.

There are some conditions which retard statuvolic development. After a subject has entered the state, he does not care if a cannon is fired off at his ear—unless his mind has been directed to fear or notice sound, that is. Before he enters it, however, nothing will distract him as does sound. Fear of the state is another thing which has kept many from developing the power readily. In fact any mental excitement should always be avoided as much as possible.

These plain truths concerning the conditions necessary for the development of clear-mindedness and the entire statuvolic condition show conclusively, I think, why I have said that persons of the most sterling good sense become the best clairvoyants.

Various operators have employed various methods to induce the somnambule state. The most absurd of these, those by which the subject is induced to enter the state by means of passes, holding of thumbs, staring into the operator's eyes, and various other ridiculous methods, are the traditional methods first used by Mesmer.

Popular supposition has it that Mesmer was the discoverer of what he was pleased to call, "Animal Magnetism." As is often the case, popular supposition is wrong. Animal magnetism, as Mesmer and others since, have named the science of statuvolism, is by no means a new science. It was applied to the cure of disease by the Greeks, Romans, Gauls, Hebrews, and even the Egyptians. Early in the seventeenth century, a celebrated physician, Van Helmot, exhibited a knowledge of it in his writings. William Maxwell, an Englishman, as early as 1679, laid down propositions similar to those promulgated by Mesmer.

About the middle of the seventeenth century, several other operators appeared in England. During that period three doctors—Streper, Leveret, and Valentine Greatrakes—professed to cure disease by stroking with the hands.

Dr. Greatrakes attained quite a reputation in his time. He is said to have performed many cures which were authenticated by the Lord Bishop of Derry and also by many other worthy persons.

So wonderful were these cures thought to be that the Royal Society investigated the mystery. It was found that the cures were unquestionably authentic; the explanation, however, is somewhat curious in the light of recent research.

The learned gentlemen found that the cures were due to a "sanative contagion in Mr. Greatrakes' body, which had an antipathy to some particular diseases and not to others."

Many other speculations of the kind were at that time proclaimed and advocated. Most of them were of like absurdity.

Although Mesmer was not the discoverer of animal magnetism, to him is undoubtedly due the credit of its revival and application to disease.

His first attempts were made in 1773. Soon after, he was so brought into disrepute through the artful misrepresentations of Father Hell and Ingenhouse that he was obliged to leave his native land.

He arrived in France, where, during the next seven or eight years, his operations obtained such popularity that the French king appointed a committee, consisting of four physicians and five members of the Royal Academy of Sciences, to investigate the matter. The



physicians were Borie, Sallin, d'Arcet, and Guillotin, while MM. Bailly and Leroi, de Bory, Lavoisier, and Dr. Benjamin Franklin, who was at that time the American Minister at Paris, were the Royal academicians. It was thought then that a rare honor had been paid Dr. Franklin in asking him to serve as a member of the committee.

Unfortunately for science, most of these gentlemen selected to investigate the facts and the pretensions of the new science, had prejudiced the question. Like too many scientists of our own time, they had made up their minds beforehand not to be convinced.

Mesmer's practices were extreme quackery, but at the bottom was an eternal grain of truth. After refusing to sell his secret to the French government, which had negotiated for it, he sold it wholesale to individuals at the rate of one hundred louis a head. Upon each purchaser he enjoined strict secrecy which, of course, was not long maintained. A knowledge of the science soon became widely diffused. Various individuals added various corruptions, as personal belief and fancy dictated and in time, the science fell from popularity into disrepute.

Mesmer's theory of the somnambulist state was most ingenious. An extract from a published account may not be uninteresting as showing the difference between fact and fancy in things scientific.

"The Animal Magnetic Sleep is produced by a fluid universally diffused and filling all space, being the medium of a reciprocal influence between the celestial bodies, the earth, and living beings. It insinuates itself into the substance of the nerves, upon which it has a direct operation; it is capable of being communicated from one body to other bodies, both animate and inanimate. This it can do at a considerable distance, without the assistance of any intermediate substance."

"Some properties it exhibits are analogous to those of a loadstone—especially its two poles. It is capable of curing, directly, all the disorders of the nervous system and, indirectly, all the other maladies. Animal magnetism renders perfect the operation of medicine. Moreover, it enables the physician to ascertain the state of health of each individual and to form a correct judgment as to the exact origin of, nature and progress of the most complicated diseases."

