

50 CENTS
A YEAR.

5 CENTS
A COPY.

NEW THOUGHT

MARCH
1903

5

v. 12³

CENTS

EDITORS:

ELLA WHEELER WILCOX

WILLIAM WALKER ATKINSON

THE NEW THOUGHT PUBLISHING COMPANY

NOTICE TO NEWSDEALERS

ROBERT C. ROSS,

Newsdealer, 1263 Market St., San Francisco, Cal.,

Sold 500 copies of New Thought in 5 days, and wired for another 1,000 copies to fill orders.

New Thought is the Smartest Seller on the Newsstands to-day.

BUT IT MUST BE SHOWN BEFORE IT WILL SELL.

This is the way Mr. Ross won his trade in less than a week. He is now our wholesale agent in San Francisco.



If there are any news stands in the United States and Canada where New Thought is not on sale we want to know it. If the newsdealer who does not carry New Thought will communicate with us direct, he will learn of something that will put a little money into his pocket. New Thought is fully returnable, and is supplied direct to the trade at 3 cents a copy. If your newsdealer does not carry New Thought and a full line of New Thought books, tell him to write us at once.

—ADDRESS—

NEW THOUGHT CIRCULATION DEPT.

Colonnades, Vincennes Ave.,

CHICAGO.

New Thought.

VOL. XII.

MARCH, 1903.

No. 3

Announcement.

THE NEW THOUGHT MAGAZINE is published on the first day of every month by the New Thought Publishing Company, 3835 Vincennes Ave., Chicago. For sale at all newsstands and bookstores in the United States and Canada at 5 cents a copy. Annual subscriptions, 50 cents. Foreign subscriptions are not received at Chicago, but are filled at the London office of New Thought, Temple Chambers, Temple Ave., London, Eng. The foreign subscription is five shillings a year.

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

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

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

Advertising.—All questions relating to advertising must be referred to Payne & Young, Special Representatives, Marquette Building, Chicago.

Chips From the Old Block.

By WILLIAM WALKER ATKINSON.

ARE you discouraged?

* * *

Have things gone wrong with you?

* * *

Then now is your chance to show what you can do.

* * *

Trouble is the punching-bag upon which we exercise and develop the muscles of our Will.

* * *

Their purpose is to strengthen and develop you, and to keep your Will from getting flabby.

*Copyrighted, 1903, by the NEW THOUGHT PUBLISHING Co., Chicago.

These things are part of the lesson of Life.

* * *

There is nothing so exhilarating as a successful set-to with Difficulties.

* * *

We grow strong by meeting obstacles and overcoming them.

* * *

Fortune responds to pluck—stand abashed before her and she frowns upon you—smile fearlessly in her face and she is your friend.

* * *

The nettle when faint-heartedly touched stings you, but when boldly grasped is as soft as down.

* * *

Faint heart never won fair lady—nor anything else for that matter.

* * *

Build up some courage within you, and go in to win.

* * *

Roll up your sleeves, take a fresh grip, and pull hard.

* * *

Make up your mind to win—and let nothing side-track you.

* * *

Fix your mind on Success, and go straight to the mark.

* * *

Never again get dis—Couraged—there's nothing in it.

* * *

Brace up, friend, brace up!

* * *

Assert yourself.

Balance.*

BY ELLA WHEELER WILCOX.

AVOID all strained and abstruse language, when conversing with people who may not have entered this realm of thought.

Do not allow anyone to think of you as a lunatic, or a crank, unnecessarily. Of course, there are people in the world who consider everyone a lunatic who holds an opinion differing from their own.

But it can do you, or your philosophy, no good to thrust its most difficult phases before the minds of the unawakened, by vague and high flown expressions.

I once chanced to call upon a lady who had, quite unknown to me, entered upon the study of Christian Science.

She remarked to me, almost as soon as the greetings were exchanged, "I had a claim to meet for three days this week, but I have come through it and am victorious."

I supposed the lady referred to some business matter, perhaps a legal affair, and waited an explanation.

After considerable rambling conversation, I managed to grasp the fact that the woman had been sick in the house three days, but now was well. She considered her illness a mere "claim" her "mortal mind" had made which she had to meet and combat.

All this sort of talk is very ridiculous. We need not talk about every ailment which attacks us as we move along toward the condition of perfect health which belongs to us! But if we do speak of indisposition, let us use common sense language.

What we want to realize is, that we are in the body, but that the spirit can control bodily conditions, if we give it the ascendancy, to the

extent of keeping us well, moral, useful and comfortable even in the midst of sickness, vice, indolence and poverty.

We can rise above these false elements, and subjugate them.

Meanwhile we cannot live without food, clothes and money.

Despise and ignore these vulgar things as we may assume to do, we yet must have them.

It brings only ridicule upon ourselves and our ideas to make this pretense of despising the necessities of life.

To make them secondary in our thoughts to spiritual knowledge is right and wise, but this is better illustrated by our lives and conduct than by our words.

A Feast of Good Things.

We call the attention of our readers to the opening instalment of the series of articles by Prof. Cheney, entitled "Some of the Results of Psychical Research of the Society for Psychical Research of London, England," which appears in this number. The scope of Prof. Cheney's work will be discerned from a reading of his opening article, and we are sure that the subject is one of the greatest interest to our readers. We know of no American to-day who is in closer touch with the work of the English society than Prof. Cheney, and we can promise that the results obtained by the society, and stated in future articles by this writer, will open the eyes of the average reader to the mass of facts piled up to support the New Thought contention. This society is composed of scientific men who are applying to the psychical world the same methods which have made physical science what it is to-day. Nothing is taken for granted by them, and everything must be proven before they will announce it.

We also call your attention to the article entitled "New Thought Defined and Analyzed," by Prof. Elmer Gates, of Washington, D. C., the eminent scientist, whose discoveries have been recorded and quoted in nearly every New Thought book ever written. Anything coming from his pen is entitled to the most careful consideration. So far as we know, this is the first article ever written by him for a New Thought magazine.

We will have other surprises for you during the year. Only the best is good enough for our family of readers.

Concentration.*

BY URIEL BUCHANAN.

THE condition of the body and the quality of the nerve force determine to a great degree the power of the brain and the strength of the mind. If the system is clogged because of eating unwholesome food, the blood sluggish and the muscles weak, you cannot do perfect work with the mind. The action between the brain and body is a reciprocal interchange. The brain is nourished by the nerves and magnetic fluids. They are the energies which feed the flame of the mind. Mind is the magnet which appropriates the forces according to the nature and intensity of the desire. Desire is an attribute of life seeking expression in the world of form. Desire governs the development of the mind; and according to the quality of the desire will be the attainment. We surround ourselves by associations kindred to our yearnings. Your present environment, to a very great degree, is the result of the forces you have set into action by your past desires. Desire awakens the power to do and dare, and WILL appropriates the power thus evoked and expends it in the activities of the personal life. Sow kindly thoughts and acts and you will reap their fruition; sow with seeds of merit the fields of future harvests. Let your desires lead ever upward, drawing about you all that is beautiful. See that there is purity of heart and earnest desire for truth. You must learn to guide the invisible processes of life for the purpose of obtaining certain results on the material or mental planes. You must come into conscious possession of certain powers before you can be taught how to employ them. You must learn what life is, and learn to control the life processes in your own organism. Every thought, aspiration, desire and attachment must be so thoroughly centered on the ideals you seek to attain that nothing can cause you to swerve from your purpose. There must be a persistent yearning for the object desired. Go out with living force from the center of your being straight to the thing wished for. Watch your thoughts, aspirations, desires and attachments, and see if you can be turned aside from the path you have chosen. If you swerve at all, swing back at once.

The possibilities lying dormant in every individual are indeed marvelous; and all who awaken to this truth, 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 lessons of control over the inner forces have been learned, you will widen the circle of your influence by exercising over others the power for good which your invincible will shall enable you to exert; for 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 mind and body are governed, you will develop the power to control others. Unconsciously they will obey you as one who is entitled to govern, and every one 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 emotions 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 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.

(Concluded next month.)

The Heart of the New Thought.

This beautiful book by Ella Wheeler Wilcox has met with the approval of the reviewers in the leading journals of the country, and, what is more to the point, has been enthusiastically received by the general reading public. It has run through many editions in a few weeks, and the demand still continues. The essays composing the book are uplifting, inspiring and helpful, and Mrs. Wilcox's thousands of readers have given this book a royal welcome. Beautifully printed and bound in purple and gold. Price \$1.00, postpaid.

The Law of Being.*

BY ELIZABETH TOWNE.

"GOD is Love."

God, or love, is the law of every being. By love every being was created; by love he is held together; by love he grows.

Through lack of love man is weak; through lack of love he is ignorant; through the waning of love he dies.

Love is the *e*-motive power of every being; the power which proceeds forth from the central sun of himself, giving life to his body and environment; just as the sun-power proceeds forth and gives life to the planets. As the sun is the source of all life, light, power, in the plants, so is the soul-center the source of life, light, power, to the members of the human body.

Love is soul-radiance, *the only power for accomplishment.*

Love makes worlds go round; it keeps hearts throbbing and children growing.

Love is wisdom.

Love is will.

Wisdom and will are twined, like two strands in a cable.

Wisdom and will, twined in One, issue forth from the soul-center as rays from the sun.

The soul-center of being manifests as the "solar plexus," a great ganglion back of the stomach; from which nerves radiate to even the backwoods neighborhoods of the body. The solar plexus is the power house of the individuals. *God, or love, is the power.*

The brain is the central station where the individual sits and *controls* the power. He rings it off, or on, little or much, *with a single thought.* The individual at the brain controls the power house and all its workings, *in a general way*, just: Uncle Sam at Washington controls in a general way the power of the United States.

