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# NEW THOUGHT

May, 1903  
5 CENTS

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WHEELER  
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CO-EDITOR

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ELLA WHEELER WILCOX  
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THE NEW THOUGHT PUBLISHING COMPANY

THE COLONNADES VINCENT AVENUE CHICAGO



**TIME FOR ENTERING THIS CONTEST**

**IS EXTENDED ONE MONTH LONGER.**

# **IMPORTANT!**

**Prizes are Doubled in the "Postcard" Contest.**

**\$2,000.00 IN CASH GIVEN AWAY**

**TO NEW THOUGHT READERS**

**This Contest Closes Saturday, May 30**

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 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.

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## 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 west of Pittsburg must be referred to Frank G. Druiding, Special Representative, The Howland Block, Chicago. Eastern business is handled by Payne & Young, American Tract Building, New York City.

## Chips from the Old Block.\*

BY WILLIAM WALKER ATKINSON.

### "PUSH!"

Stop talking about the power of "Pull"—it's nothing compared with the force of "Push."

Put "Push" into your work and you will have neither time nor inclination to lament your lack of a "Pull."

Don't fancy that you are going to gain success by means of some

"pull"—some result of another's favor or favoritism.

Temporary success gained by the power of "pull," is apt to be lost by the withdrawal of the "pull"—and then where are you?

But if you lose something you have won by "push," you still have that same "push" in you to win something else.

These "pull" people are a poor lot—always leaning on someone else—always likely to be called upon to toady and smirk and smile to order—I don't see how they can breathe freely—how they can feel that they are individuals. The "pull" man is more or less of a parasite.

Take a full, deep breath, throw back your shoulders, brace yourself well and "push."

The world is looking for men who have "push" in them, and the best front seats are reserved for them. The man with the "pull" may get into one of these seats, but after awhile the usher will oust him and give the seat to one who holds the "push" coupon.

Don't waste your time looking for "grafts" and "pulls," but cultivate "push" and you will have no need for "grafts."

The door of success does not bear the sign, "Pull." It opens inward, and bears upon it in large, bold letters, "PUSH."



**Heredity.\***

BY ELLA WHEELER WILCOX.

**A** MERICAN parents, as a rule, can be put in two extreme classes, those who render the children insufferably conceited and unbearable by overestimating their abilities and overpraising their achievements, and those who render them morbid and self-depreciating by a lack of wholesome praise.

It is rare indeed, when we find parents wise and sensible enough to strengthen the best that is in their children by discreet praise, and at the same time to control the undesirable qualities by judicious and kind criticism.

I heard a grandmother not long ago telling callers in the presence of a small boy what a naughty, bad child he was, and how impossible it seemed to make him mind. Wretched seed to sow in the little mind, and the harvest is sure to be sorrow.

I have heard parents and older children expatiate on the one stupid trait and the one plain feature of a bright and handsome child, intending to keep it from forming too good an opinion of itself.

To all young people I would say, cultivate a belief in yourself. Base it on self-respect and confidence in God's love for his own handiwork. Say to yourself, "I will be what I will to be." Not because your human will is all-powerful, but because the Divine will is back of you. Analyze your own abilities and find what you are best fitted to do.

Then set about the task of doing your chosen work to the very best of your ability, and do not for an instant doubt your own capabilities. Perhaps they may be dwarfed and enfeebled by years of morbid thought; but if you persist in a self-respecting and self-reliant and

God-trusting course of thinking your powers will increase and your capabilities strengthen.

It is no easy matter to overcome a habit of self-depreciation.

It is like straightening out a limb which has been twisted by a false attitude or correcting a habit of sitting round-shouldered.

It requires a steady and persistent effort. When the depressing and doubtful thoughts come drive them away like malaria-breeding insects. Say, "This is not complimentary to my Maker. I am His work. I must be worthy of my own respect and of that of others. I must and will succeed."

**He Knows a Good Thing.**

I have long been looking for a book on the subject of memory culture, which should be concise and practical and sell for a reasonable price. I believe I have found it in the book, *Memory Culture*, by William Walker Atkinson. It treats of a natural, practical and easily acquired system of developing the faculties of observation and memory, depends upon no tricks or catchwords or schemes of tying things together, but gradually develops the faculties instead of loading down the memory with these methods. It points out the way by which the memory in general, as well as special memories of places, faces, names, etc., may be developed, which is just the point which the other books have lacked. It is well printed, tastefully gotten up, bound in silk cloth and sells for \$1.00.—*Amos W. Rideout in Ye Quaint Magazine, Boston, Mass.*

**The Law of the New Thought**

This book is making many friends. It teaches the higher phases of the New Thought and explains many things that puzzle beginners in the study. It throws light on many dark corners and hard sayings, and one lays it down feeling that its reading marks an important stage of the journey toward Truth.

**Bible Year Book.**

The Bible Year Book, by Mary F. Haydon, is selling well, and nothing but good words are heard of it. Each day of the year is given its text and its special messages of comfort, strength and power. Send for a copy. Your money refunded if you do not like it.

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**Go On!\***

BY WILLIAM WALKER ATKINSON.

THE story is told of a celebrated man, that once in his youth, discouraged by obstacles, and ready to cry "enough," he picked up a bit of torn newspaper at which he idly glanced. The first words which caught his attention were these: "If you are tempted to turn back, go on, sir, go on." He followed the advice, and afterwards attained fame, honor and success.

It will do many of us good if we will commit to memory these words: "If tempted to turn back, go on, sir, go on." When we feel tired of it all, and are disposed to sink beneath the burden—shrink from the task of the day—let us remember these words, and go on. When we feel that we are misunderstood and that our work is not appreciated, and we wonder whether it is "worth while" after all—go on, sir, go on. When we are foot-sore and weary, and ready to drop with fatigue, let us rally at the call "go on, sir, go on."

We are on the path of life and there is no turning back. We may sink beneath our burdens, but still the rest of the journey is before us, and we cannot escape it. Is it worth while to plod along, dejectedly and without hope? Is it not better to say to oneself "go on, sir, go on," and start off afresh with renewed determination and energy, knowing that we are making progress. Don't worry about the miles yet before you, but rejoice over those you have traveled and left behind you. Don't think of turning back, go on, go on.

I know of a little boy who is full of this "go on" spirit. He was recently given some money with which to purchase a birthday present. He went to a nearby store and asked the proprietor for some

good "game", that could be played in the evening, at home. "But," he added earnestly, "don't give me any game in which one has to 'go back.' I don't like to go back when I've once started out." That is the spirit I mean. Don't be "sent back" if you can help it, and never "go back" from want of courage. Keep your eyes to the front, and go on.

