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NEW THOUGHT

April, 1903
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CO-EDITOR

EDITORS:

ELLA WHEELER WILCOX
WILLIAM WALKER ATKINSON

THE NEW THOUGHT PUBLISHING COMPANY

THE COLONNADES, VINCENNES AVENUE, CHICAGO.

IMPORTANT!

Prizes are Doubled in the "Postcard" Contest.

\$2,000.00 IN CASH GIVEN AWAY.

To New Thought Readers:

Our Prize Subscription Contest, which was to have closed April 30th, in which we last month offered \$1,000.00 in cash awards, imperils our application for entry at Second-class Postal Rates, and is therefore withdrawn.

In fairness to all, however, we have added this amount of Prize Money, \$1,000.00, to the \$1,000.00 offered as awards in the Postcard Contest, making the full amount to be given away to our subscribers at the close of this month \$2,000.00, as announced above.

The Contest is now Open. The Subject is:

What Sentence of FOUR WORDS Spoken by Jesus Christ to his Disciples Most Nearly Expresses the New Thought Aims?

The Prize Sentence is to be found in the Bible Year-Book, published by The Psychic Research Company, 3835 Vincennes Avenue, Chicago.

The only conditions in this Contest are:

1. The answer must be written upon a **Postcard**, addressed to Bible Contest, New Thought, 3835 Vincennes Avenue, Chicago.
2. The Contest is open to our Subscribers only.

No questions will be answered concerning this Postcard Contest, and competitors who send their answer in a sealed envelope will be disqualified.

THE PRIZES:

The First Prize in this Postcard Contest is \$500.00; Second, \$400.00; Third, \$300.00; Fourth, \$250.00; Fifth, \$150.00; Sixth, \$100.00; Seventh, \$90.00; Eighth, \$80.00; Ninth, \$70.00; Tenth, \$60.00.

All you have to do is to go carefully through the Bible Year-Book and pick out the sentence of **FOUR WORDS**—a sentence, remember, something complete in itself—which best expresses the aim of the New Thought aspirant. Then write that sentence on a postcard and send it in to us.

These prizes are surely worth trying for. You may win first prize. It was a very pleasant surprise to Mrs. Dotson, no doubt, when she received our check for \$500.00 as winner of first prize in our last competition which was decided on the last day of January.

Try for the first prize. If you are not already a subscriber send in your subscription to-day and enter the contest.

A subscriber may send in a dozen definitions on twelve postcards, if he subscribes for New Thought for twelve years, or sends in the names of twelve new subscribers for year 1903, accompanied by the cash.

We sell **THREE** subscriptions to New Thought for \$1.00, or we enter any subscriber to receive this magazine for three years on receipt of \$1.00. If you renew for three years you can send in three postcards.

Remember that this Postcard Contest closes on the last day of this month, April 30th.

Don't leave it until the last minute. Get your subscriptions in early.

There is one thing sure. **SOMEONE** must win that \$500.00. **SOMEONE** must win the \$400.00. You **TRY**.

New Thought.

VOL. XII.

APRIL, 1903.

No. 4

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.

DID you ever think of the Power of Thought?

* * *

"Thoughts are Things."

* * *

Thought-force is one of the most powerful forms of energy.

* * *

Your thoughts go forth influencing others, and, returning to the starting point, bring back that which they have attracted to themselves.

Thoughts, like chickens, come home to roost, bringing their broods with them.

* * *

Your thoughts are as magnets, attracting things to you every day—better be careful to send forth the proper kind.

* * *

Thoughts take form in action. "As a man thinketh in his heart, so is he."

* * *

You determine the measure of your success by the character of thoughts you send forth.

* * *

Thoughts are the seed from which actions spring. You are planting seed-thoughts to-day which will grow into actions tomorrow.

* * *

Be sure to use the right kind of seed. The "I Can and I Will" brand is one of the best. It is put up at headquarters, and every package is warranted to grow. Sow it freely in the field of your mind, and your crop will be worth while.

* * *

Stop using the "I Can't" and "I'm Afraid" kind—they grow nothing but noxious weeds.

* * *

"As ye sow, so shall ye reap." You cannot expect to raise a crop of Success from the seeds of Negative Thought.

* * *

The seed I have recommended will bring forth a goodly crop of Courage, Power, Success and Strength. Try it and you will use no other kind.

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High Noon.*

BY ELLA WHEELER WILCOX.

EVERY woman who passes thirty ought to keep her brain, heart and mind alive and warm with human sympathy and emotion. She ought to interest herself in the lives of others, and make her friendship valuable to the young.

She should keep her body supple, and avoid losing the lines of grace; and she should select some study or work to occupy her spare hours and to lend a zest to the coming years. Every woman in the comfortable walks in life can find time for such a study. No woman of tact, charm, refinement and feeling need ever let her husband, unless she has married a clod, become indifferent or commonplace in his treatment of her. Man reflects to an astonishing degree woman's sentiments for him.

Keep sentiment alive in your own heart, madam, and in the heart of your husband. If he sees that other men admire you he will be more alert to the necessity of remaining your lover.

Take the happy, safe, medium path between a gray and a gay life by keeping it radiant and bright. Read and think and talk of cheerful, hopeful, interesting subjects. Avoid small gossip, and be careful in your criticism of neighbors. Sometimes we must criticise, but speak *to* people whose faults you feel a word of counsel may amend, not *of* them to others.

Make your life after it reaches its noon glorious with sunlight, rich with harvests, and bright with color. Be alive in mind, heart and body. Be joyous without giddiness, loving without silliness, attractive without being flirtatious, attentive to others' needs without being

officious, and instructive without too great a display of erudition.

It is never too late in life to make a new start. No matter how small a beginning may be, it is so much begun for a new incarnation if it is cut off here by death.

If I were one hundred years old, and in possession of my faculties, I would not hesitate to undertake a new enterprise which offered a hope of bettering my condition.

Thought is eternal in its effects, and every hopeful thought which enters the mind sets vibrations in motion, which shall help minds millions of miles distant and lives yet unborn.

It is folly to mourn over a failure to provide opportunities and luxuries for children. We have only to look at the children of the rich, to see how little enduring happiness money gives, and how seldom great advantages result in great characters. The majority of the really great people of the world, in all lines of achievement, have sprung from poverty. I do not mean from pauper homes, but from the homes where only the mere necessities of life could be obtained, and where early in their youth the children felt it necessary to go into the world and make their own way. Self-dependence, self-reliance, energy, ambition, were all developed in this way.

How rarely do we find these qualities in the children of wealth. How rarely do great philosophers, great statesmen, great thinkers and great *characters* develop from the wealthy classes.

Pauperism — infant labor — the wage-earning woman — are all evils which ought to be abolished. But next to that evil I believe the worst thing possible for a human soul is to be born to wealth. It is an obstacle to greatness which few are strong enough to surmount, and it rarely results in happiness to the recipient.

Concentration.*

BY URIEL BUCHANAN.

(Continued from March Number.)

CONCENTRATION is the power to apply the mind, at any moment, to the consideration of a single point of thought, to the exclusion of all else. You should guard closely the portals of that realm of thought whence issue the living streams of energy, so wondrously potent in shaping our destiny. Instead of permitting a multitude of drifting thoughts to come and go amid the greatest confusion, you should be able to hold the thoughts that you desire and to reject what thoughts you will. You must learn not to give way before the innumerable thoughts sent to you from other minds, but to direct them; not to be enslaved by them, but make use of them, that all obstacles may be overcome and the greatest victories won, by personal power. If you do not put your mind on what you are doing, you can accomplish but little. Learn to fix your whole mind on one thing at any given moment to the exclusion of all else. The foundation of all training is attention and repetition. There are two kinds of attention: passive and active. On the physical plane it creates consecutive forms of thought, new emotional experiences, and practical results from ideas which you cannot have if your mind is untrained. There are three rules to be closely followed:

First, every thought must be held by the will. Second, every word must be guarded and watched until the habit is established. Third, every deed must be done from the center of the higher self. You must breathe your very life into everything you do. The use of your thought power will be of no avail if spasmodic. When addressing another, not only must the mind be intense in its action, but there should be concentration of the gaze. Here the determined will comes into play. After the intense gaze and intense thought, the will fires the mind with a magnetic force which conquers.

