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THE NEW THOUGHT

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ELLA WHEELER WILCOX
WILLIAM WALKER ATKINSON

THE NEW THOUGHT PUBLISHING COMPANY

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NEW YORK CITY.

"Joy, Comrades, Joy!"—Whitman.

JOY PHILOSOPHY

By
ELIZABETH TOWNE

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CONTENTS

- | | |
|-------------------------------------|---------------------------|
| I.—Introduction | IX.—Low Living |
| II.—A Good Morning in
Two Worlds | X.—The Limitless Self |
| III.—The Present Tense | XI.—Ideals |
| IV.—A Mush or a Man—
Which? | XII.—"I Can and I Will" |
| V.—The Center of Light | XIII.—Desire the Creator |
| VI.—The Law of Being | XIV.—Desire and Duty |
| VII.—How it Works | XV.—God and Devil |
| VIII.—Good Circulation | XVI.—Let Us Play |
| | XVII.—The Old-Clothes Man |
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Announcement.

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Chips from the Old Block*

By WILLIAM WALKER ATKINSON.

STOP mooning and get down to business.

This "folding hands and calmly waiting" trick has been overdone—John Burroughs knew what he was about when he wrote that poem, but you get only a half-truth from it.

The trouble with you is that you sit down before an unaccomplished task, fold your hands, and calmly wait for a miracle to occur—but the miracle doesn't always materialize.

The better way is to do the work that lies to your hand—do it *now*—

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do it the best you know how—and *then*, when the work is done, fold your hands and calmly wait for your own to come to you.

You have been wanting your manna nicely cooked in a patent steamer, and served on a dainty decorated dish—you have been expecting the water to flow from the smitten rock, nicely sweetened, flavored and aerated, with perhaps a spoonful of ice-cream dropped in, and a long silver spoon stuck in the glass. The Law deals in the raw material, and you have to make the finished article yourself.

There are plenty of good things, in the rough, lying around loose, waiting for you to finish them up and put them on the market. Roll up your sleeves and get to work. Stop this sitting down crying for the good thing to be fed to you with a spoon. Reach out and stick both fists in the bowl, and prove that you are a lusty infant.

The man who spends his entire time in working with his hands is lop-sided—so is the man who works with his head all the time—do some of both kinds of work, and round yourself out. Meditating upon the I Am is all right—so is manifesting the I Do—one is as important as the other, but too much of either makes one lop-sided—do some of both.

The one who realizes the I Am and manifests the I Do, can truthfully say: "And lo! mine own hath come to me."

Self Conquest.*

BY ELLA WHEELER WILCOX.

EVERY New Idea, or supposed New Idea, is a light which attracts the moths.

The "New Thought" is no exception.

About it flutter hysterical women, unbalanced men: the erratic and the irresponsible.

The possibilities of performing miracles, of healing the sick, hypnotizing the well, transforming poverty into wealth, and changing age to youth, are the rays of light which flicker through the darkness and draw them into the circle of radiance.

The self-indulgent fat woman subscribes to New Thought literature, pays for a course of lectures, and goes forth into the ranks of the unbelievers, proclaiming her power to become a sylph, and to cause others to become sylphs.

The extravagant and inconsiderate rush forth after having heard a discourse upon the power of mind over matter, and declare that they possess the secret of accumulating a fortune by occult means.

The lovers of the marvelous believe that they will become great healers in a brief space of time.

Not one of these moth converts realizes that the very first step to take in the direction of "New Thought" is self-conquest.

The gourmand does not know that self-indulgence and a gross appetite are incompatible with mental or spiritual growth, and will be insurmountable obstacles in her path toward symmetry.

The spendthrift does not take into consideration the fact that good sense, thrift, and industry, must aid his mental assertion of wealth, and the miracle lover does not understand that something greater and more difficult is required than a

mere wish to heal before healing powers can be obtained.

That the physical body and material conditions can be dominated by the divine spirit in man, is an incontrovertible fact.

But first, last, and always, the lesser self must be subjugated, and the weak and unworthy qualities overcome.

The woman who desires to reduce her flesh cannot do so by reading occult literature, or joining mystic circles, or attending lectures, unless she permeates herself so thoroughly with spiritual truths that she no longer craves six courses at dinner, and three meals a day, and unless she overcomes her dislike for exercise.

The man who wishes to control circumstances must love better things than money before he can succeed. He must love, and respect, and believe in his Creator, and trust the Divine Man within himself, and he must illustrate this love and trust by his daily conduct, and in his home circle, and in his business relations.

Once in a century, perhaps, is a man born with great powers already developed to heal the sick, or to do other seeming miracles. Such beings are old souls, who have obtained diplomas in former lives; but the majority of us are still in school, and we cannot become "seniors" until we pass through the lower grades.

We must change ourselves before we can change material conditions: we must heal our own thoughts and make them sane and normal, before we can heal bodily disease in others.

It is not an immediate process. I have heard an old lady declare that she "got religion" in the twinkling of an eye, and she believed all people would be damned and burn in hell fire, who did not pass through this sudden illumination.

It is possible that religion which can worship a God cruel enough to

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burn his children in fire, can only be obtained in the twinkling of an eye; but the reverent, wholesome, and beautiful religion of "New Thought" must be grown into little by little, through patience, faith, and practice.

All that it claims to do it can do, but not instantaneously, not rapidly. We must first make ourselves over; after absolute control of our minds has been obtained, then, and only then, may we hope to influence circumstances and health.

The Unity of Life.*

BY URIEL BUCHANAN.

OCCULT Science teaches that from the atom to the highest manifestation there is intelligence to a certain degree; but only in man does it develop into a consciousness of its intelligence.

In the mineral world, life assumes the form of a tiny crystal which attracts to itself, as a center, particles like itself, and grows by accretion, or addition to the outer. The great laws of attraction, cohesion and affinity are active in the microscopic interior point of life, showing divine intelligence at work.

In the vegetable world a point is gained which is a little in advance of that of the mineral. Life here is enabled to function on a higher plane or state. The rootlet shoots out in search of the life necessary for its growth; it obeys the law of gravitation which holds it to the earth, from whence it draws its nourishment. Then a stem appears above the soil and begins to obey the higher law of aspiration, which draws it upward into the air and sunlight, where it expands and puts forth leaves, buds and blossoms.

But life has still higher flights to make, and the animal organism is developed by the same great law; first in the lower animal, in reptile, beast, bird, and lastly man. Life in its development of degrees constructs a brain which is capable of responding to thought-waves. Thought uses a finer element of life than sound or light. And from this point in growth begins a new chapter in the history of creation. This, briefly, is the story of the evolution of life. The one fundamental law in occult science is the radical union of ultimate essences, from the highest to the lowest—one life pervading all.

Everything exists by virtue of motion. There is but one point where there is rest, and that point is the center where motion takes its rise. The life that is pulsing within us is ever moving towards the life universal, weaving its myriads of beauty, building up new structure and fabric every hour. Growth is the law of nature; harmonious growth and harmony of vibrations result in health. Intense, unselfish love set up in the heart sends out vibrations which cause waves of light, color and force, which heal and uplift. This is always true, and is a law; while emotions of hate, anger or revenge set up discordant vibrations which cause disease and death. No unity is possible on any plane of consciousness without harmony in vibration.

Science teaches that the medium or particles of matter which transmit sound are less flexible than those which transmit light. The one is called atmosphere; the other, ether. What we call thought is also a mode of motion in ether; but the particles of matter used by thought are far more elastic than those used by light or sound. The highest rate of vibration which the ear of man can detect is fixed by science at 38,000 pulsations per second; the lowest 16. Those of light are fixed at seven hundred and eighty-nine trillions of pulsations per second for the highest; four hundred and fifty-one trillions for the lowest; while above and below the range of the ear and eye are innumerable sounds and colors which make no impression on the physical organs, not yet developed to grasp them.

