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EDITORS:

ELLA WHEELER WILCOX

WILLIAM WALKER ATKINSON

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New Thought.

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JANUARY, 1903

No. 1

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Chips From the Old Block.*

BY WILLIAM WALKER ATKINSON.

STAND erect!

Face Life as it is.

Don't dodge experiences.

Nor shrink from tests and trials.

They are but our class reviews and examinations.

If we "pass," we move ahead one grade; if we "fail," we stay where we are for another term.

These examinations and tests always come just before promotion.

If we look, we may see the door of the higher grade room standing ajar awaiting our entrance.

Every painful experience of the past, when seen from the proper perspective, is recognized as having been an important factor in the development of Character.

Character is a structure whose bricks are experiences.

Man is but a composite of his yesterdays.

And we are making yesterdays every day.

Every day is examination day.

So, prepare to face the test just ahead of you.

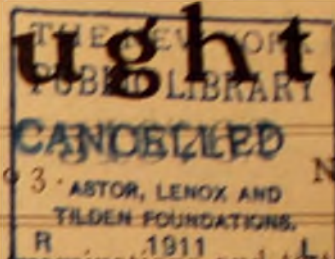
We are in just the grade wherein is taught that which we most need.

Little scholars in the School of Life.

And the Teacher understands.

Do the best you know how.

For the recess bell will soon



Character and Success.*

BY ELLA WHEELER WILCOX.

WHAT do you believe to be the object of your life?

To be happy and successful, perhaps you are thinking, even if you do not answer in those words.

That is the idea of the many. Meanwhile others, who have been educated in the melancholy faith of their ancestors, believe the object of this life is to be miserable, poor, and full of sorrow, that they may wear a crown of glory hereafter.

But the clear thinker and careful observer, must realize that there is one and only one main object in life—the building of character.

He who sets out in early youth with that ambition and purpose, and keeps to it, will not only attain his object, but he will, too, attain happiness and true success,—for there is no such thing as failure for the man or woman of character.

We often supply the two words, character and success, unworthily.

We speak of a man of "much character" when he is merely self-assertive and stubborn; and we call a man successful, who has accumulated a fortune, or achieved fame and a position, by doubtful methods.

Then what is character, and what is success?

Character is the result of the cultivation of the highest and noblest qualities in human nature, and putting those qualities to practical use.

Success is the conquest of the lower and baser self, and the ability to be useful to one's fellow men.

There are men of brain, wealth and position who are failures, and there are men of limited abilities and in humble places, who are yet successful, inasmuch as they make the utmost of themselves, and their opportunities.

It makes no difference how lowly your sphere of life may be, and no matter how limited your environment, you can build your character if you will. You need no outlay of money, no assistance from those in power, no influence.

Character building must be done alone, and by yourself. The ground must be cleansed of debris, and the structure must be erected stone by stone.

It is dull, slow, hard work, especially the preparation.

All preparation is drudgery.

When this little whirling globe of ours began to cool in space, think what a task lay before it! Think of the mass of chaos, which had to slowly shape itself into mighty, green, glad and snow-capped mountains, fertile vales, and noble forests.

Each one of us is a little world, whirling alone on an individual orbit, but the divine power is within us, to grow into symmetry, beauty and perfection if we only realize it.

And the happiness of the work, when once we begin it, is beyond the power of description.

There is no other satisfaction that can compare with that of looking back across the years, and finding that you have grown in self-control, in charity of judgment, in a sense of justice, in generosity, and in unselfishness.

If you are conscious of this growth, let no lack of material success for one moment disturb you. That will come—enough for your need—in time.

The man of symmetrically developed character is never a pauper.

He is never dependent for more than a temporary period.

To possess character is to be useful, and to be useful is to be independent, and to be useful and independent is to be happy, even in the midst of sorrow; for sorrow is not necessarily unhappiness.

The man who has made the de-

velopment of a noble and harmonious character the business of his life, accepts his sorrows as means of greater growth, and finds in them an exaltation of spirit which is closely allied to happiness.

To such a nature, absolute wretchedness would only be possible through the loss of self-respect; the lowering of an ideal or the failure of a principle.

Would you be happy and successful? Then set yourself to *build character*.

Seek to be worthy of your own highest commendation.

Wishing.

I WISH—that Sympathy and Love,
And every human passion
That has its origin above,
Would come and keep in fashion;
That Scorn and Jealousy and Hate,
And every base emotion,
Were buried fifty fathoms deep
Beneath the waves of Ocean!

I wish—that friends were always true,
And motives always pure;
I wish the good were not so few,
I wish the bad were fewer;
I wish that parsons ne'er forgot
To heed their pious teaching;
I wish that practicing was not
So different from preaching!

I wish—that modest worth might be
Appraised with truth and candor;
I wish that innocence were free
From treachery and slander;
I wish that men their vows would mind;
That women ne'er were rovers;
I wish that wives were always kind,
And husbands always lovers!

I wish—in fine—that Joy and Mirth,
And every good Ideal,
May come erewhile throughout the
earth
To be the glorious Real;
Till God shall every creature bless
With His Supreme blessing,
And Hope be lost in Happiness,
And Wishing in Possessing!

—John G. Saxe.

Life for Itself.

I do not wish to exult, but to live. My life is for itself and not for a spectacle. Few and mean as my gifts may be, I actually am, and do not need for my own assurance or the assurance of my fellows any secondary testimony.—Emerson.

Elements of Progress.*

BY URIEL BUCHANAN.

BEING an inseparable part of the Infinite, man is eternally progressive. Every experience forces the mind into truer conditions. Every struggle against pain, every effort to subdue the passions, to banish evil traits, to make greater advancement, is the result of the divine principle unfolding to a greater relative completion. Every influence within is urging to an ever-increasing power and greater capacity for happiness. It is possible to so learn to live in harmony with the higher law of man's being that every succeeding day will bring new pleasures. It is possible to keep the child heart and the active progressive mind of youth through all the years of man's earthly existence. Time should not be a burden for anyone to carry. Life should ever become more beautiful, hope more radiant and the intellect keener. Man should rise superior to sickness or pain, to adversity and sorrow, through the power of the mind and will. It is possible to command our thoughts so that we will not yield to the oppressive influences which surround us. It is possible to purify the mental atmosphere of our immediate environment. People grow old and infirm because of the tendency to form habits of thinking and living which hinder the evolutionary impulse.