Draw a solid ball on a sheet of perfectly white paper, two feet square; draw the center ball in solid black, exactly one inch in diameter, then around this draw a circle just as close as you can without touching the ball; another around that not quite so close, and others, until the page is filled with circles growing thinner, lighter and

farther apart as they become distant from the center. Trim the paper to the outer circle so that the sheet itself will be round and two feet in diameter, and hang it on the wall. The center of the diagram should be on a level with the eyes. Sit erect in a chair about three feet from the wall, in such a position the light will be overhead, or to the left side. Look steadfastly at the central ball for about one minute, without allowing the eyes to waver or close. Send from the center of your brain a steady current of energy to the ball. Make the concentration intense, and imagine that the current is concentrated into a tiny golden wire of resistless energy, extending from the brain to the ball. After the first week, gradually increase the distance—about one foot a week—until you are seven feet from the wall, and increase the time of steadfast gazing from one minute to three. While looking at the diagram, will forcefully that your mental energies are passing from you in a concentrated current to the center of the ball.

After you have drilled the mind to hold your thoughts on the ball without wandering, then exert a powerful attractive influence, and imagine that the length of the wire is gradually decreasing, and that the ball and the circles around it, instead of being on the paper against the wall, are becoming circles of energy in the air. When you can see them as such, draw them in imagination closer and closer to you, until the golden wire becomes coiled in your brain. Now close your eyes, and imagine that the wire is transmitted into a fiery ball of energy from which radiate the glowing circles, extending from the center of your brain in all directions and filling the room.

Do you grasp the significance of this drill? The first part of the exercise will strengthen the will and the power to go out with living force to influence others. The latter part will help you to focalize your forces within yourself and become more self-centered, magnetic and positive.

Place yourself in the middle of the stream of power and wisdom which flows into you as life, place yourself in the full center of that flood, then you are without effort impelled to truth, to right and a perfect contentment.—*Emerson.*

* * * * *

A wise old proverb says, "God comes to see us without bell;" that is, there is no screen or ceiling between our heads and the infinite heavens, so there is no bar or wall in the soul, where man, the effect, ceases, and God, the cause, begins. The walls are taken away.—*Emerson.*

How It Works.*

BY ELIZABETH TOWNE.

QUIT looking at *things* and being afraid.

Look to your ideals and desires, and remember your source and infinite supply. Keep dwelling mentally on your infinite supply; keep using that supply according to your ideals. Fears will drop away from you and power and wisdom, Love, God, will flow into you and through you.

Never admit a fear. Bid it get behind you. Never admit a "can't." Pull yourself together and declare "I can—I WILL."

Fear makes you *feel* paralyzed. Ignore it. Rise up and ACT, and you will see how little power the fear really had. Fear is but a paltry stage-trick hypnotist. You cannot be hypnotized if you *refuse to look at fear*. ACT and fear flees into the bottomless pit whence it came—into nothingness.

Keep on acting as if you felt no fear. In due time the feeling of fear, the hypnotized sense, will disappear for good. You will smile, and your solar center will expand and let in more *God-feeling*, more power and wisdom, than you have ever had before.

Sometimes you may be too badly paralyzed to act as if you had no fear. Well, then, just *breathe*. You are never too paralyzed to go out doors, or to an open window, and *breathe*.

Right breathing will dissipate fear. By using the chest and abdominal muscles properly you can shake the kinks out of that paralyzed solar plexus and *let in power*. An influx of power from the Infinite will enable you to turn your back on fear and act as you *desire* to act.

When you are anxious and afraid your breath comes in short, shallow gasps and you can literally *feel* fear clutching your—"heart," you call it. You feel fear clutch your solar plexus.

Now, take a slow, full breath, clear down to the bottom of your lungs, and clear *out* as far as the walls of your chest will go; hold the breath as long as you can without straining; and then see how *very* slowly you can exhale. Keep your lips firmly closed all the time, but do not press the teeth together; and see you stand *straight*, chest *out*, hips *back*, head up, with crown high and chin in.

Ah, now—after even *one* such breath you feel decidedly less paralyzed. Your solar plexus is not in quite so hard a knot, and there is a brighter look in

your face. A good beginning. Now, take another such breath, and yet another. Take a dozen of them. Now, you will find yourself decidedly less paralyzed. You can go out and ACT now, as if you never had a fear. Of course, your teeth may chatter a bit, and you may feel a trifle weak in the knees, but the hypnotic spell is broken, *power* is pouring into you from the Infinite, and you can ACT. Go right along and *do* it. Keep on breathing deeply and telling yourself that you *can* and you WILL.

And you will succeed. And next time it will be much easier to do.

After practice enough it will grow so easy that you will forget you ever had that paralyzed, hypnotized feeling of being *afraid* to do what you desire to do. You will have taught your solar plexus to *stay open* and *let in* power; instead of collapsing just at the critical moment when you needed extra power.

Then there are other ways of shaking the kinks out of your solar plexus and letting in the power. Any sort of physical shaking accompanied by "I can and I WILL" statements will help; especially if the shakings are repeated rhythmically a few times.

Take a good, full breath and stamp your foot and say "I can." Then take another full breath, stamp your foot again and say "I WILL." Repeat several times.

Many a time I have freed the kinks this way after everything else seemed not to avail. When I used to suffer horribly from blues and discouragement I used to go away up in the big garret, where none could hear me, and rage up and down its length a time or two, and stamp my foot sharply and declare aloud to myself, "I'm *not* blue—I'm NOT—I am HAPPY; I AM happy—I AM; everything is just as it *ought* to be, and I LIKE it so—I *do*—I DO—I'm HAPPY, I tell you—I AM!" And I'd stamp it down hard. And this little exercise never failed to help me, to relieve me from that horrible burden at my "heart"—at the solar plexus. I have "concentrated" and "affirmed" by the hour, all to no effect apparently; but by five minutes of this sort of shaking up always freed me, and I went about my work feeling as if I had thrown off a nightmare and found the sunshine. Try it.

Then, there is another way, suggested to me by Dr. Paul Edwards. He said whenever he is need of refreshing, as after a long day's work, he goes away and shakes himself up for ten minutes or so. He stands up and gets as loose and limp as possible, all over; and then shakes himself just as a big dog does

when it comes out of the water. He calls it taking physical exercise with relaxed muscles.

Prolonged effort reduces the power faster than it can, under ordinary conditions, flow in through the solar plexus. All the nerves get into a partly collapsed condition, as if the energy had been *sucked* out of them, leaving them dry and flabby. All the little muscles which encase the nerves are contracted. This keeps the Infinite from flowing in again. So Dr. Edwards' idea is scientific. He relaxes from head to foot and literally shakes the kinks out; and immediately he is filled again with power from the Infinite reservoir.

All sorts of depressed feelings come from this depleted condition of nerves; and anything which will loosen up the muscular contraction will remedy the condition. Sometimes a single thought will be *dynamic* enough to do it. Sometimes a half hour or so of right thinking will do it. If one can be perfectly still, body and *mind*, for even five minutes, the desired end will be accomplished. But it takes an adept, made adept by years of practice, to attain *quickly* the state of mental and physical stillness necessary to quick recuperation from states of depression. It takes a real master to speak peace to himself in such a way that he is *quickly* obeyed.

And the master attains mastery by a long series of just such little exercises as those I have just given you. All these little "physical" drills get your body into the *habit* of minding your mental commands. After you have used them long enough your body will obey the mental commands alone.

"I can" and "I will" are words of power. Say them softly to yourself—say "I will" and note the *freedom* with which the sound leaves your lips and throat, *which are never closed on the word*. The sound pours freely forth to vibrate the ethers. Now, say "can't" and note the effect; the *t* sound can only be made by inhibiting the vowel sound—by *cutting off* the flow of sound. The use of these words *has the same effect on the solar plexus*—the *will*-words allow a free flow of soul-power; whilst the *can't*-words *shut off* your soul-power. Will-words *open the solar plexus* to radiate power to all your being; whilst *can't*-words check the flow of power—just as your tongue checks the *a*-sound with the tight *t*.

Say "will" with a *will*, and you can actually *feel* power radiate through your entire body; that is, if you say it *freely*; but if you say it *behind gritted teeth* it has nearly the same effect as the *t*-sound. The clenched teeth *mean a*

clenched solar plexus, and an inhibition of soul-power.

Muscular tension of any sort inhibits for the time being the free flow of soul-power; whether the tension come from clenched teeth or from a tongue clenched in the *t*-sound.

Speak to yourself the words which open up your soul-flow; the *can* and *will* and *love* and *joy* words.

Use these words with all sorts of bodily exercises for shaking out the muscular kinks. These are the words and exercises which make for life, health, happiness and success.

All desirable things are the result of *letting out* the soul-power which eternally presses for expression through you.

Business Briefs.

BY SYDNEY FLOWER, Publisher New Thought Magazine.

In the Prize Contest advertised in this number, the reward, \$2,000.00, is very large in comparison with the number of contestants entering. Let everyone—everyone—resolve to try for First Prize in this contest. Begin to-day.