A study of these laws makes one feel that he is surrounded by innumerable forces which connect him with infinitude.

"The ground beneath us is as old as the milky way, call it what you please—clay, soil, dust; its names are but symbols of human sensations having nothing in common with it. Really it is nameless and unnamable, being a mass of energies, tendencies, infinite possibilities: for it was made by the beating of that shoreless sea of Birth and Death whose surges billow unseen out of eternal Night to burst in foam of stars. Lifeless it is not: it feeds upon life, and visible life grows out of it. It is made of forces and nothing else; and those forces are not of this planet only, but of vanished spheres innumerable. Is there aught visible, tangible, measurable that has never been mixed with sentience? Atom that has never vibrated to pleasure or pain? Air that has never been cry or speech? Drop that has never been a tear? Assuredly this dust has felt. It has been everything that we know; also much that we cannot know. It has been nebula and star, planet and moon, times unspeakable. The Sun-God of worlds it has also been, that circled and worshiped in other worlds."

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Desire and Duty.*

BY ELIZABETH TOWNE.

DESIRE has urged us so long and so hard. We have persistently cuffed it into the corner and gone after new gods.

But despised Desire, deprived of its surface expression, has sunk deeper and deeper into our souls and refused to be comforted. After trying everywhere else for satisfaction, for a god to guide us, we have come back again to poor neglected Desire. In our extremity we see Desire with new eyes; we begin to *think*, and to understand. We try to coax Desire out of the corner and make peace with it. "The stone that the builders rejected" has become "the chief of the corner."

The only way to find peace is to follow desire. Desire is the only guide to heaven, and the road lies through hell. Worse yet, it trails a labyrinthine way over the dead-levels of indifference, where Duty lies in wait to nip its every expression.

Sometime you will grow to hate the dead levels where Duty stalks. You will wake to the duty of being undutiful; to the desirability of following desire to the mountain-tops. You will look at desire with new respect and ask it to lead you up and out of hell and the dead-levels.

Hell comes before the dead-levels, you know, and all on the road to Transfiguration Mount. And when you begin to want desire to guide you you will have been a long time on the dead-levels.

Then desire will whisper to you that she is God and you want to follow her.

And when you agree, she will begin *by leading you straight away from Duty.*

Many, many times your faith will not stand the test—you will turn back again from following desire. You will turn to Duty because you are *afraid* to leave her.

Well, never mind; caution and conscience are good things and easily taught. Follow Duty when you must.

But keep your eye on desire and follow her every time you dare. "Lay for" desire and make haste to follow her every time you can. Keep in mind that desire *is* God. Keep watching and she will *prove* it. When you just *must* follow Duty, do it; but tell yourself it is *desire* you are following—not Duty. *You are doing your duty, not because you must, but because you desire to.* Always remember this. Never humor Duty to the extent of letting her think she is *making* you do things for her sake.

Let me whisper something to you: *Duty is a sham.* She is a hollow mockery.

She wears a dignified demeanor to cover her real nature. Duty is *DESIRE* in a goggle-eyed domino which scares you stiff. Just you follow desire and never, *never* give Duty the satisfaction of thinking you'd follow *her*, and by and by she will get tired of masquerading. She will take off her mask and you will smile to see that she really *was* desire all the time, and you knew her not.

You see, you and other folks had such a habit of cuffing desire into the corner every time she tried to lead you, that she *had* to go and cover herself up in order to get you to follow her at all. So all along on those horrid dead-levels where you thought Duty was leading you such a stupid and righteous chase, you were *really* following desire all the time.

Now if you will keep telling Duty to her face that you *know* she is only desire—that *you* are following desire and *not* Duty; if you will keep resolutely sticking to it Duty will soon give it up and take off her mask, and you will really *see* the smiling face of desire where you thought there was only stern-eyed Duty.

I write Duty with a capital D because that is the way we have always thought of her. But desire has always been just plain desire to us—something naturally and lovably wicked and familiar—so familiar that we bred contempt for her. But our eyes are opening.

Do you remember that when you say "must" to the children they straightway are "willful." Children are true to God, to desire—"of such is the kingdom of heaven." When you dress desire up as a goggle-eyed scarecrow, Duty, the child will none of it. He might have been just on the point of following desire into the very thing *you* desire him to do, but one sight of Duty is enough—he won't go a step.

And you call him stubborn, contrary, bad. You are mistaken. He is only *true to God*. And until you become like unto him you cannot enter the kingdom of eternal youth and joy and godliness.

Duty is a fetish of the conscious or ob-jective mind, whose processes comprise only about *five per cent of all your thinking*. The other 95 per cent mind is sub-conscious and *is true to desire*.

Desire is the drawing power of 95 per cent of you; will is the drawing power of only 5 per cent of you. Then do you wonder that desire often governs you *in spite of your little will* to follow Duty?

Your little 5-per-cent thinker has conjured up Duty as a guide, whilst your 95-per-cent mind sticks to desire. You are two-minded, at war with yourself.

Unmask Duty and you will find yourself *ONE* and invincible. The 5-per-cent tail will lose his job of wagging the 95-per-cent dog, and you will reach Transfiguration Mount.

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The "Flitting."*

BY WILLIAM WALKER ATKINSON.

UP in the mountains of Pennsylvania, many of the good folks speak of moving as "flitting." Good term, isn't it?

Well, we've flitted—a big flit—clear across the Eastern part of the country, from Chicago to New York City—from Lake Michigan to the East River—from the soot-begrimed Howland Block to a nice, new, clean building, a few yards from Broadway, and right around the corner from the big, freak "Flatiron Building," which reminds one of the prow of a mighty vessel plowing its way up along the channel of Manhattan Isle.

I left on my vacation (first one in three years) before the office things were packed, and took the train for Buffalo. I felt sort of "choky" as the train pulled out, and some cinders must have worked into my eyes, for they manifested a surprising degree of moisture. Good old Chicago—she was mighty kind to me—and I will always look to her as to a loving foster-mother. I trust to carry with me some of her active spirit, energy, hope, faith, confidence and broadness. New York is great, but she hasn't that which we call the "Chicago spirit." New York is middle-aged—Chicago is young, with all the vigor, strength, and wonderful possibilities of the young giant.

We rode all day, enjoying the passing scene—great country this. We reached Buffalo at 10 o'clock in the evening, and, after setting our watches ahead to 11 o'clock, Eastern time, thought we had put in a full day, and went to sleep. We rose early in the morning, and took the car to Niagara Falls. Now don't get frightened—I shall not attempt to describe "the Falls." You have read all about this wonderful manifestation of Nature's force, and I do not feel capable of expressing even a mite of the message which Nature's God conveyed to me through this form of manifestation—that must be my secret. This I will say, however, that standing on the bank of the American Falls, only a few feet from the rushing waters, and seeing and feeling the awful force in and back of it all, brought to me a greater and fuller realization of the mighty Whole, of which we are a part, than all I had ever read, heard, felt, or seen. I cannot talk of this thing. The nearer we approach the Absolute, the more words fail us—and this thing was a good long step toward the Absolute.

We spent nearly all day at the Falls, and then hastened back to Buffalo in order

to catch a train to East Aurora, a small town near Buffalo—the home of the Roycrofters. We reached East Aurora about six o'clock—just in time for dinner. No one was in sight at the Phalanstery—as the Roycrofters call their big living-house—and finding the door open (no doors are locked at Roycroft) we made ourselves "to hum," and walked right in. Passing through a number of rooms, beautifully furnished with the solid, hand-made, oak furniture made by the Roycrofters themselves, we entered the large dining-hall which was filled with a jolly set of people—some visitors, but the majority the real Roycroft workers—the real article. Talk about meals—that dinner was so homelike and wholesome that, after several weeks of hotel and restaurant fare, it seemed like a dream. It was the kind of dinner that "mother used to cook"—at least so it seemed to me, and so likewise it seemed to the little chap with us, who is perfectly sure that no one ever cooked better meals than "Mother."

