

APRIL 1910

10 CENTS

NEW THOUGHT

A Journal of Practical Idealism

Edited by

William Walker Atkinson

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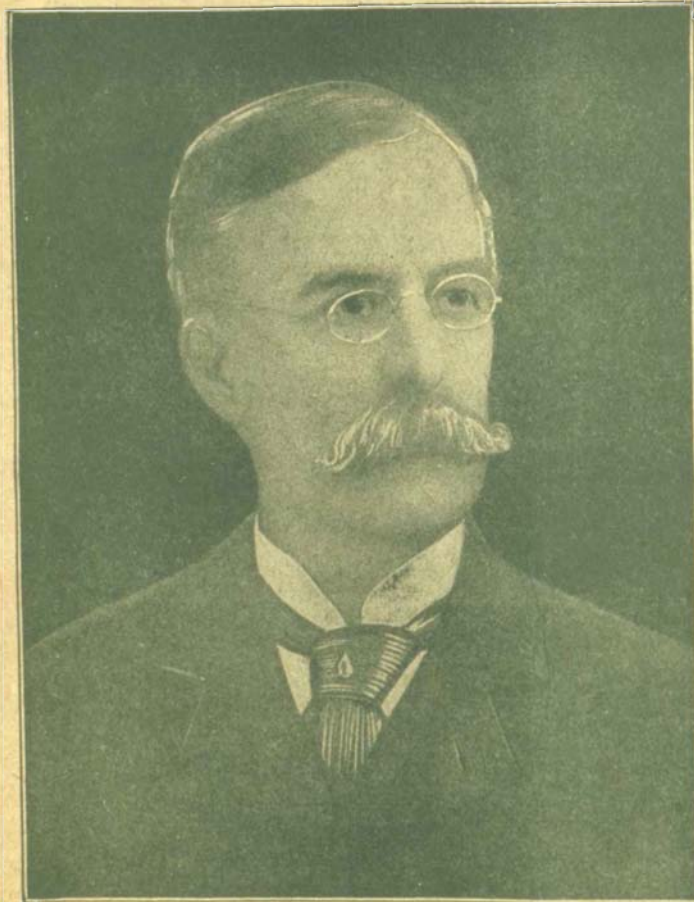
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and

The Following Departments Conducted by the Editor
Editorial Chat, Experience Meeting,
The Letter Box, New Thought News,

also

Miscellany, Poetry, and Clippings



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NEW THOUGHT

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EDITOR: William Walker Atkinson

Yearly Subscription \$1.00 (Foreign and Canadian \$1.25) Single Copy 10 Cents.

PUBLISHED MONTHLY BY

THE NEW THOUGHT PUBLISHING CO.,

215 Wabash Avenue, Chicago.

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The Monthly

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215 Wabash Avenue - - Chicago, Illinois.



Invictus

By W. E. Henley

OUT of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods there be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced or cried aloud;
Under the bludgeonings of chance
My head is bloody but unbowed.

It matters not how straight the gate,
How charged with punishments the scroll;
I am the master of my fate,
I am the captain of my soul.

NEW THOUGHT

A Journal of Practical Idealism

EDITED BY

William Walker Atkinson

Vol. XIX

APRIL, 1910

No. 4

Chips From the Old Block

William Walker Atkinson

REALIZE your ideals.

Make real your Hopes. Materialize your Dreams.

Every Ideal is a general mental outline of future Realization, into which you may fill in the material details.

Every Ideal is the mental framework around which you may build the material structure of objective realization.

Every Ideal is the mental mould into which you may pour the molten metal of action.

Every Ideal is the mental pattern from which you may cut the garment of material possession and objective manifestation.

Every Ideal is the mental map of the material country over which you may travel if you persevere.

The very existence of the Ideal is an indication and proof of the possibility of its Realization.

No one is given an Ideal without the possibility of its Realization, any more than one is given an appetite without there being in existence something to satisfy it. The gods do not mock mortals in this fashion.

Every Ideal manifests creative energy if it be given insistent desire, confident expectation and persistent will. It draws to itself the material for its nourishment and growth, just as does the tiny seed from which grows the mighty tree.

At the last, it is seen that the Ideal and the Real are but phases of the same Truth. Hold fast to your Ideals—and they will become Real. There is nothing Real that was not an Ideal at some time in the past. And there is no Ideal that may not be made Real at some time in the future.

The Principles of Mental Healing

FIRST LESSON—SUGGESTION

By Sidney A. Weltmer

This is the first lesson of the series of lessons upon "The Principles of Mental Healing", from that master of this subject, Prof. S. A. Weltmer. To attempt to praise the work of this earnest worker and pioneer in the field of Mental Healing would be but to paint the lily or gild the rose. Prof. Weltmer's work is too well known and firmly established to require any word of commendation from anyone else. In this series of lessons Prof. Weltmer gives us a plain, simple presentation of the fundamental principles underlying Mental Healing as practiced by him for many years past, the principles being set forth so that their relation to modern science may be plainly perceived. We feel sure that this series will be welcomed by the hosts of students and friends of Prof. Weltmer, and will prove a worthy addition to his long list of writings.—The Editor.



ALL healing is the result of response on the part of the subjective mind to external stimuli. Any influence that will in any degree call forth this response is suggestion. Hence, suggestion in its broadest sense includes all methods of healing, medical, surgical, manipulative, religious or mental.

The power, the wisdom and the intelligence of the inner self is all-sufficient and equal to whatever is demanded of it, and a willingness on the part of the patient is all that is necessary to bring about whatever change in his life is desired or needed.

The advanced thinkers in the medical

physical change through mental processes depends upon the fact that he can influence and sometimes even control the train of thought which runs through the patient's mind. All thought affects the body in some degree, but only those thoughts which relate to it produce any direct effect.

The effects of those thoughts which do not intimately relate to the body are indirect, and in some cases so very slight as to be hardly noticeable. However, there are certain trains of thought which produce attitudes of mind that have a very powerful effect upon physical conditions. For instance, thoughts which create in the mind a feeling of hope, by their reaction upon the body, tend to rebuild worn out tissues and regenerate the whole man. On the other hand, thoughts which produce an attitude of fear will tear down and in time destroy the expression of health, both mental and physical.

To learn to control these thought currents, and in turn, their effects, is one of

fitted to its expression, life would manifest itself perfectly.

In no place in nature, either inside or outside the range of man's influence, do we find life manifesting itself free from interference. It is only by continual strife that it reaches any degree of perfection. The very fact that it does attain to this degree proves the existence of a deep, forceful impulse which keeps it ever striving for perfect expression. This impulse is the healer's dependence when he undertakes to secure the restoration of a diseased body to health. If it were absent, if there were nothing in the deeper nature of the patient which held a knowledge of the ideal and a desire to reach that condition, the therapist would appeal in vain to all of the powers he seeks to invoke with his nostrums, formulas, or suggestions, for help.

What the healer does, then, is to remove, as far as possible, all hindrances and interferences to the free expression of the essential tendencies of life. Every-

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The Principles of Mental Healing

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A half century ago more than twelve times as much calomel was used to secure reaction, or this response of the subjective mind, as is to-day being used by the same school of physicians; while the homeopath frequently secures this response with a hundred or a thousand times smaller portions than his rival, the allopath.

All schools of physicians use the placebo. The allopath administers a large dose, the homeopath a small one, for the same purpose, that of securing a result with what is in no sense a remedy; with that which does not contain any chemical or medicinal property whatever.

The institution of homeopathy, the universal administration of the placebo and the numerous systems of drugless healing, all have contributed to the present universal thought, that healing is not dependent upon drugs, not dependent upon the therapeutic action of remedies, but solely upon the innate therapeutic power which exists within the subjective mind of every individual and will produce the healing result when it is given freedom to respond.

The power, the wisdom and the intelligence of the inner self is all-sufficient and equal to whatever is demanded of it, and a willingness on the part of the patient is all that is necessary to bring about whatever change in his life is desired or needed.