* * * * *

The Advertising Manager of this magazine west of Pittsburg to the coast is Frank G. Druiding, formerly with Payne and Young of Chicago. Eastern business will be placed by Payne and Young, Marquette building, Chicago. Watch our advertising pages next month and remember the advertisements are profitable to the advertisers only to the extent to which you respond. But New Thought is the most amazing advertising medium in the country, probably on account of the extent of its paid-in-advance subscription list.

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The book business of The Psychic Research Company will be handled hereafter from Mr. Atkinson's office at the Howland Block, Chicago. To clear out the stock it is now carrying at the suburban office, at 3835 Vincennes Ave., Chicago, The Psychic Research Company offers any five of its books this month for three dollars, post-paid, cash with order. There are sixteen books to choose from. Great chance for agents.

* * * * *

Send in \$1.00 at least this month for three subscriptions and try for a prize in cash competition. It will do you good to take an interest in something outside yourself, anyway.

The progress of the intellect is to the clearer vision of causes, which neglects surface differences.—Emerson.

Practical Mental Science.*

BY WILLIAM WALKER ATKINSON.

FOURTH LESSON.

THE late Donald G. Mitchell once wrote: "*Resolve* is what makes a man manifest; not puny resolve, but crude determination; not errant purpose—but that strong and indefatigable will which treads down difficulties and danger, as a boy treads down the heaving frost-lands of winter; which kindles his eye and brain with a proud pulse-beat toward the unattainable. Will makes men giants."

Many of us feel that if we would but exert our Will, we might accomplish wonders. But somehow we do not seem to want to take the trouble—at any rate, we do not get to the actual willing point. We put it off from time to time, and talk vaguely of "some day," but that some day never comes.

We instinctively feel the power of the Will, but we haven't enough energy to exercise it, and so we just drift along with the tide, unless perhaps some friendly difficulty arises, or some helpful obstacle appears in our path, or some kindly pain stirs us into action, in either of which cases we are compelled to assert our Will and thus begin to accomplish something.

The trouble with us is that we do not want to do the thing enough to make us exert our Will Power. *We don't want to hard enough.* We are mentally lazy and of weak Desire. If you do not like the word Desire substitute for it the word "Aspiration." (Some people call the lower impulses Desires, and the higher Aspirations—it's all a matter of words, take your choice.) That is the trouble. Let a man be in danger of losing his life—let a woman be in danger of losing a great love—and you will witness a startling exhibition of Will Power from an unexpected source. Let a woman's child be threatened with danger, and she will manifest a degree of Courage and Will that sweeps all before it. And yet the same woman will quail before a domineering husband, and will lack the Will to perform a simple task. A boy will do all sorts of work if he but considers it play, and yet he can scarcely force himself to cut a little fire-wood. Strong Will follows strong Desire. If you really want to do a thing very much, you can usually develop the Will Power to accomplish it.

The trouble is that you have not really wanted to do these things, and yet you

blame your Will. You say that you *do* want to do it, but if you stop to think you will see that you really want to do something else more than the thing in question. You are not willing to pay the price of attainment. Stop a moment and analyze this statement and apply it to your own case.

You are mentally lazy—that's the trouble. Don't talk to me about not having enough Will. You have a great storehouse of Will awaiting your use, but you are too lazy to use it. Now, if you are really in earnest about this matter, get to work and first find out what you really want to do—then start to work and *do* it. Never mind about the Will Power—you'll find a full supply of that whenever you need it. The thing to do is to get to the point where you will *resolve* to Will. That's the real test—the *resolving*. Think of these things a little, and make up your mind whether or not you really want to be a Willer sufficiently hard to get to work.

AFFIRMATION.

Those who make up their minds that they wish to go on with this work of development will find the following affirmation just the thing for them at this stage:

"I RESOLVE TO USE MY WILL."

Say these words over and over again until they become firmly fixed in your mind. Say them *earnestly*, and with full meaning. Repeat them frequently during the day, at least once an hour, and particularly when you are confronted with conditions which tempt you to waver. In the moment of weakness use them—and you will feel an influx of new strength. Repeat them several times after you retire, and when you settle yourself for sleep. You will note an improvement from the first.

EXERCISE.

In February, I gave you an exercise calling for the performance of a disagreeable task. Many of you have informed me that the practice of that exercise has worked a wonderful change in you, and how much stronger it had made you. This month, your task is to do some of the *difficult* things which you feel that you should do, but which you have been putting off—which you have been half afraid to try. Perhaps it is a mental task—perhaps a physical task—perhaps one requiring moral courage. Every one of you will readily recall a number of tasks of this kind. Well, let April be a time of mental house-cleaning. Get rid of these things by performing them, and by the first of May you will feel fifty per cent stronger in Will. Now, get to work.

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Keep Your Feet on the Ground.*

BY WILLIAM WALKER ATKINSON.

YOU are living right here on the earth, and for the time being this is your home. It is all very well to think about future states, and the existence of the soul in other spheres, but do not forget that in the meantime your feet are on the ground and that you are fastened tight to them. You are here for a purpose, and earth is the best place for you just now, else you would not be here. That which is back of all, and in all, makes no mistakes. If somewhere else were the best place for you, you would be there. But here you are, and here you will stay until the purpose of your coming is accomplished. So what are you going to do about it?

Are you going to spoil the Now by despising old Mother Earth and all her children? Or are you going to settle down and make the best of things? You have the choice. But I feel pretty sure that you will be kept in this grade until you learn your lesson, whether it takes one term or ten. So why not take a look around you—throw back your shoulders and take a good long breath of old earth's atmosphere (good air it is, too)—laugh a good hearty laugh until you can feel its vibrations in every atom of your body. There are lots of good things around you, and lots of things not so good. Your mental attitude largely determines just which set of things you will have. If you start out this morning with the determination to look for good things—pleasant things—happy things—cheerful things—you will find them, no matter how discouraging things look at the start. And if you are surrounded with the brightest things, and determine to see nothing but the "not so good"

things, you will be able to see nothing else while you are in that mood. Don't forget the law of attraction and the mental Attitude.

Yes, you're living right here on the earth. Do not soar so high among the clouds that you will receive a jar when you return to earth. Do not plunge so deep in the depths of metaphysical speculation that you will be unable to return to the surface of everyday life. Do not think the things around you to be unworthy of your attention. There are beauties to be found in the most commonplace object—joy in the simplest things. Happiness and Pleasure comes not from without, but from within. Surround yourselves with the rarest treasures, let your environments be the best obtainable, but unless you have Joy from within you will be most miserable.

Keep your feet on the ground, and stand firmly upon them. Your wings are not yet fit for use, and you will only make yourself ridiculous trying to use them at this stage of your progress. Do not despise the small things of earth. As Emerson says: "There is no great and no small, to the Soul that maketh all." These little things of Earth came from the same hand that has made every other part of the Universe, and they are Good. When you realize their Goodness, you will be ready to be promoted to the next class.

The intellectual life may be kept clean and healthful if man will live the life of nature and not import into his mind difficulties which are none of his.—Emerson.

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What we do not call education is more precious than that which we call so.—Emerson.

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Men of an extraordinary success, in their honest moments, have always sung, "Not unto us, not unto us."—Emerson.

* * * * *

There is no permanent wise man except in the figment of the stoics.—Emerson.

The Sky Parlor.*

For children—and older folks with young hearts.

By MARY F. HAYDON.

"Come let us reason together."

To begin with, we do not need an introduction, for I am sure you have all ordered my book just issued, "Bible Year Book of the New Thought" and so you have read how I found my kingdom and how earnestly I desire to lead other souls unto their own inheritance.

That kindly fellow, Fra Elbertus, says: "We are all little children in the kindergarten of God." Let us stay there, then, for it is lonesome out in the doubting world.

Mr. Flower has given me this space to be devoted to an all-around missionary work of bringing out and clearing up doubts and wonder questions, too simple, as you may think, for you to ask of deeper, more intellectual teachers than I claim to be. I am not a teacher, little ones—I will only take hold of your hands and lead you up the winding stair to Our Sky Parlor and unwind your doubts—letting you see how plain is—the Simple Life.

* * * * *

Yet we may prove it to be The Inspired Life.

* * * * *

Now our Sky Parlor is as wide as the Universe, deep as God's wisdom, comforting as the "Everlasting Arms," and is illumined by the "light that ne'er was on land or sea;" held in its place by the attraction of Love. God is here—now—God is Love. We shall realize his omnipresence. Now ask simple questions, little Children. Don't make your letters too long. Be sure and tell in an earnest, brief way, your success and experiments in deep breathing.

Remember each time you breath deep you are absorbing more abundant life.