The people seated on the heavy oak chairs, around the enormous oak tables, seemed to be possessed of a sense of wholesome freedom and good cheer which was very refreshing, to one who had gazed at the dull, heavy, conventional faces around hotel dining-rooms. It was like a trip to the woods, after being cooped up in a New York flat. Elbert Hubbard, chief Roycrofter, was there in all the glory of his flowing locks, blue flannel shirt, yards of silk necktie, magnetic gaze, and artistic jolly. He assured me that he had long been expecting me, and was glad that I had at last decided to visit Roycroft. Of course my inner consciousness told me that this was his customary greeting to all comers, "perfunct," and gracious; but all the same it felt good, and caused a pleasant sensation to creep over me, emanating from the solar plexus. A good artistic jolly is pleasing, even though one does see the seams and joints, and catches an occasional echo of the whirl of the machinery. Great is Jolly, and Hubbard is its prophet.

After dinner, we went over to the Chapel to "the Concert." We listened to some excellent music by the talented little daughter of Professor Von Liebig, the musical director of the Roycrofters. Then Brother Hubbard talked to us about Life, and Death, and Love, and Being Kind. Then he told us about the New Thought,—that is, the oldest thought reinterpreted and adapted to our age. Then he led gently up to "the visitor who is with us this evening," and announced that the aforesaid visitor would say a few words to them. The visitor ("that's me") was tired and sleepy, and longed for the comfortable bed in the room to which he had been assigned—but talk he had to, and it took all the "I Can and I Will" in him to

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avert an ignominious failure. It wasn't much of a talk, and he pulled through somehow. Then Charles Brewer, a New Thought Roycroft, and one of the best-natured, good-hearted, honest, "all-around cranks" that I have ever had the good fortune to meet, carried a lantern and piloted us back to the house. Then we slept the sleep of the just—and the tired. We were awakened in the morning by the recollection of the meal of the night before, and the prospect of getting another one like it if we managed to get down stairs in time for breakfast.

After breakfast, we visited "the shops," and saw the Roycrofters at work making beautiful things, principally books and furniture, although iron work, divine symphonies, rag carpets, and masterpieces of art, are also turned out by hand (and head) at this place. I haven't space to tell you much about the Roycrofters' work—most of you know something about it; those who don't know, and want to know, can get a descriptive booklet (called the Roycroft Catalogue) for the asking. If you write for one, tell them that I told you to do so, and they will send one humming to you by return mail—address "The Roycrofters, East Aurora, N. Y."

We intended to leave as soon as we had seen the shops, but the Roycroft XX brand of jolly and kindness was so pleasing that we couldn't get away for two days. One of the Roycrofters—a good man and true by the name of Butler—gave me his necktie, and Brother Hubbard presented me with one of his blue flannel shirts and a pair of overalls (I carried the shirt away with me when I left), and I felt thoroughly at home. They make you feel at home at Roycroft—that's one of the charms of the place. I had the time of my life—complete relaxation—unconventionality—wholesome freedom—rest—fun—good fellowship—exercise—beautiful things to see and hear—and all the rest of it. I loafed and invited my soul. It made me homesick to leave—that's all I can say.

I met Hubbard, Hawthorne, Betzler, Von Liebieh, Fournier, and all the rest of the Roycroft boys and girls. Mrs. Betzler made us feel as if we belonged there. I saw Fournier's paintings—heard Von Liebieh create things on the piano—saw Betzler put the Roycrofters through their physical culture stunts—met Ali Baba down at the barn, and saw the horses, cows, pigs, ducks, chickens, etc., under his care. Ali Baba is a whole show in himself, and is well worth the price of admission. He is the real article—has the bark still on him.

We met quite a number of New Thought people at East Aurora, both among the Roycrofters and the visitors. New Thought seems to have adherents everywhere. The movement is like a roll-

ing snow-ball—and it's rolling pretty fast just now.

Well, we finally tore ourselves away from the Roycrofters, and returned to Buffalo, taking the night train to Albany. Arriving at Albany in the morning, we took the Daylight Line of steamers down the Hudson river, reaching New York City about 6 o'clock. New York seemed mighty artificial after the wholesome, blue-shirt and overall life at East Aurora. It was like what Hubbard calls "Canned Life."

Manhattan is a great town for business, but as a place for the proper natural life for one and one's family, it did not appeal to me. So we have sought shelter and refuge in a little country town, an hour's ride from the heart of the great city, and after the day's work is done, I go home and see the trees and green grass, listen to the song of the birds, and get a sniff of good salt-water air as well. Soon I'll be at work chopping kindling wood; tending furnace; carrying packages, like Mr. Commuter in *Life's* pictures; shoveling snow from the sidewalk; walking down to the postoffice at night; and all that sort of thing. And the little chap can have the Guinea-pigs that his heart hath longed for. Better than being cooped up in a pigeon-hole Manhattan flat—at least, so it seems to me.

New York is full of New Thought people—I haven't had time to get acquainted much yet—but just wait a while, and I'll get down to business. We have pleasant offices in New York City—No. 27 East 22nd Street—take the elevator and get off at the fifth floor. The Chicago office force who followed the fortunes of NEW THOUGHT to New York like the town pretty well, and from some indications I think the New Yorkers like them. Chicago girls are irresistible.

The folks in the office ask me to say that the delay in the delivery of the office fixtures, records, etc., has caused them to be a little slow in filling orders, but they will soon catch up again, and will fill orders the day they are received, keeping up with the office rule to that effect. We will also be a little late in getting out this number of the magazine. After this month, though, things will run along with clocklike precision.

Well, that's all about the "flitting"—at least about my end of it. The office force could give you a thrilling tale of delayed freight; terrors of North River freight stations; search for boarding-houses and flats; lost trunks; and other tales of the pilgrimage. Stop in and ask them about it, next time you're in town.

Be Bright, Cheerful, and Happy, and you'll be apt to be Good.

W. W. A.

A New Thought Critic.*

BY WILLIAM WALKER ATKINSON.

A RECENT critic of the New Thought writes to a mutual friend as follows:—"I believe New Thought to be a delusion. I do not believe in trying to lift people into something for which they are not fitted. A man deceives himself when he whispers in his heart, 'I Can and I Will.' He actually lies to himself when he says, too, that he can do anything that he sets his mind to do, and that he can put away anxiety, and deformity, or any inefficiency of body or mind, and rise to the highest. I do not like this New Thought stuff or philosophy. It is like Faith moving mountains, when Faith can do no such thing. There is only one thing that will, and that is a steam-shovel and some dynamite. I am right down on earth, my dear friend. I avoid anything which looks like an exertion of the imagination, and that is what New Thought seems to me to be."

I am glad to have seen this letter, for it represents what many people think of New Thought. This man is honest, but he does not understand the subject of which he writes. His every-day life is a refutation of what he has written above, and his every act is a proof of New Thought philosophy. This man is a pusher, and a hustler. He puts life into his work, and is every day manifesting thought in action, and making real things by means of his imagination.

He evidently believes imagination to be what some call "fancy"—an unreal thing. Imagination is the mental power of "imaging" a thing which afterwards may be manifested in action or material shape, providing the thinker has sufficient will power to push his imagining through to that stage. Every great work

of art—every great writing—every great musical composition—every great building—every great creation, of any kind—existed in the imagination of its maker before it took material shape. Every work of the hand must have existed in the imagination of some one before it could be made manifest to the senses. Our good friend who boasts that he is "right down on earth, has but to look around him to see what an all-important part the imagination plays in the things of life. What he calls "imagination" is but the unmanifested imagings of people who have not had the force to push forward their thoughts into action and shape—or the dreams of the dreamers. What we call imagination is the faculty which forms the mental image of the thing which we intend to manifest into action or shape as soon as may be.