But the individual's brain is not the only brain he has, any more than Washington is the only directing center Uncle Sam has. Every city, little or big, is a directing center; it draws its own appropriation of power and uses it as it pleases—*within its limits*—which are set by the intelligence at Washington.

Every ganglion in the body is a little brain which governs in a measure the use of its own appropriation of power from the soul-center, the solar plexus; *but always with the consent of the central intelligence, the brain—the Washington, D. C., of the body.*

Money represents power, the *will*-strand of love. Whenever a city needs more money than it can draw by its own wisdom, it calls on Washington to send a special appropriation. Washington may pass a law enabling the needy city, or state, to draw more money; or it may appropriate the amount direct from the government source; or, when these processes are too red-tapey, it may make a general call to all hands to dispense with routine and send the money anyhow. This was what happened when Roosevelt called for help for the Mt. Pelee refugees. Money was poured in from all directions, instead of being sent through regular channels.

Whenever one of the lesser brains of the body, one of the ganglion, records a condition of *want* among its cells it tries to draw power to overcome the difficulty. If it cannot do this on its own account it sets up a cry that is heard at the central station of consciousness and government—the brain. When that cry comes we say we feel *pain* in the region of that particular ganglion. If we give our stomach more than it can do we hear a loud call for *power*—we feel a dull or painful sensation there.

When that call comes it draws *special attention* from the seat of general government—the brain.

Now, if the individual whose seat of government is in that brain happens to be wise enough and "strenuous" enough, he will do just what Roosevelt did; he will call for *POWER* from any and all directions, to relieve the want of power in the stomach. And he will call in perfect faith that the demands will be met with an overflowing abundance.

This is the method of disease and self-healing.

Of course, if the individual whose seat of government is in that brain happens to be a weakling fraidie-cat, he will do nothing but groan over the conditions in his stomach; he will lament and ache with it, instead of bracing up and demanding power to change those conditions.

Wherever the individual's *ATTENTION* goes his *power* goes too. All the individual needs to do is to say the word for his power to pitch in and make things straight. Until he does that his power stands around and *waits*, just as all the pocketbooks in the United States just waited until Roosevelt pulled himself together and called resolutely for *money*. That call set up an electric *thrill* which ran through all the little pocketbooks and set them to pouring out the help called for.

When the individual takes that same

*Copyrighted, 1903, by the NEW THOUGHT PUBLISHING Co., Chicago.

positive, resolute, commanding and *full-of-faith* attitude, he may ask what he will and it shall be done unto him. He may say the word which will send through his body an electric thrill of health, with a concentration of power in any desired spot.

He may open up every one of those ganglionic centers of power and send their surplus of energy to any given point, for any given purpose. In his own domain he may arise a greater than Roosevelt.

Every ganglion in the body is a storage battery of *both wisdom and will*, drawn originally through the central battery of the solar plexus.

The solar plexus draws its power from the Great Unseen. The intangible becomes tangible at the solar center; the hitherto undirected power of space and eternity here *begins* to be directed; the uncontrolled here comes under control; the unexpressed begins here to *express*.

You can readily see that great power depends primarily upon a free solar plexus. Great power can never be expressed under a tight corset, which binds and packs the solar plexus.

Great power, of mind or body, can never be expressed under either a binding corset or binding *thoughts*.

Fear thoughts are the only binding thoughts there are. Every little fear gives a pucker to the solar plexus, and shuts out just that much power. A starved and distressed body is the direct result of shutting off the solar radiance by fear thoughts—or cinches.

Get rid of fear as fast as you can, and your expanding solar plexus will burst every band, mental or physical.

The first step toward getting rid of fear is to know that your source of power and wisdom is the same great and limitless source from which all men must draw; and that your point of contact with this boundless supply is *within* you, not on the *outside* of you. When you remember this you are not scared by the *outside* appearance of anything or anybody. You do not look to money or a "pull" for power to accomplish; you are not afraid the money or "pull" of another will be stronger than *your* pull on the infinite source of all things. You know that *his* money and pull came by way of his own private *pull on the universal*, and instead of growing scared and kicking and threshing around in a desperate attempt to grab some of the results of *his* pull, you just quietly get down to business and your *own* pull on the universal.

When you look at the *results* of other people's pulls on the infinite source, comparing them with your own, you are

sure to grow discouraged, or desperate and fearful. One reason is that you belittle your own results; another is that you *cannot see what the other man FAILED to get*. You see the results of his *successful* pulls on the infinite, but you *compare* them with your own *unsuccessful* attempts, instead of comparing with your successes. You are unfair to yourself, and you exaggerate what he has accomplished.

Desire governs what one draws from the uncreate. Your desires and his were not alike; so his outward appearances will not stand judgment from *your* standpoint.

Let him alone and find yourself. You are unique. You cannot be compared with anything under heaven. Your pull on the infinite is infinite. But *it's different*. Tend to it strictly, and see what the results are. Quit looking at the other fellow and generating fear thoughts—fear that he will get ahead of you. Look at your own ideals and desires, and rejoice in your own pull on the universal.

When you remember your source, and your different-ness, you are not afraid. When you go about *your own* work in your own way you rejoice in it all, and your solar plexus expands and power flows in and radiates to every corner of your body, and on out to the outermost edge of your atmosphere; and away beyond—who knows how far beyond? Ah, then you *enjoy* what you do; you enjoy *yourself*; you LOVE; you are radiating love; and love, you know, is *God*, the only power and the only wisdom. And the chief end of *you is to enjoy God, or love, forever*.

The Bob Matheson Mining and Milling Company.

Stock in this company offered for sale during January and February has been all sold out. The following extract is from a letter received from Mr. Matheson, the superintendent, under date February 1st, from Howbert, Colo.:

"I was agreeably surprised while performing the annual improvement on Arlosa No. 2 to open up a mineral crevice of considerable magnitude, which no doubt, when properly developed, will open up a body of ore of considerable extent."

Another sort of false prayers are our *regrets*! Discontent is the want of self-reliance; it is infirmity of will. Regret calamities if you can thereby help the sufferer; if not, attend your own work and already the evil begins to be repaid.—*Emerson*.

Practical Mental Science.*

BY WILLIAM WALKER ATKINSON.

SECOND LESSON.

In a previous lesson I spoke of the importance of the cultivation of the positive mental attitude. Man can build up his mind and make it what he wills. In fact, we are mind-building every hour of our lives, either consciously or unconsciously. The majority of us are doing the work unconsciously, but those who have seen a little below the surface of things have taken the matter in hand and have become conscious creators of their own mentality. They are no longer subject to the suggestions and influences of others, but have become masters of themselves. They assert the "I," and compel obedience from the subordinate mental faculties. The "I" is the sovereign of the mind, and what we call WILL is the instrument of the "I." Of course, there is something back of this, and the Universal Will is higher than the Will of the Individual, but the latter is in much closer touch with the Universal Will than is generally supposed, and when one conquers the lower self, and asserts the "I," he becomes in close touch with the Universal Will and partakes largely of its wonderful power. The moment one asserts the "I," and "finds himself," he establishes a close connection between the Individual Will and the Universal Will. But before he is able to avail himself of the mighty power at his command, he must first effect the Mastery of the lower self.

Think of the absurdity of Man claiming to manifest powers, when he is the slave of the lower parts of his mental being, which should be subordinate. Think of a man being the slave of his moods, passions, animal appetites and lower faculties, and at the same time trying to claim the benefits of the Will. Now, I am not preaching asceticism, which seems to me to be a concession of weakness. I am speaking of Self-Mastery—the assertion of the "I" over the subordinate parts of oneself. In the higher view of this subject, this "I" is the only real Self, and the rest is the non-self, but our space does not permit the discussion of this point, and we will use the word "self" as meaning the entire man. Before a man can assert the "I" in its full strength he must obtain the complete mastery of the subordinate parts of the self. All things are good when we learn to master them, but no thing is good when it masters us. Just

so long as we allow the lower portions of the self to give us orders, we are slaves. It is only when the "I" mounts his throne and assumes the sceptre, that order is established and things assume their proper relation to each other.

We are finding no fault with those who are swayed by their lower selves—they are in a lower grade of evolution and will work up in time. But we are calling the attention of those who are ready to the fact that the Sovereign must assert his will, and that the subjects must obey. Orders must be given and carried out. Rebellion must be put down, and the rightful authority insisted upon. And the time to do it is Now.

You have been allowing your rebellious subjects to keep the King from his throne. You have been allowing the mental to be misgoverned by irresponsible faculties. You have been the slaves of Appetite, Unworthy Thoughts, Passion and Negativeness. The Will has been set aside and Low Desire has usurped the throne. It is time to re-establish order in the mental kingdom.

You are able to assert the mastery over any emotion, appetite, passion or class of thoughts by the assertion of the Will. You can order Fear to go to the rear; Jealousy to leave your presence; Hate to depart from your sight; Anger to hide itself; Worry to cease troubling you; Uncontrolled Appetite and Passion to bow in submission and to become humble slaves instead of masters. All by the assertion of the "I." You may surround yourself with the glorious company of Courage, Love and Self-Control by the same means. You may put down the rebellion and secure peace and order in your mental kingdom if you will but utter the mandate and insist upon its execution. Before you march forth to empire, you must establish the proper internal conditions—must show your ability to govern your own kingdom. The first battle is the conquest of the lesser self by the Real Self.

AFFIRMATION.