Don't forget to write that you have secured two more subscribers and have found that sentence which expresses New Thought in four words as said by the Master to His Disciples, and which Mr. Flower says is to be found in the new book "Bible Year Book of the New Thought."

You have a double incentive to induce others to take this strong, brave Magazine; you give them the soul-awakening words of Ella Wheeler Wilcox and the character building, inspiring talks of Mr. Atkinson.

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Even the title of our Magazine, New Thought, is sometimes a puzzling one to

a beginner—who often says, "I see nothing 'new,' the Bible is full of it. Shakespeare had loads of it," etc.

"There is nothing new, there's nothing old. The story I would tell has oft been told."

When I was taking my first book lessons in New Thought (for you have read in my preface how my very first lessons were not intellectual, they were practically applied each day) I talked it all the time, I imagined myself a pioneer, and I wondered why other people were not as eager as I was, but when I was asked some of the simplest questions I could not answer satisfactorily, so I applied to my teacher. He looked wise, mysterious and replied in a hyfalutin', bewildering, breezy way, "You are not allowed to ask any questions, or read any books or newspapers until after the eighth lesson; then you will have so developed your reasoning powers that the doubts will be cleared up."

That was ten years ago, and yet to-day lots of questions need clearing up, and I find it's better to *live* New Thought than it is to study all around about the edges.

I tell you, Little Children in the Kindergarten of God, we must not make New Thought so hard to understand. Let us drop any "science" about it—just live it every hour. "Unless ye be as little children, ye cannot enter the Kingdom."

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Once I had been teaching a young girl from darkest Pennsylvania. She was quite sure of my power to *overcome*, but she was also watching me each day to see if I practiced all that I tried to teach her was "so simple." One day I came home with a telegram announcing the death of one very dear to me. She came into my room—intuitively, she divined that words were useless. She made me comfortable. I saw her furtively read the open telegram. She bustled in and out and soon brought me a cup of tea. Now she knew I hated tea (I can smell that tea yet when I see a yellow telegram). I turned my face away. She set the tray down with a jerk and relieved herself in this wise: "You're a great example, you are! You don't practice what you preach to me! Say, *you are It!*" And then, "You *are* It. Change your thought! I'm going over to my sisters—coz I'm disappointed in you. I believed you could move mountains. You better say you're *It!*"

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I arose, went to a livery stable, got a phaeton and a cheerful horse, then I drove alone as fast as the horse was glad to go. All the time the salty tears were streaming down my face. I was literally drowning in tears of self pity! I took no note of time or miles. Finally I halted under the shade of a big oak tree, and looking around I found I was far away from the city, in sight of the great calm Lake Michigan,

and poor little me, giving up selfishly to a sorrow—what was I? Nothing better than a "painted ship upon a painted sea." I said, "Now, tears, you had your 'high tide,' I'm going to turn that tide." So I started back, planning some new way of living up to my own "preachin'," and I didn't drive fast, for O! life seemed so full of good things to do. I claimed my inheritance, and realized a sunshiny way of taking things, knowing "whatever is, is best," and each time those old tears wanted to blind me, I said, "Well, I am It. Master of my own destiny, master of the ether thought that flows through my nerves." And I conquered.

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I want you to tell me what you desire most. What is your real hope in the future? Then I will help you get on to the band wagon and we will just automobilize ourselves into the kingdom of success.

Make a strong choice now. Concentrate and think just what your dearest delight—your special gift—is. If you have no "gift," you certainly want some one thing, and all you must do is to *decide*. Choose and then hold on. Affirm! Affirm! Even when you don't know it you will affirm, as the little boy in school said he "didn't whistle, it whistled itself." The reason big folks don't succeed when they have gifts is because they putter around and don't get at the *do* of it. They just get so egoistic they think because they have "talent" that the world owes them a lazy living. Now, I'd rather have the boy or girl with persistence, because that child will persist in finding his inheritance, he will claim it and hold on and hustle. There's lots in "silent hustling." Keep still—don't tell people what you are bent on—but just keep affirming—as our dear Mr. Atkinson so joyfully assures us—affirm "I can and I will"—I can and do—*now—now!*

I lived in Sitka, Alaska, many years. Our house was situated on a little hill overlooking the sea. It was a long, low building, having been occupied in earlier years as a place for storing ammunition by the Russian government. It had many windows looking seaward. I always left the shades up on stormy nights that my "light might shine." One night, looking toward the Government pier, I saw a bright light seemingly walking itself up the lonely path. All at once the light went out. I ran and brought a lamp and set it in the deep window, close to the rain washed sash, thinking to help the wanderer whose light had failed. Soon a knock at the door and we greeted one of the best kind of Presbyterian missionaries. He said, "You see, coal oil is so scarce at the mission I thought I'd travel along by the light of your window and save my oil." Now, Children, don't save your grace that way. Keep

your light of love burning. There is always some one behind you being lighted by your lamp. Freely ye have received, freely give.

Be hopeful, be helpful. Love one another. Don't count the cost of gentle words. Each night try to recall at least one smile you have brought to tired eyes. Count your blessings, don't compare your ill feelings. "Comparisons are odious." Just say, "I am happy for whatever is my own is attracted by me and will surely be mine. Affirm! I am happy. I am glad. God within me is love. I am Love."

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When you are lost in the woods of ill temper, discomfort or gloom, try this remedy: Take a few short breaths quickly to let the air all out of your lungs. Now take five deep full breaths. Now stop a second and then slowly let the air out while you count four. Do this three times when tempted to say unkind words, and you will find your anger gone, and the unkind word unsaid.

Go to school, little New Thinkers, and practice kindness. Breathe deep and your lessons will be clearer than ever before.

And now goodbye, Little Children in God's Kindergarten. Write now, to-day. To yours in love.

A Bit of Explanation.

In order to set straight the many inquirers who have been writing me personally regarding matters pertaining to the business department of this journal, and in order to save such correspondents and myself unnecessary correspondence, I wish to state that this magazine is published and owned by The New Thought Publishing Company, of which Mr. Sydney Flower is the manager. I am not the owner, or part owner, of this publication, and my connection therewith is in the position of associate editor and contributor to its columns, my jurisdiction being limited to matters naturally coming before me in such position. Mr. Flower directs the policy of the magazine; attends to its advertising columns and similar matters; arranges prize contests; awards the prizes; makes out checks (including my own); and is, in short, "the business end" of the magazine. If you have anything to write regarding the business department, kindly address your letters to Mr. Flower, rather than to me.

WILLIAM WALKER ATKINSON.

Abide in the simple and noble regions of thy life, obey thy heart and thou shalt reproduce the Foreworld again.—Emerson.

Be True to Thyself.*

BY WILLIAM WALKER ATKINSON.

“DO not fear; do not be discouraged by the tiny insolences of people. For yourself, be only careful that you are true,” says Edward Carpenter. “They say; what do they say; let them say,” says another. Well said, both of these things. Why worry, indeed, at the laughter of the grown-up children of Life. Why mind their sneers, their gibes, their prattle. Children all of them—mere babes in understanding. The things at which they are sneering to-day, they will be asserting to-morrow, and claiming that they “always thought so.” All they need is some authoritative example, and they will follow like a drove of sheep after the old bell-wether—follow the tinkling of the bell. Ah the pity of it, why don’t they think for themselves?

Go your own way, not fretting about the lack of understanding of these people. Do not let the propaganda spirit get you into trouble. These people are not ready for the truth just yet. You cannot put a gallon of Truth into their little half-pint mental measures. Be true to yourself, and be willing to lend the helping hand to the brother or sister who needs assistance in reaching the Truth, but do not force your spiritual wares upon unwilling people. It will do them no good. Go your way, and manifest in your life the beautiful Truth which you have made your own, and you will find that certain ones will be attracted and will want to know what has wrought this change in you. Give to those who ask, but do not attempt to force it upon them. When they are ready they will ask for it—well have the Orientals said, “When the student is ready, the master appears.”

Do not fret because others cannot see things as you do. There was a time when you could not see, and the time will come when they will see as clearly as do you, perhaps clearer. Have patience. You cannot force a No. 10 truth into a No. 3 man, but that is what many of us have been trying to do. People must work into an understanding—must grow and develop gradually. Do not hurry. Sow the seed of good words and right actions as you go along, and long afterwards, when you are perhaps on another plane of life, the seed will find fertile soil around it and will sprout, and grow, and blossom. It is hard to hold back, I know. You feel like shouting aloud in the market-place that all may hear and partake of that which has brought you Peace and Joy. Don’t do it! Your cries of Joy will be answered by the ribald jeers of those who will not understand—cannot understand. Those who are ready for what you have to tell them will be attracted toward you and you to them—never fear. A kindly word here—an encouraging word there—will take root a little later. Do not imagine that you are not doing work—perhaps some chance word will find lodgment in a mind that is ready for it, and which will yield a harvest beyond your expectations. Do not mind the insolence of the undeveloped throng, but be true to yourself and the Truth within you. In the meantime, let the Children amuse themselves with their toys—it is their nature.