Then our good friend speaks of Faith. Faith to him means blind credulity—to us it means intelligent confidence in the Power around us, about us, in us, and back of us. He says that Faith will not move mountains, and that nothing but the steam-shovel and dynamite will do the work. Why, bless his heart, does he suppose that we of the New Thought believe that Faith moving mountains means that we need but to sit down before the mountain and "hold the thought" that it will be moved away, without the aid of material means? Well, hardly! But, let me ask our good critic, whether all the dynamite and steam-shovels (all the results of Man's imagination, by-the-way) will move that mountain unless Man applies them to the work—and will Man take the trouble to apply them unless he has the Faith that they will do the work. Every time the man places the dynamite in position or starts the steam-shovel into operation, he manifests Faith—the more Faith the more earnest the work. The greater the man, the greater his Faith. If a man were convinced

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that Faith was a dream and an idle fancy, he would simply cease effort, and progress would end. If our critic were to lose Faith to-day, he would be unable to do his work again. He has Faith in himself, in his work, in his cause, in the people, and in many other things—else he would be digging ditches instead of writing—and even in digging ditches he would need a certain amount of Faith.

Then he says that New Thought is a delusion because it tries to lift people into things for which they are not fitted. How does he know for what people are fitted, and for what they are not? If a man were to trust to the opinions of others he would never be fitted for anything. Every successful man has had to contend with the human wet-blankets around him—with those who discouraged every effort—who threw cold water on his every attempt to lift himself out of the influence of his environment.

Every one who starts to climb the ladder of Attainment, takes the first few rounds amid the groans and moans and discouraging cries of those grouped around the foot of the ladder, too timid to climb, and most anxious to prevent others to rise. Our good friend would say to us "You are not fitted for anything but that which you have been doing—there is no use trying to do better. You can't, you can't, you can't."

He is the prophet of the "I Can't" school, but he does not practice his own philosophy, else he would have been paralyzed by his "I Can't," and would never have accomplished anything. His "I Can't" philosophy is for export only—he uses the "I Can and I Will" brand for home consumption, even whilst decrying it.

He says a man deceives himself when he whispers, "I Can and I Will," and yet the successful man and woman does this every day and is doing things. If a man says to himself "I Can't," and really be-

lieves it, do you suppose that he will ever accomplish anything? This man would have the youth of the land emblazon on their banners the inglorious motto "I Can't." But the youth will not do it—they are learning better. "I Can't" is the motto of the slave—free men have no use for it. "I Can't" would keep the people in mental servitude—but the day is past for that. The "I Can and I Will" germ is in our blood, and is manifesting itself in new forms every day. Nay, friend, a man tells the truth when he says "I Can," and if he has the nerve to mean the "I Will," he will be mighty apt to do that for which he starts out. Man has wonderful latent reserve power, and when he has the nerve to draw on it something is going to happen.

Our good friend also says that a man lies to himself when he says that he can do anything that he sets his mind upon doing, or that he can put away anxiety or deformity, or inefficiency of body or mind, and rise to the highest. Well, brother, there are thousands of people in this country, and abroad, who must be the biggest kind of liars then—and the funny thing is that they will tell you that all this lying has accomplished the desired results. But perhaps this is lying too. Maybe we're only fooling ourselves when we think that we are stronger, better, healthier, and more successful than we were before we began lying. It's dreadful, isn't it?

Seriously, Brother, why don't you take up this New Thought idea, and try it on yourself, before you condemn it? It isn't fair to "turn down" such a good thing, without at least trying to see what may be in it. New Thought doesn't ask for blind credulity—all it requests is: "Try me!"

The Mind's Attainment.

Mr. Buchanan has excelled himself in this work and it has become a classic in New Thought literature. It contains the highest thoughts clothed in the most beautiful language.

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.

M. H. B. Your question uncovers one of those perplexing misunderstandings—or lack of understanding—that cause so much inharmoniousness between married people. The question has two big sides, and any honest consideration of the matter must, in justice to all concerned, take cognizance of both the man and woman point of view. It is quite natural for the woman to expect from the husband all those nice little attentions, and words, and actions which were so much in evidence during the days of courtship. And, from her point of view, she may be justified in thinking that because she does not receive these attentions, her husband's love is on the wane. It really takes but little to make the good, average, wholesome woman reasonably happy. But the tragedy of it all is that the particular little, which is so necessary, is about the last thing that we men are apt to think of. And so we go on wondering why the wife seems so unhappy when we are doing all that we know how to make things easy and pleasant for her—and the wife goes on, with heart-ache and wounded spirit, wondering why her husband has ceased to care for her. The man does not know what is needed, and the woman loses sight of all that the man feels toward her, and is trying to do for her, her attention being fastened upon the little things (large to her, though) that the man is leaving undone because he does not know enough to do them. This difference in the point of view of man and woman causes more domestic unhappiness than any other one cause, and often is the entering wedge of that which in the end breaks up the home. The pity of it all! Why cannot the man understand that the little caresses, tender words, manifestation of affection, loving glances, little remembrances, and all the rest, have a value to a woman out of all proportion to a man's conception of the same thing? And, why cannot the woman understand that a man may love her devotedly, according to the best in him; can give up the best of his life to things which he feels are conducive to her happiness and well-

fare; can work and plan, toil and scheme, the good of the little wife and the babies being the prime motive force; can practically devote his life to his family; and yet not understand the value of the things which he is leaving undone, and which sin of omission is neutralizing all the good he is doing for the happiness of the home? To the woman, the man is unfeeling, cold, thoughtless, inconsiderate, devoid of fine feeling. To the man, the woman is full of notions, sentimental, romantic, unreasonable, lacking in understanding of things as they are, non-understandable, in fact. The woman's life, away from the scene of the husband's fight for bread, unfits her for an understanding of the man's point of view. The man's life, in the thick of the fray, tends to make him "practical," unsentimental, impatient of "soft" phrases and "woman's notions." The two are traveling different roads—are looking at the two different sides of the shield, each refusing to believe that there is any other side. And so they go on, the woman thinking the man is unfeeling and cold, and perhaps even brutal and devoid of fine feeling—the man thinking that the woman is unreasonable and does not appreciate all that he is doing for her. And both grow gradually farther apart from each other. Then, perhaps, the woman meets some man who has reduced to a science the understanding of misunderstood women—or the husband may find some woman who, by reason of her being familiar with the business side of life, really understands the man's point of view, and, consequently, him. And so the breaking up of the home results from a mutual lack of understanding between husband and wife. Whose fault is it? I don't know. What is the remedy? I do not know, unless it be for the man to take a little time from business, and study the intricacies of a woman's nature, and try to "understand" his wife a little more—and for the woman to try to understand something about a man's nature; something about the demands of modern business life; something about the necessity for a successful man to be in love with his work; something about a man's responsibility in the matter of the support and care of his family. A woman who has been compelled to earn her living out in the world of business will more readily understand the mind of an earnest, successful business man (that is the reason why so many men fall in love with their stenographers—they feel sure of a clear understanding). If a woman could only manage to get her husband to talk of his business to her—would only manage to get up a real interest in his affairs, from the man's point of view—she would find a new ground for mutual attachment, which would not disappear as did the romantic basis, but which would, on the contrary, grow stronger with the years. A man's occupation fills up a larger share of his heart than most women imagine, and if women would co-operate with this love of work, instead of opposing it, they would find that the marital car would run much more smoothly, although they might still feel that they had been cheated out of the best in life. But, to tell the truth, I think the man will have a mighty hard time of it trying to understand the woman's side of things, and trying to live nearer to what the woman expects. To the average man, a woman's mind is something past finding out—an Irishman's flea, which, when you think you have it, is found to be somewhere else. I must say, in all honesty, that it seems to me that the men who best understand the emotional side of women are those men who have made the subject a study in order to serve their own selfish