To the best of us, things at times will seem less bright, and the outlook less encouraging. But these are just the times when we should put forth our best energies, and make an additional effort that will carry us past the troublesome bit of road. There is always a certain joy which comes only from conquered troubles—obstacles overcome. Keep on, keep on. Banish all thoughts of turning back from your mind. Sooner or later you will find things brightening up—the sun will again emerge from behind the clouds.

There are times when we rest for a moment before going on, and these rests are good, for they give us increased strength for the next stage of the journey. But we must not grow too fond of the resting places, else we will wish to take up our permanent abode there, and give up the journey. Such a course results in stagnation, and the law steps in and with pain drives us on to our good. There is no permanent standing still in life, and the sooner we recognize this fact the better will it be for us, for then we will adapt ourselves easily to the law, and ceasing to resist its kindly urge will pick up our staff and bundle and step forth joyfully in the center of the road. "If you are tempted to turn back, go on, sir, go on."

**The Mind's Attainment.**

The above book, by Uriel Buchanan, is meeting with much favor from our readers, who are pleased with the author's beautiful style, as shown in his articles in the journal. It is an uplifting book, and one is the better for having read it.

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**Good Circulation.\***

BY ELIZABETH TOWNE.

**D**O you know that a plant will not grow without leaves? And it will not bear fruit, and will die early, if it has too many leaves? The plant suckles moisture from the earth and the sun draws that moisture away again, through the tiny and innumerable pores of its leaves. So the healthy existence of a plant depends upon the *living stream* of moisture which must continually flow *through* the plant. Simply to flow *into* it is not enough; and when the stem is severed we quickly see the results of too much flowing *out*, with nothing flowing in. Death is the inevitable result of any continued disturbance of that steady *flow* of sap up from the earth, *through* the plant, and on out again into the atmosphere.

Of course, a sterile earth can give little sap to the plant and it soon dies; and the more fervently the sun kisses it and draws upon it the more quickly the plant expires. On the other hand, if the leaves are plucked, so that there are not pores enough for the sun to suck the sap through, the plant must die.

But plants are wonderfully intelligent little things, and full of ingenious contrivances for *regulating* supply and demand in such a way as to maintain the equilibrium which means health. The little wild things are wiser than we tame beings, in looking out well for number one. The cactus grows thick, fleshy leaves where it stores up moisture for use in the long, hot seasons when supply is small and demand great. And it glazes its leaves so that the sun cannot draw from it all the moisture it would. Many plants and trees glaze the entire upper sides of their leaves, so that the sun may draw from the shaded side only, where he cannot kiss so fervently. Some trees turn only the edges of their leaves toward the sun. And a great many refuse to grow wide leaves, and the drier the soil the narrower the leaves, even in trees of the same family. All plants show this intelligence.

We human beings are built by the same Intelligence and after the same manner as plants. Our healthy and continued existence depends upon the same law. We, too, draw our sustenance from the earth and give it all off again through our pores and lungs. To glaze our skin pores would kill us. To shut off our breath would kill us. In either case our *giving off* would be

curtailed beyond our limit of endurance. And, of course, to cut ourselves entirely loose from earth (at present)—to cut off our supply of food and water, would end our existence. So we try to maintain a *poise* of receiving and giving, to the end that we keep on living. Eternal life depends upon eternal poise of receiving and giving. It depends upon our ability to *LET life flow through us*, unimpeded and freely. This is the law of being.

Law is omnipresent. Not a crack nor cranny in all the universe, in all time and space, which is not *filled* with Law. No place so tiny that the Law is crowded out. No place so large that the Law is dissipated into nothingness. Law is the all-pervading "fourth dimension" of matter, as well as of spirit.

Two and two make four. This is Law. It works just the same whether it expresses through worlds or atoms, or through ideas only. Two worlds and two worlds are four worlds; two ideas and two ideas are four ideas.

The law of *perpetual flow* is the law of continued existence of any form, whether it be "physical," "mental" or "spiritual."

A physical body which refuses to give off as much as it receives quickly dies; if it persists in giving off *more* than it receives it quickly dissipates itself. A mind which refuses to receive as much as it gives, soon grows weak; if it refuses to give it stagnates and decays.

Do you see that the law of life is a *good circulation*? And that it works in body, mind, and money?

A plant draws its stream of life from the earth. Man has loosed himself from the earth and is learning to depend less and less upon it as his source of supply. He is learning to live not by bread alone, *but by the word*. He is drawing his supply *more* and *more* fully and consciously from the *unseen*.

But this does not free him from the law of good circulation. Plants receive carbonic acid and give off oxygen. Man receives oxygen and gives off carbonic acid. Plants receive from the coarser and more tangible forms of "matter" and give it out again in finer essence. Man does the same.

But man has likewise thrown out roots in the Great Unseen, through which he receives an ever increasing portion of his sustenance; which is brought down and given out in coarser form to earth and plant. Man's veins and arteries carry the transmutations of earth matter, which he invisibly gives out; whilst his *nerves* reverse the order, and throb with wisdom and love, which

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come down from "spirit" into "matter" and are given off in coarse and concrete form.

Just as man must receive food and give out to the atmosphere, so he must receive from the spiritual atmosphere and give downward to earth. He must *express* wisdom and love, *in-spired* from above earth; express it in terms of earth. Thus it is true that

"The worlds in which we live are two,  
The world I AM and the world I DO."

Human and divine life are One, and the individual continues to exist as long as there is *good circulation between the ideal and the real*.

Some time in past ages man's feet were simply roots, fast to earth. He learned by centuries of effort to pick his roots out of the ground and walk off on them—in search of more food. This is a great advantage to him. But if he should now go up in a balloon and stay there for some days, breaking *all* connections with earth, he would melt into thin air.

In childhood the imagination is firmly rooted in the ideal world, and his feet are at the same time firmly set upon the earth. So he grows fast, mentally and physically, and increases in wisdom, love and power.

But by and by he begins to detach himself from the *ideal*. He detaches one rootlet after another and all the other earth folks pat him on the back and congratulate him because he is "growing up" and becoming "sensible." So he goes on detaching himself from the world of spirit, whilst he plants himself more firmly in earth. By and by he is altogether detached from heaven. He scoffs at such silly, childish visions of glory. He has got both feet loose from the ideal.

About this time he reminds me of Pat's horse, which up and died just as Pat had got him well trained to live on sawdust.

Man dies for no reason except that he educates himself to live on earth instead of in heaven, with babes and idealistic fools.

Of course, every man has a right to make his choice of associates and places. But by and by, we are all going to be wise enough to choose childhood and a good circulation.

### Thought Force.

This book is still selling rapidly, edition after edition being disposed of, with comparatively little advertising. Nearly everyone who reads it recommends it to a friend, and so on. The book has sold better than any New Thought book ever written, considering the time it has been out. If you haven't it you should send for it at once.

### Faith and Imagination.\*

BY URIEL BUCHANAN.