You have a power at your command which will enable you to attract all that you need of material necessities. You have the power to rejuvenate the body, to keep the mind clear, and to surround yourself with the material correspondence of every reasonable desire. There is an influence within which is gradually leading away from pain and misfortune. It warns you of danger; it leads by gentle monitions. It gives you impressions in regard to important changes. It leads you ever toward greater knowledge and more happiness and freedom.

There are some to whom life is an eternal ecstasy. They have found the center and source of power. They have invoked the aid of the divine principle within and have united their minds and hearts with the moving force of the universe. They feel the waves of harmony vibrating through the depths of their being, and they recognize the infinite power which is slowly pushing forward the life of the world to a higher plane of existence. There are some who possess a calmness and confidence of mind which arises from the certainty that

every ambition shall be attained. Studying the lives of the eminently successful, we find they have confidence in themselves. They have persistency of purpose, determination and an unyielding will. They see in their mind the ideal world to which they hold with steadfast and unwavering purpose until every barrier is swept away. To have a definite idea of the thing you desire and to concentrate your mental force on the plan or pursuit, will attract the agencies which will aid you. Do you realize the tremendous power of human thought? Do you realize that within the convolutions of the brain are contained potentialities for all possible achievement? There is something within the mind which becomes the stronger and more determined for every opposing force it struggles against. Man is pushing forward in spite of all barriers. He is rising above the shadows. He is learning to follow the leading impulse of his higher nature. His face is turned toward success and happiness. He is gaining more and more confidence in himself and more power to banish fear.

The majority of mankind cling to one oasis in life's expanse, while just beyond the mist of ignorance are perpetually green and fruitful lands, watered by sparkling streams, bountiful with all that makes life beautiful and desirable. The possibilities lying dormant in every individual are indeed marvelous; and all who awaken to this fact, be it early or late in life, should place themselves in a position to arouse the sleeping potentialities and develop them to the highest degree.

When the lesson of control over the inner forces has been faithfully learned, you will widen the circle of your development by drawing others within the radius of your influence, and by exercising over them the power for good which your invincible will shall enable you to exert. Thorough understanding results in the ability to focus the energies of the will, which places this wonderful power at the disposal of the possessor, who may send it wherever he desires, as a messenger bearing health and healing to the sick and sad-hearted. With a knowledge of the laws by which body and mind are governed, you will develop the power to influence others. Unconsciously they will obey you as one who is entitled to govern, and everyone about you may thus be made instrumental in the accomplishment of every good purpose. With the power to center and direct the will you will become master of your moods, and your motions will be entirely under control. You will then become earnestful and purposeful in all you undertake. The amount of magnetism which will be developed will

add to your forcefulness, and the superabundance of life with which your being will be charged will overflow and permeate the mental atmosphere about you, until friends, acquaintances and all who come in contact with you, will recognize the power you have gained, although they may not know its source. With the consciousness that you are coming nearer each day to living the ideal life will awaken the desire to draw others within the charmed circle where all is peace and contentment. The love and gratitude which will fill your heart will find expression in every word and act. The honest, earnest desire of your being to rise to the highest goal will diffuse about you a glow of deep and abiding sincerity which others will recognize and emulate. From an unhappy, dissatisfied toiler in the depths, you will become an eager and active worker in the glorious light of love, hope and happiness.

Onward and Upward.

By JOHN F. COWAN.

FELLOW struggler on life's pathway,

Though misfortune's lot you know,
Though your path be rough and dreary
Sink not 'neath your load of woe.
Boldly up and face the future,
One of vast creation's heirs.
What though others be before you?
You've a right as great as theirs.

Right, by labor and exertion,
Forward still to work your way,
Right to view through gloomy present
Promise in the future day.
Right to call the golden harvests
From the ever-willing land,
Right to wage the war with fortune,
Stout of heart and strong of hand.

Let not doubt delay your pathway,
Let not error dim your sight,
Let not sneers at your endeavors
Turn you from the path of right.
What though others tower above you
With the wealth your fathers made,
Spreading out like forest monarchs?
Will you perish in their shade?

No—continue your exertions,
Do not linger to despond.
Rather burst into the sunlight
Waiting for you far beyond.
"Onward! Upward!" be your motto—
Let your gaze be fixed on high—
And on honor's brightening pathway
Hope will bloom and doubt shall die.
—Exchange.

"I Can."*

BY WILLIAM WALKER ATKINSON.

I NEVER grow tired of the theme: "I Can and I Will."

It seems truer and truer to me every day. And so I have kept on sounding this old note over and over again, feeling that after a bit you would surely catch the vibration and establish the proper keynote. Man does not begin to realize the wonderful possibilities before him—the things he *can* do. Man's limitations are mostly man-made. I, of course, fully recognize the great Law back of all things, to which everything is subject, but I also know that we have been blaming our own fancied weaknesses upon the Law. I know that *within* the limits of the Law are possibilities open to Man which he fails to realize because of his belief, begotten of Fear: "I Can't." I fling the glove squarely in the face of this creature Fear, and full and straight at him I hurl my answer "I CAN."

A strong *desire* to accomplish a thing; a strong and unwavering *belief* in your ability to accomplish it; a strong and positive *will* that you shall accomplish it—these are the three things necessary. It is not only the impelling desire—it is not only the strong will to do it—but also the firm belief that you *can* do it. This threefold mental conception is the secret of Success, always within the limits of the Law. This is not only within the Law, but it is a part of the Law itself.

The trouble with most of us has been that we would take it for granted that we could *not* accomplish things—we have been the subjects of the race hypnotic suggestion of Fear, and, accepting the suggestion as a fact, we have thought it not worth while to try in earnest. We could not very well

assert the "I Will" when we felt at the bottom of our hearts, "I Can't." But let us once throw aside the spell of Fear and Unfaith—let the "I Can" idea dawn upon us, and we have opened up the wonderful possibilities of the strong, positive convictions that we *can*, and the matter of "I Will" then becomes a mere matter of making up our minds to do the thing.

Why should you imagine that you are so weak and helpless? Why simply because you have had it suggested into you from childhood, and the world, being still on the negative plane, keeps constantly dinning "I Can't" into your ears. Get rid of these negative suggestions—refuse to allow them lodging room in the mind. Stand with a club at the entrance to your subconscious mentality and deal a good sound blow to every miserable, sneaking, "I Can't" thought that comes along. And as for the old negative thoughts that already possess you, get to work and drive them out—crowd them out by opening the doors of your mind to as many good, sound, positive "I Can" thoughts as you can summon. Start to work and begin to-day saying: "I Can; I CAN; I CAN." Keep it up until you *feel* that it is true, and then you will be ready to add the balance of the sentence—"and I WILL."