Every man sees that he is that middle point whereof everything may be affirmed and denied with equal reason.—*Emerson.*

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If we look wider, things are all alike; laws and letters and creeds and modes of living seem a travesty of truth.—*Emerson.*

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We impute deep laid, farsighted plans to Cæsar and Napoleon, but the best of their power was in nature, not in them.—*Emerson.*

Wake Up!*

BY WILLIAM WALTER ATKINSON.

A CORRESPONDENT writes me, asking whether the assertions and affirmations of Fearlessness, Courage, Hope, Energy and Confidence used by NEW THOUGHT people are not really forms of self-hypnotization, and such assertions and affirmations statements of qualities not belonging to the person making the statements. I am glad to have a chance to answer this question.

No! these assertions and affirmations are *not* self-hypnotic suggestions of things which do not exist, but are instead the assertions of hypnotized people awakening from their deep sleep, and struggling hard to throw off the spell of the hypnotist. They are not sleep or illusion producing suggestions, but are calls from the Higher Self to the mind and body, bidding them awake from their trance condition. It is the taking off of the spell, not the producing of it. It is not the suggestion "Sleep, sleep," but the order "Wake up! Wake up!"

The race has been hypnotized by negative suggestions, and, forgetting its natural state of Freedom and Courage, has yielded to the suggested illusion of Fear. It has allowed frightful bugaboos to appear before its vision, and the repeated suggestion of the reality of this fright-producing monster has caused us to grovel and cringe and yield allegiance to this grisly phantom of the hypnotized mind. We have called ourselves "worms of the dust," and have meekly acknowledged that we were fit only to be used to wipe up the floor—fit for nothing better than a human doormat. We have called ourselves "miserable sinners," and have asserted that "there is no health with-

in us," these suggestions completely effacing the real facts that we are Sons of God and inheritors of his Kingdom—forgetting that as His children we have the Divine Spark within us—forgetting that Man's natural state is Health and Happiness. These old suggestions have been said over and over again by us, until, like any other lie constantly repeated, we have grown to believe them, and when we finally wish to tear them from us we find the greatest pain and suffering and find it necessary to brace ourselves with constant affirmations of the Truth. We are sounding the cry to ourselves: "Wake up! Wake up!"

Talk about the newness of New Thought, why it's so old that people have forgotten it, and when their attention is once more called to it they cry aloud, "Behold the *new* thing!" Seeing the Garden of Eden once more before them, they recognize it not, having forgotten it in their hypnotic trance, and now call it an unexplored country and a strange land. Wake up! ye Chosen People, the Promised Land is nothing but the old Garden of Eden from which you have strayed long since. After long and weary years of wandering you are coming home—are coming Home.

Throw off the sleep of the trance—open wide your eyes—see the old Truth which you have forgotten. Say to yourselves, "This is my old home, which I had forgotten—I *will* remember it—I *will* bring it back to my consciousness. I am awake—I begin to see again—I recognize the old landmarks—I am regaining my memory—I will claim my own—I am at home, and here will I stay."

These are not hypnotic suggestions—they are expressions of the recognition and appreciation of the Truth.

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All loss, all pain, is particular; the universe remains to the heart unhurt.—Emerson.

LETTER BOX.

Conducted by
William Walker Atkinson.

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

WILLIAM WALKER ATKINSON,

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

ANSWERS TO CORRESPONDENTS.

Nebraska.—You say that you look after the office for your husband; keep a millinery shop; take care of the telephone for the company; and wait upon your husband in every way; attend to household cares, etc., including kitchen work; and do sewing besides, and yet your husband complains and finds fault and says that you never work. You ask what to do, saying that you are too proud to let your friends know that you have trouble, and that you are discouraged. Well, I am not fond of giving advice of this kind, remembering the proverbial fate of one who attempts to come into family disputes, but I do not hesitate to say that if I were a woman and "my lord and master" (?) began to complain about my work when I was doing what you say you are doing, I would have a clear understanding, mighty quick, too, and if he didn't reform, I'd discharge him. What does *he* do, anyhow? You seem to be doing all the work around the place, and I don't see what is left for him to perform. You remind me of a colored washerwoman I once knew, who supported the whole family, husband included, and who, when asked why she did not cut loose from the lazy fellow, said: "Well, I shorely would, ef I wasn't afraid of bein' left without any support." No, I can't give you any advice, but think that you are to blame for not making matters mighty plain to that husband of yours. I suppose that you turn in all the money you make, and then let him dole you out a small share of it as pin money. Why don't you go on a strike?

Mrs. E. H., Auburn.—The lady who is not physically strong, but who can, by placing her hands on a table, prevent a strong man from moving the table when she tells him he cannot do so, probably is a good suggestionist, and the man amenable to suggestion. Or perhaps the principle of leverage is called into force—this is the way that Lulu Hurst performed like feats and acquired much public notice. Place your hand on the top of your head, with the elbow pointing out from the side, and tell some man that he cannot raise your forearm from your head, and you will see what leverage will accomplish.

McKeesport.—Mental Science practitioners treat children by "holding the thought" of Health over them, thus directing the power of the mind to the sub-conscious mentality of the child. The theory is that although the conscious mentality of the child is comparatively undeveloped, the sub-conscious mentality, which is developed fully so far as the performance of the functions of the body is concerned, is also sufficiently developed to respond to a mental stimulus from outside. According to some, there is a local intelligence in the organs which will respond to the outside mental stimulus, whether in a child or adult. Many practitioners place the hands over the affected part, and send strong healing thoughts to it.

A Subscriber, Denver, Colo.—You ask for a treatment for a young man of good qualities, who is not keeping good company, etc. Personally I feel that this young man will see the foolishness of his present course, and will pull out of it before he is much older, but in the meantime if you wish to treat him, the way to do it is to hold the mental picture of what you wish him to be, and send him strong thoughts that he grow into what is best for him. Do not attempt to force him mentally, but woo him along with loving thoughts that the way you are picturing him is the best way for him. See the conditions you desire, and model your thoughts after the picture.

F. D.—You say that New Thought writers make conflicting statements, and that they confuse you, and you ask what you shall do. Well, many of the apparently conflicting statements are really caused by the different use of words. One man says "soul" when he means what another calls "mind," and so on. Read the writings that seem to fit your case, and let the rest go—they will please someone else where your favorites will fail. Take your own wherever you find it, and leave the rest for someone else.

M. T., Milwaukee, Wis.—No, I do not think the wearing of glasses will interfere with the cultivation of the "Magnetic Gaze." I've looked into some mighty magnetic eyes (male and female), which were sheltered behind crystal lenses. It's the thought back of the eye that renders the eye "magnetic." Many beautifully shaped and colored eyes lack "soul," and many eyes lacking in physical beauty have that indescribable something which attracts and holds us. Some people have so much soul force within them that they could almost illuminate a glass eye. Get yourself all right inside, and your eyes will take care of themselves so far as "magnetism" is concerned.

J. W. B.—You say that you have missed many "golden opportunities." Well, who hasn't? Did you think that you were the only one who has let good things get away from him? Nonsense! Everyone can tell a similar tale. But you are making a big mistake in letting your mind dwell on the things you have missed. Why, bless your heart, there are good things coming right straight along every day, but you cannot see them because you have your eyes fixed on the things of the past. You have been making a back number of yourself. Get rid of such nonsense. Keep a good lookout for the things of to-day, and let the past go. The past has no monopoly of good things—the present and future have just as many of them, if you will only look for them. Look forward, not backward. Wipe your weeping eyes, and look sharp for the next good thing. It's coming around the corner now.

W. C. M.—You say that like does not attract like in the thought world, because when you fear anyone you but increase the opposite feeling in him towards you. Well, I should say you did. Your Fear is attracting the Fearthought from all sources and you grow more Fearful. But you are drawing from the other man that which will increase your fear, i. e., a blustering, threatening attitude on his part. You didn't expect that your fear would make him afraid of you, did you? If you were afraid of a third thing, and the second man was also of a negative type, your fear would probably arouse fear in him, but where he is disposed to be threatening, and you show fear, you are but adding fuel to the fire. A block of ice makes other things cold, but it also attracts heat to itself. Don't quibble about words and terms, but look at facts. When you fear a man it is because you expect that he will manifest a certain attitude toward you, and, if you confidently expect it, it will do much toward causing him to do it. "The thing that I feared hath come upon me."