ends. And those who understand women the least are the men who really are the most solicitous about the comfort and welfare of the families, and who are so much engrossed in earning a support for their loved ones that they have overlooked the fact that they are neglecting that which many a woman considers dearer than any material reward. And so the world goes on—the women considering the men to be brutes, and the men thinking the women unreasonable, senseless creatures made only for the purpose of bewildering man. I recently talked upon this same subject with two people—one a man and the other a woman—both of more than the average mind- and soul-development. And what did they say? The Woman said: "I have given up all hope of happiness through love for Man; I am devoting myself to my children, trying to express to them my love nature which has been bruised and crushed by Man's ignorance and selfishness." And what did the Man say? Listen to his words: "I have failed to find in woman that sympathy, understanding, and help that I had dreamed of, and longed for. Instead, I have found her a selfish, unreasonable creature, taking no interest in my work, plans, ambitions, and life, all of which should have concerned her as much as myself. I now live alone in spirit, and, while I try to do my duty to my wife, I find my only peace and happiness in my occupation. And so I go on, and on, trying to find happiness in my work—not daring to stop to think of what might have been—seeing no prospect of rest and peace this side of the grave, in fact not desiring rest, for rest and home are coupled in my mind with continuous reproaches, complaining, pouting, sulking, and nagging. The horror of it all is indescribable—happiness and peace is to be found only in work—all the rest is a lie, a cruel lie." And remember, in neither of these cases had there intruded the third person. It is simply a matter of the failure to understand the other's point of view. Good reader, draw your own conclusion—point your own moral—I am not equal to the task. Before closing, however, I will say a few words about this matter, which, while offering no solution or remedy, may at least help to clear away some of the clouds surrounding the subject. It seems to me that the love of man and woman has two great stages. The first is the emotional stage; the second the sympathetic stage. These terms are poor ones, but will probably serve the purpose as well as any others. In the emotional stage the man and woman are swept off their feet, and such matters as congeniality, agreement, sympathy, community of interest, harmony of temperament, etc., are lost sight of in the great onward sweep of romantic love, sentimental affinity, of the mutual attraction of the sexes. This would be all right if it lasted, but somehow it does not last, and it often seems that the fiercer the fire the quicker the dying-out. When the flame has died out, or is burning low, the man and woman are thrown into the second stage—this is the crucial test. If they have anything in common, a new form of love begins to manifest itself, and this, so far from dying out, grows with the years. The more things married people have in common, the stronger this second-stage affection is. If, as so often happens, they have nothing in common, their marriage becomes a mockery, and each feels that he or she is chained to a corpse. This state may be relieved by occasional flashes of the first-stage feeling, but these are but the flickering of the dying flame, and soon there will be nothing left excepting the ashes of a dead love. After the first stage is past, the two people in order to love each other must love something else in com-

mon. That something else may be literature, art, music, science, business affairs, society, or children—but the something else must always be there—there must be some common ground upon which to meet. This is a truth well worth remembering. Remember, the first stage is but fleeting, and the second stage is the one in which you must dwell for years, for better or for worse. It seems to me that a remedy for much marital discontent might be found in the following recipe: *Find, and cultivate, as many common points of interest as possible—join with each other in loving as many other things as you can.* This is the nearest approach to the two becoming one that seems to be possible at this stage. It seems to me to be worth considering, at any rate.

C. A. C. Don't you let the fact that Dr. Thomson Jay Hudson recently died discourage you, or make you lose faith in his teachings. Learn to live your own life—to stand upright and alone—doing the best that you know how—and leaning on the other fellow as little as possible. When we make a prop of any one or any thing, that prop is apt to be suddenly withdrawn, and down we come with a flop. If you must have a prop, look for it within yourself, rather than within some one else. Now about Dr. Hudson. He passed out of the body at the age of seventy years—for seventy years he had taken good care of that body, and when he passed out it was in good condition. He never taught Physical Immortality, and I doubt whether he took any stock in that idea at all. I imagine that he had grown tired of life in this stage of development, and feeling that he had learned his lesson, and had accomplished his allotted task, he looked forward to promotion to the next class. Old age is useful—it teaches us that one can get enough of a good thing. If Dr. Hudson had retained a keen desire for more years in his body, I believe that the earnest desire, coupled with his will-power, would have enabled him to throw off the diseased condition and to have asserted his right to hold on to his body. Such instances are not at all uncommon, even among people who have never heard of New Thought. Dr. Hudson believed in the survival of the Ego—in the continuity of Life—and why should he dread a little thing like passing out of the body, when his work was accomplished? Death is but Birth; like birth it has its unpleasant features—but each are but incidents of Life. Some of these days we may find it advantageous to hang on to a body for a century or so—just as we may discover indestructible clothing; I wouldn't wonder but that we could do both now if we wanted to hard enough. But bless your soul, very few of us want to after we have accomplished our life-work. We get sort of bored, and want a change of scene (not of climate, as some irreverent reader may suggest). When you get to a realizing consciousness of the Real Self, you will not lose any sleep worrying about Death. I have seen a number of people pass out of the body, but I have never yet seen one who was afraid to go; but on several occasions have I caught that expression in the eyes of the person who was discarding the body which distinctly conveyed to me the message, "All's well." And it is well.

Bible Year-Book.

This book contains a text and appropriate affirmations for each day in the year, and can be used next year as well as this. These affirmations are most helpful and start one well on the day's work.

Sublime Truth and Its Mysteries.*

By JEAN COWGILL.

The Third Lesson—Concerning Belief and something of the Mental Faculties and their Action.

BELIEF is not always conscious. Often it exists entirely in the subconscious mentality. The person believes without knowing that he does so. Probably nine persons out of ten who realize full the power of their wills, have not the least idea of their belief in themselves, first of all. They do not understand that a belief in the ultimate end must precede every action of the will. Before there can be a mental belief there must be a mental conception. The more nearly perfect the conception, the more nearly harmonious and perfect will be the belief. With a belief in Good back of it, the will is inevitably exerted in the direction of good. The man who calmly watches a surgeon amputate his leg or his arm, believes, first, that he has the power to endure. Then he wills that he shall not break under the strain.

"I can stand it; I will!" he says to himself, and while he is saying it, the operation is performed. As a matter of fact, the thing he has done is to withdraw his mind from the portion of his body directly concerned. By an evolutionary process, the belief, through the exertion of the will, has brought about a high form of mental concentration in which there is no recognition of the body. The primary belief becomes an absolute physical reality.

As belief is often existent in the subconscious mentality, so also is the will exerted unconsciously toward the forgetfulness of the body. The writer once knew a girl of eighteen who was so ill from a fever that physicians considered her condition very serious. A brother whom she loved with unusual devotion was seized with an attack of diphtheria. Between the two, there was an extraordinary degree of sympathy. She at once insisted upon nursing him through the attack. In spite of the fact that the doctors warned her that such a course would probably result in her death, she took her place at his bedside, nursed him for several weeks and experienced no ill effects from the exertion.

This was a case of remarkable physical forgetfulness; of a nearly complete withdrawal of the mind from the body, if one wishes a more technical phrase.

In fires, persons afflicted with all sorts of diseases have been known to walk out

of buildings, unaided, so completely have their minds been withdrawn from their bodies. Even when they have not taken a step for years, they have been known to do this.

At many healing shrines, both children and adults have thrown away their crutches and other appliances for cripples and left the holy place, active and healed. In many instances there has been no return to the diseased condition.

Here, again, is the evidence of physical forgetfulness.

In all cases it will be found that the body under those conditions and others like them is in a state of relaxation. It has become so purely by an act of the will, preceded by a positive belief and directed toward an ultimate end.

When that ultimate end is the reaching out of the mind after things of which it is not, in the every-day sense, cognizant, we may term it "clear-mindedness."

Statuvolism here takes on a wider meaning. It is a state of physical forgetfulness in which the action of the faculties of the mind is increased indescribably, brought on by an act of the will and in no other manner.

Any withdrawal of the mind from the functions of the body is statuvolic in character. In order to become clear-minded, the subject must first learn to accomplish this mind-withdrawal at pleasure. In other words, he must learn to use his mind while his body is at rest.