The Essence of Religion.

This consciousness of God in the soul of man is the essence—indeed, the sum and substance—of all religion. This identifies religion with every act and every moment of every-day life.—*Ralph Waldo Trine.*

The Soul.

There is a deeper fact in the soul than compensation, to wit, its own nature. The soul is not a compensation, but a life. The soul *is*. Under all this running sea of circumstance, whose waters ebb and flow with perfect balance, lies the aboriginal abyss of real Being. Essence, or God, is not a relation or a part, but the whole.—*Emerson.*

Our Up - Risings.*

By ELIZABETH TOWNE.

IN Harper's for November there is an interesting and significant article by Carl Snyder, upon "The Newest Conceptions of Life." He says: "Physiology's present answer to the old riddle is, very simply: Life is a series of fermentations."

* * * *

He also says there is a destructive ferment, and, likewise, a constructive ferment, conditions alone governing. "When starch, or dextrine, is submitted to fermentation by the malt enzyme, it is hydrolized—that is to say, split—by taking up water into one of the simpler sugars, glucose. But if the resulting product is not removed, the action soon comes to a standstill. Add more starch, it will begin again; but add to the quantity of sugar, and the reverse process is begun; the glucose is converted into starch. The enzyme, then, is able to rebuild the molecule it has pulled apart."

"For every vital function, a ferment."

"Naturally, the very first question is, what are these ferments, these enzymes * * ? That is the biochemical problem of the hour * * *. Their activity seems bound up rather with the peculiarities of their atomic structure, of their chemical architecture, so to speak, than with any mystery of ingredients. They are compounded of the simple elements of water, air and carbon. It is how these are put together that is so puzzling."

* * * *

Then he goes on to say: "But this close pressing of the most intimate secrets of life has another implication of far more interest to men and women of to-day * * *. It is, in brief, that perhaps all the processes of life are reversible—growth even; that under given conditions the oak might become an acorn, the grown man a child, the adult organism, led back through the successive stages of its development to the primitive germ from whence it sprang." And he gives a real illustration of the process of growing young again—"A plant-like little affair, *Campanularia*, living and developing normally in the water, undergoes an amazing transformation simply upon being brought into contact with some solid substance." Then he describes the process by which it returns again to its original state.

The italics in these quotations are my own.

* * * *

Life is a series of ferments which may be reversed. When we stir up a sponge

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for bread we put in a little yeast and a little flour for it to work upon. All night long the yeast particles are busy separating the solid wheat particles and filling them with yeast-life. In the morning the entire mass is beautifully "light."

* * * *

Everywhere in creation life and light are synonymous terms. Even the "lightness" of bread sponge is its aliveness.

Now, what do you do with a light sponge? You use it to leaven a loaf. You stir it down, and stir in more flour, and knead and knead it until there is a big, solid loaf—within which is the germ of life. Again the yeast-life works, until the whole mass is "light" again—until all that wheat flour you worked in has been separated and made light or alive. Perhaps you repeat this process several times, before you finally kill your bread by baking it.

* * * *

If you let your dough rise too long, you know what happens—it gets "too light;" the yeasty principle has nothing more to work upon; the loaf is now all yeast; it begins to get sour, and then bitter; it grows porous, gaseous; its surface becomes wrinkled and its once round, smooth cheek falls in; it shrivels; and in due time, if let alone, it will dry up and blow away.

Good, live dough is not the result of a fermentation, but of a series of fermentations, each arrested at the proper moment, and more flour added.

Human life is like unto it. The human being who works and works on one line becomes sour and wrinkled. In order to make good human beings they should be allowed to work on one line until they are full of *lightness*, of the joy of life. Then there should be a kneading down and a new beginning.

* * * *

Now, this is all in your mind. Fermentation is of a *mental process*. The "ferments or enzymes" are the life or mind principle drawn, not from air or water or carbon, but *through* them. They are "spirit," love, *life*. The "wheat flour" consists in the *facts* which are worked into your mind, and upon which your soul-stuff works, digesting, assimilating it. The same identical process takes place in a loaf of bread that takes place in your mind. *All is life. All is MIND.*

* * * *

A little leaven leaveneth the whole lump, but the moment the whole lump is "light" there must be another working down.

If we do not know enough to work down our own minds Mother Nature

does it for us. As soon as we get comfortably past the light point; as soon as we begin to *settle* and wrinkle and die; as soon as life grows monotonous; there is a jolting and a working over. We "lose" our property and our ease. We are detached from the sides of our environment and friends. We are buffeted and soundly thumped, and we find ourselves *set down* in new conditions to begin all over again. Good old Mother Nature has set us to *rise again*.

* * *

If we are really wise and willing we go at the task with a will and quickly rise. Having risen once we ought to know we can do it again, and do it *more quickly* than before. You know that is the way with our dough—every time we knead it down it comes up more easily.

Unless we are careless and put it in a *cold place*, it is a cold day when the bread won't rise. But it would be a cold day, indeed, when a human being *couldn't* rise. No matter how much he has been detached from, nor how much he has been worked down, he *can* rise if he will.

* * *

That is the only difference between the loaf of bread and the man. The loaf of bread has to be raised in spite of itself—it has to be kept at just the right temperature *from the outside*. But a man has in himself the power to *make his own temperature*. He can *work himself* up to the rising point.

He can shut the door of his heart against the immanent Love and Will of the universe—shut it and *stay down* in the dark. He can *open* the door of his heart to Love, the "enzyme" of all life, which *creates its own warmth*.

* * *

The only reason a man does not open his heart to Love and Will, and begin straightway to rise again, is because he does not yet understand that the buffetings of "fate" are no more "against" him than are the kneadings of the housewife against the success of her bread.

Life must be a *series* of beginnings and workings-up. Eternal life must be an eternal series of workings-down and risings-up. *A single day's* life must be a series of "fermentations."

* * *

Notice a child. See how readily he *enters into* every change. He is worked down and even sat on, many times a day, and yet he rises quickly and with joy. He never passes that *just-right* point of lightness where his cheek is round and his flesh moist—where he can be *readily* detached from his surroundings. He never shrivels and falls in and *clings to the pan*, like his elders. He forgets, quickly the working-down, and

enters heart and soul into the business of rising now. He is so absorbed in *his work*, the *work of growing light*, that he heeds little the workings-down which are but for a moment.

Out of sight is out of mind. He *forgets* what others do to him. He *LIVES* now—he rises.