R. P. L., St. Louis.—No, I'm not going to say a word in this column about "soul mates." That's a matter you've got to settle for yourself. If you get him, you will be mighty happy, but the majority of "soul-mates" turn out to be misfits after they are found out. "Distance lends enchantment," you know, and you never know what a man is until you live in the same house with him. Choosing a "soul-mate" is like thrusting your hand into a bag full of snakes, in hopes of finding the solitary eel that had been placed among his cousins—you may get the eel, but you stand a good chance of pulling out a snake, instead. But don't mind what I say, do as you please (being a woman you'll do the last anyhow). It was all right for you to get out of the inharmony in which you were living, but why don't you let well enough alone and live your own life without bothering your head about "soul-mates." You had to support your last husband, until you kicked him out—why don't you rest on your oars awhile. You don't know when you're well off, my good sister.

N. D. B.—It seems to me that much of your pain comes from finding that others are but broken reeds when you come to lean on them. You will keep on having this kind of pain so long as you persist in making leaning posts of these around you. You must learn to stand erect, dependent upon no man or woman—getting your strength from the Infinite which will respond to you if you but open yourself to its power. You may rest assured that you cannot escape having this lesson forced upon you if you do not accept it willingly. When you realize what you are and how close you really are to the Center of things, you will scorn to lean on others, and will throw back your shoulders and raise your head and boldly say "I." The big "I," of course, and not the little personal "I." Mighty big difference when you realize it.

D. N. H.—A good way to overcome bashfulness is to take an interest in other persons and forget yourself. You will always find someone around who is more bashful than yourself. Go to such person and endeavor to make things a little more pleasant for him, and before long you will have forgotten all about your own bashfulness. Don't imagine that everyone is looking at you and criticising you. You are taking yourself too seriously. People are not bothering themselves about you—they are more apt to be thinking about themselves, and have little time to spend on you or your doings. Many of them are probably as much afraid of you as you are of them. Take an interest in others, and you will forget about yourself.

Individuality, Not Personality.*

BY WILLIAM WALKER ATKINSON.

MAN has reached an important stage of spiritual unfoldment when he becomes aware of the "I." By this is not meant the strong feeling of Personality that causes one to feel separate and apart from others of his kind—that is a feeling of an entirely different kind. The consciousness referred to is that feeling of Individuality—of the reality of existence—that gives Man his first glimpse into the inner recesses of his soul. When this stage is reached, much that has heretofore seemed to be an integral part of the Self is recognized as being but a garment that has been worn—a tool which has been used—and the real Man takes a step ahead and stands alone upon his own feet glorifying in the sense of strength and power that has come to him. He has penetrated into a new field of consciousness, and becomes aware of wonderful possibilities. It is Egoism, not Egotism.

One possessed of a strong sense of personality views himself as somewhat better and different from the rest of his kind. *His* talents; *his* qualities; *his* attractions, seem to him to be greater than those of other men. This state is one of pure selfishness, in its most unattractive form—the quintessence of vanity. Far different from this is the "I" consciousness, which, while feeling and recognizing, as never before, the greatness of the powers within—the wonderful possibilities before the soul—nevertheless recognizes that these same powers and possibilities are latent within every man, and that many others have had this same experience and have passed on to higher planes of being.

Until man learns to stand alone—upon his own feet—he is not ca-

pable of understanding his relation to the Whole. Until he casts off the sense of dependence, and asserts his independence, he does not realize the reality of that interdependence which is the Law.

The New Thought has been accused, by careless observers, of developing Man's vanity and egotism—his selfishness. But those who have reached the stage where the word "I" means a real thing to them, know that from the moment they felt their ability to stand alone and assert the "I," their sense of in-touchness with all of Life began to grow. While they became more self-reliant, courageous, fearless, they also became tolerant, merciful, kind. They recognized the Spirit in others as well as felt it within themselves.

The "I" consciousness takes Man out of the "worm of the dust" stage, and enables him to stand erect, free and fearless. It bids him throw from him the chains and fetters which have hindered his movements, and arrays him in the armor of strength and courage, and points out to him the road leading to the scenes of the Divine Adventure.

All hail the Individual! Mistake him not for the bloated creature—Personality, who is but his caricature. This is the age of the Individual. Make way for him! He is on his way to slay the dragon of Fear and Unfaith.

We know, when we see it, from opinion, as we know when we are awake that we are awake.—Emerson.

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When the act of reflection takes place in the mind, when we look at ourselves in the light of thought, we discover that our life is embosomed in beauty.—Emerson.

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The heart in thee is the heart of all; not a valve, not a wall, not an intersection is there anywhere in nature, but one blood rolls uninterruptedly and endless circulation through all men, as the water of the globe is all one sea, and, truly seen, its tide is one.—Emerson.

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.
Associate Member S. P. R.

ARTICLE NO. 2.

Telepathy.

"When from our present advanced standpoint we look back upon the past stages of human thought, whether it be scientific thought or theological thought, we are amazed that a Universe which appears to us of so vast and mysterious a complication should ever have seemed to anyone so little and plain a thing. Whether it be Descartes' world or Newton's, whether it be that of the Materialists of the last century, or that of the Bridgewater treatises of our own, it always looks the same to us—incredibly perspectiveless and short. Even Lyell's, Faraday's, Mill's and Darwin's consciousness of their respective subjects are already beginning to put on an infantile and innocent look." From Prof. William James' (of Harvard) address as president of the S. P. R., 1896.

Sir William Crookes in his presidential address before the Royal Society, at Bristol, September, 1898, in speaking of certain of his past researches into the phenomena of Spiritualism, said:

"Were I now introducing for the first time these inquiries to the world of science, I should choose a starting point different from that of old (where we formerly began). It would be well to begin with *Telepathy*; with the fundamental law, as I believe it to be, that thoughts and images may be transferred from one mind to another without the agency of the recognized organs of sense—that knowledge may enter the human mind without being communicated in any hitherto known or recognized ways."

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"Although the inquiry has elicited important facts with reference to the mind, it has not yet reached the scientific stage of certainty which would entitle it to be usefully brought before one of our sections. I will therefore confine myself to pointing out the direction in which scientific investigation can legitimately advance. If telepathy take place, we have two physical facts—the physical change in the brain of A, the suggestor, and the analogous physical change in the brain of B, the recipient of the suggestion. Between these two physical events there must exist a

train of physical causes. Whenever the connecting sequence of intermediate causes begins to be revealed, the inquiry will then come within the range of one of the sections of the British Association. Such a sequence can only occur through an intervening medium. All the phenomena of the Universe are presumably in some way continuous, and it is unscientific to call in the aid of mysterious agencies when with every fresh advance in knowledge, it is shown that ether vibrations have powers and attributes abundantly equal to any demand—even the transmission of thought."

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Continuing he says further:

"It is supposed by some physiologists that the essential calls of nerves do not actually touch, but are separated by a narrow gap which widens in sleep while it narrows almost to extinction during mental activity. This condition is so singularly like that of a Branly or Lodge coherer (a device which led Marconi just recently to the discovery of wireless telegraphy) as to suggest a further analogy. The structure of brain and nerve being similar, it is conceivable there may by present masses of such nerve coherers in the brain whose special function it may be to receive impulses brought from without through the connecting sequence of ether waves of appropriate order of magnitude."

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"Röntgen has familiarized us with an order of vibrations of extreme minuteness compared with the smallest waves with which we have hitherto been acquainted, and of dimensions comparable with the distances between the centers of the atoms of which the material universe is built up; and there is no reason to suppose that we have here reached the limit of frequency. It is known that the action of thought is accompanied by certain molecular movements in the brain, and here we have physical vibrations capable from their extreme minuteness of acting direct on individual molecules, while their rapidity approaches that of the internal and external movements of the atoms themselves."

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"A formidable range of phenomena must be scientifically sifted before we effectually grasp a faculty so strange, so bewildering, and for ages so inscrutable, as the direct action of mind on mind.

"It has been said that nothing worth the proving can be proved, nor yet disproved. True this may have been in the past, it is true no longer. The science of our century has forged weapons of observation and analysis by which the veriest tyro may profit. Science has trained and fashioned the average mind into habits of exactitude and disciplined perception, and in so doing has fortified itself for tasks

higher, wider and incomparably more wonderful than even the wisest among our ancestors imagined. Like the souls in Plato's myth that follow the chariot of Zeus, it has ascended to a point of vision far above the earth. It is henceforth open to science to transcend all we now think we know of matter, and to gain new glimpses of a profounder scheme of Cosmic Law.