The body is then active only within itself—molecular action goes on undisturbed, subject to no irritation—the body is not filled with the force of the mind, but is in harmony with it. The senses are not dulled by over-mental activity and the mind places no importance upon the physical being. Each works more clearly because it works distinct from the other.

All the faculties of the brain possess certain kinds of action, independent of what is known as "intuitive perception," or knowledge obtained through the external senses. Each faculty is composed of certain functions. These, together, constitute a faculty. The peculiar functions belonging to each faculty, properly so called, consist of the following: Consciousness, Attention, Perception, Memory, Association, Likes, Dislikes, Judgment, Imagination, and the Will.

These functions belong peculiarly to each faculty. It is capable of attending to, perceiving, remembering, liking, judging, etc., only those things which relate to or are adapted to its peculiar capacity. It is impossible for any faculty to exercise any of its functions in anything included in the province of another faculty. Benevolence cannot perceive size or form, nor comparison, decay or the ridiculous.

It is plain that each must have its peculiar attention as well as its peculiar

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perception. One organ may perceive and not remember at the same time that another does—and so on with the other functions respectively. That no confusion may result, it is well to consider them individually.

I.

CONSCIOUSNESS.

Consciousness is a knowledge of existence. It is the first act of the mind. Perhaps its clearest meaning is in the word "*is*." To be conscious is to be sensible that something exists. What that something is must be recognized by other functions. Consciousness simply acts. It is a positive act, cannot be changed, must remain simple in itself, and can only repeat itself. *A* is *a*, *I* is *I*, *is* is *is*. *Is*, therefore, is the essence of mind and must exist in all thought.

Mind makes two things the same. We call this "identification." Two letters are individually the same. *Is* can only become itself. Time and space do not limit it. In a sense it creates both. A thing is itself, or *a* is *a*. Consequently the fundamental element of consciousness is necessary in all operations of the mind where existence is manifest to the individual. It is not, however, necessary that consciousness be knowingly active in order that all or any one of the functions in any of the faculties of the brain be active at the same time. We frequently see persons walking, speaking, even singing, without being conscious of the fact. So also colors may be presented to the eye, odors to the smell, savors to the taste, and yet the person may not be conscious in either case. This is because the functions of attention and memory are not active at the time. Without the action of these two functions in conjunction with consciousness, no action will be noted. The individual will be conscious or not, in exact proportion as they act together or not.

II.

ATTENTION.

Attention is the kind of action in the mind which fixes it upon certain objects or ideas. It does this more or less intently as the function itself is active or not in the various faculties. In the different organs of the same brain it varies greatly, both as to strength and activity. It does this without knowing what is attended to. It simply holds the mind to one or more things for a sufficient length of time to enable the other functions to act. As it is exercised or not, our impressions are perfect or not.

Some persons are attentive in a very great degree to some things and but moderately or not at all to others. If this function is not active in a faculty, the organ cannot recognize anything.

III.

PERCEPTION.

Perception is that quality of mind which perceives a something without knowing what is perceived. Everything in nature has certain qualities. These are recognized only by the various functions of peculiar perception in those organs which have the power of perceiving them. A rose, for example, has form, size, color, etc. Before we can know that it is a rose, these qualities must be perceived by the functions of peculiar perception in the organs of size, color, and form. It is only after all the functions have acted that we can know the object is a veritable rose.

An idea may be produced internally by an act of the will, rendering the functions of memory or the imagination active. The idea thus produced may be recognized by the functions of perception in the faculty whose functions of memory or imagination have been active. Different ideas, as well as different material objects, possess different qualities. They may make several impressions upon the mind at one or nearly the same time. Under such circumstances ideas become complex. As the properties of the ideas double and enlarge, we may form an idea of a property or of a quality independent of a particular idea itself. Both these kinds of ideas depend upon the activity of the functions belonging to the various other faculties which may be called into play. Of course they vary according to the nature of the previous ideas formed. The thing to understand and remember about perception is that it deals with ideas as well as with material objects. Before anything whatsoever can be understood, there must first be perception. It must be known that something is there to be looked at before any faculty can be called into activity in any other of its functions.

IV.

MEMORY.

Memory is the power which reproduces former cerebral impressions or perceptions. It is perfect or not as the impression at the time of reception is perfect or not. Some persons commit words to memory with the greatest facility, but cannot recollect persons, places, or events. Others, while able to remember these, are unable to commit words. Memory is, however, very capable of cultivation. If the attention be active, it renders the impression more distinct, and, of course, the memory is more perfect.

V.

ASSOCIATION.

This power enables us to associate things with persons, localities, forms, numbers, colors, sounds, tastes, etc. One may asso-

VI. AND VII.

The powers to like and dislike are as diversified as the faculties themselves. In individuality they may like or dislike individuals; in eventuality, events; in color, colors; and so on through the list. Or if the faculty of individuality perceives a person—by the impression conveyed to that faculty through the sense of seeing—the person may be liked or not, according as these functions are pleased or not with the person's appearance, his qualities, or his behavior. The function of dislike in the organ of size may not be pleased with his size or that of color with the shade of his hair. At the same time the functions of love in the same faculties may be pleased with the size of his head, the form of his mouth, or the color of his cheeks.

VIII.

JUDGMENT.

Judgment is that act of the mind which decides upon the various impressions, actions, and qualities to which it belongs. In this it is absolute. When associated with the same functions in other organs, it constitutes relative or combined judgment.

Many authorities differ from me in this respect. They do not believe that judgment is an attribute of every faculty, but only of those which may properly be termed the "intellectual faculties." Physical love, pride, circumspection, and all the other feelings, they argue, have no judgment. Unless they are enlightened by the understanding or the intellectual faculties, they occasion many disorders. Not only is this true of the lower, but of the superior affective powers: to hope and veneration as well as to the love of approbation and circumspection. Christians fear things innocent or noxious and heathens venerate idols.

It is not necessary to take up the various propositions which are assumed in the arguments. Unless the faculties are able to judge, it is not possible for any "intellectual enlightenment to affect their action."

All the faculties alike are made up of certain independent functions.

Each function constitutes a part of the organ to which it belongs.

Each function possesses a peculiar kind of action, which may differ in any of the organs, both in size, health, strength, and activity, or in quantity, quality, force, or energy, according to circumstances.

When an organ is active, an emotion is experienced. Degrees of activity are degrees simply of the same emotion. There

are as many peculiar emotions as there are faculties.

Judgment is a function belonging to every fundamental faculty of the brain. Like all the rest of the functions, its operation is confined to the special functions of the faculty to which it belongs.

By an association with the functions of judgment in the other faculties, a judgment is perfect in exact proportion to the soundness of the faculties acting.

Stress is laid upon this function because of its fundamental importance in clear-mindedness. Accuracy, above all things, is to be desired in the exercise of the power.

IX.

IMAGINATION.

Imagination is that power which creates an image or embodies a thought.

It is entirely different from thought, which can alone conceive ideas, truths, and the infinite.

No one can imagine space nor can it be pictured in the imagination. One can form an idea or think of it, but no one can picture the infinite any more than he can measure it with a tape-line. Although image-making and thinking are united when we think of things or impressions received through the senses, yet they are distinct and separate operations of mind. One is adapted to that which cannot be seen or touched, the other to things which are tangible.

The imagination differs in the various organs of the same individual. When a function is endowed in a high degree with this function, it is capable of originating new ideas according to the nature of the faculty to which it belongs. When combined or associated with the functions of the various other faculties, original plans, drafts, compositions, and machinery result.

Constructiveness does not of itself invent machinery. It simply puts together forms, builds, or adapts after a plan laid down or approved by certain combined faculties. Successful construction depends upon the clear judgments of all the faculties.

Some men do things as they have been taught. Others do them in a way of their own, untaught. I do not think constructiveness is ever the result of the mere power to do.

X.

WILL.