The affirmation for March is:

**I AM ASSERTING THE MASTERY
OF MY REAL SELF.**

Say these words a number of times earnestly and positively immediately after reading this article. Then repeat them frequently during the day, at least once an hour, and particularly when you are confronted with conditions which tempt you to act on the lines of the lesser self instead of following the course dictated by the Real Self. In the moment of doubt and hesitation, say

these words earnestly, and your way will be made clear to you. Repeat these words several times after you retire and settle yourself to sleep. But be sure to back up the words with the thought inspiring them, and do not merely repeat them parrot-like. Form the mental image of the Real Self asserting its mastery over the lower planes of your mind—see the King on his Throne. You will become conscious of an influx of new strength, and things which have seemed hard for you will suddenly become much easier. You will feel that you have yourself well in hand, and that YOU are the master and not the slave. The thought you are holding will manifest itself in action, and you will steadily grow to become that which you have in mind.

EXERCISE.

Last month the exercise was the doing of unpleasant things—the performing of tasks which had seemed irksome. Those who faithfully practiced this exercise will find that they have strengthened the Will very materially by following instructions, and have laid up a store of reserve force which will stand them in good stead in some hour of need. They have tasted the joy of Self-mastery, and have started on the road to Attainment. The exercise this month will appear rather simple at first reading, but will be found to mean more than it appears, when you start to put it into practice. This month you must fix the mind firmly on the higher Self and draw inspiration from it when you feel tempted to yield to the promptings of the lower part of your nature. When you feel tempted to burst into Anger—assert the “I,” and your voice will drop. Anger is unworthy of the developed Self. When you feel vexed and cross, remember what you are, and rise above your feeling. When you feel Fearful, remember that the Real Self fears nothing, and assert Courage. When you feel Jealousy tempting, think of your higher nature, and laugh. And so on, asserting the Real Self and not allowing the things on the lower plane of mentality to disturb you. They are unworthy of you, and must be taught to keep their places. Do not allow these things to master you—they should be your subjects not your masters. You must get away from this plane, and the only way to do so is to cut loose from these phases of thought which have been “running things” to suit themselves. You may have trouble at the start, but keep at it and you will have that satisfaction which comes only from conquering the lower parts of our nature. You have been a slave long

enough—now is the time to free yourselves. If you will follow these exercises faithfully you will be a different being by the end of the year, and will look back with a pitying smile to your former condition. But it takes work. This is not child’s play, but a task for earnest men and women. Will you make the effort?

So far as I can judge, there are about ten thousand people following this course of lessons, and all students of Thought Force know that this means a great mutual help. If you wish to develop yourself you had better fall into line, and get the benefit of the combined thought of the class. You need not notify me—just get to work, that’s all.

Echoes of the Prize Contest.

BY WILLIAM WALKER ATKINSON.

The prize contest is over. I kept out of it, and Mr. Flower had all the fun and work to himself, and has been bracing himself up with affirmations of the prize definitions ever since, to bring about a normal state of energy after the ordeal. I did not know his idea of the correct definition, and have seen only the answers given in another column. Personally, I would not undertake to define the New Thought in ten words, and with all due respect to Brother Flower’s judgment, I believe that *any* definition of ten words is merely a definition of one phase of the subject, leaving the other phases untouched. Mr. Flower has taken his stand firmly upon the idea of one branch of the mental science school of the New Thought, and has awarded the prizes according to that conception. This is all right. No one can do more than to follow that which seems the clearest idea of Truth to him. And his conception is all right so far as it goes—but there is, at least to me, much more in the New Thought idea than is covered by that view. Still, I must admit that Mr. Flower states his case clearly, and backs it up strongly. He rules out much of what New Thought means to me because it is not *new*, in which belief he is right, for I consider that the best part of New Thought is as old as Life itself, the *new* part of it being in the practical application by the many of what has heretofore been known only to the few. While I like all the definitions to which prizes have been awarded, the fourteenth definition, which drew the last prize, is more to my taste than any of the others. But, after all, it’s all a matter of individual taste.

For it is only the finite that has wrought and suffered; the infinite lies stretched in smiling repose.—Emerson.

The \$51,000.00 Prize Competition.

Subject: To define "New Thought" in a sentence of 10 words or less.

By SIDNEY FLOWER,

Publisher of The New Thought Magazine.

Hereafter I hope to have sufficient sense to put the work of judging a prize contest into the hands of some other person or persons. However, the labor is completed and it remains only to announce the prize winners.

First, perhaps, I should essay the impossible task of explaining to the satisfaction of the contestants why their individual definitions of New Thought, which form the subject of this Prize Contest, are not superior to my own definition, and why not of greater aptness than the definitions of those who are adjudged prize winners.

There is in medicine a process of diagnosis which is called "Diagnosis by Exclusion," and which is used to determine the nature of any mysterious ailment which defies localization. For example, in cases of deafness, the specialist reasons that the patient has not an affection of the eardrums, because such and such a symptom is present; has nothing the matter with the membrane, because no discharge; has no thickening of the lining, and therefore no catarrh; and having gone carefully through the list of known causes of deafness, he is driven to the one of last resort, of which nothing is known, and triumphantly locates the trouble in the middle ear—the dumping-ground of bootless conjecture!

In offering you a definition of New Thought I am ashamed to confess that much the same method must obtain; and you must rein back your just resentment while I apply the method of exclusion and attempt to show what "New Thought" is not.

It is not optimism, because optimism is, if you will accept Webster, a surrendering of the conduct of affairs to Providence, and an endorsement of the doctrine that "whatever is is best." This is beautiful and good, but it is not New Thought. Moreover, an optimist is usually a nuisance.

It is not a form of worship of God, because the tacking of a religion to New Thought, while it has broadened the observance of New Thought principles, has nothing to do with the fundamental kind of thinking which was christened "New" as opposed to "Old" or customary. The religious element, which is now so large a part of the composite New Thought, is an annex to the thing, but is not the thing itself.

It is not Love, because Love is the basis

of a philosophy of living which is many thousands of years old, and we have certainly no right to christen that "New" which was practiced, promulgated and preached even before the Garden of Gethsemane. Let us at least avoid Mrs. Eddy's mistake of appropriating that which does not belong to us, and of putting our tag upon it. The gospels of Love, of Divine Healing, and of the Golden Rule are your heritage and mine. They are not to be made a personal commodity: they must not be labeled either Christian Science or New Thought. Indeed, they are very, very Old Thought.

It is not a patient endurance of existing conditions, because The New Thought is essentially active and revolutionary. The idea contained in the lines, "Serene I fold my hands and wait, for what is mine shall come to me," is good Christianity, but it is not New Thought, although it has been erroneously accepted and quoted as New Thought teaching.

It is not implicit reliance upon The Guiding Hand: that is literally Christ's teaching; the pure spirit of Christianity, taken undefiled from the pages of the New Testament, uncramped by creed or church's interpretation. For the same reason it is not faith in The Divine Self, which we claim is of God, a part of God himself. That is in no sense of the word new, but is directly an interpretation of Christ's teaching. It is true and beautiful, but it is not new. Faith, fortunately for the race, is old—very old.

It is not the unfolding of the God-Consciousness within us: that is an effect which, like the *Illumination* which comes to some, is a consequence of the habit of New Thought, but not the thing itself.

It is not a Consciousness of Divinity Within. A consciousness is a fruit. The New Thought is the tree. It is neither the blossom nor the apple.

For the same reason New Thought is not to be defined as either a Demonstration of anything or a Realization of anything.

It is not of the Intellect, because the force and power of a man are not housed in the brain. "The heart knoweth." As having a further bearing on this point notice that your New Thought affirmations do not receive the concurrence of the reason. Their strength is in proportion to their absolutism. They transcend reason. "I am Power," "I am Love," are sabre-cuts of speech, to use Bret Harte's phrase, which, despite their effectiveness, are not accepted as true by the reasoning mind at the time of their utterance. The reason is safe, cautious, conservative—the fortress of Science.

Elaborately stated, I hold New Thought to be:

The assumption of omnipotent properties of the mind capable of attracting the ful-

filment of all desires, and capable of overcoming all adverse physical, mental and material conditions.

The "assumption" is the tree from which we gather the fruit.

Or, to put it in the form of the Prize Definition:—

NEW THOUGHT IS THE MENTAL ASSUMPTION OF ALL POWER.

It will be objected that mental assumption is by no means new, but, if you think a moment you will not refuse to admit that assumption as a means of controlling existing conditions by Thought is entirely new.

The New Thought disciple opposes his will to the conditions that are not to his liking, and, refusing to accept the doctrine that Providence sends him adversity for his chastisement, he maintains that he is called upon to wrestle with the Angel, and thereby demonstrate his fitness to receive the meed of success.

To the New Thought disciple every blow that falls upon him is a "try-out"—something to determine his mettle. He therefore seeks to build in himself a character of strength and sweetness by the assumption of certain attributes which his reason tells him he does not yet show forth in his behavior. He is content, however, to assert for himself the possession of the qualities he desires, and he thus, and thus only, makes the attainment of those qualities a possibility, and, eventually, a fact. He greatly dares, and falls. He greatly dares again, and falls. Having no confidence in himself at first, no faith, no belief, no love, he yet steadfastly asserts and re-asserts the possession of all power as his rightful heritage of human birth. He holds himself to be whatever his talent, or whatever his shortcomings, a part of the Most High God, immortal, indissoluble, *unseverable* from the godhead; a creature of free-will, and of such individual freedom of action that he may bend circumstances to his will and compass many things which are both hurtful and beneficial to himself and to others. He has but one watchword—To Assert—To Assert.

I do not expect you to agree with me, my good friends. Possibly to you New Thought is a much sweeter, gentler thing than is here depicted. But I think if you will analyze your conception of New Thought you will find that it is a composite thing. My desire has been to lay bare the fundamental fact on which your New Thought is built. I have tried to show you the trunk of the tree of which you pluck the fruit.

However, probably Mr. Atkinson and some of the leading teachers of New Thought will give you a definition infinitely more satisfactory to you than mine.