The advanced thinkers in the medical profession to-day agree that there is no healing of human ills except when the unseen subjective intelligence of the human being responds to the help and advice that is offered from the outside world; that this part of man corresponds with his divine nature, and if allowed to act without hindrance, operates in harmony with Infinite Power, initiating a movement that no objective force can withstand, removing all discordant vibration and placing the body in the immediate care of the great Master-Mechanic, whose thought was the power which divided the tiny single cell that was the beginning of this intricate mechanism.

Whatever form of suggestion man may use in his effort to arouse this latent power within the patient, to start this perfect wisdom into expression, whether it be through the means applied by the medical doctor or through purely mental processes, the patient's own mental activity is ultimately the remedy that puts him in touch with Infinite Power and again causes every chord in his physical being to vibrate in harmony.

The power of the healer to produce

physical change through mental processes depends upon the fact that he can influence and sometimes even control the train of thought which runs through the patient's mind. All thought affects the body in some degree, but only those thoughts which relate to it produce any direct effect.

The effects of those thoughts which do not intimately relate to the body are indirect, and in some cases so very slight as to be hardly noticeable. However, there are certain trains of thought which produce attitudes of mind that have a very powerful effect upon physical conditions. For instance, thoughts which create in the mind a feeling of hope, by their reaction upon the body, tend to rebuild worn out tissues and regenerate the whole man. On the other hand, thoughts which produce an attitude of fear will tear down and in time destroy the expression of health, both mental and physical.

To learn to control these thought currents, and in turn, their effects, is one of the principal tasks of the student of suggestive therapeutics. He must learn how to frame the suggestion that will bring hope to the discouraged, teach them how to forget their troubles and fears, to replace thoughts of discouragement and physical weakness with those of strength and determination, and entertain the thoughts which will build up their bodies.

Hope is in harmony with the law of our being, since it produces in the body vibrations which are constructive, and which tend to perfect and give expression to the best that is in us.

Fear is contrary to the law of our being, interfering with the natural processes, tearing down and destroying.

Hope is strengthening, fear is weakening. Under the influence of hope one can sometimes perform feats that ordinarily seem far beyond his power. Under the influence of fear he loses his natural powers and becomes a weakling; a coward.

Life is considered essentially perfect, but subject in its expression to the conditions of the environment of that expression. If these conditions were exactly

fitted to its expression, life would manifest itself perfectly.

In no place in nature, either inside or outside the range of man's influence, do we find life manifesting itself free from interference. It is only by continual strife that it reaches any degree of perfection. The very fact that it does attain to this degree proves the existence of a deep, forceful impulse which keeps it ever striving for perfect expression. This impulse is the healer's dependence when he undertakes to secure the restoration of a diseased body to health. If it were absent, if there were nothing in the deeper nature of the patient which held a knowledge of the ideal and a desire to reach that condition, the therapist would appeal in vain to all of the powers he seeks to invoke with his nostrums, formulas, or suggestions, for help.

What the healer does, then, is to remove, as far as possible, all hindrances and interferences to the free expression of the essential tendencies of life. Everything that promotes this effect is in harmony with the law of being. Those things which fail to do so are contrary to the law.

The suggestionist needs not only an extensive knowledge of psychology, a comprehension of the mind with all of its wonderful working forces, but to be able to extend intelligent aid to humanity he must secure an understanding of the physical organism, that marvelously intricate and most beautiful structure which he seeks to have the mind repair.

It is essential that the healer know the relations between the two great nervous systems, the cerebro-spinal and the sympathetic, that he be conversant with the perfect system of nerve centers and ganglia of the human body in order that he may know how the Creator built this body and how, through the inner, subjective forces of the mind, it carries on its work and performs its various functions.

The subjective mind finds expression through the sympathetic nervous system, the objective through the cerebro-spinal, and a knowledge of how to secure and retain a perfect correlation between the two

is the most coveted possession of the intelligent suggestive therapist of today.

The process of physical healing by suggestive methods, using laying on of hands, or any physical manipulation, causing mental activity which will result in physical change, is not a simple matter, but an exact science, requiring a practical knowledge on the part of the suggestionist, of the powers with which he deals.

To acquire a knowledge of suggestive healing does not impose upon the student the acquisition of new power, but it teaches him how to put to account the powers and talents with which each human being is endowed by the Creator.

The inherent power within each individual is the same. One person is not endowed with greater subjective intelligence than another. There is a remedy for every human ill. Mind can be given

a full and free expression, and though the power be obscured and obstructed in its manifestation and with the minimum of understanding possessed the suggestionist has as yet been unable to secure a response from many minds, each day adds something to the world's knowledge—yea, every hour the microscope reveals more of the Creator's methods—man is standing at the very threshold of the treasure house of the Infinite, and a few years more will open wide the portals, disclosing to view the means by which every unfortunate may be brought to recognize and give expression to his own latent capacities.

The next article in this series will take up the study of the intelligence of the single cell, discussing evolution of life from the first division of the cell until it unfolds into an aggregation of cells, correlating themselves into a perfect physical organism.

A Creed

By Emily Bronte

No coward soul is mine,
No trembler in the world's storm troubled
sphere;
I see heaven's glories shine
And faith shines equal, arming me from fear.

O God within my breast,
Almighty, ever present Deity!
Life—that in me has rest,
As I—undying Life—have power in Thee!

Vain are the thousand creeds
That move men's hearts; unutterably vain,
Worthless as withered weeds
Or idlest froth amid the boundless main.

To awaken doubt in one
Holding so fast by Thine infinity
So surely anchored on
The steadfast rock of Immortality.

With wide embracing love
Thy spirit animates eternal years,
Pervades and broods above,
Changes, sustains, dissolves, creates, and rears.

Though earth and man were gone
And suns and universes ceased to be,
And thou wert left alone
Every existence would exist in Thee.

There is not room for death,
Nor atom that his might could render void,
Thou, Thou art being and breath
And what Thou art may never be destroyed.

Practical Idealism

FIRST PAPER—THE IMMANENCE OF MIND

By William Walker Atkinson

In this series of articles the writer essays to explain the philosophical and metaphysical principles underlying the New Thought movement, at the same time avoiding any invasion of the field of theology or religion. From the nature of the subject these articles will be rather more technical and "metaphysical" than the average beginner in New Thought relishes. They are not written for beginners, but, for those who have advanced some little distance in the study of the New Thought philosophy. Those who find this objection existing, are referred to the series of articles entitled "New Thought for Beginners" which begins in this number, and which avoids metaphysical terms or technical explanations. It will be noticed that the writer makes frequent mention of modern science in these articles. He does this purposely, believing that modern science may be reconciled with metaphysical conceptions—that physics and metaphysics are aspects of the same thing, and really tend to corroborate each other if both are considered without prejudice, and the terms of each reconciled.



WHAT is Idealism? Perhaps the simplest and clearest definition of the term is that given by Baldwin, as follows: "In metaphysics: *Any theory which maintains the universe to be throughout the work or the embodiment of reason or mind.*" In the history of metaphysics and philosophy we find many theories and systems of Idealism, differing from each other in their details and explanations, but all agreeing upon the fundamental postulate that the ultimate Principle, Substance, or Energy of which, and from which, the universe is "made," manifested, expressed or emanated, is and must be Mind. In other words, idealism holds that, at the last, All is Mind. In Oriental philosophies, and in the philosophies of the Occident we find that many of the brightest minds incline to some theory of Idealism as the only possible logical explanation of the universe.