Monsieur D'Eslon, who was a pupil of Mesmer, read a paper before the Commissioners, in which he stated that, "there is but one nature, one disease,

and one remedy. That remedy is Animal Magnetism."

Such were the principal theories and opinions entertained in the days of Mesmer, regarding the somnambulist condition. The methods used to induce the sleep were equally absurd. The commissioners thus described the manner of operating.

"In the middle of the room was placed a circular chest of oak, raised about a foot from the floor, which was called the 'beguet' or 'tub.' The lid of this chest was pierced with a number of holes, through which there issued movable and curved branches of iron. The patients were ranged in several circles around the chest, each at an iron branch, which, by means of its curvature, could be applied to any diseased part. A cord passed around their bodies, connected them with one another. Sometimes there was a second chain of communication formed by means of the hands, the thumbs of each one's left hand being pressed between the thumb and forefinger of the right hand of his neighbor. In one corner of the room, a piano-forte was placed on which different airs were played during the seance. Sound, according to Mesmer, was a conductor of magnetism."

"Besides being thus ranged, the patients were directly magnetized by means of the operator's finger and an iron rod which he moved about before the face, above and behind the head, and over the seat of disease. Always in this maneuvering, he observed the distinction of the magnetic poles and fixed his eyes upon the patient. But, above all, they were magnetized by the application of hands and by pressure with the fingers upon the hypochondria and abdominal regions. This was often continued for hours at a time."

Various effects on the patients subjected to this treatment were noticed. Some were calm and felt nothing. Others coughed and spit; others felt slight pains, partial or general heats and perspired considerably. Perhaps the most remarkable effect was convulsions, extraordinary in their number, duration and severity. Often a patient would be so tortured for the space of three hours. These violent cases were accompanied with the expectoration of a viscid phlegm which was sometimes streaked with blood. It was no unusual thing for the convulsions to be accompanied by piercing shrieks, wandering motions of the eyes, immoderate laughter, weeping, and hiccough.

They were generally preceded or followed by a state of languor and rambling or a degree of drowsiness. Often the drowsiness was so complete as to be



coma. The least unexpected noise made the patient start. It was remarked that even a change in the measure played upon the piano affected them strangely. A more lively movement increased their agitation and renewed the violence of their convulsions. All seemed to be under the power of the magnetizer. His voice, his look, a sign from him, immediately aroused them from a state of even apparent stupor.

This minute account is here given, so that the reader may gain some idea of the proceedings at that time. Also, it serves to show the effect which an individual may produce by working upon the minds of those who are ignorant of the facts. The convulsions, pains and spasms were the effect, not of Mesmer's powers, or of magnetism, but of the belief which he was able to instill into their respective minds that such effects were necessary. For the same reason, his power over them was unlimited.

Similar effects may be observed even at the present day, when the patient enters the somnambule state of some crude, unthinking person. Nothing of the kind ever happens when the subject has been properly informed beforehand, of the true nature of the state.

Mesmer called the convulsive or lethargic state the "crisis." One of his greatest errors was that he considered it necessary for the purpose of curing disease.

These things, as related here, interested, and at first somewhat confounded the Royal Commission. They were unable to obtain satisfactory results by experimenting upon so many at once and resolved to turn their attention to individuals in a state of health. For a period of three days, they even submitted to the process, themselves. No effect was produced upon them. It was quite natural, arguing as they did, from an entirely wrong premise, that they should issue a solemn statement that "magnetism has no agency in a state of health, or even in a state of slight indisposition."

Their next trial was upon persons actually diseased. Of fourteen upon whom they experimented, five felt some effect from the operation. Nine felt none whatever. Of the five who were affected three were ignorant and poor. It was observed, too, that children and those who were better able to describe their sensations, felt nothing. The commissioners at once made up their minds that the effects were explainable by natural causes. The entire success of the process, they attributed to imagination. With this for a basic idea, they commenced a new series of experiments to

determine "how far the imagination could influence the sensations and whether it could be the cause of all the phenomena attributed to magnetism."