You must absolve me from the charge of posing as a teacher of New Thought. The

above had to be written as an explanation of why the prizes were conferred upon the persons whose names are given below. I trust that you will understand that this competition was adjudged honestly, at least, though not, of course, to the satisfaction of all those interested.

Taken as a whole, the answers sent in showed a high understanding of the principles of New Thought. About five hundred were disqualified because of neglect to observe the rule that "nothing must be sent in the Prize envelope but the contestant's name, address, and definition." The interest taken in this competition leads me to believe that just as much, if not more, will be created by our second prize competition, the terms of which are published in this number of New Thought. We have received many letters of thanks from subscribers whose perceptions of New Thought principles have been quickened by the stimulus of this competition, and we shall make a point of continuing the thought-compelling quality of every Prize Competition we put into your hands.

LIST OF PRIZE WINNERS IN FIRST COMPETITION—CASH AWARDS, \$1,000.00.

Subject of Competition: To define New Thought in ten words or less.

FIRST PRIZE, \$500.00, adjudged to Mrs. Anna J. Dotson, Mechanicsburg, Champaign Co., Ohio.

Definition: "Being and doing one's best by repeatedly affirming one's ability."

SECOND PRIZE, \$250.00, adjudged to Leonidas W. Ellis, Sunny South, Ala.

Definition: "We are what we assert ourselves to be."

THIRD PRIZE, \$100.00, adjudged to L. A. Baker, 199 Park Ave., Highland Park, Ill.

Definition: "Claim that you are what you desire to be."

FOURTH PRIZE, \$50.00, adjudged to Miss Lenora Crowder, Havana, Ill.

Definition: "The cheerful, persistent assertion of the soul's prerogative to rule."

FIFTH PRIZE, \$25.00, adjudged to H. R. Reed, Marquette Bldg., Chicago.

Definition: "Continuous affirmation of whatever helps us achieve our highest possibilities."

SIXTH PRIZE, \$15.00, adjudged to Miss M. Bessie Green, 66 Washington St., Santa Cruz, Calif.

Definition: "Attaining the ideal in life through thought-concentration and assertion."

SEVENTH PRIZE, \$11.00, adjudged to G. W. Sims, M. D., P. O. Box 205, Fernando, Calif.

Definition: "Mental imagery, personally controllable, governs bodily health and individual circumstances."

EIGHTH PRIZE, \$10.00, adjudged to Joseph Alva Rice, care of Agricultural Dept., Biological Survey, Washington, D. C.

Definition: "Holding constantly before one's thoughts the omnipotence of man's mind."

NINTH PRIZE, \$9.00, adjudged to Cyrus D. Camp, Welles Bldg., Wilkes-Barre, Pa.

Definition: "Human development through recognition and assertion of human divinity."

TENTH PRIZE, \$8.00, adjudged to H. Y. Russell, Santa Fe, Isle of Pines, Cuba.

Definition: "The Control of mental force by positive concentrated, ideal suggestion."

ELEVENTH PRIZE, \$7.00, adjudged to Perry B. Sibley, 2327 Tracy Ave., Kansas City, Mo.

Definition: "Realization of Ideals by becoming them, through Force of Desire."

TWELFTH PRIZE, \$6.00, adjudged to Mrs. Anna Bledsoe, Murfreesboro, Tenn.

Definition: "Benefiting or injuring others and ourselves reciprocally, through Thought Force."

THIRTEENTH PRIZE, \$5.00, adjudged to W. G. Minor, Alviso, Calif.

Definition: "Fear nothing; Love Everything. Believe you can do Anything."

FOURTEENTH PRIZE, \$4.00, adjudged to Helen Evans Robertson, 207 E. 41st St., Chicago, Ill.

Definition: "The recognition, realization, and manifestation of the God in Me."

New Thought Defined and Analyzed.*

By PROF. ELMER GATES.

CONSIDERING what New Thought ought to be and what it is destined to become my definition is: "Truth, normal feeling and consciousness controlling sub-consciousness, life and mind."

As we all define words somewhat differently, it may be well to explain, that by "truth" I mean actual, inductively acquired knowledge. Such knowledge, free from theory and hypothesis, is actual truth, and will be true a million years from now. Such knowledge constitutes the Revelation which the Cosmic Mind is making to us through us, and the scientific knowledge of the world is in reality the Scriptures of the Race. Falsehood misleads conduct, and theories may.

By "feeling" I mean not only the

fundamental predilections, pleasures and pains, desires, etc., but also the emotions, such as the tender emotions, the esthetic emotions, the ethical emotions, the religious emotions, etc. When these are normal their guidance is safe.

Consciousness is that which is conscious—it must be experienced to be known. If one were not conscious one could have no experience at all. Consciousness is conscious that it is—and no one can doubt that fact. We may doubt every proposition that can be put into words, but we cannot doubt that consciousness exists while we are experiencing it. That is one indubitable fact. Consciousness also knows that differences exist among its states—they are not all alike; it knows that *likenesses* exist between its states; that the conscious states differ in intensity and duration, and so on—and by *consciousing* in this manner we may make an inventory of the inductive experiences which consciousness has with itself, and thus build up a science of consciousness—an inductive metaphysic, in which there is no theory. By a similar method the consciousing process passes from the subjective to the objective world without any break in the continuity of certainty, and thus hypotheses and theories are eliminated from science, as I show in my forthcoming book on "The Art of Using the Mind."

Sub-consciousness is the great ocean of our mental life—our conscious states are merely the ripples that strike the shore. Out of the sub-conscious processes the conscious states arise, and when these sub-conscious functions are controlled by true knowledge, normal feeling and consciousing there results a normal life.

Life is the cycle of birth, growth, maturity, reproduction and "death," during which conduct is adapted to good ends for the welfare of self and others. Life is not complete as an individual—it is a social relationship in which individual welfare and illfare is bound up with all others and with THE ALL. Life would not be what it is without *mind*; acts could not be adapted to ends without mind. Consciousness is the *mind-builder*—our conscious experiences are remembered and associated apperceptively, and that constitutes Mind. Life and Mind are regulated by normal feelings and knowledge.

Consciousness is *cosmical*, mind is individual. Through consciousing we put ourselves en rapport with the Cosmic Mind.

Do that which is assigned you, and you cannot hope or dare too much.—Emerson,

*Copyrighted, 1903, by the NEW THOUGHT PUBLISHING CO., Chicago.

"Put Your Hand to the Plough."*

BY WILLIAM WALKER ATKINSON.

"PUT your hand to the plough and look not backward." Do the work that lies to your hand, and do it as well as you can, keeping your eyes well fixed to the front, and looking not behind. Let the past with all its pain, misery, disappointment, chagrin, mortification and failure remain behind you—keep the eyes well fixed to the front. What have you to do with the past? The experiences which it has brought you have been woven into your character, and you are the man you were plus the experiences which have come to you. Look not backward! Bear down on the plough and let the plough-share boldly cut the earth at the bottom of the furrow—let it cut deep—but look not backward. To-day is with you—to-morrow is just ahead of you—the past is back of you, and all is well. You have your work to do—that work which is necessary for you at this particular moment—shirk it not—do it well. The particular experience which you are now undergoing is just what you need to develop you—to make you a Man—and you may never have another chance to do it so well. Shirk not the task, for it is for you and of you—do it well while you have the chance. Causes have been at work for long years to bring you where you could do this task, and leave it behind you well done—so do not fly from it—it is good. Put your hand to the plough.

Look not backward. Look ahead. Do not hurry. Be calm. Have Faith. Without Fear, do the task. Look forward, keeping the hand well on the plough. Do not neglect the task by worrying about the past—the missed opportunities

—the mistakes—the sins. Look forward, not backward, keeping the hand on the plough. The sun is well up in the heavens—the sky is blue—the warm breeze is fanning your cheek—the blood is coursing through your veins. Why should you look backward—why indeed? You have work to do—the lust of Work is in your blood—keen Desire is urging you on. You feel the Joy of Work well done. Bear down on the plough and cut deep while you are about it. Do you feel the earth giving way 'neath the keen edge of the plough?—ah! the joy of it all. The joy of doing things. The creative instinct is strong within you and you are manifesting it through the plough—keep your hand on it, and look not backward. Keep your eyes fixed on the point ahead, and plough straight toward it—straight toward it. Looking back will only take away your strength of purpose—what's the use? You have this thing to do—do it like a man. Do not regret the plough. The magnetism of the earth is creeping up along its handles and causing your blood to tingle—you are doing things.

Eyes front! Look at the mark ahead of you and move steadily and unwaveringly toward it, allowing nothing to divert your attention from the goal. Move ahead with the irresistible force which comes from concentrated effort. *Throw your mind ahead of you* to the point beyond, and then place your hand firmly on the plough, and move steadily toward the mark, pressing deep, and looking not backward.

The Mail Order Business.

This little book, by Sydney Flower, gives full and plain instructions to those wishing to enter the Mail Order business, in a large or small way. Many have found this book the key opening the door to Success. It explains many things which many men have learned only by costly experience. Post-paid, \$1.00.

*Copyrighted, 1903, by the NEW THOUGHT PUBLISHING Co., Chicago.

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,

Howland Block, Dearborn and Monroe Streets,
"Letter Box Dept." CHICAGO, ILL.

ANSWERS TO CORRESPONDENTS.