For Doubting Thomas.

This number of NEW THOUGHT will fall into the hands of many people who are skeptical regarding one of the fundamental principles of the New Thought, i. e., "As a man thinketh in his heart, so is he." I wish to give to such persons a simple test of the truth of this fundamental principle of our philosophy. Let them try it conscientiously, and then make up their minds. "The proof of the pudding is in the eating."

The test extends over two weeks. For the first week the investigator is to "hold" the following thoughts, repeating them mentally as often as possible, and not allowing himself to lose sight of them. Here they are:

"I feel full of Fear."

"I feel gloomy."

"Everything is going wrong with me."

"I have no energy."

"I lack force."

"I can't."

"No one likes me."

"I am a failure."

"I am weak."

"I feel sick."

After one week, or before, if the above thoughts prove too much for him, let the investigator "hold," in the same way, the following thoughts:

"I fear nothing."

"I am Bright, Cheerful and Happy."

"I am full of Life and Energy."

"I Can and I WILL."

"I attract people to me."

"I am going to Succeed."

"I am Strong."

"I am Healthy and Well."

Enter into the spirit of the thing during the trial, and carefully note the results in writing at the end of each day. Give the thing a fair test, laying aside all prejudice. The way to "hold" thoughts is to use the will and keep the words in your mind as much as possible, repeating them whenever you can, and forming a mental image of them, making them as much a part of your life as possible.

I give you fair warning, however, that if you try the first week's exercises in earnest, you will have an experience that you will not forget in a hurry, and you will need a pretty vigorous use of the second set of affirmations to straighten you out again. But then, you'll know more about the value of "holding the thought."

W. W. A.

Practical Mental Science.*

BY WILLIAM WALKER ATKINSON.

FIRST LESSON.

I INTEND to make these articles practical. I desire to state in simple, plain language the highest truths regarding the use of our mental powers in everyday life. I shall advance no high-flown theories, but will endeavor to keep right down to solid facts. I have not the space to devote to arguments, nor to quote others to sustain my position. I will simply state what I believe to be facts, and let you get the proof by trying them yourselves. This is the best way after all. Let the teacher state principles, and let the student prove these principles by applying them himself.

The mind has many degrees of pitch, ranging from the highest positive note to the lowest negative note, with many notes in between, varying in pitch according to their respective distance from the positive or negative extreme.

When your mind is operating along positive lines, you feel strong, buoyant, bright, cheerful, happy, confident and courageous, and are enabled to do your work well, to carry out your intentions, and progress on your road to Success. You send out strong positive thought, which affects others and causes them to co-operate with you or to follow your lead, according to their own mental keynote.

When you are playing on the extreme negative end of the mental keyboard, you feel depressed, weak, passive, dull, fearful, cowardly. And you find yourself unable to make progress or to succeed. And your effect upon others is practically *nil*. You are led by, rather than leading others, and are used as a human door-mat, or foot-ball by more positive persons.

In some persons the positive element seems to predominate, and in others the negative quality seems to be more in evidence. There are of course widely varying degrees of positiveness and negativeness, and B may be negative to A, while positive to C. When two people first meet there is generally a silent mental conflict in which their respective minds test their quality of positiveness, and fix their relative position toward each other. This process may be unconscious in many cases, but it occurs nevertheless. This adjustment is often automatic, but occasionally the struggle is so sharp—the opponents being so well matched—that the matter forces itself into the consciousness of the two people. Sometimes both parties are so much alike in their degrees of positiveness, that they practically fail to come to terms, mentally, and they never really are able to get along with each other, and they are either mutually repelled and separate, or else stay together amid constant broils and wrangling.

There are far more very negative persons in the world than very positive, and the consequence is that the positive people are practically ruling the negative ones and getting the good things of life—absorbing the cream and leaving the skim-milk for their negative brothers.

We are positive or negative to everyone with whom we have relations. We may be positive to our children, our employes and dependents, but we are at the same time negative to others to whom we occupy inferior positions, or whom we have allowed to assert themselves over us.

Of course, something may occur and we will suddenly become more positive than the man or woman to whom we have heretofore been negative. We frequently see cases of this kind. And as the knowledge of these mental laws becomes more general, we will see many more instances of persons asserting

themselves and making use of their new-found power.

But remember, my readers, you possess the power to raise the keynote of your mind to a positive pitch, by an effort of the will. And, of course, it is equally true that you may allow yourself to drop into a low, negative note, by carelessness or a weak will.

My aim, in this series of lessons, will be to direct and train you in the proper use of thought and will, that you may have yourself well in hand and may be able to strike the positive key at any moment you may feel it necessary. It is not necessary to strike the extreme note on all occasions. The better plan is to keep yourself in a comfortable key, without much strain, and to have the means at command whereby you can raise the pitch at once when occasion demands. By this knowledge, you will not be at the mercy of the old automatic action of the mind, but may have it well under your own control.

In future lessons, I will give you practical instruction and exercises along these lines, much of which will be entirely new to the majority of you, never having before been in print.

Development of the will is very much like the development of a muscle—a matter of practice and gradual improvement. At first it is apt to be tiresome, but at each trial one grows stronger until the new strength becomes real and permanent. Many of us have made ourselves positive under sudden calls or emergencies. We are in the habit of "bracing up" when occasion demands. But by intelligent practice, you will be so much strengthened that your habitual state will be equal to your "bracing up" stage now, and then when you find it necessary to apply the spur, you will be able to reach a stage not dreamed of at present.

Do not understand me as advocating a high tension at all times.

This is not at all desirable, not only because it is apt to be too much of a strain on you, but also because you will find it desirable to relieve the tension at times, and become receptive that you may absorb impressions. It is well to be able to relax and assume a certain degree of receptiveness at times, knowing that you are always able to spring back to the more positive state at will. The habitually strongly positive man loses much enjoyment and recreation. Positive, you give out expressions; receptive, you take in impressions. Positive, you are a teacher; receptive, a pupil. It is not only a good thing to be a good teacher, but it is also very important to be a good listener at times.

Compensation.

THE universe pays every man in his own coin; if you smile, it smiles upon you in return; if you frown, you will be frowned at; if you sing, you will be invited into gay company; if you think, you will be entertained by thinkers; and if you love the world and earnestly seek for the good that is therein, you will be surrounded by loving friends, and nature will pour into your lap the treasures of the earth. Censure, criticise and hate, and you will be censured, criticised and hated by your fellow men. Every seed brings forth after its kind. Mistrust begets mistrust, jealousy begets jealousy, hatred begets hatred, and confidence begets confidence, kindness begets kindness, love begets love. Resist and you will be resisted. To meet the aggressive assault every entity rises up rigid and impenetrable—while yonder mountain of granite melts and floats away on the bosom of the river of love.—N. W. Zimmerman, in *"Wildwood Philosophy."*

No Great—No Small.