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"In old Egyptian days a well known inscription was carved over the portal of the Temple of Isis: 'I am whatever has been, is, or ever will be; and my veil no more hath yet lifted.' Not thus do modern seekers after truth confront Nature—the word that stands for the baffling mysteries of the Universe. Steadily, unflinchingly, we strive to pierce the inmost heart of Nature, from what she is, to reconstruct what she has been, and to prophesy what she yet shall be. Veil after veil we have lifted, and her face grows more beautiful, august and wonderful with every barrier that is withdrawn."

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I have quoted thus at length from this eminent *savant*, from an address delivered before the highest scientific body in the world, to show how modern scientific thought views these problems of psychical research, and also to show that I follow him in the work I have in hand in treating of the problems of psychical research, by starting with an inquiry into *Telepathy* first.

From this point as it were we can approach the other more mysterious problems we will have to deal with hereafter.

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"Telepathy" is defined in the "Glossary of Terms used in Psychical Research" (Vol. XII of Proceedings S. P. R., p. 174) as "the communication of impressions of any kind from one mind to another, independently of the recognized channels of sense."

The distance between agent and recipient, which the derivation of the word, "feeling at a distance," implies, need in fact only be such that no known operation of the senses can bridge it. Telepathy may thus exist between two persons in the same room as truly as between one person in London and one in New York, or between one person living on earth and another long since departed.

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The first committee appointed by the President of the Society, Prof. Henry Sidgwick, in 1882, to investigate the phenomena of Thought-Reading or Thought-Transference, as it was then called, consisted of: Prof. W. F. Barrett, Professor of Physics in the Royal College of Science for Ireland; Edmund Gurney, M. A., Late Fellow of Trinity College; and F. W. H. Myers, M. A., Late Fellow of Trinity College, Cambridge.

The inquiry as stated by the committee upon which they were engaged was: "Is there or is there not any existing or attainable evidence that can stand fair physiological criticism, to support a belief that a vivid impression or a distinct idea in one mind can be communicated to another mind without the intervening help of the recognized organs of sensation? And if such evidence be found, is the impression derived from a rare or partially developed and hitherto unrecognized sensory organ, or has the mental percept been evoked directly without any antecedent sense-percept?"

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It should be noted that at the time this work was begun the state of scientific opinion throughout the world was not only hostile to any belief in the possibility of transmitting a single mental concept, except through the ordinary channels of sensation, but, generally speaking, it was hostile even to any inquiry upon the matter. Every leading physiologist and psychologist down to that time had relegated the subject to the limbo of exploded fallacies.

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Dr. W. B. Carpenter, the eminent physiologist, finds in so-called "thought-reading" a striking confirmation of views he had long advocated, "that the communications are made by muscular action on the part of one person and automatically interpreted by the other." Where collusion does not come into play all that he had ever seen or heard rests upon the "intermediation of those expressional signs which are made and interpreted alike unconsciously." Such was the general scientific opinion at that time, 1882; and were it necessary I could quote many other expressions of opinion on this same line by scholars of that day.

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The committee grouped the phenomena they were engaged in investigating under four heads:

I. Where some action is performed, the hands of the operator being in gentle contact with the subject of the experiment.

When the hands are in contact or even communicate by a tense cord with the subject of the experiment, it is almost impossible to exclude giving faint indications to the guesser, which with a sensitive subject are interpreted into a sense of rightness or wrongness that ultimately may lead them to the hidden object—"the communication," as Dr. Carpenter remarks, "being made by unconscious muscular action on the part of one person and automatically interpreted by the other."

The most familiar illustration of this is to be found in the "willing game," which may be described as follows: Several persons being assembled, one of them

leaves the room, and during his absence some object is hidden. On the absentee's re-entrance, two persons, who know the hiding place, stand, one on either side of him, and establish some personal contact with him, one method being to place one finger on the shoulder, while another is for each to place a hand on his body. He walks about the room between the two "willers" and generally succeeds before long in finding the hidden object, being led towards it, as many suppose, by the involuntary muscular action of his unconscious guides.

Many long, careful and interesting experiments were made of this class of cases, but, though surprising, the committee did not think them of sufficient importance to warrant an explanation by any new hypothesis.

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II. The second group of cases investigated was "where actions were performed without contact with the person willing."

But here the committee thought the inference might be drawn that the involuntary guidance by the eyes of the rest of the party, or other indications of an almost imperceptible character, might be swiftly and probably unconsciously interpreted by the guesser and lead him hesitatingly to do what is being willed.

They thought that even blindfolding the subject merely removes one risk of error. The doubtful interpretation of even the best results obtained in these experiments compelled the committee to attach comparatively little importance to them.

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III. The next and third class of cases and experiments investigated and made was where some number, word or card has been guessed apparently without any of the ordinary means of communications between the willer and guesser.

In this class of cases sources of error arising from muscle-reading or involuntary guidance are avoided, though there are other sources of conscious or unconscious illusion to be guarded against. Among these *collusion* is one of the most obvious, and anyone who has witnessed what can be done by a code of signals such as was employed by Mr. Bishop or Mr. Heller and others will naturally distrust all observations where two particular persons are necessary for the results obtained. Imperceptible information may be given by one who knows the word selected, by means of the Morse code used in telegraphy and by other understood signals. And where collusion is out of the question an obvious danger lies in low whispering, or even soundless movements of the lips; whilst the faintest accent of approval or disapproval in question or comment may give a hint as to whether the effort is tending in the right direction and thus guide to the

mark by successive approximations. Any exhibition of the kind before a promiscuous company is nearly sure to be vitiated by one or the other of these sources of error. The committee concluded that it was obvious, in fact, that precision could only be obtained by repeated experimentation in a limited circle of persons known to each other and amenable to scientific control.—See Report of Com., Vol. I. "Proceedings" S. P. R., p. 13, et seq.

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Among the experiments of prolonged investigation by the committee under this class was that of a family in Derbyshire, England—of the Rev. A. M. Creery, B. A. He called the committee's attention to his experiments with four of his children, which he had been conducting for some time and desired the committee's investigation and co-operation. He first experimented with the phenomena of the "willing game;" and then the naming of objects selected by them with one of the children out of the room, who was to guess the object on returning to the room. He says: "We began by selecting the simplest objects in the room; then chose names of towns, people, dates, cards out of a pack, lines from different poems, etc., in fact, any thing or series of ideas that the present could keep before the mind steadily. * * * They seldom made a mistake. I have seen seventeen cards chosen by myself named right in succession without any mistake. We soon found that a great deal depended on the steadiness with which the ideas were kept before the minds of the thinkers and upon the energy with which they willed the ideas to pass. * *

He says further: "I may say that this faculty is not by any means confined to members of one family; it is much more general than we imagine. To verify this conclusion I invited two of a neighbor's children to join us in our experiments," and excellent results were attained, which he goes on to state.

The committee's investigation of the subject of the Creery family was continued during a year. To show the care with which the committee conducted the inquiry, I will quote from the report:

"The inquiry has taken place partly in Mr. Creery's house and partly in lodgings or in a private room at a hotel occupied by some of our number. Having selected at random one child, whom we desired to leave the room and wait at some distance, we would choose a pack of cards, or write on paper a name or a number which occurred to us at the moment. Generally, but not always, this was shown to the members of the family present in the room; but no one member was always present, and we were sometimes entirely alone. We then recalled the child, one of us always assuring himself that, when

the door was suddenly opened, she was at a considerable distance, though this was usually a superfluity of caution, as our habit was to avoid all utterances of what was chosen."

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"On re-entering she stood—sometimes turned by us with her face to the wall, oftener with her eyes directed toward the ground, and usually close to us and remote from the family—for a period of silence varying from a few seconds to a minute, till she called out to us some number, card or whatever it might be."

In giving the name of objects agreed on in the child's absence, the successes were six cases out of fourteen. In naming cards the successes were six out of thirteen. The naming of small objects held in one of the committee's hands selected at random were five cases out of six. The giving of fictitious names chosen were given correctly at first trial in five cases out of ten.

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A more conclusive experiment was as follows:

Present were Mr. and Mrs. Creery and family and Prof. W. F. Barrett.

"One of the children was sent into an adjoining room, the door of which I saw was closed. On returning to the sitting room and closing its door also, I thought of some object in the house, fixed upon at random; writing the name down I showed it to the family present, the strictest silence being preserved throughout. We then all silently thought of the name of the thing selected. In a few seconds the door of the adjoining room was heard to open, and in a very short interval the child would enter the sitting room, generally appearing with the object selected. No one was allowed to leave the room after the object had been fixed upon; no communication with the child was conceivable as her place was often changed. Further, the only instructions given to the child were to fetch some object in the house that I would fix upon and together with the family, silently keep in mind to the exclusion, so far as possible, of all other ideas. In this way I wrote down, among other things, a *hair-brush*—it was brought; an *orange*—it was brought; a *wine-glass*—it was brought; an *apple*—it was brought, etc., etc.