Idealism is directly opposed to Materialism, the doctrine that Matter is the Ultimate Principle, and that Mind is merely a property, quality or attribute of Matter. Idealism holds, on the contrary, that Mind being the Ultimate Principle, it follows that Matter is merely an *appearance*, or mental image, in the Universal Mind, and is dependent upon Mind for its existence. Without entering into a technical metaphysical discussion I would say that

many of the best minds have held that Matter can better be explained in terms of Mind, than Mind in terms of Matter. It is almost unthinkable that Mind could have been evolved from Matter, while it is at least *thinkable* that Matter may have its origin as a mental image in the Universal Mind—and is *idea*, changeable and fleeting, rather than an abiding reality. When we consider that even material science has analyzed Matter so closely that it has disappeared into abstract energy, or as one writer puts it—"Matter has melted into Mystery," we may at least refrain from considering the theory of Idealism as entirely fanciful.

But it is not necessary for the believer in Practical Idealism to follow the Idealistic theory to its logical conclusion. Rather, one may halt half-way, and accept the conditional-compromise that Matter and Mind are co-existent, each being found associated with the other, each acting and reacting upon the other—each being but one phase of a Something Higher. This will do very well for a working hypothesis. But even so it will be found that reason will compel the associated theory that before a thing can be manifested in objective form it must first exist as a mental ideal—before it can be *materialized*, it must first be *idealized*. As Edward Carpenter says: "Though Matter and Mind are not separable, and may be regarded as two as-

being a part of our mental being.

The Art of Creation.

Edward Carpenter says: "Partly through a natural reaction and partly through the influx of Eastern ideas, there has been a great swing of the pendulum, and a disposition to posit the Mental world as nearer the basis of existence and to look upon material phenomena rather as the outcome and expression of the mental. . . . But as no theory or view of things is of much value unless founded on actual observation in detail, I should like the reader to observe things that are near us and that we know most about, I propose that we should first consider how our own thoughts and actions and bodily forms come into existence. Let us take our thoughts first. We have only to indulge in a few moments' rest, and immediately we become aware that our mind is peopled by a motley crowd of phantoms. We seem to see them springing up of themselves, and almost at random, from the background of consciousness—images of scenes, the countenances of friends, concatenations of arguments and of events—an innumerable procession. Where

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within our own minds witnessing what is really the essential process of creation, taking place everywhere and at all times—in other persons as well as ourselves, and in the great Life which underlies and is the visible universe. . . . The reader may say that there is no evidence that man ever produces a particle of matter directly out of himself; and I will admit that is so. But there is plenty of evidence that he produces shapes and forms, and if he produces shapes and forms that is all we need; for what matter is in the abstract no one has the least experience or knowledge. All we know is that the things we see are shapes and forms of what we *call* matter. And if (as is possible and indeed probable) Matter is of the same stuff as Mind—only seen and envisaged from the opposite side—then the shapes and forms of the actual world are the shapes and forms of innumerable Minds, our own and others, thus projected for us mutually to witness and to understand.”

The World Brain.

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the brain. Nay, more, even the material of which the physical body is composed is held to assume form and shape by reason of the mental activities, including those of the mind in the cells of the body. Every feeling and emotion registers a corresponding practical change in the physical body.

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known in terms of things better known; whereas if we explain mental things in terms of matter, we are elucidating things inadequately known by means of things less known." And, as Schopenhauer has so clearly pointed out, we, not being Matter, cannot hope to understand the latter from the inside; while being mental in nature, we find it easy to view Mind from the inside and to think of, know, and talk of things only in terms of mind. We can know Matter, not in itself, but merely from its impressions made on our senses, the latter of course being a part of our mental being.

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are in high spirits and the scenes are scenes of joy and gladness. This is familiar ground of course, but it may be worth while considering it in detail. Feeling (or desire) lies beneath. Thought is the form which it takes as it comes into the outer world.

The Force of Desire.

"Let us take a definite instance. We desire to travel. The desire begins first as a vague sense of discomfort or restlessness; presently it takes shape as a wish to leave home or to visit other regions. It may remain at that for some time; then it takes somewhat more definite shape—as to go to the sea-side. Then we consult our wife, we consider ways and means, we fumble through Bradshaw, the thought of Margate comes as a kind of inspiration, and a quite distinct and clearly formed plan emerges. Or we wish to build ourselves a house of our own. For a long time this may only be a kind of cloudy pious aspiration. But at last and almost inevitably the dream of the house takes shape within our minds. We get so far as to make a pencil sketch of what we want. We go and prospect a site. We consult an architect, and presently there emerges a much more definite and detailed plan than before. Then steps are actually taken towards building. Heaps of brick and stone and other materials begin to appear on the scene; and at last there is the house standing, which only once existed in the dream-world of our minds. Always the movement is outwards, from the indefinite vague feeling or desire to the clearly formed thought, and thence to action and the external world. . . . We seem to come upon something which we may call a law of Nature, just as

"We may then, I think, fairly conclude from what has been said that the same progress may be witnessed both in our waking thoughts and in our dreams—namely, a continual ebullition and birth going on within us, and an evolution out of the Mind-stuff of forms which are the expression and images of underlying feeling; that these forms, at first vague and undetermined in outline, rapidly gather definition and clearness and materiality, and press forward towards expression in the outer world. And we may fairly ask *whether we are not here within our own minds witnessing what is really the essential process of creation*, taking place everywhere and at all times—in other persons as well as ourselves, and in the great Life which underlies and is the visible universe. . . . The reader may say that there is no evidence that man ever produces a particle of matter directly out of himself; and I will admit that is so. But there is plenty of evidence that he produces shapes and forms, and if he produces shapes and forms that is all we need; for what matter is in the abstract no one has the least experience or knowledge. All we know is that the things we see are shapes and forms of what we *call* matter. And if (as is possible and indeed probable) Matter is of the same stuff as Mind—only seen and envisaged from the opposite side—then the shapes and forms of the actual world are the shapes and forms of innumerable Minds, our own and others, thus projected for us mutually to witness and to understand."

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force of the Universal Mind Principle, and what we perceive as Matter and Force are really the outward appearances in this "great brain" caused by the action upon it of the Universal Mind Principle. This idea is illustrated by the action of the human brain, in which psychic or mental activities are always accompanied by changes of organic form in the brain-cells. It is an established physiological fact that *every thought, feeling, emotion, or act of will is accompanied by a change of shape, form and arrangement of the nervous matter of the brain*. Nay, more, even the material of which the physical body is composed is held to assume form and shape by reason of the mental activities, including those of the mind in the cells of the body. Every feeling and emotion registers a corresponding practical change in the physical body.

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pects of one reality, there are advantages in cases in treating one as prior to the other. As a rule, since our mental states are the things that are nearest to us and that we know best, it seems wisest to begin from the mental side. Then if we explain material things in terms of mind, we explain things little known in terms of things better known; whereas if we explain mental things in terms of matter, we are elucidating things inadequately known by means of things less known." And, as Schopenhauer has so clearly pointed out, we, not being Matter, cannot hope to understand the latter from the inside; while being mental in nature, we find it easy to view Mind from the inside and to think of, know, and talk of things only in terms of mind. We can know Matter, not in itself, but merely from its impressions made on our senses, the latter of course being a part of our mental being.

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does it all come from? Yet a moment more and we see that the crowd is not a random one, but that it is inspired and given its form by the emotions, the feelings, the desires, lying deep and half-hidden within. We are depressed, and the forms and images that pass before us are those of disaster and fear; or we are in high spirits and the scenes are scenes of joy and gladness. This is familiar ground of course, but it may be worth while considering it in detail. Feeling (or desire) lies beneath. Thought is the form which it takes as it comes into the outer world.

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much as gravitation or any other law—the law, namely, that within ourselves there is a continual movement outwards from feeling towards thought, and then to action; from the inner to the outer; from the vague to the definite; from the emotional to the practical; from the world of dreams to the world of actual things and what we call reality. . . .