E. W., Atlanta, Ga.—You ask whether one dissatisfied with a stunted body may get by Mental effort the muscular development and height he desires. I have known of cases in which parts of the body were developed by mild exercise accompanied by the thought of increase; in fact, the best teachers of physical development understand the value of mental co-operation with intelligent exercise, and many of them include such instruction in their courses. Psycho-physical training has accomplished wonders along the line mentioned. So far as concerns the increase of height, however, I have no personal knowledge of anyone having accomplished this result by mental effort, although such cases may exist. But I have known people whose changed mental attitude resulted in making them stand and walk erect, which gave them the appearance of increased height, their improved carriage taking away the sense of shortness to a considerable extent. "Think tall; stand tall; walk tall; sit tall" would be a good thought for you to carry. But what's the use of worrying because you lack a few inches of stature? I'm built on the "short" plan myself, but I assure you that I am not losing any sleep on that account. Barnum's giant never excited any envy within me. If you find that you can't increase your height by Thought Force, start in to increase your head measurement, which counts more in the long run. I wear a hat two sizes larger than when I started in to practice "New Thought"—and it is not due to "swelled head" either.

J. B. D., Kansas City, Mo.—I am not a good hand to interpret the Scriptures, and I have seen Scriptural verses so twisted and bent in vain attempts to make them prove things, that I am inclined to advise each man to interpret by the light of the Spirit within him, believing that ten years from now he will read in meanings new to him now, and so on. All great writings reflect the soul of him who reads them, and the growth of the soul shows in the mirror thus held before him. These verses (Job XII, 7th and 8th verses) seem to me to mean that by going to the beasts, the fishes, the earth, etc., one will see the One Life underlying all—will see that all comes from the same source—will see the in-touchness of All. I cannot think you are in earnest when you intimate that it is meant that the beasts, etc., will actually speak to one. There are more ways of things being told than by speaking. The Book of Job is full of beautiful imagery, and poetry, and is decidedly Oriental in this respect. One must read it with the eyes and thought of the Oriental before he can begin to understand it. This is but my idea. You will probably get as many different interpretations as you consult interpreters.

A Friend, Oregon.—You ask how you may send cheerful thoughts to one with whom you are closely associated, without receiving his gloomy thought yourself. Hold yourself positive to him and his thoughts, holding the thought that your cheerful thoughts are stronger than his gloomy ones and that they will prevail. See him "in your mind's eye" as cheerful and happy, and refuse to recognize him as gloomy. By holding this mental attitude you will be immune to negative thoughts from him, and will be sending him strong thoughts of a positive nature. See him, mentally, as you wish him to be.

M. A. M., Spokane, Wash.—Yes, I think that the spoken word accompanying a thought is apt to send forth the thought with more force, not because of any particular virtue in the word, but because we have been accustomed to convey strong thoughts in this way. If you have practiced concentration, you should be able to express the thought just as strong without the word, but otherwise the word would probably be better. It's the thought, not the sound, that counts, though.

G. S. C., St. Joe, Mo.—No, it is not necessary for the patient to be passive at the time you are giving distant treatment. You start the thought along, and when the patient next becomes passive she will get the benefit of it, if she is willing to receive your helpful thought and interposes no mental barrier.

J. O. S., Minneapolis, Minn.—Some New Thought people believe in Karma and Reincarnation, and some do not. The New Thought has no creed, and allows each follower to believe what his reason or intuition teaches him to be nearest the truth. The consensus of opinion, however, would probably be that there is some Law operating, whereby a man reaps what he sows, not as a matter of punishment, however, but because he attracts the thing to him by his Desires, according to the law of Cause and Effect. A man is punished by his sins, not because of them. As to Reincarnation, most New Thought people believe that life is a series of planes of spiritual development, although many regard the doctrine of Reincarnation as but one of the many attempts to explain the details of the plan, while many others do not accept Reincarnation at all, at least not in the sense of the Theosophist. When one becomes fully conscious of continued existence—experiences the sense of the reality of the I Am—these details lose interest for him, and he trusts the whole thing to the Spirit, knowing that the same power that has him in charge here will have him in charge hereafter. And so he lives on in the Now, knowing that it will always be Now, Now, Now.

C. E. L., Burnside, Iowa.—You ask: "If flesh and blood cannot inherit the Kingdom of Heaven, why should we desire Physical Immortality?" I cannot answer this question, because I don't care a rap about Physical Immortality, in fact, wouldn't have it for a gift if it were offered to me. I don't want to stay here in the body forever—the Wandering Jew is welcome to that privilege. When one awakes to the consciousness of the "I AM," he realizes that the body is but as a suit of clothes, which he will part with some day—he knows that great things are before him under much better conditions than will exist on Earth for a long time to come, and he loses his desire for "stop-over" privileges, and is willing to stay on the train and go straight along to his journey's end. Helen Wilmans, Harry Gaze, and the rest of the Immortality in the Flesh people, including Brother Flower with his Oxygen Method, may stay here forever if they want, but when the train pulls out of the station I want to be aboard. The Universe is a big place and I want to see more of it than this little speck of dirt we call the Earth. In the meantime, however, I'm holding on to my body in good style, believing it to be a pretty good sort of body for the time being, and giving it the proper care and attention. Bodies are all right, but there are better things a little further ahead on the trip, and I want all that's going.

M. L. S., Colorado Springs.—You ask "why marriage is a failure?" I do not think that marriage is a failure—that is, true marriage. The trouble is that very many matrimonial alliances are not marriages. The mere going through the form of a ceremony, either civil or ecclesiastical, does not make two people one—does not marry them. Something else is needed for that, and that lacking "something else" is what makes the trouble. Marriage is a most sacred union, and not the trifling thing that some fool men, and some silly women, believe it to be when they so lightly enter into it. The ideal marriage is a union upon spiritual, mental and physical planes. All three planes should be represented if the very best results are to be obtained, but many manage to get along upon less with a considerable degree of success. But unless they meet fully and completely upon at least one plane, there is no marriage. The higher the plane upon which they unite the greater their chance of happiness—the greater the number of planes, the more complete the union. A man and woman, both on the physical plane, may get along all right, if neither are developed upon the higher planes, but let one or the other grow up to another plane, leaving the other one behind, and there will be trouble. Many so-called married couples meet on no plane at all—each lives on his or her own plane, and, finding no response on that plane from the other party, both are dissatisfied. As for the plan to remedy this trouble, bless your heart, I don't know. I wish I did. I feel, however, that the improvement must come from within, not from without—that people must grow into a better condition, rather than to have it forced upon them by some new "system." When Mankind becomes ready for new "systems," the "systems" are always to be found. The race calls for just what it needs in each stage of its development—and it gets it when the call grows loud enough. It is calling for something now—just what it wants it does not know—but the right thing is coming sometime. I cannot fix the date, nor do I know just what is coming. But I feel that the something that is coming will be something *honest*—the *real thing*, not the shadow. Men and women must learn, by pain and suffering, to *think*. Many are just emerging from the animal stage of existence, and what has satisfied them in the past proves unsatisfactory now. When the pain becomes intolerable, Man will adjust himself to higher conditions. When he learns that there is no permanent happiness to be found on the physical plane alone, then will he seek that happiness elsewhere in his nature. We are but children, in understanding—very small children—many of us mere babes unborn. But we are growing—are growing into men and women.

Our Second Great Double Prize Competition.

\$2,000.00 IN CASH PRIZES.

To be given away to our subscribers only.

\$1,000.00 for a little work, and \$1,000.00 for a little thought.

This, the second of our 1903 Cash Prize Competitions, is now open and will close on the last day of April. Prize winners will be announced in the June number of New Thought.

This sum of prize money, \$2,000, is divided into two lots of \$1,000 each. The first \$1,000 will be split up into seventy-one prizes, as follows:

First prize, \$100; second prize, \$75; third prize, \$60; fourth prize, \$50; fifth prize, \$40; sixth prize, \$30; seventh prize, \$25; next ten prizes, \$20 each; next thirty prizes, \$10 each; next twenty-four prizes, \$5 each. Total, \$1,000, divided into seventy-one prizes.

* * * * *

The prizes will be given, in their order of merit, to such of our subscribers as send in the largest number of paid-up subscriptions to NEW THOUGHT before April 30, 1903. Subscriptions alone. No book sales, or combinations of book and magazine. The magazine costs a flat 50 cents a year. The books are \$1 each. Book and magazine together, \$1.50, postpaid. This contest is to increase our subscription list alone. In addition to the cash prizes given above, we allow a handsome commission on every subscription secured, so that our workers are assured of good compensation for the time spent in securing the subscriptions, even if they fail to win a cash prize.

* * * * *


We have only one method of conducting this contest. It is as follows: Upon re-

ceipt of \$1 we send *three* subscription cards, each good for one year's subscription to NEW THOUGHT for 1903. That is, we sell these three subscriptions to the contestant for \$1, and he sells them again for \$1.50. He enters the name and addresses of the three new subscribers in plain writing upon these cards and returns the cards to us. He pays in advance for his cards at the above rate, three for \$1. We do not sell less than three cards at one time. Fifteen cards for \$5—good for fifteen subscriptions. Always cash in advance. We do not receive single subscriptions at all in this contest. We receive and check entirely by the cards returned to us. We do not send any advertising matter, forms or circulars to any contestant. Simply the cards in lots of not less than three, to be paid for always in advance. These cards, when returned to us, must bear the name of the contestant as well as the name of the new subscriber. At the close of the contest the subscriber who has purchased and returned to us the greatest number of these cards receives the first prize; the next highest, the second prize, and so on. Sample copies of NEW THOUGHT will be sent for canvassing purposes at the rate of ten copies for 50 cents. None free. Extra single copies may be bought at newsdealers. This contest is not open to newsdealers, subscription agencies or magazine publishers. It is for our

FACE OF PRIZE CARD

Agents name and address

Begin this Subscription

_____ 1903 

New Subscriber's
Name and Address

Write Plainly

(OVER)

own subscribers who are anxious to work for a good compensation. We will not answer questions relative to this contest. We will not depart from the plan here laid down.

* * * * *

Send in \$10 for thirty cards or \$1 for three cards, and try for first prize. It is very easy to get subscribers to NEW THOUGHT at 50 cents a year. Use postal orders or express orders in remitting. Personal cheques must always include 10 cents extra on the dollar for banking exchange fees.