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The outline of some of the results obtained may be stated as follows: Altogether three hundred and eighty-two trials were made in this series. In the case of letters of the alphabet, of cards, and of numbers of two figures, the chances against success on a first trial would naturally be twenty-five to one, fifty-one to one and eighty-nine to one respectively; in the case of surnames they would of course be in-

definitely greater. Cards were far most frequently employed, and the odds in their case may be taken as a fair medium sample, according to which, out of the whole series of three hundred and eighty-two trials, the average number of successes at the first attempt by an ordinary guesser would be seven and one-third. Of our trials one hundred and twenty-seven were successes on the first attempt, fifty-six on the second, nineteen on the third, making two hundred and two in all.

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The following was one of the successes of the series: The thing selected was divulged to none of the family, and five cards running were named correctly on a first trial. The odds against this happening once in the series were considerably over a million to one. There were other similar batches, the two longest runs being eight consecutive successes, once with cards and once with names; where the adverse odds in the former case were over one hundred and forty-two millions to one, and in the latter something incalculably greater.

In view of these results (selected out of a large number) is it too much to say that the hypothesis of mere *coincidence* is excluded?

The committee repeatedly state in their report that they base their conviction of the reality of the phenomena on experiments made *when none of the Creery family were cognizant of the object selected*, so that the hypothesis of any fraud or collusion is absolutely excluded. (See Vol. I, Proceedings S. P. R.)

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We will close this article by relating another case furnished by Dr. Ede in connection with himself. "There is a house about a half mile from my own, inhabited by some ladies, friends of our family. They have a large alarm bell outside their house. One night I awoke suddenly and said to my wife: 'I am sure I hear Mrs. F.'s alarm bell ringing.' After listening for some time we heard nothing and I went to sleep again. The next day Mrs. F. called upon my wife and said to her: 'We were wishing for your husband last night for we were alarmed by thieves. We were all up, and I was about to pull the alarm bell, hoping he would hear it, saying to my daughters, "I am sure it will soon bring your husband," but we did not ring it.' My wife asked what time it was. Mrs. F. said it was about half past one. That was the time I awoke thinking I heard the bell."

In our next article we will give an extended summary of many test experiments and remarkable cases that have been investigated.

(To be continued.)

Emotional Extravagance.*

BY WILLIAM WALKER ATKINSON.

DO not waste your strength. Do not dissipate your energy. Do not be an emotional spend-thrift.

How many of you have wasted strength and energy in the shape of tears over a play or a novel, and then had no feeling left for a case needing your sympathy and help? You have wasted your love over poodles and cats and have become bankrupt in affection. You have allowed yourselves to "go all to pieces" over some little half-penny bit of trouble that has come to you, and the day of real trial has found you short of the powers of resistance and strength. You are bankrupts of reserve force, many of you.

Some people will tell you that a nature that expresses itself in a wealth of emotion, is one that is rich in "soulfulness" and feeling, and is possessed of a desire and a capacity for great and unselfish sacrifices for humanity. Nonsense! These people who "bubble over" upon the slightest provocation are not to be depended upon in time of real need. When their services are required their energy and interest are expended. Many people use up all their energy in their prodigal expressions of emotion, and haven't anything left for action and acts. Some of you think that the expression of intense sympathy is equivalent to doing something to relieve the person whose sufferings have evoked that sympathy. A great mistake, good friends. The people who do the work are usually the ones who have said but little.

A crowd has gathered discussing the misfortune that has overtaken a townman. They are all saying "how sorry" they are, and all that sort of thing, but nothing is suggested in the way of relief. Some

old fellow on the edge of the crowd, who has kept silent, speaks up, and says, "Well, I'm sorry five dollars worth, how sorry are you people?" The sympathetic crowd rapidly melts away. The woman at the theater is dissolved in tears at the woes of the heroine, while her coachman and horses shiver and freeze in the intense cold, while waiting for the curtain to drop.

Then the effect on yourself is bad. You allow yourself to be torn to pieces by your emotions until you become nervous wrecks. You use up all your strength over trifling things and have nothing left for the day when you need to be strong. You weep and wail, sob and moan over some fancied slight, and when real trouble comes your faculties are depleted and you suffer needless agonies.

Cultivate poise and keep yourself well in hand. Do not be cold or stiff, that is not necessary. Be kind and gracious, and thoughtful, but do not let your emotions run away with you. Emotions are good things when you have the control, but when you let them run away with you they are apt to dash you to pieces. Be master of your emotions, do not let them make you their slave. Control your moods. Practice self-control. Strong people always have their emotions under control—hence their strength. Commence by mastering *Worry*, and when you have that emotion where you want it, take up another, and so on. Do not be the prey and victim of every passing breeze of emotion. Assert yourself.

Let us draw a lesson from Nature, which always works by short ways. When the fruit is ripe, it falls. When the fruit is dispatched, the leaf falls. The circuit of the waters is mere falling. The walking of man and all animals is a falling forward. All our manual labor and works of strength, as prying, splitting, digging, rowing and so forth, are done by dint of constant falling, and the globe, earth, moon, comet, sun, star, fall forever and ever.—*Emerson.*

Vedanta Yoga.*

BY A WESTERN OCCULTIST.
FOURTH LESSON.

THE Yogi is taught a number of postures of the body which are claimed to be conducive to the control of breath. These postures are known as Asana. The Yogi claims that it is necessary for him to find a posture in which he may remain a long time with a minimum amount of fatigue. That posture which one finds the easiest to maintain is the one for that particular person to use. Some may find one posture easier, and others will prefer an entirely different one. The Yogi starts to work to displace nerve currents from their accustomed channel, and to give them a new direction and course. He aims to start up new vibrations, and practically make over his entire nervous system. He places the greatest importance upon the position of the spinal column, and holds that the one important thing in Asana, or posture, is to sit so that the spinal column will be free. To this end he sits erect, holding the chest, the neck and the head in a straight line. In this position the whole weight of the body is supported by the ribs, and the entire body is in an easy, natural position, with the spinal column straight. The Yogi claims that one cannot think high thoughts with the chest drawn in and the abdomen protruding.

The first aim of the Yogi is to obtain complete control over his body. He claims that the mind can be made absolute over every organ and muscle, including what we often speak of as involuntary muscles. He agrees with some of the western students of psychology in that he claims that strictly speaking there are no involuntary muscles, but that all are subject to the control of the conscious mind, although much practice is needed to wean these muscles away from the control of the sub-conscious faculty in whose care they were placed long since by the conscious mind. The Yogi claims that even the heart may be held under control and made to do the bidding of the will. This agrees with the results of certain experiments which have been tried by modern western investigators.

When the Yogi has acquired the firm, easy seat above mentioned, he begins to practice what is known as "purifying the nerves." This practice consists of certain exercises in what has been called "Yogi Breathing." The Yogi takes his

position as above described, and then stopping the right nostril with the thumb, he breathes in through the left nostril, filling the lungs thoroughly. Without any interval, he breathes out the air through the right nostril, which he has released, holding the thumb over the left nostril. He then breathes in through the right nostril (the thumb being kept over the left) and exhales through the left, changing the position of the thumb to accommodate the change of nostril. He practices this in the early morning, at noon, before eating the evening meal, and at night before retiring. We will speak at greater length regarding this exercise in future articles. If you desire to learn what there is to this plan, practice the above exercises, not forgetting to assume the correct posture. Practice not longer than five minutes at a time, as the beginner must not overdo himself.

In future lessons we will take up the theory underlying these exercises, and will try to show the effect of this controlled breathing upon the mind, body and nervous system. But before this is done, we must practice the exercise itself, as no amount of talking about it will convey half as much information as will the actual work itself. "The proof of the pudding is in the eating," and the proof of the benefits to be obtained by the Yogi Breath is in the breathing itself. If you see fit to faithfully practice these exercises, you will find an improvement manifest in you. You will feel better physically, and will notice a mental clearness making itself manifest. If you cannot practice them during the daytime, confine yourself to the morning and evening practice, which are, after all, the most important.

The student will find that after a few days of this exercise, he will notice all laziness and dullness disappearing. He will seem to be freer and more active, and will notice a change in his nervous system, a greater degree of nerve force being manifest. All nervousness will begin to disappear, and a sense of peace and rest will be felt. Insomnia will also be banished, and the student who is striving to overcome fear will also find renewed strength which he may turn to good purpose.

Oh, believe as thou livest, that every sound that is spoken over the round world, which thou oughtest to hear, will vibrate on thine ear.—Emerson.

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The simplest person who in his integrity worships God, becomes God; yet forever and ever the influx of this better and universal self is new and unsearchable.—Emerson.