Many experiments were made. The commissioners were convinced that the imagination was capable of producing pain and a sense of heat, yet the effects of animal magnetism appeared to them much more severe. They resolved, therefore, to ascertain whether by influencing the imagination, convulsions and a complete "crisis," such as were witnessed at public demonstrations, could be produced. For the benefit of those who have not read an account of these experiments, I think it worth while to describe in detail, their most convincing experiment.

The magnetizers of the day affirmed that when a tree or any inanimate substance had been touched by them and charged with magnetism, every person who stopped near the tree, would feel the effects of this agent and fall into a swoon, or be seized with convulsions.

Dr. Franklin then lived at Passy. To be entirely secluded and undisturbed, the commission resolved to settle once for all, the truth of this assertion. Accordingly they adjourned to Dr. Franklin's garden and selected an apricot tree as their subject. It stood well apart from the others and seemed well adapted for the retaining of the magnetism. M. D'Eslon, who operated in the same way as Mesmer, except that he paid no attention to the magnetic poles, was employed to conduct the experiment.

He brought to the garden a young patient of twelve years of age. After being shown the tree, he magnetized it. During the process, the child remained in the house under the care of another person. The commissioners also requested M. D'Eslon to be absent during the experiment, but he affirmed that it was fair if he did not direct his looks and his cane towards the tree.

The patient, blindfolded, was then brought out. In succession, he was led to four trees, which were not magnetized. At each of the first three, he exhibited different symptoms; at the fourth he fell down in a state of insensibility, his limbs became rigid and he was carried to a grass field, where M. D'Eslon, after some difficulty, restored him to consciousness.

As understood by the commissioners, this experiment was a complete failure. That he did not enter the state at the magnetized tree, they would have been willing to explain as being due to his lack of sufficient susceptibility. When, however, he fell into the crisis before a tree which was not magnetized at all, the commissioners declared that it was



due entirely to the effect of the patient's imagination.

This reasoning, at first sight, seems very natural and conclusive. Yet it is far from the truth. The only thing positively proven by the experiment, is that magnetism is not the cause of the state. Imagination, in the strict sense of the word, did not throw the boy into the state. He was led to believe that if he embraced an object which had been magnetized he would, himself, be magnetized. Not knowing that he could resist or enter the state at pleasure, the belief he entertained became so dominant that the, to him, unconscious action of his will was inevitable and he entered the state readily of his own volition.

Here arises a fine and somewhat subtle distinction. Just what is the difference between a very strong belief, and the will itself, is not easy to determine. Before the will is, in any manner, aroused to action, without doubt there is always a very strong belief in the direction in which it is exerted. The dividing line between the two is indeterminate.

Many illustrations of this might be given. Perhaps the most apparent, in a physical sense, is seen in the person who is able to endure severe pain without giving way under the strain. It will always be found that he, before he exerts his will in the matter, has the most profound belief in his own powers of endurance. In fact, I do not think it is ever true that action of the will is separate entirely from belief. Belief, as it were, is the parent of the will. Hence, it is plain that the boy who was the subject for experiment before the Royal Commission entered the state because he wished to do so.

### Training of Children.

Mrs. Partlow's book, "Training of Children in the New Thought," is highly commended by the mothers and fathers who have read it. It is a most timely book, and answers many questions which New Thought people have been asking themselves and each other.

### The Mail Order Business.

This little book, by Sydney Flower, tells how it is done. It gives a good clear idea of the best methods of conducting the mail-order business, which methods have brought fortunes to hundreds who have put them into practice.

### Memory Culture.

This is a most practical book for the use of men and women who are desirous of improving themselves along the lines of Memory, Observation and Attention. It is the best book ever written on these subjects.