* * * * *

We have gone to great pains to devise a plan whereby the subscriber who can only secure ten or a dozen new subscribers for us may stand a good chance of winning a prize. We have adopted the form of card given below, which will prevent any employer of labor from entering this contest solely for the purpose of carrying off first prize by *presenting* a hundred and fifty subscriptions to his employees. He might, for example, invest \$50 in 150 cards, and, by *giving away* his subscriptions, win \$100. We have guarded against that. You will notice, if you examine these subscription cards carefully, that *the new subscriber* and agent *both* sign, and that the new subscriber states over his or her signature that the subscription is bona fide.

* * * * *

This protects our subscribers against any unfair methods obtaining in the conduct of this competition.

* * * * *

It is our purpose to give everyone an absolutely fair proposition to work with. We have no favorites. We have no means of knowing how many subscriptions will win first prize. Possibly not more than a dozen. We cannot tell. Of one thing you may be quite sure—the prizes will go to the ones who win them by their honest labor.

The use of these cards prevents any possibility of advantage being taken of this proposition.

This contest disposes of \$1,000 of the \$2,000 prize money.

Contestants entering this subscription competition must address their orders to Subscription Department, NEW THOUGHT MAGAZINE, 3835 Vincennes avenue, Chicago.

THE SECOND \$1,000

is to be divided also into seventy-one prizes, and of the same amounts as in the contest just described, and this contest is also now open and will close at the same time as the other, namely, April 30.

* * * * *

It is open to our subscribers only.

Subscribers desiring more than one guess must send in an extra subscription for each additional guess.

We expect and hope that you will enter *both* contests, and try for prizes in both.

This contest is to be known as A POSTCARD CONTEST.

* * * * *

You are to use POSTCARDS only in sending in your competition. No questions relating to this contest will be answered, and persons sending in sealed letters will be disqualified.

The subject of this competition is: What sentence OF FOUR WORDS IN THE NEW TESTAMENT, SPOKEN BY JESUS CHRIST TO HIS DISCIPLES, MOST NEARLY EXPRESSES THE NEW THOUGHT AIMS? The prize sentence will be found in the Bible Year Book, published by the Psychic Research Company (price \$1.00, postpaid), and is taken originally from the New Testament.

Every subscriber has *one* chance only. Use postcards only in sending in your sentence. Address postcard to "Bible Contest," NEW THOUGHT, 3835 Vincennes avenue, Chicago.

BACK OF PRIZE CARD

Date.....1903

To the Judges in Prize Contest,

NEW THOUGHT MAGAZINE

3835 Vincennes Ave., Chicago.

I hereby state that I purchased this card from the agent whose name appears on the other side, and that I paid 50 cents for it, entitling me to one year's subscription to the NEW THOUGHT MAGAZINE, edited by Ella Wheeler Wilcox and William Walker Atkinson.

Signed_____

Name of New Subscriber

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.,
ASSOCIATE MEMBER S. P. R.

"It—the society's work—is the most important work which is being done in the world—by far the most important."—*Gladstone.*

ARTICLE NO. 1.

Introductory.

If, as Ernest Haeckel—one of the leading scientific thinkers of Germany and of the world, of the Materialistic School—contends, man's existence on this planet is only an incident, a passing phase of the exhibition of material forces, an evanescent result of physical organisms pertaining to the earth, and that each individual ends with the dissolution of the organism—though the race may continue for an indefinite time—then we ought to know, and accept the facts and learn to adapt our lives and our society to such truths, so as to get the most happiness out of our existence here.

If, on the other hand, a man is a Spiritual Entity in a material body, possessing powers and attributes that are transcendental, being a spirit that survives the life of the mere physical organism, and passes on into a different order of vibration—then we ought to know and accept these momentous facts and truths, and learn to adapt our lives and our society to them, so as to get the most and the best out of life here and hereafter.

To determine this all-important issue, by and through the Inductive System of Science is the purpose of the work of the society for Psychical Research.

The philosophy of the society's work may be stated as follows:

If man possesses any supernormal powers or faculties or modes of expression—i. e., powers or faculties that cannot be interpreted under the accepted terms and ordinary known laws of Science—then it would be natural to expect him at some time and under certain favorable conditions here in this State, to give expression to such powers and faculties.

Again, if man possesses the potentiality and principle here and now of a future state of existence under different, but, per-

haps, somewhat analogous, conditions to this tangible, visible, material state of organic life, then it would be natural and logical to expect him at some time and under certain favorable conditions here to give an earnest in some degree of this potentiality.

The facts of the case and the presumptions of Psychic Research work show that man does these very things and to investigate these and to reduce them to scientific knowledge is the work the society has undertaken.

In view of the solemn issues involved in this investigation, it is no wonder Mr. Gladstone said, shortly before his death:

"It—the society's work—is the most important work which is being done in the world—by far the most important."

Notwithstanding the large amount of work that has been done in the past twenty years since the organization of the society, I suppose there is barely one man in ten thousand that knows anything about what has been accomplished, or of the results obtained, or conclusions arrived at, by many of the greatest minds of the earth. This should not be, because it is an organized work, in which the greatest possible number should engage, in order to accomplish the quickest and best results. The more co-workers, the more facts that can be gathered for the purposes of investigation and classification.

Where the work of the Society for Psychical Research touches the New Thought movement and makes it of surpassing interest to all New Thought workers is, that if it be true and capable of scientific proof (and nothing can stand eventually which is not capable of such proof) that man is a spiritual being and not a mere resultant of a fortuitous organism—and that he passes from this visible, tangible, material stage of existence into a higher state of conscious life and progression, then this grand truth would be in exact keeping with, and would emphasize and establish the claims of the New Thought Philosophy.

For, I say here and now, once and for all, that, whatever so-called fact, or so-called truth or system of truth that cannot be established and tested by the rules, standards and methods of Scientific investigation, through the Baconian System of Inductive reasoning, must eventually fall to the ground and be repudiated by all thinking men and women.

Every truth in the Universe must have a basis of fact, and every fact must be capable of proof by and through *Scientific Methods of evidence*, or it will not be,

and cannot be, permanently accepted as a fact. A fact in itself may be ever so wonderful. It may differ from every other fact, so far as we can see. And yet if there be proof and evidence enough to establish it beyond question, we are obliged to accept it, and trust to the future work of Science to classify it and find a place for it. We may rest assured that every fact and every truth will in the end fit into the scheme of nature, for the Universe is all-natural, all-consistent and all-inclusive. There is no supernatural.

* * * * *

It is here that this issue comes squarely home to every New Thought thinker. If Haeckel and the Materialistic School led by him be right, we ought to, can and will, eventually know it. On the other hand, if the Idealistic or Spiritualistic School be right, and the facts be as they are now made to appear by the work of the Society for Psychical Research and by the testimony of ten thousands of witnesses, much of which has been gathered by the society, then we will just as certainly know these truths, for the society accepts nothing as fact unless it will stand the test of reiterated scientific proof. The society demands a strong *prima facie* case before it will even present the evidence of a so-called fact, which is out of the known natural order of things.

* * * * *

I feel that I ought to state here and now for the benefit of all readers, that the work of the society has progressed far enough now to leave no doubt in the minds of many of the greatest thinkers as to the final result. Many others, of course, are still in doubt and awaiting more and more evidence.

This is natural, as men's minds differ on all subjects, and some may be convinced when others are not.

I mention this here that each reader may be alert to sift the evidence and the facts for himself as the case progresses. The facts have been collected and sifted—thousands of them—and certain important conclusions have been reached.

* * * * *

Prominent among them as one of the greatest achievements of the century in the realm of Psychology, may be mentioned the great truth of "Telepathy"—the word being coined by the society—which transcends every known law of Materialistic Science. More of this anon.

* * * * *

The purpose of this series of articles is to give a summary of what has been done—to sift the facts—boil down the mixture—precipitate and clarify and classify the results of the work, and aid the reader to find out, in a measure, what has been

done, without his having to go through the voluminous reports, records, journals and "proceedings" of the society's work.

* * * * *

Dr. Minot J. Savage, one of the most pronounced thinkers in America, says of the society's work and of the facts and issues involved: "One of the first, and, as a preliminary, one of the most important results of the society so far has been to make the study respectable. Under the shadow of those great names a man can look into these things without having his sanity impeached. Good society, to be sure, has as yet no place for it, and one's friends may regard him with a tolerant smile; but he can investigate as much as he pleases now, without being regarded as anything worse than 'peculiar.'"

"There are many reasons why these matters should be studied. There are thousands of people in the modern world who are shaping their lives (one way or the other) by the beliefs which are connected with them. We are here, face to face, with the greatest truth of the universe. I, for one, cannot conceive that there is any other problem more important to be decided upon."

* * * * *

Speaking of the kind of facts and phenomena being investigated by the society, he says:

"The kinds of facts which constitute the subject matter of the society's investigation are not at all new. Reports of such facts are inextricably bound up with the origin, the contents and the history of every religion on the face of the earth. Indeed, it is hardly too much to say that they are the visible roots out of which the religions have sprung. They are the credentials which have been offered to authenticate all the revelations. Every religion is full of them; every Bible is full of them. In making this statement, the Hebrew and Christian religions and Bibles are not excepted. Apparitions, visions, dreams, voices, spiritual and mental exaltations supposed to be connected with the communication of divine truth, transfigurations, levitations, annunciations, warnings—what are these but supposed facts woven into the very warp and woof of all religions? They are of precisely the same kind as these alleged facts which are asserted to be taking place to-day, and which it is the object of the Society for Psychical Research to investigate."