The will is that power which renders all the other functions active or passive. It is reciprocally affected by all the rest, particularly by the judgment. When the will acts independently of all the faculties, contrary wills are the result.

To illustrate the operations of mind, let us suppose that an object or an idea of

previous conception is presented. The function of consciousness is active. Attention may be heedful, perception observe, memory note and store away, the likes love, the dislikes hate, the judgment distinguish, association unite or bring together, and the imagination conceive.

All these are done as the will determines, influenced or not by the judgment or the peculiar likes and dislikes.

If consciousness be active, the function of attention may act with the function of the will, independent of any other function. But we cannot perceive without the action of the function of perception in unison with them. We may be conscious and attend; but until an object, a quality, or an idea is presented and noted by the proper functions capable of such recognition, we cannot know what we attend to.

It is only in proportion to the activity of consciousness and attention that we do this perfectly or not in any case.

When we see, hear, feel, taste, or smell knowingly, the functions of consciousness, attention, and peculiar perception in these senses or organs are active. Often we pass friends and are spoken to at times by others without seeing the one or hearing the other.

When the functions of consciousness, attention, perception, and the will have acted independently of the rest of the functions in the sense of seeing, this faculty has perceived a peculiar impression, and is conscious of the fact at the time.

If a person or a thing having peculiar qualities has been perceived, the above function in the organ of individuality must also have acted. But before the peculiar qualities of life, or the size, form, and color of a person or thing can be known, these qualities will have to be perceived by the peculiar perceptive functions of the faculties individually, and are distinct ideas.

If, in addition to the function of consciousness, attention perception, and the will, the function of memory becomes active, the combination will not only be able to perceive and be conscious of the act at the time, but will be able to recall the idea, impressed or stored away.

We often see, hear, and learn things which we forget in process of time because the attention at the time of perceiving was not fixed or the memory sufficiently exercised.

This is the reason why we may sometimes have a reminiscence but not distinct memory. The function of memory in one organ will recollect and in another not recollect. Thus we know the name of an individual or thing, but cannot utter it. In this case the memory in the organ of individuality remembers the person, the memory of eventuality remembers that the name was known, but the memory of language has forgotten it.

Now the function of association may be brought into action with the rest. By an association with the functions of the other faculties, the name which was lost to the memory of language may often be resorted to that function. A joined activity of the functions of one faculty with those of another, produces an association of ideas. We may associate a flower with a person, a person with a number, or a number with a place. An artificial sign may make us remember natural things.

Add to these the likes and dislikes, and the person and thing may be liked or not as the impressions upon these functions are agreeable or otherwise. Whether they please or not is a distinct idea in either case.

Sometimes we dislike an individual at first sight. Logically considered, his appearance causes activity in function of dislike in one or more of the faculties. Upon a nearer acquaintance, his manners or the qualities of his mind may act upon our functions of love and other faculties. By exciting them from time to time, we lose our first impression of dislike. At the last it often happens that we absolutely esteem the object of our previous hatred. The reverse is often the case with those whom at first we love.

If the judgment becomes active with the rest of the functions, it enables the faculties to judge of a person or thing. After all the other functions have become active the imagination may conceive improvements in the person or thing.

Correctness in all operations of mind depends upon the health, size, and strength of the functions. It also depends upon the amount of true knowledge previously stored away.

The will, in the organ of motion and other faculties, controls the muscular system. When the faculty of motion is associated with any of the other faculties, peculiar motions are produced. As I have before stated, the natural language of the faculties, as it is called, is the result of such combinations.

Law of the New Thought.

This helpful book, by William Walker Atkinson, was written to answer the oft-repeated question, "What is the New Thought?" It treats of the higher phases of the subject in terms so plain and simple that the veriest beginner is enabled to grasp the highest truths underlying the new philosophy. It lifts the veil and makes plain the great secrets of life.

Training of Children.

Mrs. Partlow's book on the training of children in the New Thought is something new upon a most important subject. No parent can afford to be without this valuable book.

Some of the Results of "Psychical Research" of the "Society for Psychical Research" of London, England.*

PRESENTED IN POPULAR FORM FOR GENERAL READING.

By W. T. CHENEY, A.B., B.Ph., Rome, Ga., Ass. Member of S.P.R.

Article No. 7. Apparitions (I).

Reserving further discussion and illustrative cases of Telepathy and Clairvoyance for future papers, we will now give a brief review of the evidence for Apparitions, which we class as the objective side of that class of phenomena of which, in certain cases, Telepathy and Clairvoyance may be classed as the subjective side. In other words, if a clairvoyant or telepathic vision be of a deceased person, or a person in *articulo mortis*, this we call an apparition, and the question arises: Is that apparition veridical, or is the phenomenon wholly subjective with the percipient, and to be classed as only a hallucination?

Feeling satisfied that the evidence collected by the S. P. R.—of which we have given but a minute part in former articles, as illustrative only of the character of the evidence collected—is sufficient to establish a *prima facie* case for the reality of telepathy and clairvoyance, we propose now briefly to present some phases of the evidence collected, as showing the reality of the objective sources of certain of these visions and messages, which we class as apparitions. In other words, as showing that there is in the case of visions of, or messages from, deceased persons some objective reality, as the source of, or agent productive of, these phenomena. This question is not one to dogmatize upon, but is solely a question of evidence. We cannot even begin to classify such phenomena in the categories of science, but can only collect the evidence for the reality of such phenomena, leaving to future generations the task of discussion, argument and classification, or rejection altogether, as the case may be determined.

We admit, as the records of the S. P. R. show, that there are many cases of apparitions or hallucinations (the words are used interchangeably here) which are wholly subjective. That is, there was no real appearance visibly present to the eye or senses of the percipient. Some such instances, it is true, may have had an objective origin; there may have been a point of force acting, as it were, without the mind or sense perception of the percipient, but the perception was telepathic or clairvoyant. Many of these cases are collected in "Phantasm of the Living," and there is an especially strong case recorded in Volume I. of Proc., p. 120. In this case the agent living produced a vivid telepathic impression or image of himself in the minds of two friends, who knew nothing of the effort to do this, and yet they saw the apparition of the living friend. Also see cases of "Experimental Hallucinations," Volume X., Proc., S. P. R., pp. 270 *et seq.*

Leaving aside for the present the treatment of

evidence for "Phantasms of the Living," we will interest ourselves in presenting the evidence of those cases that may be classed as veridical hallucinations or apparitions of deceased persons, or persons at or near the moment of death.

Until the completion of the work of the "Census of Hallucinations" by the S. P. R. the almost universal consensus of opinion among investigators was to class all of such phenomena as purely subjective, and the work of collecting this "census" was for the purpose of establishing this theory. Not that a theory was dogmatically formed and this work entered into specially to establish it—but the trend and tendency of sporadic cases collected had led to the conclusion that such an hypothesis would cover this entire field of phenomena.

But the evidence collected has proven the contrary, and shown that there is a causal connection in a large number of cases too great to be accounted for by chance coincidence between the appearance of the apparition and the death of the person whose apparition appears.

During all ages of the world there have been accounts of the appearance of apparitions, death wraiths, ghosts, etc. Such accounts have not been confined to the ignorant and superstitious.

The position taken by the S. P. R. was that if there be any truth in such occurrences or reports thereof, an investigation undertaken and carried on in the interest of truth and science would confirm it, otherwise expel it. The first inquiry begun in 1889 was approved by the Paris International Congress of Experimental Psychology, which entrusted it to Prof. Henry Sidgwick's direction, who associated with himself, in the work of collecting, verifying, preparing and tabulating the census, Miss Alice Johnson, the late distinguished F. W. H. Myers, Frank Podmore and Eleanor Mildred Sidgwick. The collection was carried on for a little over three years, having been begun in April, 1889, and ended in May, 1892. The collectors who aided in carrying out the enquiry were 410 in number, and they collected in all answers from 17,000 informants. The collectors were men and women of intelligence and sufficient ability to do the work entrusted to them with due care and judgment. A first attempt at a collection of a "census" on this subject had, however, been begun by Mr. Gurney, who had obtained answers from 5,705 persons.