"We may then, I think, fairly conclude from what has been said that the same progress may be witnessed both in our waking thoughts and in our dreams—namely, a continual ebullition and birth going on within us, and an evolution out of the Mind-stuff of forms which are the expression and images of underlying feeling; that these forms, at first vague and undetermined in outline, rapidly gather definition and clearness and materiality, and press forward towards expression in the outer world. And we may fairly ask *whether we are not here within our own minds witnessing what is really the essential process of creation, taking place everywhere and at all times—in other persons as well as ourselves, and in the great Life which underlies and is the visible universe.* . . . The reader may say that there is no evidence that man ever produces a particle of matter directly out of himself; and I will admit that is so. But there is plenty of evidence that he produces shapes and forms, and if he produces shapes and forms that is all we need; for what matter is in the abstract no one has the least experience or knowledge. All we know is that the things we see are shapes and forms of what we *call* matter. And if (as is possible and indeed probable) Matter is of the same stuff as Mind—only seen and envisaged from the opposite side—then the shapes and forms of the actual world are the shapes and forms of innumerable Minds, our own and others, thus projected for us mutually to witness and to understand."

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the ancient philosophies, that the universe is practically a "great brain" composed of the most ethereal substance and animated, vitalized, and mentalized by the Universal Mind Principle of which it, the "great brain," is really the outer covering or "body." This "great brain" of the universe is held to be very sensitive to, and ever responsive to, the power and force of the Universal Mind Principle, and what we perceive as Matter and Force are really the outward appearances in this "great brain" caused by the action upon it of the Universal Mind Principle. This idea is illustrated by the action of the human brain, in which psychic or mental activities are always accompanied by changes of organic form in the brain-cells. It is an established physiological fact that *every thought, feeling, emotion, or act of will is accompanied by a change of shape, form and arrangement of the nervous matter of the brain.* Nay, more, even the material of which the physical body is composed is held to assume form and shape by reason of the mental activities, including those of the mind in the cells of the body. Every feeling and emotion registers a corresponding practical change in the physical body.

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ment, a movement determined and organized by a directing force. Visible matter, which stands to us at the present moment for the universe, and which certain classic doctrines consider as the origin of all things—movement, life, thought, is only a word void of meaning. The universe is a great organism, controlled by a dynamism of the psychical order. *Mind gleams in every atom. There is mind in everything, not only in human and animal life, but in plants, in minerals, in space.*"

Fleming says: "In its ultimate essence energy may be incomprehensible by us except as an exhibition of the direct operation of that which we call mind and will." Cope says: "The basis of life and mind lies back of the atoms, and may be found in the universal ether." Hemstreet says: "Mind in the ether is no more unnatural than mind in flesh and blood." Stockwell says: "The ether is coming to be apprehended as an immaterial, super-physical substance, filling all space, carrying in its infinite, throbbing

manifestation universe after universe with their teeming contents of life, movement and change. This Ocean of Mind is that which Herbert Spencer has described in his famous statement of, "That Infinite and Eternal Energy from which all things proceed," and "which wells up within us as consciousness." It is of this great Ocean of Mind that I wrote these words several years ago: "In the depths of the Ocean of Mind there is quiet and calm and peace—the embodiment of latent power, and potential energy. On its surface are ripples, waves, great movements of energy, currents, whirlpools, eddies—phases of fierce tempest alternating with phases of calm and quiet. And from the depths of that Ocean of Mind, all mental and physical power emerges—and to its bosom all must return. And in that Ocean of Mind there is an infinite store of energy, from which may be drawn that which the human centres of consciousness and power require, when they learn the secret."

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It will be seen that the practical foundation of Idealism underlies Mental Science and the other schools of New Thought, no matter whether they use the term or not. Every philosophy based upon the principle that "All is Mind," or that "Mind is the Reality behind the Universe of Appearances" is Idealism in some one of its many phases. The ancient Vedantic philosophy of the Hindus, the philosophy of Plato, the modern Idealism of Berkeley, Hegel, and the followers of each, the various schools of the New Thought, are all Idealistic—all holding that in Mind is to be found the Ultimate Principle of Reality. But the older schools have contented themselves with merely theorizing, or at least discovering principles—it has remained for the New Thought schools of to-day to bring this teaching from the realm of theory into that of *practice*. And so Practical Idealism is the keynote of the New Thought. The practical man of to-day says: "This talk about Ultimate

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The microscopic cell, a minute speck of matter that is to become man, has in it the promise and germ of mind. May we not then draw the inference that the elements of mind are present in those chemical elements—carbon, oxygen, hydrogen, nitrogen, sulphur, phosphorus, sodium, potassium, chlorine—that are found in the cell. Not only must we do so, but we must go further, since we know that each of those elements, and every other, is built up out of one invariable unit, the electron, and we must therefore assert that mind is potential in the unit of matter—the electron itself."

The Dynamic Universe.

Flammarion says: "The universe is a dynamism. Life itself, from the most rudimentary cell up to the most complicated organism, is a special kind of move-

ment, a movement determined and organized by a directing force. Visible matter, which stands to us at the present moment for the universe, and which certain classic doctrines consider as the origin of all things—movement, life, thought, is only a word void of meaning. The universe is a great organism, controlled by a dynamism of the psychical order. Mind gleams in every atom. There is mind in everything, not only in human and animal life, but in plants, in minerals, in space."

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The Ocean of Mind.

And so, we see that, not only the metaphysicians, but the material scientists as well, are admitting, nay, even claiming, that the universe is but an appearance, manifestation, or emanation, of and in a great Cosmic Ocean of Mind—that all space is filled with the Cosmic Mind Principle, ever throbbing, pulsating, and *thinking* into objective

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It is practically impossible to form a mental image of the Cosmic Ocean of Mind apart from its manifestations—as difficult as it is to think of abstract Space, or Time, or Infinity. Like the Ether of Space, it is known only through and by its manifestations. Instead of being considered as a *thing*, it is to be thought of as being the *infinite possibility of things*. It is practically impossible to think of *mind* at all, except as being the background and essence of *ideas*. Take away ideas from mind, and you are unable to form any mental image of the latter. It is impossible to think of the Cosmic Mind Principle in itself and apart from its ideas and manifestations—like the Ether of Space, we know it exists, must exist, and yet it transcends both our thought

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And so, we see that, not only the metaphysicians, but the material scientists as well, are admitting, nay, even claiming, that the universe is but an appearance, manifestation, or emanation, of and in a great Cosmic Ocean of Mind—that all space is filled with the Cosmic Mind Principle, ever throbbing, pulsating, and *thinking* into objective

manifestation universe after universe with their teeming contents of life, movement and change. This Ocean of Mind is that which Herbert Spencer has described in his famous statement of, "That Infinite and Eternal Energy from which all things proceed," and "which wells up within us as consciousness." It is of this great Ocean of Mind that I wrote these words several years ago: "In the depths of the Ocean of Mind there is quiet and calm and peace—the embodiment of latent power, and potential energy. On its surface are ripples, waves, great movements of energy, currents, whirlpools, eddies—phases of fierce tempest alternating with phases of calm and quiet. And from the depths of that Ocean of Mind, all mental and physical power emerges—and to its bosom all must return. And in that Ocean of Mind there is an infinite store of energy, from which may be drawn that which the human centres of consciousness and power require, when they learn the secret."

It is practically impossible to form a mental image of the Cosmic Ocean of Mind apart from its manifestations—as difficult as it is to think of abstract Space, or Time, or Infinity. Like the Ether of Space, it is known only through and by its manifestations. Instead of being considered as a *thing*, it is to be thought of as being the *infinite possibility of things*. It is practically impossible to think of *mind* at all, except as being the background and essence of *ideas*. Take away ideas from mind, and you are unable to form any mental image of the latter. It is impossible to think of the Cosmic Mind Principle in itself and apart from its ideas and manifestations—like the Ether of Space, we know it exists, must exist, and yet it transcends both our thought

and even our imagination. Enough to realize that it *is* and must be.