**A**MONG the great mysteries of the human mind there are none deeper and more difficult to understand than the functions of faith and imagination. These and other finer senses bring man into most intimate relationship with the invisible world of cause. They endow him with attributes which take him beyond the confines of the physical senses and connect him with the infinite storehouse of wisdom and power.

Imagination is the eye of the mind. The physical eyesight is necessarily limited in its range of vision. But imagination opens the door to the inner world of thought. It reveals to the quickened vision the truth and beauty of the universe. When the imagination is trained and exalted to image only the highest, man will be able to create a wholesome environment and to attract the material correspondence of every desire. The imagination recognizes no possible barriers. It annihilates space and time. It peoples the mental world with bright creations of fancy, where man roams at will. The one who has faith in himself, in his star or his destiny, will attain to a greater relative success than the one who rejects the finer impulses and is governed mainly by the crude physical senses.

Every great achievement is the result of a keen perception, a vivid imagination and unwavering faith. The one who gains a great success, in any field of human endeavor, first sees with the "mind's eye" the possibility of his ideals, desires and plans. He has faith in the invisible world of element and power. He makes use of his will to control and direct the superior thought forces and agencies which quickly respond to his positive command. One who has a belief and trust in his ventures will assume greater responsibilities than one who hesitates through doubt and fear. And having faith in himself, man will attract greater confidence and courage with each step of advancement. Every obstacle conquered stimulates the imagination and awakens new life and power.

By lack of faith in the majesty of self and a knowledge of our rightful inheritance, we pass through troublous times, and are held in bondage by counter influences which continually play upon us with subtle suggestions of weakness and failure. Something within

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whispers an occasional word of hope and encouragement and bids us reach up and attain; but the inspiration is checked by the hypnotic wave of erroneous thought emanating from unawakened minds.

Doubt and fear arise before us and create mental barriers to reaching the light of freedom. To attract things desired, to rise above adversity and subdue opposing influences, man must have the power to center his mind and direct his thought with unwavering confidence. He must be able to overlook all barriers and imagine himself as attaining the goal. He must have faith in himself and faith in the power at his command. He must have the faith and confidence of youth with the wisdom and strength of age.

With the imagination we may explore the world of ideas and attract the thoughts we need. Knowing that we are one with the Supreme, we may reach out into the unknown, and by the magic power of sincere desire call to us the things we need.

Deep in the human consciousness is enthroned the self which is independent of space and time. This self is an inseparable part of the Infinite. It is the sanctuary where the divine and human blend. Entering there with sincere desire and nobility of purpose, we may invoke the power which will aid us to realize our yearnings. The threshold to this inner realm is carefully guarded, and none enter except through effort and worthiness to receive. One may gain a measure of strength through vicissitude and toil and contact with the world's material forces. But the greatest power can be acquired only by the man who is conscious of his relationship to the Infinite.

One who is free from the shadow of doubt and fear, who has faith in the wisdom and justice of natural law, who keeps ever before him the light of high ideals, may become superior to every influence of adversity, conquer the material instincts of heredity, prolong life and reach the goal of every worthy ambition.

Having reviewed the past, study your relation to the present. Measure yourself and see where you are tending. And do not forget that by your thoughts and acts you are weaving the web of your destiny. This analysis of the inner world of mind will give you a glimpse of the future, and aid to direct the course of your life safely to the haven of its peace and its gladness.

Ineffable is the union of man and God in every act of his soul.—Emerson.

## Second - Class Rates.

BY SYDNEY FLOWER, PUBLISHER NEW THOUGHT.

The output of this magazine to the news-trade of the United States and Canada is now 50,000 copies monthly. Upon the strength of this demand I made application to Mr. Madden, Third Assistant Postmaster at Washington, D. C., for entry of NEW THOUGHT at second-class rates of postage. Mr. Madden courteously refused. Again I applied; again Mr. Madden refused. He is of the opinion that this magazine is not bought for its own sake, but for the sake of the cloth books which have been offered as premiums to annual subscribers. In this he is wrong, as the newsstand trade proves. Nevertheless, I think Mr. Madden is an honest and reasonable man, open, as all reasonable men must be, to conviction, and I shall leave it to the readers of this magazine to convince him of his mistake. It might be well for you to write Mr. Madden a nice letter telling him that you value the magazine for the sake of the stirring talks that appear each month in its pages. Mark your letter "personal," and address it to the Hon. E. C. Madden, Postoffice, Washington, D. C. Let your letter assure him pleasantly that he is wrong in his decision. He will be glad to be convinced. The little "personal" touch upon the envelope cannot fail to appeal to him. As the hart panteth for the waterbrook even so Mr. Madden will look eagerly each day for his personal mail. And I feel sure you will not disappoint him.

I am anxious to double the size of this magazine in number of pages. It should be sixty-four pages monthly, *with no increase in price*. But postage now runs over \$1,000 a month, and if we increased it even ten pages it would cost over \$2,000 to mail each month. So my hands are tied. It is regrettable, but true. I cannot give you a bigger magazine for the money, while it remains in third class. We have talked of changing the cover. Friends and enemies alike have not failed to make the cover of this peerless magazine the butt of their buffoonery. But I cling to it with an affection that glows the brighter in the face of criticism. Cherish the old landmarks! It was my hope that the next generation, eager, bright of face, might be gladdened each month by the sight of the same old NEW THOUGHT cover that had worked such wondrous changes in the hearts of their parents. However, my personal inclinations must not weigh with you. In case you succeed in getting this magazine into second-class matter I promise you a new cover and a magazine of sixty-four pages each month. I leave the matter with confidence in your hands, feeling sure that you will melt the official heart.



**Practical Mental Science.\***

BY WILLIAM WALKER ATKINSON.

## FIFTH LESSON.

**F**EARTHOUGHT is the cause of much unhappiness and many failures. You have been told this thing over and over again, but it will bear repeating. Fear is a habit of mind which has been fastened upon us by negative race-thought, but from which we may free ourselves by individual effort and perseverance. The best way to overcome the habit of Fear is to assume the mental attitude of Courage, just as the best way to get rid of darkness is to let in the light. It is a waste of time to fight a negative thought-habit by recognizing its force and the trying to deny it out of existence by mighty efforts. The best, surest, easiest and quickest method is to assume the existence of the positive thought desired in its place, and by constantly dwelling upon the positive thought manifest it into objective reality.

Therefore instead of repeating "I'm not afraid," etc., say boldly "I am full of Courage"; "I am Courageous"; etc. You must assert: "There's nothing to fear," which although in the nature of a denial, simply denies the reality of the object causing fear rather than admitting the fear itself and then denying it.

To overcome Fear, one should hold firmly to the mental attitude of Courage. He should think Courage, say Courage, act Courage. He should keep the mental picture of Courage before him all the time, until it becomes his normal mental attitude. Hold the ideal firmly before you and you will gradually grow to its attainment—the ideal will become manifest.