There is no great and no small
To the Soul that maketh all;
And where it cometh, all things are;
And it cometh everywhere.

—Emerson.

Without Hurry.

Without hurry, without rest, the human spirit goes forth from the beginning to embody every faculty, every thought, every emotion which belongs to it, in appropriate events.—Emerson.

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

NEW THOUGHT PUBLISHING COMPANY,

3835 Vincennes Avenue,

"Letter Box Dept."

CHICAGO, ILL.

ANSWERS TO CORRESPONDENTS.

J. L. B., Akron, O.—I cannot undertake to advise you regarding the financial affairs of your family. You and your wife must settle that between you. I do not understand what you mean by your constant allusions to your wife "extorting" money from you for her necessary expenses, nor your repeated mention of having "made her a present" of money. What do you think your wife is, anyhow? You admit that she does the cooking, washing, ironing and general housework for the family. Don't you think she works for all she gets? She earns every dollar that she "extorts" from you, and every penny that you "make her a present of." You would have to pay another woman a good, honest week's wage for doing the work your wife does, and your wife is as much entitled to it as the other woman, if you insist upon putting it on a business basis instead of a partnership arrangement, as it should be. What your wife should do is to give you the choice of a partnership arrangement, or a square relation of employer and employee with a separate room and regular rate of wages for her. Do you see the point?

R. S. T., Denver, Colo.—You ask how you should act toward the man who has "stolen" your sweetheart's affections. Why, bless your heart, man, affections cannot be stolen. They are freely given, or the goods are not delivered. You didn't "own" the young woman or her affections. Nobody "owns" another person's love. It is the property of its possessor, absolutely. Many people seem to think differently, but that

makes no difference. If you really love the young woman, you would not speak of her as you do. Your pride is evidently hurt more than your heart. If you asserted your "ownership" as much in your speech and actions, as you do in your letter, I don't wonder that the girl got tired of you. Women are learning a thing or two. My advice to you is to study the proper way to love a woman—when you learn this you will find a woman ready to love you, and nobody can "steal" her.

Mrs. J. D. R., Detroit, Mich.—I am sorry that your husband does not "understand" you—I am likewise sorry that you find so many other men who "understand" you better. I do not like the looks of things. Perhaps you do not "understand" your husband. Why don't you try the plan of studying him a little—maybe he would do likewise. It's worth trying, anyhow. As for these other men—well, there are quite a number of men who seem to make a business of understanding misunderstood women. Sometimes the outcome is regrettable. Better be sure that you leave nothing undone in the direction of getting closer to your husband, and drawing him closer to you. Maintain the right mental attitude toward him, and perhaps he will respond. I guess he's doing the best he knows how, anyhow. Most of us are.

M. B. M., Baltimore, Md.—The best way to stop worrying over your own troubles, real and imaginary, is to look around you and find out how many people are worse off than you are—then, maybe, you will feel that things are not so bad with you as you thought. Constant dwelling on your own troubles tends to magnify them and every time you retail your woes they seem more real to you. Stop this business of pitying yourself so much—this business of saying: "Ah, poor me!" Get out of your sackcloth and ashes, give yourself a good scrubbing to get the ashes off you and burn up the sackcloth. Then put on your finest raiment and sail forth like Solomon in all his glory. If you can't find anything good in your own case, take an interest in someone else's and thus get your mind off your own.

R. V. F., Albany, N. Y.—And did you suppose that the mere parrot-like repetition of "affirmations" was going to do the work? Nonsense! There has been too much of this sort of thing about the New Thought anyhow. If you think that the mere repeating of words is going to help you, you will be grievously disappointed. Don't make a human cuckoo-clock, or a phonograph, out of yourself. Be an individual and put some thought into your words. It isn't the words, but the thought behind them, that does the work. You may say, "I am strong and well; strong and well; strong and well," etc., all day

long, and it will do no good, unless, perhaps, to keep you from saying the contrary. But just get down to business and start in to say, "I am STRONG and WELL;" I AM Strong and Well; STRONG AND WELL," in earnest, with the thought propelling each word from your mind as you speak. Say it in earnest and as if you meant it, and were facing some chap who was saying the other thing. Get *real* earnest about it. Get *very* emphatic and talk up to the other fellow and tell him just what you mean. Don't say it in a half-hearted, sleepy way. WAKE UP!

N. P. L., *Syracuse, N. Y.*—Yes, I know that you have had much sorrow—not alone because you tell me of it, but because of the kindly tone pervading your letter. I always know that one has suffered when I get the impression of kindness and sympathy from him. Petty cares and troubles often embitter one, but great suffering and pain develop the feeling of human brotherhood. I doubt very much whether one has ever progressed except through pain. In the voices of the great souls of all ages may be heard a suggestion of the minor note. Those who have suffered—who have felt the deadly grip upon the heart—understand their fellow men and women, and find it easy to speak the kindly word, send the loving glance of the eye, give the warm hand-clasp. Their blood is warm and their hearts beat strong—they understand without being told. Much of the best in life has come to us through sorrow—when we understand this we know many things. I send to you, and to all like you, a word of cheer and fellowship and a hearty hand-clasp.

F. B., *Minneapolis, Minn.*—You ask me "whether China has a hereafter?" I take it that you mean to ask whether the doctrine of the Immortality of the Soul applies to the Chinaman. If so, I would say that there do not appear to be any exceptions to the operation of Universal laws, and I do not see why the Chinaman should be considered outside of the operation of the Law. The Chinaman has a pleasant way of considering all other people as "outside barbarians," and many of us are just as narrow as the Chinaman when we imagine that our particular race is the "chosen people," and that the others are "outsiders." There are no "outsiders"—we are all children of GOD.

Mrs. F. M. H., *Tokio, O. T.*—The New Thought has no creed or church-rules. Do what seems best and right to you, and follow your highest ideals, and you will not be excommunicated. Regarding the question of meat or no-meat, I would say that it seems to me to be a matter for the exercise of each one's good judgment and feeling. Personally, while not an

avowed vegetarian, and while dining at a table upon which all kinds of food are served, I must confess that there is a strong feeling growing within me against the use of animal food for myself. I do not say it is wrong to eat flesh, and I am not considering the question of its effect upon the health or character, but I am merely saying that I am fast losing the desire for meat, and I think it only a matter of time when I will look back upon my meat-eating days as the reformed cannibal looks back upon his former menu of roast tribesman. I think that the man of the future will not eat meat—he will not want to.