It will be seen that the practical foundation of Idealism underlies Mental Science and the other schools of New Thought, no matter whether they use the term or not. Every philosophy based upon the principle that "All is Mind," or that "Mind is the Reality behind the Universe of Appearances" is Idealism in some one of its many phases. The ancient Vedantic philosophy of the Hindus, the philosophy of Plato, the modern Idealism of Berkeley, Hegel, and the followers of each, the various schools of the New Thought, are all Idealistic—all holding that in Mind is to be found the Ultimate Principle of Reality. But the older schools have contented themselves with merely theorizing, or at least discovering principles—it has remained for the New Thought schools of to-day to bring this teaching from the realm of theory into that of *practice*. And so Practical Idealism is the keynote of the New Thought. The practical man of to-day says: "This talk about Ultimate Principle is all very well in its way—it is very interesting—but where do *I* come in? What can I do with these principles? What use are they to me? What part do they play in my life? How do they affect me? How can I use them in my everyday life and work? What is their *practical* use? These are the questions that the *pragmatic* philosophy of the man of to-day is asking. And these are the questions that the New Thought is undertaking to answer, and explain, and which form the reason and meaning of the instruction being given on the subject. And the recognition of the force of these questions, and the fact that they may be answered, is what differentiates the modern schools of Practical Idealism from the Theoretical Idealism of the older schools and philosophies.

Higher Life

By Felicia Blake

Here is another of those delightful little essays from the pen of Felicia Blake which will be welcomed by her many friends among the readers of the magazine. In this essay she speaks from the consciousness of the higher life to others on the same plane of life and consciousness. One must bring something to the readings before they may carry something away from this expression of transcendental truth. In reading it one is reminded of the words of Emerson, when he says: "Every man's words, who speaks from that life, must sound vain to those who do not dwell in the same thought on their own part. I dare not speak for it. My words do not carry its August sense; they fall short and cold. Only itself can inspire whom it will. . . . Yet I desire even by profane words, if sacred I may not use, to indicate the heaven of this deity, and to report what hints I have collected of the transcendent simplicity and energy of the highest law."—The Editor.



MAN is standing under a plum tree gazing up anxiously at the ripening fruit. His basket is close at hand. Yellow plums glisten through the green leaves; it seems to him that the time has come to gather the reward of many days' waiting.

He shakes the tree; the leaves rustle pleasantly but the branches do not yield their treasure. Only a few, partly-ripened, drop to the ground, and they give him no satisfaction. Gathered before they are ready he finds the flavor not what it should be, and he turns away disappointed, weary with his efforts. Yet he comes again and again as the days pass, only to work, and to find weariness and disappointment his reward.

One is not allowed to gain by work that which can be only a gift.

In time the fruit ripens and with little exertion is made to fall in abundance at his feet. He gathers it easily and without fatigue he enjoys the rich flavor.

There are other plum trees. Another man stands on a hillside above his orchard and sees the fruit turning to gold. He is at peace, at rest; he is willing to await the fulfillment of Nature's order. At last he sees a yellow ball lying under the tree and he prepares his baskets. He is busy and full of action, yet he gathers his crop without effort and without fatigue.

Activity is not work, and it is work that brings weariness.

In the material of this world, that is in circumstance, in association, in all things about us, we gather the fruits which make living worth while. Do we not all feel that at least some of the sweets of life belong to us; that it is only just for us to receive some of the ripened good?

It is that deep-seated knowledge of his true right which prompts man to strive for what he knows belongs to him; which causes him to gaze anxiously toward that which is ripening for him. And it is because he is down on the ground, under the tree, and does not see the order in which he is to receive, that he wears himself in the vain effort to win what he desires.

Unlike the fruit of the trees, the fruit of existence does not inevitably fall at man's feet as it ripens.

Often and often man drives away that which might be his; drives it away by his very efforts to obtain it.

But there is a higher life; there man stands as on the hillside, above the ripening fruit, yet not unaware of it nor neglecting to gather it in due time.

The attainment of that different state of consciousness in which man knows himself as above, as free from the power of, the sweets of earth—life is good, is to be desired. There one may abide and feel the sufficiency that annuls, that dissolves disappointment, care and longing. It is well to have the sting of sorrow drawn from experience, but is there nothing more? Is man to be forever

content with his attitude, his freedom from things; is he to make God's gift of the world nothing to him?

Let man stand higher up and look over the ripening harvest and recognize a certain order of fulfillment. He will not labor for that which he sees is preparing for him, he will not work for that which is a free gift. He will simply bide the time that in the nature of the situation he knows must be given for the ripening of that gift, and he will not deprive himself of his own.

He will enjoy the activity which he knows to be part of the way in which his harvest is given. He knows that his action is not undertaken in order to bring results, but in order to carry out the way of their appearing.

The higher life is one of understanding; not of sacrifice. It is no sacrifice to find delay in your fulfillment when you live in a depth of understanding which shows that that delay is fostering another's good; that it is allowing another to ripen to that good; that, when there is delay, it is in the order of fulfillment.

Did you ever try to give a person that which you knew would be a good to him—and could you do so before he was ready to receive? You might have in your possession one of the greatest gifts of life, and he would not receive it if he could not see that it was for his good and, if it were in your power to force it upon him, he could not bear it, it would be no good to him and no satisfaction to you.

That is one way in which we may, through understanding, find it no sacrifice to allow delay—be it forever and ever—we know it is for the good of another which must also be our good.

I speak of the gifts of life as involving some other persons, and is it so; are we not so much of one life that no one's good is unconnected with another?

Then if we wait for full good we need not deny ourselves the partial good which is often at hand. Take the fruit as it falls. In not overlooking the gifts that are ripe today we will find that Life is full of generous surprises. And if we do not accept Life's gifts, if we turn aside from what we may have because we cling to our opinions of what we should have, we will find that the gift which was for so long offered to us will be withdrawn.

But while there is rest and peace and good to ourselves in allowing the good of others, and while that need not be sacrifice when one has the understanding with which one can throw true light upon it, still it is not life complete, nor as God meant it, for man to withdraw from the fruits of earth.

The higher life is good—good as a background, good as a safeguard, good to be anchored in. But it must be practical; its freedom from work, its recognition of the person's own rights and privileges, its ability to let those rights and privileges pass unclaimed, its lack of sacrifice, must be brought out into the smallest details of daily life, into everyday association with our fellows.

The higher life is one of understanding; where the rights of all are recognized and considered and are made one with existence. Thus, through unifying the affairs of daily living with the deepest insight and knowledge, there becomes no life but the higher life.

VISUALIZATION

"No one ever found the walking fern who did not have the walking fern in his mind. A person whose eye is full of Indian relics picks them up in every field. They are quickly recognized because the eye has been commissioned to find them"—John Burroughs

Practical Lessons in Telepathy

VIII. TELEPATHY AND ITS RELATIONS TO THE SUB-CONSCIOUS

By Henry Harrison Brown

This is one of the series of articles on Telepathy, written by that well-known writer, Henry Harrison Brown, which have been running in this magazine for several months. It goes without saying that the subject of Telepathy is one of the greatest interest to every reader of *New Thought*, and anything that so competent an authority as Henry Harrison Brown may write on this subject is sure to be well worthy of careful reading and study. Mr. Brown handles the subject especially ably in the present article. We like the way he considers Telepathy in the light of Emerson's statement: "There is one mind common to all individual men. Every man is an inlet to the same and all of the same". We like the idea of the "circulation of thought" much better than that of "mental telegraphy" by means of waves of the ether. We think that "thought-waves" are waves in the ocean of mind, rather than in the ether of space. But—this will not do—we forgot for the moment that we were merely introducing the speaker and not delivering the address itself. Pray pardon us—and allow us to present the eminent speaker, Mr. Henry Harrison Brown, who will now tell you some scientific truths regarding Telepathy.—The Editor.



HERE is much speculation—and more confusion—among those who would follow the injunction "Know thyself," concerning that *Something* which is unfolding into Human Consciousness; that *Something* which lies below that consciousness, which knows, which says, "I think!" Very much of this confusion lies not alone in an ignorance of this *Something*, but also in a confusion of terms, in which to convey this ignorance to others. Too great haste to explain the What and the Why, with too little data, is the prevailing error of those who are seeking to delve into the psychic realm.