Let the word "Courage" sink deeply into your mind, and then

hold it firmly there until the mind fastens it in place. Think of yourself as being Courageous—see yourself as acting with Courage in trying situations. Realize that there is nothing to Fear—that Worry and Fear never helped anyone, and never will. Realize that Fear paralyzes effort, and that Courage promotes activity.

In March I advised that you try to perform some disagreeable tasks. Last month I advised that you try to perform some difficult tasks. This month I advise that you start in to do some of the things which you feel you could do if you were not afraid to try. Start to work to do these things, affirming "Courage" all the way through, and you will be surprised to see how the changed mental attitude will clear away obstacles from your path, and will make things very much easier than you had anticipated. Exercises of this kind will develop you wonderfully, and you will be much gratified at the result of a little practice along these lines.

There are many things before you awaiting accomplishment, which you can master if you will only throw aside the yoke of Fear—if you will only refuse to accept the race suggestion, and will boldly assert the "I" and its power. And the best way to vanquish Fear is to assert "Courage" and stop thinking of Fear. By this plan you will train the mind into new habits of thought, thus eradicating the old negative thoughts which have been pulling you down, and holding you back. Take the word "Courage" with you as your watchword this month, and manifest it in action.

**New Thought Annual.**

This book contains the numbers of the journal from December, 1901, to December, 1902, inclusive, and is bound in purple silk cloth (stiff boards) with gold lettering. It makes a handsome volume, and is a complete New Thought library in itself. Price, \$1.00.

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## 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.

*L. V. M.*—You are making the mistake so common to beginners in the New Thought, and content yourself with wishing for the good things to drop into your lap. That is a great mistake. The Law of Attraction brings only the means and opportunities—you do the rest. Every one of us has chances placed before us every day, but we lack the courage or insight which enables us to take advantage of them. Now you have determination, of that I'm sure. The thing for you to do is to keep a sharp look out for opportunities, then follow up the first attractive one that presents itself. This attitude of mind will bring you many little chances and opportunities and may lead to great things if you follow them up. Now this is only a little seed-thought. Let it grow.

*R. L. T.*—If I could bring you out of your trouble, rest assured that I would lose no time in imparting the information needed. But all that one can do in a case like yours is to give a word of encouragement and good cheer, and a friendly pat on the back, as it were, and let the other person work out his own salvation. No person can solve the life problem or do the life work of another. It would be working a harm even if one could do it, for each experience is a lesson—each trial a process of strengthening—each sorrow a pain accompanying spiritual birth. Go on in faith and confidence—trusting the Power back of all—do the best you know how—and grow. It will all come

out right. Ultimate Justice prevails. Life is growth—so do not mind the growing pains any more than you can help. Dead things do not feel pain—that which you feel is a proof that you are alive and growing.

*N. T. S., Cleveland, O.*—My "Thought Force" book is for the man or woman in the thick of the fight who wants to know the effect of mental power in everyday and business life. "The Law of the New Thought" takes up the higher phases of the subject. The first book deals with the "I Can and I Will" side—the second with the "I Am" side. "Nuggets of the New Thought" is composed of essays previously printed in this magazine, and is a good book to pick up when you need help, or to give to a friend. "Memory Culture" is a book the scope of which is stated in the title. These are the only books of mine in print. Each one covers a different field—take your choice. See the advertisements for further particulars.

*G. D. E.*—You ask why we should take the trouble to read New Thought books or listen to its teachers, if everything is as Nature intended and there is no such thing as accident. You ask whether all knowledge will not be realized in Nature's own way without our making any attempt to obtain it. My answer is that you read New Thought books because you feel impelled to do it. Lots of people could not be induced to read these things—you were in that stage yourself once. And when one gets to a point where he needs the help from a book or a teacher, he is attracted to the volume or the person, or they to him. You make the mistake of supposing that Nature works only in one way, while I believe that *all* methods are used. Why are you interested in New Thought at all? Is it because you have reasoned yourself into a desire, or have created the desire by an effort of the will? Not at all, it is because desire has awakened naturally. You feel hungry and are seeking for nourishment. "Nature" is working to reach you through the book or teacher. Suppose one were to say that Nature would see that he obtained physical nourishment without eating the fruits and grains at his hand? Some day we will undoubtedly outgrow the need of books and teachers, but in the meantime they come in handy. I do not believe in depending too much on books or teachers, and think it better to use them only as helps to the growth of the inner consciousness of Truth. Many of us depend too much upon outside help, and our progress is retarded. But books and teachers have their places, and you will feel like using them just so long as you need them. When you no longer feel the need, drop them by all means.



F. M. E., Quincy, Ill.—You say that you knew two men in your regiment, one of whom had a notion he would die of smallpox because his family had done so, and who was not afraid of the enemy's bullets on that account, and whom you say was invulnerable to bullets, but finally succumbed to the dreaded disease. The other man, you say, got it into his head that he would be the first man in the regiment killed in action, and whose fears were verified. You say that you were afraid neither of smallpox, nor bullets, and that you escaped the disease although you nursed other men who were stricken down with the disease. You further state that you also escaped the bullets which mowed down your comrades, although on one occasion your comrade was killed by your side, and you had your whiskers trimmed off of both side of your face by bullets, and also had one pass through your coat. Well, you don't want any answer—your know very well what pulled you through and what caused your friends' fears to be realized, but I print your questions here as they will interest other readers. I knew a man who went all through the war, seeking death, because of domestic troubles, always complaining that he could not get what he wanted. He was placed in all sorts of hot quarters, but came out without a scratch, while those around him, to whom life was sweet, *but who feared death*, were cut down. Every old soldier can relate instances of this kind, and that is why so many old "vets" are now taking a lively interest in "New Thought."

R. P. D.—This correspondent writes regarding the selfishness of church people, and complaining particularly of what he calls "the narrow bigotry and intolerance of Roman Catholics." I cannot agree with my correspondent for three reasons. (1) Because the true New Thought man does not classify people according to creeds. He sees good in all creeds, while feeling that no creed contains all the good. He finds people pretty much alike in all sects—some good, some better, and some not so good. Catholic and Protestant, Jew and Gentile, churchman and non-churchman, all are members of the Brotherhood of Man, and their relative degrees of kindness and love depend not upon their respective creeds or sects. I think that the mental attitude of this correspondent savors much of that "narrow bigotry and intolerance" of which he accuses his Catholic brethren. (2) I know of many Roman Catholics (including several priests and one bishop) who read this magazine, and while not endorsing all its teachings, do not hesitate to approve of certain of its features. An intelligent Catholic, who is well posted on the writings of the early Fathers of the Church, will see much in the New Thought that seems