Mrs. L. G. M., *Galveston, Texas.*—So you wish to get even with that other person, and "show her a thing or two," do you? Well, do it if you want to—nobody's going to stop you. Stir up as big a cyclone of Hate and Jealousy as you want, but, mark my words, you're the one who is going to be caught up right in the middle of it and be bruised and hurt. Particularly if the other person understands the art of remaining self-poised and letting you do the tearing around. Of course, if she's of the same mind as you and starts a little cyclone of her own, why, you'll both have bruises and scars to remind you of the fracas. The sensible man or woman does not act as you think of doing. They let the other person tear around and stir up the dust, knowing full well that the person who is raising the dust will be the one covered with it and choked by it. I believe in one defending himself in a calm, strong way, but I also know that when Hate comes in and wishes to "get even" and all that sort of thing, there's going to be some boomerang results. Who gets along better in the world—the man who is always trying to "down" somebody, or the man who goes along minding his own business and paying no attention to the other fellows who are snapping at his heels? Remember the current slang phrase: "Every knock is a boost"—that is, unless you "knock" back. Don't try to "get even" by "knocking"—there's a much better way, and that is to go on with a smile, and let the other person "knock" his own head off. There's no need to "show them a thing or two"—they'll probably make a show of themselves before they are through, if you give them a chance. Do as you like, though; don't mind what I say, unless you feel like it. Experience is the best teacher.

Many Inquirers.—I do not give Mental Science treatments, either personal or absent. My time is entirely taken up with my office duties, and I cannot undertake treatments. I am always glad to see out-of-town friends when they are in town. Call in the morning, as I am sure to be in at that time.

Vedanta Yoga.*

BY A WESTERN OCCULTIST.

LESSON FIRST.

THAT which we know as "The New Thought" is really but the modern application of the esoteric teaching of the oldest philosophies—it is in reality the oldest thought in the world. So old is it that much of the real teachings have become obscured and are hidden by the additions of men throughout the ages—so old is it that it is again new. The Truth has been cherished by the chosen few in all ages—it has been the hidden teaching—the esoteric, the occult. The period of spiritual evolution which is now upon us, has caused a wonderful awakening, and the old truths which have been passed on from master to pupil throughout the ages—carefully guarded from those who would not understand—are now taught openly to those who are ready for them. The gates have at last been thrown open, and all who are attracted may enter. To many these truths have come as a revelation—a *new* teaching—and the term "New Thought" has been applied to them. But while they are new to many of us, good friends, they are as old as knowledge, and may be found in the writings of all races by those who know how to look for them.

* * * *

In the philosophies of ancient peoples—in the sacred books of Egypt, India, Judea, ancient Greece, may be found that which we are now calling *new*—and in the words of Christ, and the writings of his disciples, especially Paul, may be found the purest New Thought, veiled and hidden from the profane, but understandable by those who have the key. The hard sayings of the New Testament are made plain to him who understands the fundamental principles of the beautiful philosophy of the New Thought—that thought which is so old. The New Thought was not *discovered* by anyone, and our modern teachers and leaders have simply found within themselves that which their brothers and sisters in ages long past found in the same way. But the modern teacher is able to stand out in the open, and teach the modern application of the old thought which is so new to the many.

* * * *

This series of lessons will take up the principles of that most ancient of the philosophical systems of which we have any general record. Of course, occultists know and teach that back of the Vedas were the teachings of other and forgotten races of people, compared

with which the Vedanta is modern. But of these we will not speak, and will consider what has been taught for three thousand years or more in India—the exoteric side to the masses, the esoteric side to the few—and which we mean when we say "The Vedanta Philosophy." The Vedanta Philosophy really underlies all of the varied forms of the Hindu teachings, and its influence is plainly discernible in the philosophies of other ancient races. While the Vedantist looks to the Vedas or ancient books of India as authority, still the books themselves teach that the Truth is from within, and that the books themselves may be discarded and the teachings still remain.

* * * *

The best authorities to-day, when they refer to the Vedanta Philosophy, do not mean exclusively the teachings of the Vedas and their expounders, but use the term "Veda" to signify, not a book, but "wisdom," while "anta" is held to mean "end." Thus the word "Vedanta," as used by its students means "the end of Wisdom."

* * * *

The teachings of the Vedanta are too varied and full to be considered in detail in this series of articles, and we must confine ourselves to the "practical" side of the philosophy—the "how" side rather than the "why" side. We will, of course, allude to the general principles as we go along, but our time will be fully occupied with the consideration of "Yoga" phase of the teachings. The Vedanta has many methods whereby the student may assist in his unfoldment and development. It recognizes the varying tendencies of different minds, and guides each along the way best suited for it. These several methods are called by the Sanscrit word, "Yoga," meaning "method," or "way."

* * * *

The first method is what is known as "Jnana Yoga," which is intended for those of an intellectual, philosophical temperament, and its teachings are of the most abstract nature—pure Idealism. The second method is known as "Bhakti Yoga," which is the way pointed out for those of what we generally call a religious, emotional temperament, and its teachings show how the religious and emotional nature may be turned in the right direction and a high degree of spiritual unfoldment realized. This method has been called the way of "devotion and love," and instructs how the human love may be directed into the channel of divine love. The third method is "Karma Yoga," which is intended for the active, busy working, everyday man, and its teachings point out the way whereby a man may gain self-mastery and self-control in the midst of his work and everyday cares, and at the same

time develop along the lines of growth and unfoldment. The fourth method is "Raja Yoga"—the path of concentration and meditation. Its teachings cover a wide field, taking in the processes whereby psychic powers are developed, such as telepathy, clairvoyance, clairaudience, the development of higher faculties, etc. One of its important features is its instruction in the science of breathing, the effect of which is to develop mind and body. It does not teach that these powers are necessarily a sign of spirituality, but that they may be used as a means of developing spirituality. Raja Yoga teaches that a sound body and a sound, well-trained mind afford a ready means to the attainment of the highest powers in man—powers far higher than what are generally meant when we speak of "psychic powers." The latter, while useful in their way and highly interesting, are merely an incident on the path to the highest attainment.

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In these lessons, we will first take up the Raja Yoga method, not only because of its wide scope, but also because of its affording a good foundation upon which to build other methods.