The question to be propounded to informants by the collectors to which an answer in the affirmative or negative was desired was: "Have you ever, when believing yourself to be completely awake, had a vivid impression of seeing or being touched by a living being or inanimate object, or of hearing a voice; which impression, so far as you could discover, was not due to any external physical cause?"

Of the 17,000 answers to this question there were 2,272 in the affirmative.

Many of the informants who gave answers in the affirmative were either seen by some of the committee or written to, and full information and corroborative evidence given when needed.

So much for the scope of work in general.

While the entire report on the "Census of Hallucination," covering all the different departments treated, is of surpassing interest, we will for the present discuss that part bearing on the evidence of "Death Apparitions," or "Veridical Hallucinations," to use a more scientific term.

Before beginning the treatment of individual cases of evidence on this subject, we will briefly notice two preliminary questions which must have a bearing on any evidence produced.

The first preliminary question to be noted may be termed "Death-Coincidences." Ordinary hallucinations may be, and often are, purely subjective, and are so treated and classed scientifically. They may arise from various pathological and physiological and psychological causes. With these we now have nothing to do. While the S. P. R. classifies all apparitions as "Death-Coincidences" is a separate one, and specially to be noted when of a veridical character. By veridical hallucinations the S. P. R. means those which, either from the ideas involved in them, or from the time at which they occur, or both, can only be accounted for on the hypothesis that impressions or impulses have reached the percipient's mind otherwise than through the recognized channels of sense.

As it must be assumed that a certain number of cases which would *prima facie* appear to have this character would occur by chance and merely be "extraordinary coincidences" without significance: therefore, from the point of view of psychical research, the most important object of a statistical enquiry like the "Census of Hallucinations" is to decide whether the number of *prima facie* veridical cases is more than chance will account for or not.

* * *

Before, however, touching upon "Chance Coincidence" as affecting the result of the "Census of Hallucinations," we will state that veridical hallucinations or those hallucinations which have a *prima facie* claim to be regarded as veridical, may be divided into three classes.

1. The first is the class in which the hallucination coincides in time with an external event in such a way as to suggest a causal connection between them—as, for instance, when an apparition is seen by B at the time when A at a distance is trying telepathically to make him see one, or when the apparition of a dying person is seen at the time of his death.

2. The second is the class in which some information previously unknown to the percipient is conveyed to him through the apparition. These two cases often overlap, as when a hallucination coinciding in time with a death distinctly conveys the information that the death has occurred (as, for instance, see Vol. x., Proc., pp. 211, 214, and 225), or when an apparition represents some actual characteristics of the dress or appearance of the dying person which was unknown to the percipient (as on pp. 237 and 218, Vol. x.).

3. The third class consists of "Collective Hallucinations"; that is, hallucinations occurring simultaneously to two or more persons, which cannot be traced to sensory suggestion from the same external cause, and cannot be explained as transferred from one percipient to the other through suggestion by word or gesture.

* * *

Now as to the period of time meant by "death coincidence" or "coinciding," the committee limits the time to the same day as the death—that is, within twelve hours, either before or after it. These limits are selected for convenience of calculation. See Vol. x., Proc. S. P. R., Chap. xii.

* * *

This leads us now to discuss the question as to

whether such coincidences can be "Chance Coincidence."

Now the probability, arrived at by careful statistics and computation within the scope of the "Census," that any person will die on a given day—e. g., the day on which his apparition is seen—is one in 19,000.

Now in the "Census of Hallucinations" the committee, after excluding every doubtful case and every case which did not measure up to their strict standard of evidence, found 30 death-coincidences in about 1,300 cases of hallucinations, or 1 in 43—that is, 440 times the number that chance would produce. But the interval between death and the apparition is, in most cases, much less than twelve hours, which greatly increases the improbability of chance coincidence. The evidence for the death coincidences must break down in a wholesale way in order to destroy this argument; and it is shown in the committee's report that neither selection nor a state of the percipient, produced by his knowledge of the dying person's condition, can account for their number. Anxiety may facilitate telepathic communication, but cannot by itself account for death-coincidences. See Report of Census, Vol. x., Proc., Chap. xiii., on Chance Coincidence.

* * *

We will, in as brief a manner as possible, give in conclusion of this article some cases of apparitions falling under "DEATH-COINCIDENCES," or the first class mentioned above. Out of the large number of cases given in the "Census," we can select only a few in this and preceding articles on this subject.

The following case, personally investigated by Prof. Henry Sidgwick and numbered (425-12), is briefly as follows:

Mr. S. Walker-Anderson was living at the time in Australia, and an aunt in England.

On the night of November 17, 1890, he went to bed early, 8.30, or a little later, and between 9 and 12 he woke up and saw the figure of his aunt, Mrs. P., standing with her arms down near the foot of the bed at one side, dressed in an ordinary black dress such as he had seen her in many times. He saw her lips move and seemed to catch that she meant "good-bye." Then the figure gradually vanished. There was a lamp in the room, and he was fully awake. He had been feeling no anxiety about her. In the early morning he told the occurrence to his wife, and felt that his aunt was surely dead. They made a note of it, and the time, etc.

In due time the English papers and letters came, giving accounts of her death on November 17th. Allowing the difference in time, the death preceded the apparition about two or three hours.

Mrs. Anderson gives her corroborative statement. In this case the apparition seemed to be quite solid and lifelike, and lasted about 20 seconds.

* * *

The next case I will give, numbered (444-12) in the "Census," was investigated by Mr. Frank Podmore, one of the committee.

A young lady, Miss L. B., and her sister, had a young gentleman friend who left England for Texas. Soon thereafter, while she and her family were living in a cottage in Gloucestershire on or about September 14, 1882, she and her sister felt worried and distressed by hearing the "death watch," which sound lasted a whole day and night. The next morning they had gotten up quite early, and were working and talking together, engaged in some artwork, when Miss L. B. saw their young friend standing in front of them and looking at them.

Upon investigation it was found that he had suffered a violent death on that day in Texas.

Miss L. B. had other experiences of this character.

The following case (381-4) is more than a mere death-coincidence, since certain information was given, and also as to the survival of the baby. The percipient in this case was specially examined by Prof. and Mrs. Sidgwick:

In June, 1879, Mrs. J. P. Smith was a teacher in an infant's school in Ambleside, Northumberland. A friend of hers, Mrs. —, was near her confinement. Soon after this Mrs. Smith went into the County of Durham for a holiday. While there she was roused from sleep by Mrs. —, as she supposed, who was shaking her and saying, "I have passed away, but the baby will live."

The figure appeared twice on the same night. The percipient was quite sure she was wide awake. It appeared at the left-hand side of her bed, and, after speaking, it moved very quickly round the bed and apparently through the door. The figure acted as if in a great hurry, and seemed exactly as if in life. The vision coincided with the time of the death. The baby lived, as said by the apparition.

Mrs. Smith related the vision to her sister before knowing of the death of her friend, and her sister gives her testimony corroborating the facts.

(To be continued)

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W. W. A.

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He regarded all such experiences as the will of God, and bowed to them.

Yet, if his dinner was late, his coffee below the standard, if his eye-glasses were misplaced, or his toe trodden upon, he became a raging lion, and his roar drove his affrighted household into dark corners.

There have been neighborhood Angels, who watched beside the dying sinner, sustained orphans and widows, and endured great troubles sublimely like martyrs. But if a dusty shoe trod upon a freshly washed floor, or husband or child came tardily to the breakfast-table, or lingered outside the door after regulation hour for retiring—lo, the Angel became a virago, or a drowning mosquito with persistent sting.

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A mother bears the affliction of a crippled child with more equanimity than she is able to bring to bear upon the continual thoughtlessness of a strong one.

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