## A Grateful Woman.

We have received the following letter from Mrs. Ada Decker, to whom many of the successful participants in the late Prize Contest gave their respective shares in the \$2,000 award. Of the \$2,000 awarded by the publishers of this magazine, only \$800 was claimed by the persons to whom the same was awarded, the owners of the remaining \$1,200 feeling that the small amount coming to each one of them would be of greater use to Mrs. Decker than to themselves. These small amounts, aggregating \$1,200, is of course a God-send to this poor, afflicted woman, and from her letter it will be seen how much it means to her. Her letter of thanks, herewith reproduced, although addressed to the publishers of this magazine, is really intended for the persons who so kindly donated the money, and each of such persons should read the letter as if it were addressed to himself or herself. New Thought teaches that a kind word spoken, a kind thought sent forth, a kind deed performed, is a seed planted which will in time grow and produce a tree bearing rich fruit—the return not being in the shape of a reward for good doing, but as a natural consequence of the law of cause and effect in the world of Mind. This being so, we take this occasion to congratulate the donors upon the good things coming to them from the seed planted in this case. Here is Mrs. Decker's letter:

August 17, 1903.

The New Thought Magazine, Chicago, Ill.

Gentlemen: Your letter and check for \$1,200 received, and also the list of names of the prize winners who so kindly donated to me their share of the prize money.

As soon as I am able, I will write a personal letter to each of these donors, thanking them for their generosity.

This gift is truly a God-send to me in this trial and hour of need. It will be the means of procuring comforts and the necessary treatment for my knee, which I need so much, and which I, heretofore, have been unable to procure. I now have hopes of saving my limb.

I am indeed grateful to you and to all those good people. I trust and believe that you will all receive a blessing in return.

Sincerely yours,

MRS. ADA DECKER,  
Dimond, Alameda Co., Cal.

### Nuggets of New Thought.

This book contains the cream of Mr. Atkinson's New Thought essays, and is a favorite book with those who wish to make a friend or relative a present which will be useful as well as beautiful.



## Get It Out!\*

BY WILLIAM WALKER ATKINSON.

A WELL-KNOWN writer has said that Success is like any work—consists largely in getting out of oneself the best that is in him. I like this idea and believe it to be true. And there is more to it than this. Every man has much more “in him” than he has any idea of. He may go through life, plodding along without showing any signs of any particular ability, until some day a demand is made upon him for something beyond anything he has ever considered possible. Then comes the test—not the test of the man’s ability alone—but the test of his nerve and confidence in himself. Many a man of ability has lacked self-confidence and has shrunk back from the new demands upon him, while others who believed thoroughly in the power latent within them, and in their ability to get it out, took hold of the new thing and won out.

I tell you you have all much more in you than you imagine. It is your heritage—your birthright. And you can get it out, too, if you will only have the necessary confidence in yourself and in the power behind you. The truth of this can be seen by a reference to the pages of history—the lives of the great men in all lines of human effort. Many of these “great men” lived to middle age without suspecting their genius, and without anyone else dreaming that they had anything in them. Unless some call had been made upon them they would have rounded out their years in the same old manner, and without getting out of

themselves anything worth while. But some day something happened—something had to be done—and these “great men” felt something “give” within their mentality, and lo! they were transformed into men of action.

I have had the good fortune to have personally met a number of men of this kind, and they all tell the same tale. They take it as a matter of course, and often do not realize the great change a few years have wrought in them. But others notice it and act as if a miracle had been wrought. And perhaps a miracle *has* been wrought—the miracle of self-help—the miracle of the bursting of confining sheaths and the unfoldment of the Individual. The tale of these men is that they found they had something big to do, and all they know is that they realized that it must be done, and then came the new strength and force and resources which enabled them to perform the task.

I have seen men stripped of all their savings and earnings and forced to commence life over again under the most discouraging circumstances. They simply saw that something had to be done, and they did it, finding the required strength coming to them each day. But back of it all was that self-confidence—that Faith in the glorious possibilities of the Self, and what lies back of the Self. Some of these men believe that they are favorites of Fortune—have a lucky star—and all that sort of thing—but, mark you, they have confidence in *something*, and so, perhaps unconsciously, they have fallen in with a mighty law of life and obtain the benefits thereof. There is many a good Mental Scientist who never heard the term Mental Science, but who is operating the Law unconsciously and getting out of himself the best that is in him.

I tell you, friends, you have it in you—get it out.



## New Thought Convention.

The committee having in charge the matter of the proposed "International New Thought Convention," to be held in Chicago November 17, 18, 19 and 20, next, have issued the following "call." The officers are as follows: T. G. Northrup, Chairman; Agnes Chester See, Vice-Chairman (why didn't they say *chairwoman*?); Elmer Ellsworth Carey, Secretary; Mrs. Stanley Waterloo, Treasurer. The "call" says:

"In Chicago of late there has been a grand united movement among New Thought workers, many associate centers having appointed delegates who constitute a Union New Thought Committee to carry on a federated local work during the year, and union meetings are now being held here once each month—the last Sunday in the month, at 8 o'clock in the evening.