familiar to him. (3) I have many friends among the Roman Catholics, and have found them very staunch friends, especially when the sun went behind the clouds and the touch of a friendly hand meant much. I know of a New Thought home in which there was recently a very sick little child, at whose bedside the mother's care and attention were imperative. The mother, in addition to the care of the child, had her household duties to perform, as assistance could not be procured for the moment. Many friends and neighbors called to express sympathy and to say that "if we can be of any assistance," etc., etc., in the regulation manner—but the tired mother toiled on unaided. But one neighbor, a good Irish Catholic, the mother of a large family, who was busy with the cares of her own household, rapped at the door and took in the situation at a glance, and her mother heart was touched. She did not stop to ask the parent's opinion of the infallibility of the Pope, nor did she interrogate them regarding their soundness on Christian Doctrine, but she rolled up her sleeves, and, with the two hands that had done grand service in rearing her own large brood, she took hold of things that had to be done, and did them, without any further talk. I know that the grateful, tired little mother would not agree with the spirit of my correspondent's letter. And I know that the New Thought father, recognized the kindly spirit manifested by that Catholic neighbor and friend, and considered it good enough New Thought in action for him—no trace of the "selfishness" of which my correspondent complains. But that was not all. The little child had attended a nearby school conducted by Catholic sisters. When the good sisters heard of the little fellow's illness, they stopped their work, and sisters and scholars knelt down and offered up good Catholic prayers that the little non-Catholic school child be brought back from the valley of the shadow of death and restored to his parents, teachers and schoolmates. When the father heard of this manifestation of love and kindness on the part of those Catholic sisters and children, love and kindness displayed to those outside of the pale of their church, he could see nothing of that intolerance of which my correspondent speaks—but then, perhaps the father's eyesight was not very clear just after hearing the story. No, no! my good friend, your condemnation of others is not New Thought—it is far from it. Don't bother about other people's fences—be sure that you are not building high fences yourself. Until you are willing to admit every man or woman to human fellowship, you have still some rails standing—knock down the rails, brother, knock them down.



## Vedānīa Yoga.\*

BY A WESTERN OCCULTIST.

## FIFTH LESSON.

THE Yogi teaching is that in the spinal column there are two currents of nerve force, which currents they call Pingala and Ida, and a hollow canal running through the spinal cord known to them as Susumna. At the lower extremity of the spinal canal is what the Yogis term "The Lotus of the Kundalini," triangular in form, in which is coiled up a power called Kundalini. The Yogi teachings are to the effect that when the Kundalini arouses it forces a passage through the Susumna canal, and rising step by step, opens up different stages of psychic development. When it finally reaches the brain, the Yogi's soul is freed.

The spinal cord or spinal marrow begins at the base of the brain in what is known as the Medulla Oblongata, which is really an enlargement of the spinal cord, which it resembles in its arrangement of gray and white matter. The spinal cord fills the spinal canal in the vertebral column. It is the mass of nerve tissue, which becomes enlarged in the lower parts, where the nerves supplying the extremities emerge. Its lower end sends forth prolongations through the sacrum, which, from their resemblance to the hairs of a horse's tail, are called the Cauda Equina.

The Yogis teach that there are several nerve centers, beginning with Muladhara and ending with Sahasrara, which centers, or "lotuses," as the Yogi calls them, correspond with what Western physiologists call "plexuses;" in fact, the apparent difference between the Oriental theories of physiology and the Western, will be found to be little more than a conflict of words, if the matter is carefully sifted down.

The Yogis teach that the nerve center which regulates the respiratory system has also a controlling influence of the system of nerve currents. The controlling center of the respiratory system is opposite the thorax, in the spinal column. They also teach that rhythmical breathing will produce a tendency of the molecules of the body to take the same direction. Will power will bring into action a force akin to electricity, because the nerves will have been rendered fit to carry such current by the primary impulse of the Will. When the motions of the body have become rhythmical by Yogi breathing, the body

will have become a mighty battery of Will-power. This Will-power is what the Yogi seeks to gain, by his system of breathing, and is the explanation of the cause underlying the supreme importance he places upon the breath. He brings on a rhythmic action of the body by breathing, and stores up force which he learns to use. The one great aim of the Yogi is to rouse the latent power of Kundalini.

The following exercises are recommended by the Yogi teachers. The first requisite is that the body be kept straight, the spinal column being in a natural position, the chest, neck and head being in one line. The next thing is to get control of the nerves. The nerve center controlling the respiratory organs also has a controlling effect upon the other nerves, and rhythmical breathing is of the greatest importance. Therefore, the first lesson is to learn to breath regularly, inhaling and exhaling slowly and in measure, which will tend to harmonize the system. The Hindus count one, two, three, four, etc., mentally when inhaling and exhaling in psychic breathing. This practice gives rest to the troubled nerves, and brings about a sense of quiet and peace which is most grateful to the overworked man or woman. It is conducive to peaceful sleep. It will also produce calm features, the old wrinkles gradually disappearing.

The next exercise consists in breathing in through the Ida, the left nostril and at the same time concentrating the mind on the nerve current. You must mentally send the nerve current down the spinal column, forcing it sharply against the seat of the Kundalini, the last plexus. Then hold the current for some time. Then mentally change the current to the right side and exhale through the right nostril. The nostril not in use may be stopped by the finger or thumb. It is somewhat difficult for the western person to acquire the Hindu method of psychic breathing, for the latter has to be taught it from infancy.

In this exercise inhale for four seconds, retain for sixteen seconds, and exhale for eight seconds. This constitutes one Pranayama. While inhaling, retaining, and exhaling, hold the mind firmly on the thought of the Kundalini center at the base of the spinal column. Do not overdo this exercise. Practice it not more than three times a day, morning, noon and night, for not over five minutes at a sitting.

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Life is a progress, and not a station.—Emerson.



**Beauty from Within.\***

BY WILLIAM WALKER ATKINSON.

I recently heard a story which is certainly good enough to be true. It was about a woman who went to have a photograph taken. She sat before the camera, looking gray, grim and grumpy. The photographer spoke his little "look pleasant, please," but the sitter only grew grimmer. "Look a little pleasant, please," repeated the long suffering photographer.

"Look here, Mister Man," retorted she of the seamed visage, "what have I to look pleasant about? Do you think that smiles and pleasant looks are made to order? I've got nothing to look pleasant about. I've got to see something to smile about before I can smile, hain't I?"

"No, No," replied the man of the green cloth and camera, "that pleasant feeling comes from the inside, not from the outside. Just think a pleasant thought, and you'll feel pleasant and look pleasant." And she did, and a good picture was the result.

People who saw the photograph, complimented the woman, and told her she looked twenty years younger in it, and lo! when they raised their eyes to her face, she did look that much younger. She had found the secret of "that pleasant expression." It came from the inside.

Did you ever realize that the character of one's thoughts manifests itself in one's expression. You cannot think bright, cheerful and happy thoughts without a little of the sunshine stealing out and illumining your countenance. You cannot think gloomy, despondent thoughts, without a corresponding facial expression. The homeliest face may be rendered attractive by the thoughts of love and good will

to all men. And the finest features may be rendered unattractive by negative thoughts of envy, jealousy and hate.