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The Vedantists agree with our modern New Thought students, that the wonderful and apparently miraculous occurrences which have been noted and recorded in all ages and among all peoples, are not in any way miraculous or supernatural, but are in reality the effect of causes within natural laws, but which are unknown to the majority of people and often denied by them. The supernatural thing of yesterday becomes the natural thing of to-day, when we understand. The wonders of modern science, on the physical plane, would have been regarded as supernatural and miraculous by our forefathers. And so it is in the realms of psychology, which have been comparatively unexplored, but which contain wonders and phenomena far more extraordinary and apparently miraculous than anything we have yet seen on the physical plane of human endeavor. When the laws that govern these things are understood, they will appear as simple and commonplace as does now the telephone, telegraph, steam engine, photography, etc., etc., which would have been thought to be without the laws of nature comparatively few years ago.

* * * *

Vedanta Yoga teaches that within the mind of Man are great unexplored regions which await the man of the future, but which may be reached even by the man of to-day by careful training

and study. This knowledge of the mind cannot come from studying the things without, but must be acquired from an observation and study of what is going on within the mind itself. Its students learn to focus the attention inward, and then observe what is there. This requires careful and intelligent practice, and a man may grope around in the dark a long time without stumbling across the best way to direct the attention of the mind inward upon itself. But these old philosophers of India have been experimenting along these lines for many thousand years, handing down the result of their researches from master to student for ages, the knowledge being kept carefully concealed within the minds of the chosen few, the masses obtaining only the crumbs that fell from the table. But even old India is changing its policy, and the adepts are allowing their information to be spread among the people, carefully and cautiously, it is true, but still freely to him who seeks.

* * * *

Concentration is the keynote to the Yoga teachings. And many occultists have attained a very great degree of proficiency in this practice, being aided by certain physical means, such as controlled breathing, etc. It is no easy task this turning the mind from the objective world outside, into itself, and concentrating all its attention and powers of observation upon itself. Many of us will not care to pay the price of attainment in the shape of set practices and exercise, but many of us desire to know something more of this subject, and wish to find out for ourselves—wish to know how it is done—wish to prove the thing by trying it on ourselves. And this is the object of this series of lessons. A part of the necessary practice is physical and a part is mental. Physical control and mental control are aimed at by the student of Raja Yoga. We must obtain complete control of our bodies by our minds, and we must get control of the lower part of the mind itself by the higher. And in order to get control of the body, we must train it to be obedient to the mind—must break it in, to use a common term. In our next lesson we will get well into the subject.

True to Instincts.

But if a man is true to his better instincts or sentiments, and refuses the dominion of facts, as one that comes of a higher race; remains fast by the soul and sees the principle, then the facts fall aptly and supple into their places; they know their master, and the meanest of them glorifies him.—Emerson.

Our First Great Cash Prize Competition.

BY SYDNEY FLOWER.

THE greatest interest is being taken in this competition. We offer One Thousand Dollars in Cash to those of our paid-up annual subscribers for the year 1903, who send to this office, not later than January 31st, the clearest, simplest, fullest definition of The New Thought Philosophy, condensed into a sentence of ten words. The first prize is \$500.00; the second, \$250.00; third, \$100.00; fourth, \$50.00; fifth, \$25.00; sixth, \$15.00; seventh, \$11.00; eighth, \$10.00; ninth, \$9.00; tenth, \$8.00; eleventh, \$7.00; twelfth, \$6.00; thirteenth, \$5.00; fourteenth, \$4.00. Total, \$1,000.00.

The above Cash Prizes will be bestowed in order of merit upon those persons who can write the simplest, clearest and fullest definition of the New Thought Philosophy in a sentence of not more than ten words. That is very simple, is it not? All you have to do is to say in the ten words **WHAT NEW THOUGHT MEANS**. You may win \$500.00. A person living in the wilds of remote Texas is just as likely to win First Prize as the resident of a big city. A novice in The New Thought stands just as good a chance to hit upon a happy definition of what it means, as one who has studied and practiced it for a lifetime.

Every subscriber may send in one, and only one definition.

The definition must be written plainly on a single sheet of paper bearing also the competitor's full name and address, and enclosed in an envelope directed to **THE PRIZE EDITOR, NEW THOUGHT, THE COLONNADES, VINCENNES AVE., CHICAGO**. Nothing else must be placed in this envelope. No money must be sent. No other writing is allowed in the envelope. This is important. These letters will not be opened until the Competition closes on January 31st.

The management will not answer any inquiries regarding this Competition. All the information needed is given here in black and white.

* * * * *

In the event of a subscriber wishing to present a year's subscription to New Thought and the Ella Wheeler Wilcox book to a friend, or to a number of friends, say, to five different persons, then this subscriber may send in five definitions—provided, that these definitions are sent in under the names of the five new subscribers.

I must make this point a little clearer

by illustration, so that there may be no mistake.

A is a paid-up subscriber to New Thought for the year 1903. This entitles A to one definition in this contest under his own name. A wishes to present New Thought and Wilcox book (\$1.00) to one, two, three, four, five, or perhaps, a dozen of his friends. Then A must send in \$1.00, \$2.00, \$3.00, \$4.00, \$5.00, or \$12.00, with the names and addresses of these friends to whom the book and magazine for year 1903 are to be sent.

Then A may send in one, two, three, four, five, or a dozen definitions in *separate envelopes* to The Prize Editor, under the names of each of these persons for whom he has subscribed. But these persons may not send in a definition themselves unless A expressly informs them that he will not compete under their names. In this latter case each one is, of course, entitled to one definition. I hope that's all clear.

* * * * *

Some questioning has arisen as to whether this word "definition" necessitates the including of "New Thought is"—at the beginning of the sentence of ten words, or whether those words may be excluded. Let me illustrate again:

"A" writes The Prize Editor as follows:

"My definition of New Thought is: New Thought is an inspiring concept of an old truth."

"B" writes:

"My definition of New Thought is: Helping to make the world better by holding right thought."

Here are two definitions—neither of which, by the way, is worth the paper it is written on as a prize winner—which are both legitimately presented in ten words. Both are according to the rules of the contest. That is to say, you may begin your definition with the words "New Thought is"—or you may exclude those explanatory words, and start with the absolute defining. Please yourselves. Remember that in judging this competition I give credit, other things being equal, to the condensing of the definition into the fewest possible words conveying the most exact and fullest information.