Those who have never in themselves experienced any telepathic phenomena are too ready to tell how it is done. I affirm: No person is a safe teacher in any branch of learning who has not himself, in his own person, realized the phenomena he would explain. Speculations from these onlookers fill volumes, and they are not only misleading, but are vicious, inasmuch as they lead into darkness and sorrow those who accept them as truth. Text-books in schools and some popular expositions of psychic experiences are under this ban of vicious ignorance.

To establish a theory is to take sides, and to find it impossible thereafter to

rightly examine evidence and find in it Truth. We find only that which substantiates our theory. We ignore facts that oppose, and we twist and interpret those we accept, in the light of preconceived or established opinions.

I have, in these lessons, sought not to explain but to accept facts, and to study the conditions under which one may reproduce the like in himself. And in himself is the only place to study anything. "The scientist of the future," says Elmer Gates, "will not study external nature, but will study his own mind."

Darwin was twenty-six years gathering data for his deduction of the Principle of Evolution. How much longer should we gather in this field where no one has, as pioneer, blazed the way? I have been since 1870 not only an investigator, but have in my own person repeatedly experienced all the psychic phenomena that investigators (?) are studying (?). And added to this I have associated closely with many others who have had similar experiences. I have learned this one lesson through all:

There is Something under this conscious Self that is not knowledge, is not wisdom, is not goodness, is not beauty, is not truth, is not love, but is POWER TO BE ALL THESE WHEN IT FINDS EXPRESSION THROUGH

A HUMAN CONSCIOUSNESS, IN A HUMAN BRAIN. As to what this Something is, all I ever expect to know is what I find IT expressing in myself. Names are of no value. Call it God, or Mind, or The Subconsciousness, and IT is the same. From IT come all manifestations. And from experience I logically draw the conclusion that IT is limitless in Possibilities in me. If you wish a philosophy to work from in these experiments, Emerson's, as stated in the first paragraph of his essay on "History," is a good working hypothesis: "*There is one mind common to all individual men. Every Man is an inlet to the same and all of the same!*"

In this thought, I invite my students to accept for the time being my lessons, and by experience verify or modify it. To my mind, Telepathy and other psychic phenomena demonstrate this hypothesis to be Truth. To guard others from hasty conclusions and from the suffering that I have seen result from tampering with forces and with laws they do not understand, in the spirit of fun, or, worse, in the superstitions of the ignorant, and worst of all, in that worship of authority that makes all communication with the Unseen, authority and sacred, I write these lessons, and from that desire I do much of my work. Not a day passes that I do not see the sad effects of this worship and this fear of the Unseen. The asylums hold many unbalanced minds from this fear of hypnotism, of telepathy, of evil spirits (obsessions), of evil thoughts, malicious magnetism, mental mal-practice, and other newly invented names for ancient belief in witchcraft and the evil eye. This evil is growing. Unless stopped by a rational understanding as to this underlying IT, the limited power of one individual over another, and the impossibility of any malicious thought harming any one but the holder, there is national danger from it. The only power in all these claims is the *Power of Fear*. Fear is the mental attitude of the individual and by it he harms himself. But

to cause one to thus fear is to cause him to be your slave. Thus we are today witnessing a form of mental slavery that has no equal in all the history of the civilized nations; i. e., the fear of Thought. The fear of God, of Devil, of King and of priest; of evil spirits, and miasma, does not begin to have the baneful effect upon individuals, or society, that has this twentieth century belief in witchcraft and the evil eye.

Only an intelligent study of the Power of Thought such as this magazine is encouraging through its editors can nullify in the public mind this tremendous error. Unless one is willing to trust his own reason and conscience, and to refuse submission in even the slightest degree to any person, power, organization, book, society, order, or opinion, my strenuous advice is—*let all psychic phenomena strictly alone*. Be content to dwell, as now, in ignorance, and in the slavery it entails. Always remember that one's own reason, judgment and conscience is his one and only guide. Any surrender of this is to his sure sorrow. Only in this freedom take up now some of the methods of practice I have recommended.

And you may add this: "One Mind common to all individual men!" Then I am in this One Mind; one with my brother in China. One as the atom of water is one with all other atoms. I may then enter into consciousness with him. But then I am also as he is, an individual. My expression of the One Mind differs from his and therefore there must be a phase of consciousness that is sacredly his, as I have my own sacred Holy of Holies into which no one can enter. Remember this whenever you think of listening to or gathering another's thoughts. There is a sacred limit to your incursions to another mind. And that limit can at will and desire of the individual be extended or reduced. It is not a fact that hypnotized persons will reveal crime or injure themselves. The auto-suggestion of self-protection prevents your entering,

and them from telling. So this same mighty power of auto-suggestion—the mightiest man can wield—protects every soul from the incursion of thoughts he does not wish to receive. This is not a theory, but a deduction from experiments of many years. Try it and learn for yourself. Seek to learn by telepathic means the secret another would keep!

But there is a realm in which we are one, that we will, for want of a better term, call "Subconsciousness!" All telepathic messages, all mental healing, all spirit-communications, pass through, and are to be received from, this realm.

As one may swim under water and appear at any chosen point, so we may send our thought under the conscious surface in the deeps below, and it will find its way to any chosen point. But will it be recognized at that point? The swimmer cannot be seen; he may not leave any trace. So my thought may not be recognized, and it will not, if the mind of the person to whom I send it is not in mood, or is not in sympathy with the thought I send. He may be repulsed by it, and repel it. He has this patent of his individuality at all times; i. e., the right to choose his mental companions.

To learn the methods of communication in this Under-Life is the labor of the students of telepathy.

Try this method—it is learning to listen to the Silence: Place your mind, in desire, upon a friend at a distance. Ask a question. Give it time to penetrate into the consciousness? No! But into the subconsciousness of the friend. Concentrate, in *positive belief* that he will FEEL your thought. Let, then, the word sent, go from your mind. Said the Ancient Telepathist: "My word shall not return unto me void!" "Return?" How can it return when you keep it in mind? Keep looking to see if it has gone? Let it pass from your mind as a message you send by telegraph. You no longer hold on to the message, but you do look for the answer. So look for an answer from him. If it is a ques-

tion that does not affect his sacred right of keeping the knowledge to himself he will answer. The answer is waiting for you to recognize it. It *must* be there as the echo is there when you call. It is for you to learn to *sense* the answer. It is in *feeling* that he receives, and it is in feeling that you receive. You must therefore learn to interpret feeling. And here your psychometric sense is to be developed; so that when you feel, you will *know* what you feel.

Many times you feel, and call those feelings premonitions of good or evil. In like manner you will feel the answers to your mental calls. There is in this the necessity of constant practice, till one becomes familiar with the feelings or awakened by thoughts, as the telegraph operator becomes familiar with his signals. Therefore be not discouraged by seeming failures. I often find in my class one or more that will get correct answers at a few trials. Others have to practice a long time. But every one *can*, if he will, learn. It is a good plan to write your questions, and also the answers, and later verify them. One lady in my class asked me if her sister, who was away from home, had started home as she had expected. I said "No! She has started and stopped on her way!" Later it was verified. How did I answer? Not from reason—I had no data; but from FEELING. So in this practice you must learn to trust and never seek to reason out the answer.

HAPPINESS.

By Anne Gilchrist.


There is nothing so great as to be capable of happiness; to pluck it out of each moment and whatever happens; to find that one can ride as gay and buoyant on the angry, menacing, tumultuous waves of life as on those that glide and glitter under a clear sky; that it is not defeat and wretchedness which come out of the storms of adversity, but strength and calmness.