Men of the same trade, business or profession have a family resemblance, owing to the same character of thoughts. Men of certain mental traits, resemble each other—physiognomy is no wild theory, but an established science. Looks come from the inside.

The columns of our metropolitan newspapers are filled with inquiries from readers, and advice from writers, all on the subject of personal beauty. Many are the recipes and remedies recommended to produce the desired result. And the advertising columns of the same journals are filled with advertisements setting forth the merits of a number of infallible producers of personal beauty. The entire effort seems to seek beauty from without, but like the woman in the story, we are sooner or later brought to realize that beauty comes from within and not from without.

If you desire beauty, think beautiful thoughts, and the thoughts will manifest in personal beauty. Develop the beauty within your soul, and the physical will reflect and show forth the beauty within.

This is not an idle theory, but is a proven fact. Hundreds of people have demonstrated its truth, and so may you if you will but try in earnest.

**Quite Roycroftie!**

East Aurora, N. Y., February 16, 1903.

Dear Mr. Atkinson:

\* \* \* Your charming books make a valuable addition to the Roycroft Library and are in demand by the boys and girls and visitors. Some fine day I hope you will come and make us a visit and give us a little talk on "New Thought." So here is love all 'round, for I am ever

Your sincere

ELBERT HUBBARD.

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In general, every evil to which we do not succumb is a benefactor.—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., Rome, Ga., Associate Member S. P. R.)

## ARTICLE NO. 3—TELEPATHY.

In opening this second article on Telepathy I do not know that I could introduce it better than to quote at some length from an address delivered by the Rt. Hon. A. J. Balfour, F. R. S. (now Prime Minister of Great Britain), as President of the Society for Psychical Research, in January, 1894, published in "Proceedings" S. P. R., Vol. 10.

In speaking of this new faculty, or, rather, newly discovered and admitted faculty, Telepathy, as a "scientifically extraordinary event," as compared with the known and classified natural events, he says: "In order to illustrate this distinction I will take a very simple instance. I suppose everybody would say that it would be an extraordinary circumstance if at no distant date this earth on which we dwell were to come into collision with some unknown body traveling through space, and, as the result of that collision, be resolved into the original gases of which it is composed. Yet, though it would be an extraordinary, and even an amazing event, it is, after all, one of which no astronomer, I venture to say, would assert the impossibility. He would say, I suppose, that it was most unlikely, but that if it occurred it would not violate, or even modify, his general theories as to the laws which govern the movements of the celestial bodies.

\* \* \* \* \*

"Our globe is a member of the solar system which is traveling, I do not know how many miles a second, in the direction of the constellation Hercules. There is no *a priori* ground for saying that in the course of that mysterious journey, of the cause of which we are perfectly ignorant, we shall not come across some body in instellar space which will produce the uncomfortable results which I have ventured to indicate. And, as a matter of fact, in the course of the last two hundred years, astronomers have themselves been witness to stellar tragedies of incomparably greater magnitude than that which would be produced by the destruction of so insignificant a planet as the world in which we happen to be personally interested. We have seen stars which shine from an unknown distance, and are of unknown magnitude,

burst into sudden conflagration, blaze brightly for a time, and then slowly die out again. What that phenomenon precisely indicates, of course, we cannot say, but it certainly indicates an accident of a far more startling and tremendous kind than the shattering of our particular world, which to us would doubtless seem extraordinary enough.

\* \* \* \* \*

"This then is a specimen of what I mean by a *dramatically extraordinary event*. Now I will give you a case of what I mean by *scientifically extraordinary event*, which as you will at once perceive may be one which at first sight, and to many observers, may appear almost commonplace and familiar. I have constantly met people who will tell you, with no apparent consciousness that they are saying anything more out of the way than an observation about the weather, that by the exercise of their will they can make anybody at a little distance turn round and look at them. Now such a fact (if fact it be) is far more scientifically extraordinary than would be the destruction of this globe by some such celestial catastrophe as I have imagined. How profoundly mistaken then are they who think that this exercise of will power, as they call it, is the most natural thing in the world, something that everybody would have expected, something which hardly deserves scientific notice or requires scientific explanation. In reality it is a profound mystery, if it be true, or if anything like it be true, and no event, however startling, which easily finds its appropriate niche in the structure of the physical sciences ought to excite half so much intellectual curiosity as this dull and at first sight commonplace phenomenon.

\* \* \* \* \*

"Now do not suppose that I want you to believe that every gentleman or lady who chooses to suppose himself or herself exceptionally endowed with this so-called will power is other than the dupe of an ill-regulated fancy. There is, however, quite apart from the testimony, a vast mass of evidence in favor of what we now call telepathy, and to telepathy the observations I have been making do in my opinion most strictly apply. For consider: In every case of telepathy you have an example of real or apparent action at a distance. Examples of real or apparent action at a distance are, of course, very common. Gravitation is such an example. We are not aware at the present time of any mechanism, if I may use the phrase, which can transmit gravitational influence from one gravitating body to another. Nevertheless, scientific men do not rest content with that view. I recollect it used to be maintained by the late Mr. John Mill that there was no ground for regarding with any special wonder the phenomenon of action



at a distance. I do not dogmatize upon the point, but I do say emphatically that I do not think you will find a first-rate physicist who is prepared to admit that gravity is not a phenomenon which still wants an explanation. He is not ready, in other words, to accept action at distance as an ultimate fact, though he has not even got the first clue to the real nature of the links by which the attracting bodies mutually act upon one another.

\* \* \* \* \*

"But though gravitation and telepathy are alike in this, that we are quite ignorant of the means by which in either case distant bodies influence one another, it would be a great mistake to suppose that the two modes of operation are equally mysterious. In the case of telepathy there is not merely the difficulty of conjecturing the nature of the mechanism which operates between the agent and the percipient, between the man who influences and the man who is influenced; but the whole character of the phenomena refuses to fit in with any of our accepted ideas as to the mode in which force may be exercised from one portion of space to another. Is this telepathic action an ordinary case of action from a center of disturbance? Is it equally diffused in all directions? Is it like the light of a candle or the light of the sun, which radiates equally into space in every direction at the same time? If it is, it must obey the law—at least, we should expect to obey the law—of all other forces which so act through a non-absorbing medium, and its effects must diminish inversely as the square of the distance. It must, so to speak, get beaten out thinner and thinner the further it gets removed from its original source. But is this so? Is it even credible that the mere thoughts or, if you please, the neural changes corresponding to these thoughts, of any individual, could have in them the energy to produce sensible effects equally in all directions; for distances which do not, as far as our investigations go, appear to have any necessary limit? It is, I think, incredible, and in any case there is no evidence whatever that this equal diffusion actually takes place. The will power, whenever the will is used, or the thoughts, in cases where the will is not used, have an effect, as a rule, only upon one or two individuals at most. There is no appearance of general diffusion. There is no indication of any disturbance equal to equal distances from its origin, and radiating from it alike in every direction.