* * * * *

I want you all to enter this Competition. Not alone because I feel that the prizes are well worth striving for, but because it will do you much good to concentrate your attention upon this important subject. Writing down, substituting, amending, and correcting your definitions of New Thought will impress its importance upon your mind as noth-

ing else could. And when you read in our March number the Prize Definitions you will not forget them, nor will you be at a loss how to answer if anyone should ask you point blank what you mean by New Thought.

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Let me impress again upon your mind the fact that in this competition you all have an equal chance. Definition does not call for literary training or finished education. The power to express a thing clearly in the fewest words is generally found in its most perfect condition among the poor and uneducated. A definition is not an essay.

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I shall judge this Competition fairly and without prejudice or favor. No one in this office or out of it has ever heard me define New Thought. No one knows what I think to be a good definition. Hudson's theory of the communication existing between subconscious minds, with or without the consent of the owners, has no significance whatever. Let me advise you when you write to Frances Partlow for information concerning the future not to make the mistake of inquiring of her what my personal definition of New Thought may be, with a view to winning the prize, because you will certainly lose your money and waste her time.

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There is no psychic living who can obtain such information in a test or contest of this kind, even where the one most concerned is willing to "let himself be read." When he is unwilling—when he locks up his information—it is utter waste of time.

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No. If you win this first prize, of \$500, or any prize, you will win it by your individual excellence of understanding.

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Try hard. It will do you good to try. It will develop your perceptions and powers of expression. Someone must certainly get that \$500.00. Why should it not be you who read this?

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Full particulars of this contest, list of prize winners, and of those who are deserving of mention, will be published in our March number. In that number, also, we will give you full information regarding our Second Cash Prize Contest, which will also carry with it One Thousand Dollars Cash in awards. It is probable that in this second competition the first prize will be \$200.00; the next three, \$100.00 each; the next

five, \$50.00 each; the next six, \$25.00 each; and the next ten, \$10.00 each. Total, \$1,000.00 in 25 prizes.

About Personal Letters.

In a recent number of this magazine, in announcing that Ella Wheeler Wilcox would assume the office of co-editor, we plainly stated that Mrs. Wilcox had expressly stipulated that she should not be called upon to answer personal letters from our readers. Notwithstanding this notice, we have received a large number of letters addressed to Mrs. Wilcox at this office. Mrs. Wilcox is one of the best-natured and most obliging women in the world, and nothing would give her greater pleasure than to be able to answer all of her many readers who write her. But you will readily see that it is impossible for her to answer the many hundred letters that reach her each week, so she has been compelled to adopt a strict rule, and has instructed us to return to the writers all personal letters addressed to her at this office. I am sure that if you will put yourself in Mrs. Wilcox's place for a moment, you will see the justice of her ruling. It is very easy to answer a few letters, but when it comes to hundreds—well, it isn't right to expect it.

Now, a word about my own personal letters. During the past year it has been a source of great pleasure to me to hear from my friends, the subscribers to this magazine, and to answer such letters whenever possible. I have received much encouragement and helpful suggestions in this way, and trust that you will feel free to continue writing me with such suggestions and criticism as you may feel moved to offer. I will accept what you say in the spirit in which it is offered, and I believe that one's best friends are those who dare tell him the truth. If you feel like dropping me a line once in a while, I will be very glad to hear from you. Mark such letters "Personal," and enclose in a separate envelope from your business communications to this office. But I will not be able to reply to such letters, nor letters of inquiry, in the future. The unprecedented increase in our subscription list, and the corresponding increase in my personal mail, render it a physical impossibility for me to reply to such letters personally. Inquiries will, hereafter, be answered in the "Letter Box" department instead of by letter. And I will have to be content to answer personal letters by a helpful thought sent to the writers, and a hearty mental hand-clasp across the miles. Remember now, I will always be glad to hear from you, and you must not feel hurt because I am not able to answer you in a personal letter. You'll understand, won't you?

WILLIAM WALKER ATKINSON.

Law and Thought.*

BY WILLIAM WALKER ATKINSON.

THERE is no such thing as chance. Law maintains everywhere, and all that happens happens because of the operation of Law. You cannot name the simplest thing that ever occurred by chance—try it, and then run the thing down to a final analysis, and you will see it as the result of Law. It is as plain as mathematics. Plan and purpose; cause and effect. From the movements of worlds to the growth of the grain of mustard seed—all the result of Law. The fall of the stone down the mountain-side is not chance—forces which had been in operation for centuries caused it. And back of that cause were other causes, and so on until the Causeless Cause is reached.

And Life is not the result of chance—the Law is here, too. The Law is in full operation, whether you know it or not—whether you believe in it or not. You may be the ignorant object upon which the Law operates, and bring yourself all sorts of trouble because of your ignorance of or opposition to the Law. Or you may fall in with the operations of the Law—get into its current, as it were—and Life will seem a far different thing to you. You cannot get outside of the Law, by refusing to have anything to do with it. You are at liberty to oppose it and produce all the friction you wish to—it doesn't hurt the Law, and you may keep it up until you learn your lesson.

The Law of Thought Attraction is one name for the Law, or rather for one manifestation of it. Your thoughts are real things. They go forth from you in all directions, combining with thoughts of like kind—opposing thoughts of a different character—forming combina-

tions—going where they are attracted—flying away from thought centers opposing them. And your mind attracts the thoughts of others, which have been sent out by them consciously or unconsciously. But it attracts only those thoughts which are in harmony with its own. Like attracts like, and opposites repel opposites, in the world of thought.

If you set your mind to the keynote of courage, confidence, strength and success, you attract to yourself thoughts of like nature; people of like nature; things that fit in the mental tune. Your prevailing thought or mood determines that which is to be drawn toward you—picks out your mental bedfellow. You are today setting into motion thought currents which will in time attract toward you thoughts, people and conditions in harmony with the predominant note of your thought. Your thought will mingle with that of others of like nature and mind, and you will be attracted toward each other, and will surely come together with a common purpose sooner or later, unless one or the other of you should change the current of his thoughts.

Fall in with the operations of the Law. Make it a part of yourself. Get into its currents. Maintain your poise. Set your mind to the keynote of Courage, Confidence and Success. Get in touch with all the thoughts of that kind that are emanating every hour from hundreds of minds. Get the best that is to be had in the thought world. The best is there, so be satisfied with nothing less. Get into partnership with good minds. Get into the right vibrations. You must be tired of being tossed about by the operations of the Law—get into harmony with it.

Be at Rest.

"Thy lot or portion of life," said the Calliph All, "is seeking after thee; therefore be at rest from seeking after it."—*Emerson.*

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