"This federated work is organized in recognition of the individuality of associate work as well as the individuality of persons themselves.

"The Union Committee has been commissioned to arrange for and call an International New Thought Convention to meet in Chicago, Tuesday, Wednesday, Thursday and Friday, November 17, 18, 19 and 20, 1903, and plans are already under way and assurances are at hand which promise a most successful and inspiring gathering. A cordial invitation to be present is extended to all, without reference to creed, belief or organization.

"This convention is being arranged in behalf of a closer associate interest among the different working centers in the New Thought throughout the entire world, and is designed simply and solely to bring about greater unity of purpose and to further open the way to Truth.

"The Program Committee is in correspondence with the greatest leaders in the New Thought in the different parts of the world and it is confidently expected that many of them will be present.

"The entire expense of the convention will be borne by the New Thought organizations, centers and publications of Chicago, so that visiting delegates will be free from all responsibility in this direction.

"Through the New Thought and Associated Press all interested in the movement will be reached, and a large attendance is already guaranteed.

"Arrangements have been made with railroads throughout the country for excursion rates to Chicago for this convention, at a fare and a third for the round trip, on the certificate plan.

"Sale of tickets will commence three days before the opening date of the convention, except Pacific coast points, which will be given two days additional. Your ticket agent will give you full particulars.

"Reduced hotel rates will be secured, and everything possible will be done to assure the comfort and welfare of all.

"The convention will close on Friday evening, November 20, with a reception which all are urged to attend, as this opportunity for social intercourse will cement friendships already begun, as well as give an opportunity to meet all workers in the New Thought field."

Headquarters, 600 Masonic Temple, Chicago, Ill.

The program as finally arranged will be published later. Among those invited to take part in the convention are:

Henry Wood, Horatio W. Dresser, Ralph Waldo Trine, W. J. Colville, Ursula N. Gestefeld, Dr. Paul Edwards, Eleanor Kirk, Agnes Chester See, Helen Wilmans Post, Annie Rix-Militz, Elizabeth Towne, T. J. Shelton, Col. Oliver C. Sabin, Ella Wheeler Wilcox, Harrison D. Barrett, C. O. Boring, Joseph H. Stewart, George E. Burnell, Floyd B. Wilson, Chas. Fillmore, Mrs. M. E. Cramer, Dr. Walter Scott Hall, J. Wm. Lloyd, Mrs. Harriet Poole, William Walker Atkinson, Charles Brodie Patterson, Henry Harrison Brown, Mrs. Kate Atkinson Boehme, Harry Gaze, Mrs. Jane Yarnell, Rev. Francis Edgar Mason, A. P. Barton, Paul Tyner, Rev. Helen Van-Anderson, Rev. J. Minot Savage, Fanny B. James, Mrs. John Vance Cheney, Elbert Hubbard, Moses Hull, Professor Elmer Gates, Rev. R. Heber Newton, Nona L. Brooks, Caroline B. Morgan, Eugene Del Mar, Edgar Wallace Conable. Foreign—W. T. Stead, Mrs. J. Stannard, E. Dawson Rogers, O. Hashnu Hara, Lady Tyler, The Marquis of Lorne, Rev. Dr. Tremlett, Hannah More Kohaus, all of London, Eng.; Hon. Mrs. Cowper, Camille Flammarion, Paris, France; Baroness Barnekow, Stockholm, Sweden.

## Mesmerism in India.

Read this book and see what great works have been accomplished by this most potent force directed by an able practitioner. Dr. Esdaille blazed out a new path, which has been followed by all who since traveled in that direction.

## Thought Force.

This book still leads our book list. Its large sale arises from the fact that every purchaser is satisfied and recommends it to his friends.

## The New Thought Annual.

This book contains 220 pages and comprises the back numbers of this magazine from December, 1901, to December, 1902, inclusive. It is handsomely bound, and is a valuable keepsake or present.