* * * * *

I think it well in this first article of the series to give a brief statement of the organization of the society. The first general meeting was held in London on July 17, 1882—the distinguished president, the late Prof. Henry Sidgwick, of Cambridge University, in the chair. The objects of the society were stated as follows:

"It has been widely felt that the present

is an opportune time for making an organized and systematic attempt to investigate that large group of debatable phenomena designated by such terms as Mesmeric, Psychical and Spiritualistic.

"From the recorded testimony of many competent witnesses, past and present, including observations recently made by scientific men of science in various countries, there appears to be amidst much allusion and deception, an important body of remarkable phenomena, which are *prima facie* inexplicable on any generally recognized hypothesis, and which, if incontestably established, would be of the highest value.

"The task of examining such residual phenomena has often been undertaken by individual effort, but never hitherto by a *Scientific Society*, organized on a sufficiently broad basis. As a preliminary step towards this end, a conference convened by Prof. W. F. Barrett was held in London on January 6, 1882, and a Society for Psychical Research projected. The society was definitely constituted on February 25, 1882, and its council, then appointed, has sketched out a program of future work.

* * * * *

The following subjects were mapped out and intrusted to special committees:

1. "An examination of the nature and extent of any influence which may be exerted by one mind upon another apart from general and recognized modes of perception.
2. "The study of hypnotism, and the so-called mesmeric trance, with its alleged insensibility to pain; clairvoyance and other allied phenomena.
3. "A critical revision of Reichenbach's *Researches* with certain organizations called 'sensitive,' and an inquiry whether such organizations possess any power of perception beyond a highly exalted sensibility of the recognized sensory organs.
4. "A thorough investigation of any reports, resting on strong testimony, regarding apparitions at the moment of death or otherwise, or regarding disturbances in houses reputed to be haunted.
5. "An inquiry into the physical phenomena commonly called Spiritualistic, with an attempt to discover their causes and general laws.
6. "The collection and collation of existing material bearing on the history of these subjects.

"The aim of the society will be to approach these various problems without prejudice or prepossession of any kind, and in the same spirit of exact and impassioned inquiry which has enabled science to solve so many problems once not less obscure nor less hotly debated."

* * * * *

To show the kind of persons in England who were willing to enter upon this work, I will give a few names from the records of the society's presidents.

The first president, as I have stated, was the late Prof. Henry Sidgwick, of Cambridge University, one of the greatest thinkers and writers of the age on ethical subjects. He it was who, in his first inaugural address before the society, said: "That we are all agreed that the present state of things is a scandal to the enlightened age in which we live; that the dispute as to the reality of these marvelous phenomena—of which it is quite impossible to exaggerate the scientific importance, if only a tenth part of what has been alleged by generally credible witnesses could be shown to be true—I say it is a scandal that the dispute as to the reality of these phenomena should still be going on; that so many competent witnesses should have declared their belief in them; that so many others should be so profoundly interested in having the question determined, and yet that the educated world as a body should still be simply in the attitude of incredulity."

Prof. Sidgwick was president of the society from 1882 to 1884.

* * * * *

The next president was Prof. Balfour Stewart, F. R. S., from 1885 to 1887.

Prof. Sidgwick was again president from 1888 to 1892. In 1893 the Rt. Hon. A. J. Balfour, M. P., F. R. S., was president. He was followed by Prof. William James of Harvard—the great writer on Psychology—for 1894 and 1895. From 1896 to 1897 Sir William Crookes, F. R. S., the great chemist and inventor of "Crookes' tubes"—without which perhaps there never would have been the discovery of the X-rays—was president. For some time before this Prof. Crookes had been engaged in his own laboratories, carrying on private investigations into Spiritualism and allied phenomena, and arrived at some remarkable results, which he published in his volume, "*Researches in Spiritualism*." In the course of this series of articles, I hope to give the results of Crookes' individual work, which is one of the most remarkable character, and which he had the kindness to confirm to me in recent correspondence, stating that he could add much to the accounts then published.

* * * * *

During the year 1900 the late Frederick W. H. Myers held the presidency. Mr. Myers was for a number of years the able, indefatigable secretary of the society, and much of its success is due to him. He recently passed over to the other side, and has solved the "great problem," at least for himself.

The present president is Dr. Oliver Lodge, F. R. S., a prominent member of the "British Association for the Advancement of Science."

In the meantime, a society was organized in this country in 1885, with headquarters in Boston, and Dr. Richard Hodgson, of Cambridge University, as secretary, but

after a time it was made a branch of the London society.

* * * * *

During the existence of the society, its roll of officers, councils, members and correspondents have included many of the greatest names in England, Europe and America.

* * * * *

It shall be my purpose in this series of articles to trace the society's work in all the different branches mapped out and followed by its committees, and to give the results at which they have arrived, or towards which they are tending.

As Prof. Sidgwick said in his first address: "Scientific incredulity has been so long in growing, and has had so many and so strong roots, that we shall only kill it, if we are able to kill it at all, as regards any of these questions, by burying it alive under a heap of facts."

* * * * *

To one who is observant, there is no doubt that there is a widespread, growing disbelief among thinking people in the formerly accepted orthodox creeds. Increasing numbers of thinking men and women no longer attach much importance to the Orthodox Systems of rewards or punishments, and but slight credence to their statements of facts. Is this because the facts, as stated in these ancient writings, are not considered as based on sufficient evidence, or is it that the evidence is considered of a contradictory nature, or incapable of verification by scientific methods, or of being tested by the proper canons of evidence?

* * * * *

Or is this state of orthodox "inocuous desuetude" caused by the reflection that the age of occurrence of the alleged facts, on which the Orthodox Systems are based, is of such remote time and during a period of the world's intellectual development, when people universally believed in wonders, miracles, demons and devils, and, having no proper conception of the vast, sublime scheme and undeviating laws of the Universe, they were not capable of observing, or judging, or recording the alleged facts?

Or is it because the modern methods of training the intellect and reason to standards of exact thought have rendered the modern mind incapable of accepting as true anything of which it has not been rationally and logically convinced?

At any rate, whatever may be the cause, no one can deny the scientific, logical skepticism of the age as to these things.

* * * * *

It is also true that there is a wave of materialistic thought and "Epicurean Philosophy" sweeping over the minds of the

people. They are more and more adopting the mottoes:

"One world at a time," and "*Vivamus dum Vivimus*."

Not that I believe people generally are growing morally worse, but that they are growing intellectually more fearless, honest, free and critical.

* * * * *

Now, what we need to give the proper check to the intellectual materialism of the age is the establishment by the modern, scientific standards of evidence of a mass of incontrovertible facts, which will stem this tide of materialistic thought and sentiment, and prove to man the everlasting truth that he is not the creature of a day. Have we such facts, and can they be proven? And, if so, will they or not substantiate many of the alleged facts of the ancient religious records?

The series of articles to follow will attempt to answer these questions to all who will feel sufficient interest to follow the discussion.

Our "Downtown" Office.

We have opened a downtown office at Suite 39 Howland Block, southwest corner Dearborn and Monroe streets, Chicago, where Mr. Atkinson will hold forth from now on, the rest of the force remaining at our main office at the Colonnades. So many of our out-of-town and city friends found it so much of a task to ride away out to the South Side to see us that we made the above move, which we trust will prove satisfactory to all concerned. Mr. Atkinson will perform his editorial duties at the new office, and will also superintend the sale of the "Atkinson Books" from that point. He will also be glad to receive visits from our NEW THOUGHT family of readers, and also the friends of the said family who may be in Chicago either permanently or temporarily. Visitors from out of town will be made specially welcome, and will always find a chair and reading table waiting for them. Mr. Atkinson will feel very sorry if any NEW THOUGHT reader visiting Chicago should now pass through the city without paying him a call. So drop in—the latch-string is always out. The office is in the heart of the business district, and is easily found. Remember the number. *All personal letters to Mr. Atkinson should be addressed to the new office, but mail concerning subscriptions, etc., are to be sent to the same old address, the Colonnades.*

I will so trust that what is deep is holy, that I will do strongly before the sun and moon whatever inly rejoices me and the heart appoints.—Emerson.

is an opportune time for making an organized and systematic attempt to investigate that large group of debatable phenomena designated by such terms as Mesmeric, Psychical and Spiritualistic.

"From the recorded testimony of many competent witnesses, past and present, including observations recently made by scientific men of science in various countries, there appears to be amidst much allusion and deception, an important body of remarkable phenomena, which are *prima facie* inexplicable on any generally recognized hypothesis, and which, if incontestably established, would be of the highest value.

"The task of examining such residual phenomena has often been undertaken by individual effort, but never hitherto by a *Scientific Society*, organized on a sufficiently broad basis. As a preliminary step towards this end, a conference convened by Prof. W. F. Barrett was held in London on January 6, 1882, and a Society for Psychical Research projected. The society was definitely constituted on February 25, 1882, and its council, then appointed, has sketched out a program of future work.

* * * * *

The following subjects were mapped out and intrusted to special committees:

1. "An examination of the nature and extent of any influence which may be exerted by one mind upon another apart from general and recognized modes of perception.
2. "The study of hypnotism, and the so-called mesmeric trance, with its alleged insensibility to pain; clairvoyance and other allied phenomena.
3. "A critical revision of Reichenbach's *Researches* with certain organizations called 'sensitive,' and an inquiry whether such organizations possess any power of perception beyond a highly exalted sensibility of the recognized sensory organs.
4. "A thorough investigation of any reports, resting on strong testimony, regarding apparitions at the moment of death or otherwise, or regarding disturbances in houses reputed to be haunted.
5. "An inquiry into the physical phenomena commonly called Spiritualistic, with an attempt to discover their causes and general laws.
6. "The collection and collation of existing material bearing on the history of these subjects.