New Thought for Beginners

FIRST LESSON—FORMING A CENTRE

By William Walker Atkinson

In this series of articles the writer attempts to instruct beginners in the New Thought by an unusual method, and according to an unfamiliar principle. Instead of insisting upon the acceptance of a hypothesis or general principle of truth, he aims to cause the student to perceive in himself certain forms of consciousness and understanding—certain facts of experience, in fact—and to then enlarge this experience, understanding and consciousness until he perceives the truth in actual experience and consciousness. Instead of starting with a general principle and then proceeding to apply that principle to the particular facts of everyday life, the process is reversed and the student is taught to perceive particular facts of everyday life and then to reason inductively by experiment to general principles. In this way the student obtains his knowledge from "within", rather than from books. An ounce of actual experience is worth a pound of theory. We trust that this attempt will receive the approval of those who consider it. It will require a little time to develop the idea fully, of course. The progress must be made step by step, experience following upon experiment, and knowledge upon experience. It is possible to experience truth, as well as to know it theoretically. The older methods seek to enfold the truth in the mind of the student—to place therein the general principles. In this method we aim to "unfold" the truth which is latent and dormant within the mind of each. After the real self is found, the rest is comparatively easy. Although these lessons are labeled "for beginners", we feel that even the most advanced students may read them with practical benefit. Incidentally, we may say that these lessons are modeled upon the instruction given by the most advanced teachers in certain of the oldest esoteric fraternities—a fact which will be apparent to many of our most advanced readers.

 ANY beginners in New Thought find it difficult to "get hold" of the fundamental principles, and while they feel that they have entered into a new consciousness and understanding, still they are unable to "get to the bottom of the thing," or to learn the "why and wherefore" of the matter. In short, while they experience the *feeling*, they are unable to reach the *knowing* phase—they experience the instinctive or intuitional phase, but are unable to translate the experience in the terms of the intellect.

Many of these beginners find it impossible to accept or even grasp the metaphysical explanations offered by many of the teachers—and no wonder, for it is like asking kindergarten scholars to work out a problem in algebra. In fact, many teachers merely repeat the formulas and axioms acquired from their own preceptors, without having mentally digested and assimilated them—and consequently cannot *explain* the principles to their own students because they have not explained them to themselves. Another set of teachers have climbed so high up the side of the metaphysical mountain, that they have forgotten the plains and valleys from which they started. They cannot place themselves in the position of

their pupils, and cannot see why their pupils fail to understand the principles which are so clear to them, the teachers. So, between the two, many pupils have quite a time in grasping the fundamental principles. Real *teachers* are scarce, for one must possess more than mere learning and knowledge to be a good teacher. Teaching is an art—in metaphysics, as well as in everything else.

In this series of lessons I shall offer a method of instruction in the fundamental principles of New Thought, which differs materially from the customary method, and which I feel will be helpful to many who have not found satisfaction under the old methods. Before beginning the actual instruction, I wish to point out the difference between the method to be followed by me in this series of lessons, and the old methods.

Under the old method the student was asked to accept certain basic principles as Truth, and to reason therefrom. He was requested to accept a certain general premise, such as: "All Is Mind—Mind Is All", for instance, and to proceed from that general premise to particular facts and ideas. This method works out all right, providing the faith of the student is sufficiently great to allow him to *accept* the general premise as absolute

Truth; or, if, better still, he is able to grasp intuitively the Truth of the general premise. To reason from an accepted general premise to particular conclusions and applications is simply a matter of deductive reasoning—given the premise, it is easy to reason to conclusions. But, if, as is the case with so many, the student is not able to intuitively grasp the Truth of the general principles, his reason demands the answer to its "Why?", and refuses to accept the premise merely on faith or authority, then there is apt to be trouble. For it is very hard to answer that "Why?" except by a thorough course in metaphysical and philosophical study, which may require years, and which also requires a fine sense of discrimination between Truth and error.

Inductive Reasoning.

Then, what other method is open to such a student? one naturally asks. For answer we must turn to the text books on logic, and see what other method of reasoning there is to be found other than the deductive method by which we proceed from general truths to particular truths. The text-books inform us that there is another form of reasoning, known as *inductive reasoning*, in which we proceed from particular truths or facts to general truths or principles. Inductive reasoning proceeds from the *known* to the *unknown*—its aim is to discover general laws from particular facts. Inductive reasoning is the method by which modern science has attained such great results. Instead of postulating some vague hypothesis and attempting to explain the universe thereby—the favorite method of the ancients—modern science first gathers her data of *facts*, actual experiences, and particular truths, and classifies them and gathers them together according to their agreements and differences, and then, and then only, endeavors to form a hypothesis, or theory, or to announce a principle of general application from which other reasons may reason deductively.

Jevons says: "It is an exceedingly

important thing to understand deductive inference correctly, but it might seem to be still more important to understand *inductive inference*, by which we gather the truth of general propositions from facts observed as happening in the world around us." Prof. Halleck says: "Man has to find out through his own experience, or that of others, the major premises from which he argues or draws his conclusions. By induction we examine what seems to us to be a sufficient number of individual cases. We then conclude that the rest of these cases, which we have not examined, will obey the same general law. * * * Only after general laws have been laid down, after objects have been classified, after major premises have been formed, can deductions be employed." It will be seen that Inductive Reasoning must have as its first step *actual experiences* of the individual. These *experiences* are the "particular facts" from which the individual reasons logically to general principles and truths. Experience is based on experiments. As Hobbes says: "To have had many *experiments* is what we call *experience*". Jevons says: "It would be a mistake to suppose that the making of an experiment is inductive reasoning, and gives us without further trouble the laws of *nature*. *Experiments only give us the facts upon which we may afterward reason*. * * * In order that we may, from our observations and experiments, learn the law of nature and become able to foresee the future, we must perform the process of generalization. To generalize is to draw a general law from particular cases, and to infer that what we see to be true of a few things is true of the whole genus or class to which these things belong. It requires much judgment and skill to generalize correctly, because everything depends upon the number and character of the instances about which we reason."

The Road of Experience.

So, in these lessons, we shall proceed to work upward from particular facts to

general principles, rather than follow the usual plan of proceeding from the general principles to the particular facts. We shall work from the center of the *individual* outward to the universe, rather than from the universe inward to the individual. We shall begin with the individual and see what we can find existing within him—and then proceed until we may see the same principles in operation throughout the universe. We shall endeavor to have the individual realize *what he, himself, is*, before attempting to force upon him some conception of *what the universe is*. We shall endeavor to lead him, step by step, along the Road of Experience, so that he may *prove* each step from the particular to the universal. And in so doing, we shall endeavor to avoid vague theories and abstruse hypotheses, and to keep ever on the plane of *facts of actual experience*, following the idea so well expressed by Thomas L. Harris:

"The nearer to the practical men keep—
The less they deal in vague and abstract things—
The less they deal in huge mysterious words—
The mightier is their power.

* * * * *

The simple peasant who observes a truth,
And from the *fact* deduces principle,
Adds solid treasure to the public wealth.
The theorist who dreams a rainbow dream,
And calls hypothesis philosophy,
At best is but a paper financier
Who palms his specious promises for gold.
Facts are the basis of philosophy;
Philosophy the harmony of *facts*
Seen in their right relation."

The Real You.

And, pursuing our method, let us begin with the individual—with each individual student—with YOU, the particular individual student. Let us see what YOU are. Let us find the *real* YOU, underlying the sheaths which you have, most likely, confused with your *self*, just as the finger might easily mistake for itself the glove-finger which covers it, and *through which it must receive its impression of the outside world*. Let us begin the search for the Individual "I"—the real YOU.

"Individual" means: "Substituting as

a single and indivisible entity, or distinct being; one; single; undivided; pertaining to one only; etc." The two essential features of individuality are, respectively, (1) oneness; singleness; and (2) indivisibility; undividedness. Therefore, it follows that the real individual Self—the Ego—must be one and single; and also must be incapable of division. This being so, it is seen that if we can lay aside any part of what seems to be the Self, then that discarded or separated part *cannot be* the single and indivisible self, and must be a part of the "not-I", or the outside universe.