\* \* \* \* \*

"But if we are to reject this idea, which is the first which ordinary analogies would suggest, what are we to put in its place? Are we to suppose that there is some means by which telepathic energy can be directed through space from the agent to

the patient, from the man who influences to the man who is influenced? If we are to believe this, as apparently we must, we are face to face not only with a fact extraordinary in itself, but with a kind of fact which does not fit in with anything we know at present in the region either of physics or physiology. It is true, no doubt, that we do know plenty of cases where energy is directed along a given line, like water in a pipe, or like electrical energy along the course of a wire. But then in such cases there is always some material guide existing between the two termini, between the place from which the energy comes to the place to which the energy goes. Is there any such material guide in the case of telepathy? It seems absolutely impossible. There is no sign of it. We cannot even form to ourselves any notion of its character, and yet, if we are to take what appears to be the obvious lesson of the observed facts, we are forced to the conclusion that in some shape or other it exists. For to suppose that the Telepathic agent shoots out his influence toward a particular object, as you shoot a bullet out of a gun or water out of a hose, which appears to be the only other alternative, involves us seemingly in greater difficulties still.

\* \* \* \* \*

"Here, then, we are face to face with what I call a scientifically extraordinary phenomenon, as distinguished from a dramatically extraordinary one. Anyone who has endeavored to wade through the mass of evidence collected by our society on the subject will be prepared to admit that it is not exciting or interesting in itself, that it does not arouse a foolish wonder, or appeal unduly to any craving for the marvelous. But dull as these experiments may seem, dull indeed as they often are, their dullness is really one of their great advantages. It effectually excludes some perturbing influences that might otherwise affect the cool analysis of the experimental data; and in consequence it makes those investigations, in my judgment, the best starting point from which to reconsider, should it be necessary, our general view, I will not say of the material universe, but of the universe of phenomena in space and time."

\* \* \* \* \*

This remarkable address was delivered twenty years after the organization of the society; and I have quoted from it, thus at length, to show the deep impression made by our evidence on one of the greatest scientific and political men of the age. More than this, this address indicates the tendency and trend of the conclusions being found in the minds of scientific men that many of the results of materialistic science will have to be reconsidered and its foundations readjusted. To quote the concluding



lines of this same address, "Even if we cannot entertain any confident hope of discovering what laws these half-seen phenomena obey, at all events it will be some gain to have shown, not as a matter of speculation or conjecture, but as a matter of ascertained fact, that there are things in Heaven and earth not hitherto dreamed of in our scientific philosophy."

\* \* \* \* \*

In our article in the April number of NEW THOUGHT on Telepathy we gave, under Classes III and IV, evidences proving the action of telepathy under test experiments, and also action at a distance, under spontaneous conditions. The evidence now to be given will be referable under these two classifications, which the reader will please see in the April journal.

\* \* \* \* \*

With regard to the series of experiments treated of in our April article under Class III, I desire to quote the individual testimony and conclusions of Prof. Balfour Stewart, LL. D., F. R. S., who, though not one of the committee, was present during some of the experiments.

He says: "In the first instance (when he was there), the thought reader was outside a door. The object or thing thought of was written on paper and silently handed to the company in the room. The thought reader was then called in, and in the course of perhaps a minute the answer was given. Definite objects in the room, for instance, were first thought of, and in the majority of the cases the answers were correct. Then numbers were thought of, and the answers were generally right, but, of course, there were some cases of error. The names of towns were thought of, and a good many of these were right. Then fancy names were thought of. I was asked to think of certain fancy names and mark them down and hand them round to the company. I then thought of and wrote on paper, 'Bluebeard,' 'Tom Thumb,' 'Cinderella,' and the answers were all correct."

This quotation from his report is sufficient without going into Prof. Stewart's detailed report. See Vol. 1, Proc. S. P. R., p. 35, et sequ.

\* \* \* \* \*

The major part of the experiments treated of in our former article were with a series of experiments made at Buxton, Eng., with the young daughters of the Rev. A. M. Creery. The members of the committee felt it desirable that the experiments with this family should be repeated elsewhere, and accordingly Mr. F. W. H. Myers invited the committee to meet the Misses Creery at his house in Cambridge. Here the experiments were continued for ten days by Mr. Myers, Mr. Gurney, Mr. Barrett, Mrs. Myers and Miss M. Mason being also present. These experiments were with the

Misses Creery—Mary, aged 17; Alice, aged 15; Maud, aged 13.

In but few cases did the two children who were not guessing know what the committee had selected for the experiment.

\* \* \* \* \*

The following were the results of this series:

With a full pack of playing cards, 248 trials were made. Of these, 22 were guessed completely right on the first trial, and 18 on the second trial, or a total of 40 quite right out of 248; or one right in not quite seven experiments. In addition, there were 69 cases in which the card was guessed in part correctly. Now, omitting the second correct guess, the results with playing cards show one quite right in 11 experiments; if pure guesswork were the explanation, there would have been about one right in 52 experiments.

\* \* \* \* \*

On August 2, out of 32 experiments with cards, five were guessed completely right on the first attempt, and in addition 20 were partially right. Fourteen times running the suit was named correctly on the first trial, and reiterated on the second.

The chances against success in naming the suit rightly in any one case are, of course, 3 to 1, but the chances against being right 14 times consecutively are 4,782,969 to 1. That is to say, if the words "clubs," "diamonds," "hearts" and "spades" were written on slips of card and shaken up in a bag, we might very likely have to try 4 or 5 million times before pulling out fourteen times in succession the particular word fixed upon.

\* \* \* \* \*

In like manner, while the committee alone knew the thing selected, 64 trials were made with figures ranging from 10 to 99. Of these 5 were correctly named at the first trial and 6 at the second—a total of 11 right out of 69, or about 1 in 6; and in addition, 18 trials were nearly right. Omitting the second correct guess, the results with figures show one right in not quite 13 experiments; pure guesswork would have given about one right in 90 experiments.

\* \* \* \* \*

The following experiments conducted by Mr. Douglas Blackburn as agent and Mr. G. A. Smith as percipient, under the direction of two of the committee, Mr. F. W. H. Myers and Mr. Edmund Gurney, at Brighton, are interesting. (See Vol. I Proc., p. 78, et sequ.)

The results of these experiments give us the most important and valuable insight into the manner of the mental transfer of a picture. Mr. Smith was blindfolded, and during the experiments sat with his back turned to the experimenters. Mr. Blackburn holds Mr. Smith's hand and asks him to name a color written down by one



of the committee and shown to Mr. Blackburn, the strictest silence being all the time preserved.