"The aim of the society will be to approach these various problems without prejudice or prepossession of any kind, and in the same spirit of exact and impassioned inquiry which has enabled science to solve so many problems once not less obscure nor less hotly debated."

* * * * *

To show the kind of persons in England who were willing to enter upon this work, I will give a few names from the records of the society's presidents.

The first president, as I have stated, was the late Prof. Henry Sidgwick, of Cambridge University, one of the greatest thinkers and writers of the age on ethical subjects. He it was who, in his first inaugural address before the society, said: "That we are all agreed that the present state of things is a scandal to the enlightened age in which we live; that the dispute as to the reality of these marvelous phenomena—of which it is quite impossible to exaggerate the scientific importance, if only a tenth part of what has been alleged by generally credible witnesses could be shown to be true—I say it is a scandal that the dispute as to the reality of these phenomena should still be going on; that so many competent witnesses should have declared their belief in them; that so many others should be so profoundly interested in having the question determined, and yet that the educated world as a body should still be simply in the attitude of incredulity."

Prof. Sidgwick was president of the society from 1882 to 1884.

* * * * *

The next president was Prof. Balfour Stewart, F. R. S., from 1885 to 1887.

Prof. Sidgwick was again president from 1888 to 1892. In 1893 the Rt. Hon. A. J. Balfour, M. P., F. R. S., was president. He was followed by Prof. William James of Harvard—the great writer on Psychology—for 1894 and 1895. From 1896 to 1897 Sir William Crookes, F. R. S., the great chemist and inventor of "Crookes' tubes"—without which perhaps there never would have been the discovery of the X-rays—was president. For some time before this Prof. Crookes had been engaged in his own laboratories, carrying on private investigations into Spiritualism and allied phenomena, and arrived at some remarkable results, which he published in his volume, "*Researches in Spiritualism*." In the course of this series of articles, I hope to give the results of Crookes' individual work, which is one of the most remarkable character, and which he had the kindness to confirm to me in recent correspondence, stating that he could add much to the accounts then published.

* * * * *

During the year 1900 the late Frederick W. H. Myers held the presidency. Mr. Myers was for a number of years the able, indefatigable secretary of the society, and much of its success is due to him. He recently passed over to the other side, and has solved the "great problem," at least for himself.

The present president is Dr. Oliver Lodge, F. R. S., a prominent member of the "British Association for the Advancement of Science."

In the meantime, a society was organized in this country in 1885, with headquarters in Boston, and Dr. Richard Hodgson, of Cambridge University, as secretary, but

after a time it was made a branch of the London society.

* * * * *

During the existence of the society, its roll of officers, councils, members and correspondents have included many of the greatest names in England, Europe and America.

* * * * *

It shall be my purpose in this series of articles to trace the society's work in all the different branches mapped out and followed by its committees, and to give the results at which they have arrived, or towards which they are tending.

As Prof. Sidgwick said in his first address: "Scientific incredulity has been so long in growing, and has had so many and so strong roots, that we shall only kill it, if we are able to kill it at all, as regards any of these questions, by burying it alive under a heap of facts."

* * * * *

To one who is observant, there is no doubt that there is a widespread, growing disbelief among thinking people in the formerly accepted orthodox creeds. Increasing numbers of thinking men and women no longer attach much importance to the Orthodox Systems of rewards or punishments, and but slight credence to their statements of facts. Is this because the facts, as stated in these ancient writings, are not considered as based on sufficient evidence, or is it that the evidence is considered of a contradictory nature, or incapable of verification by scientific methods, or of being tested by the proper canons of evidence?

* * * * *

Or is this state of orthodox "innocuous desuetude" caused by the reflection that the age of occurrence of the alleged facts, on which the Orthodox Systems are based, is of such remote time and during a period of the world's intellectual development, when people universally believed in wonders, miracles, demons and devils, and, having no proper conception of the vast, sublime scheme and undeviating laws of the Universe, they were not capable of observing, or judging, or recording the alleged facts?

Or is it because the modern methods of training the intellect and reason to standards of exact thought have rendered the modern mind incapable of accepting as true anything of which it has not been rationally and logically convinced?

At any rate, whatever may be the cause, no one can deny the scientific, logical skepticism of the age as to these things.

* * * * *

It is also true that there is a wave of materialistic thought and "Epicurean Philosophy" sweeping over the minds of the

people. They are more and more adopting the mottoes:

"One world at a time," and "*Vivamus dum Vivimus.*"

Not that I believe people generally are growing morally worse, but that they are growing intellectually more fearless, honest, free and critical.

* * * * *

Now, what we need to give the proper check to the intellectual materialism of the age is the establishment by the modern, scientific standards of evidence of a mass of incontrovertible facts, which will stem this tide of materialistic thought and sentiment, and prove to man the everlasting truth that he is not the creature of a day. Have we such facts, and can they be proven? And, if so, will they or not substantiate many of the alleged facts of the ancient religious records?

The series of articles to follow will attempt to answer these questions to all who will feel sufficient interest to follow the discussion.

Our "Downtown" Office.

We have opened a downtown office at Suite 39 Howland Block, southwest corner Dearborn and Monroe streets, Chicago, where Mr. Atkinson will hold forth from now on, the rest of the force remaining at our main office at the Colonnades. So many of our out-of-town and city friends found it so much of a task to ride away out to the South Side to see us that we made the above move, which we trust will prove satisfactory to all concerned. Mr. Atkinson will perform his editorial duties at the new office, and will also superintend the sale of the "Atkinson Books" from that point. He will also be glad to receive visits from our NEW THOUGHT family of readers, and also the friends of the said family who may be in Chicago either permanently or temporarily. Visitors from out of town will be made specially welcome, and will always find a chair and reading table waiting for them. Mr. Atkinson will feel very sorry if any NEW THOUGHT reader visiting Chicago should now pass through the city without paying him a call. So drop in—the latch-string is always out. The office is in the heart of the business district, and is easily found. Remember the number. *All personal letters to Mr. Atkinson should be addressed to the new office, but mail concerning subscriptions, etc., are to be sent to the same old address, the Colonnades.*

I will so trust that what is deep is holy, that I will do strongly before the sun and moon whatever truly rejoices me and the heart appoints.—Emerson.

Vedanta Yoga.*

BY A WESTERN OCCULIST.

THIRD LESSON.

IN our last lesson we spoke of the Universal Force which the Orientals know as Prana, which playing upon matter produces all the varied phenomena of the visible world. Prana is all that we know as Energy or Force, and more. It includes Energy in all its varied forms, from the force of gravitation to Thought itself, including magnetism, electricity, light, heat, etc. Of course the form of energy which we know as "vital force," "life power," "vitality," etc., is but Prana in one of its forms of manifestation.

The materialist has endeavored to explain the phenomenon of life by his own favorite theories, making it appear that life is but the result of certain chemical action, or of a purely mechanical action of the cells, etc., without any reference to what has been called "vital force." But the scientist is coming to a realization of the fact that back of all these forms is a vital energy which manifests through matter, and which is something more than a mechanical or chemical force. The science of the West is fast coming into an understanding of the ancient philosophies of the East.

This Vital Force, or Prana, is the animating principle of all organisms, and without it the organism is inert and lifeless. It is not an attribute or quality of the organism, but is a force playing upon and through the latter. The slightest life motion or action—the faintest exhibition of thought—is a manifestation of Prana, as is also the most powerful effort of the living form or the production of the grandest thought. The atom moves because of Prana, and the aggregation of atoms forming the human body is likewise animated by this wonderful force. Vital Force and Mind are not claimed to be identical, but are merely two forms of manifestation of the same force. The Vedanta illustrates this by comparing the Vital Force to the horse, with Mind as the rider. We may also compare the body to an automobile, propelled by the power (Vital Force), which power is regulated and controlled by the chaffeur (Mind).

The Vedantists hold that physical disorders and diseases are caused by an abnormal or imperfect condition of Vital Power, the abnormal action being

most frequently caused by a false mental attitude, or imperfect thinking. They, consequently, have little to find fault with in the Mental Science idea, although they hold that when disease is once manifest the quickest way to reach the trouble is to rouse the power of Prana and direct it to the affected part, thus filling every cell with increased Vital Force and changing the cell structure from abnormal to normal.

The Vedantists claim that the spinal cord is the seat and storehouse of Vital Force, or Prana, from which it is drawn according to the wants of the entire body. They claim that by intelligent and controlled breathing one can increase the Vital Power and direct it to flow properly. They hold that controlled breathing means control of Prana, which control results in perfect health and increased psychic power as well. They have formulated elaborate systems of breathing, and many of the Yogis expound the same to their followers, often obtaining results wonderful to the western man or woman.

The beginner in Yoga breathing is first taught a number of postures of the body, which are claimed to be conducive to the control of the breath. These postures are known as Asana, and over seventy of them are known to the Yogis paying attention to this form of Yoga. Each of these postures accompanied with certain breathing exercises is claimed to have an effect upon certain nerve centers and organs and to develop their power.

In our next lesson we will give directions regarding several of these postures and exercises, as well as giving an idea of the Yoga controlled breathing. We will also take up the matter of the nerve centers, with directions for reaching each in the Yoga exercises. From a western point of view many of these exercises and postures seem trifling and without meaning, but the Oriental people have been familiar with them for centuries and have claimed great benefit from pursuing the systems spoken of, and it may be as well for the skeptical westerner to investigate carefully before dismissing the theories as devoid of value.

Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles.—Emerson.

As no man had ever a point of pride that was not injurious to him, so no man had ever a defect that was not somewhere made useful to him.—Emerson.

Prayer that craves a particular commodity, anything less than all good, is vicious. Prayer is the contemplation of the facts of life from the highest point of view. It is the *soliloquy* of a beholding and *sublimant* soul.—Emerson.