<i>Color Selected.</i>	<i>Answer.</i>
Gold .....	Gilt (color of picture frame)
Light Wood .....	Dark Brown, Slaty
Crimson .....	Fiery-looking, Red
Black .....	Black
Oxford Blue .....	Yellow, Gray, Blue
White .....	Green, White
Orange .....	Reddish Brown
Black .....	I am tired. I see nothing

\* \* \* \* \*

The following trials were made with names, under same conditions as before:

<i>Name Chosen.</i>	<i>Answer.</i>
Barnard .....	Harland, Barnard
Bellairs....	Humphreys, Ben Nevis, Benaris
Johnson .....	Jobson, Johnson
Regent Street....	Rembrandt St., Regent St.
Queen Anne .....	Queechy, Queen
Wissenschaft .....	Wissie, Wissenaft

As Mr. B. was ignorant of German he mentally represented the last word in English fashion.

\* \* \* \* \*

The following experiments were made by inflicting pains on the body of Mr. Blackburn, while Mr. Smith was blindfolded and a sofa cushion held close to his face, so that it was impossible for him to see anything on the other side of it. Mr. Smith in each case localized the pain in his own person:

<i>Part Rendered Painful.</i>	<i>Answer.</i>
Left Upper Arm .....	Left Upper Arm
Lobe of Right Ear.....	Lobe of Right Ear
Hair on Top of Head..	Hair on Top of Head
Left Knee.....	Left Knee

\* \* \* \* \*

The next experiments of this series were diagrams of geometrical and other figures, and out of nine of these experiments he drew them all correctly, except that he generally reversed them, seeing the upper side of the diagram downward and the right-hand side to the left. The committee have given those diagrams and their reproductions by Mr. Smith, which are very striking, but I can't give them here.

In the diagram experiments, the figures were drawn by one of the committee and shown to Mr. Blackburn, the agent. Then he held Mr. Smith's (the percipient) hand for a moment and released it, and then Mr. Smith drew his impression of the figure. In the latter series, to be given now, the committee made the conditions much more stringent. (See Vol. I. Pros., p. 161, et seq.)

\* \* \* \* \*

The *modus operandi* of these latter experiments was as follows:

The percipient, Mr. Smith, is seated, blindfolded, at a table in the committee's own room; a paper and pencil are within

his reach, and a member of the committee is seated by his side. Another member of the committee leaves the room, and outside the closed door draws some figure at random. Mr. Blackburn, who so far has remained in the room with Mr. Smith, is now called out and the door closed; the drawing is then held before him for a few seconds till its impression is stamped upon his mind. Then, closing his eyes, Mr. Blackburn is led back into the room and placed, standing or sitting, behind Mr. Smith, at a distance of some two feet from him. A brief period of intense mental concentration on Mr. Blackburn's part now follows. Presently Mr. Smith takes up the pencil, amidst the unbroken and absolute silence of all present, and attempts to produce on paper the impression he has gained.

\* \* \* \* \*

This stringent series of experiments began on January 19, 1883, and was continued for four days in succession. In this way there were 37 drawings made, and out of this number only 8 can be put down as unsuccessful.

In four cases Mr. Smith failed to see anything, and in four cases the representation was so imperfect that it might be called a failure. Reproductions of the drawings are given by the committee in their report, and all of the originals may be seen in the society's rooms.

Some of these drawings were very grotesque and unusual, and yet the reproductions by the percipient are truly striking. One should see the drawings and reproductions to appreciate this remarkable series.

Was it possible that any information of the character of the designs drawn could have reached Mr. Smith through the ordinary avenues of sense? Of the five recognized gateways of knowledge, four—tasting, smelling, touch and sight—were excluded by the conditions of the experiment. There remains the sense of hearing, which was but partially interfered with by the thick bandage over the eyes and ears. "But," say the committee in their report, "the information could not certainly have been conveyed by speech. Our ears were as near to Mr. Blackburn as Mr. Smith's, and our eyes would have caught the slightest movements of his lips.

\* \* \* \* \*

There remains the hypothesis of a code, consisting of audible signals, etc. But let any reader who may be familiar with the Morse of any other code of signals try in some such way to convey a description of a grotesque, unusual and complicated drawing to one who is blindfolded and has not seen the original, and we venture to assert that even if several minutes were allowed no correct notion of such figures could be given. The committee say, "It is probably no exaggeration to say that several scores, if not hundreds, of precise signs would be



required to convey an idea as exact as that implied in many of Mr. Smith's representations. But in our experiments what sort of range existed for this mode of communication? The material for possible signs appears to be reduced to shuffling on the carpet, coughs and modes of breathing. Anything distinctly unusual in any of these directions must inevitably have been noticed, and since our attention during this part of the experiment was, of course, concentrated on the relation between Mr. Blackburn and Mr. Smith, we are at a loss to conceive how any signaling sufficient in amount to convey the required ideas could have passed undetected. Furthermore, it must be observed that the reproductions were not made in a hesitating manner, as if waiting for signals, but deliberately and continuously, as if copying a drawing that is seen.

\* \* \* \* \*

However, with the view of removing all doubts that might arise as to the possible auditory communications, the committee in one series of experiments stopped Mr. Smith's ears with putty, then tied a bandage around his eyes and ears, then fastened a bolster case over his head, and over all threw a blanket, which enveloped his entire head and body. The drawings were then made by one of the committee outside of the room and shown to Mr. Blackburn outside of the room, who, on his return, sat behind Mr. Smith, as before, and in no contact with him whatever, and as perfectly still as it is possible for a human being to sit, and yet the successes were as marked as ever. (See Committee's Report, Vol. I. Proc. S. P. R., pp. 161, et seq., and drawings.)

\* \* \* \* \*

In giving the conclusion or summary of these experiments to date (April 24, 1883), the committee say:

"Thus, giving every experiment when the chances against success were beyond 50 to 1, we find upward of 40 per cent correctly answered. \* \* \* Pure chance would have given certainly less than from 1 to 2 per cent. As the chance of hitting, by pure guesswork, on a fictitious name, invented by one of us, would be at least one to many thousands, and as none of the chances was less than 1 to 50, we may roughly say that if pure guesswork only were concerned, we should not have had more than one quite right in one hundred trials; whereas our experiments showed we had, if first responses only be allowed, one quite right in 41-3 trials. In these results we have not included the recent experiments on the reproduction of drawings. Here, obviously, an incalculable number of trials might be made before pure guesswork would hit upon a resemblance as near as that obtained in almost every case by Mr. G. A. Smith."

(To be continued.)

## Business.

BY SYDNEY FLOWER.

The advertising manager of this magazine for territory west of Pittsburg is Frank S. Drulding, Howland Block, Chicago. Eastern business is handled by Payne & Young, New York City.

\* \* \* \* \*

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