The "I" or Ego of each person, beginning to take stock of itself and its surroundings soon discovers that the majority of things of which it is conscious belong to the "not-I" category. It finds that the objects perceived through the medium of the senses belong to the world of the "not-I". They may be set aside and separated from the "I" without disturbing the latter. Other persons and objects are perceived to belong to the "not-I". Such objects grow in number as the mental stock-taking is continued, until finally the person realizes that he is an "I" or Ego, surrounded by a universe of "not-I" things—things which form no part of his Self, and which may be separated from him. So that, at the last, the individual realizes that things may be divided into two distinct classes, namely (1) "I" or the Ego; and (2) the universe of the "not-I". Reason informs him that the universe, or at least space, must extend infinitely in all directions—without limits. Then what position in that limitless "not-I" does the "I" occupy? The old esoteric doctrines and the New Thought teachings answer: "The Centre"!

Finding the Centre.

The old esoteric teachings held that "The universe is infinite—its centre is *everywhere*; its circumference *nowhere*." And the ideas of the modern New Thought equally affirm that *each individual is the centre of his own universe*—

that the universe of each individual revolves around the central point which he occupies. This thought and statement may seem startling to those who have not considered the matter philosophically. To such it may appear to be the assertion of extreme and insane egotism. But such is far from being the case, for while *any* individual may assert it truthfully, he must at the same time accord the same right to *each and every other* individual. The truth is that *each and every individual has his own universe*. No individual can know the entire infinite universe. He is limited to the universe of his own experience. To each individual the universe beyond his experience is practically non-existent. And, even as it is, his own existent universe is *existent* to him only by reason of his possessing the channels of experience and impression by which he may know that universe. Were these channels destroyed his universe would disappear. Let us see what these channels are, and what they mean to the individual.

The "I" and the "Not-I."

The ordinary channels of information through and by which the "I" becomes aware of the "Not-I" universe, are known as *the senses*. We shall not stop here to consider whether there are more senses than the five generally acknowledged—super-senses—but will rest content with those best known to us, namely, feeling, tasting, smelling, hearing, and seeing, all of which are now held to be but modifications of the original sense of feeling—even *seeing*, that most delicate sense, being but the *feeling* of the light-waves as they beat upon the delicate organism. We know the "not-I" universe only through these channels of communication,—the senses. If there are higher senses, as many of us hold, they come under the rule. Kay says: "The senses are the means by which the mind obtains its knowledge of the external world. Shut out from all direct communication with the outer world, it knows, and can know, nothing of what exists or is pass-

ing there, but what comes to it through the senses. Its knowledge of what is external to itself is therefore dependent upon the number, state and condition of the sensory organs." Carpenter says: "If it were possible for a human being to come into the world with a brain perfectly prepared to be the instrument of physical operations, but with all the inlets to sensations closed, we have every reason to believe that the mind would remain dormant like a seed buried in the earth." Dugald Stewart says: "That the powers of the understanding would ever continue dormant were it not for the action of things external on the bodily frame, is a proposition now universally admitted by philosophers." Helmholtz says: "Apprehension by the senses supplies directly or indirectly the material of all human knowledge, or at least the stimulus necessary to develop every inborn faculty of the mind." Bain says: "Our knowledge is limited to our sensibilities. We are able to know what things affect our various sensibilities, or what may be compounded of these, and our knowledge extends no further."

Extending Your Universe.

Just as the universe of each individual depends upon his conscious experience of it, so it is possible, nay, certain, that there are still greater universes existent outside the experience of the individual, of which he is ignorant, but of which he might possibly become aware were his senses enlarged or developed. In other words, one might *create* a new universe for himself, if he could enlarge his sense perception. There is a universe of sound unheard by our ears—a universe of sight unseen by our eyes. As Kay says: "Even with all our senses there is every reason to believe that it is only a small portion of the outer world that is revealed to us by them, and that there exist around us, and contiguous to us, many objects that our present senses are unable to apprehend. An additional sense might probably make revelations to us no less surprising than the sense

of sight to one who has been born blind. Further there are heights and depths in the phenomena of sense of which our present senses cannot take cognizance, but which would be apparent to them were they more accurate and powerful. Certain of the lower animals have some at least of the senses in higher perfection than man, if they have not, as some think, senses of which he has no knowledge." The telescope, microscope and spectroscope, which are "supplemental senses" of man, have shown us the possibilities in this direction. As Masson says: "If a new sense or two were added to the present normal number in man, that which is now the phenomenal world for all of us might, for all we know, burst into something amazingly wider and different, in consequence of the additional revelations through these new senses."

And it is not only by our perception of the outside things, but also by our perception, or *understanding* of what we perceive, that makes our universe large or small, petty or great, sordid or noble. In short, a little reflection will show us that the universe of each individual depends not on what it actually *is* in reality, but solely upon how and to what extent it is known by the mind of the individual. No two individuals know the universe alike. There are as many conceptions of the universe as there are individuals. No individual can know the universe *as it is*—only the Absolute can know the Infinite. Therefore, the universe, to each individual, is simply what he knows of the infinite universe. My universe, or yours, is *simply the universe we create for ourselves from the material of the infinite universe*. Each of us makes his own universe—and that universe exists only in the *knowing* of that individual—it disappears the moment he ceases to know.

The Lordly Soul.

This being the case, it follows that each and every individual is, and must

be, the Centre of his own universe. He may enlarge the limits of his universe, if he wills to do so. Each individual is the result of Cosmic causes which have been in operation throughout Eternity. Each one of you who read these words is the product of the Ages—the Eternal Law of Cause and Effect has labored throughout the aeons to produce you. What you are to be "doth not as yet appear", but what you *are* is what the Law has made you. Your beginnings were in the atoms of the nebulae of which the solar system was formed—and in forces which existed millions of ages before even that period of the dim past. You are *necessary* to the Cosmos. If you were to be annihilated—(although that would be an impossibility) the integrity and *wholeness* of the Cosmos would be affected. Whatever is *real* about you cannot be destroyed. And whatever is not *real* about you is not YOU. So stop all this "worm of the dust" talk—all this "Oh to be nothing, *nothing*" moaning. You are *not* a worm of the dust—you could not be *nothing*, even if you really wished to be. You are the Centre of Consciousness in the Infinite Mind, and in that sense you are *real* and an individual. As Orr has sung:

"Lord of a thousand worlds am I,
And I reign since time began;
And night and day, in cyclic sway,
Shall pass while their deeds I scan.
Yet time shall cease ere I find release,
For I am the Soul of Man."

Then think of yourself as the Centre of your universe, just as the Sun is the centre of its universe. This, no matter how lowly may be your position, how humble your occupation. These things of personality are but relative, at the last—the *real "I"s* of individuals are equal in their inmost nature, and in their possibilities of development and manifestation. Seek that inner chamber of your being, "where dwells the soul serene", and there strive to find your Real Self, which is the real Centre of your universe, just as the Infinite Self is the real Centre of the Infinite Universe.

EDITORIAL CHAT

By William Walker Atkinson

In this department the editor will relieve his mind of sundry matters which are found to be pressing for expression—matters grave, or matters trivial, it makes no difference. In so doing he makes no pretense to gravity or serious demeanor, but, feeling that he is talking informally to a circle of friends gathered around the family table, the fireplace, or even around the big stove in the cross-roads store. Those who insist upon perpetual gravity and seriousness are warned away from this department—there is enough seriousness in other parts of the magazine, and the editor is determined to keep one place at least where he may relax and talk to his friends informally. There is a grave danger in taking oneself too seriously—and this department is the safety-valve. In this department, also, we shall answer criticisms of New Thought (the movement, not the magazine) which may appear in other publications, whether such be favorable or unfavorable, together with comments upon the same. The favorable criticisms we shall welcome, of course, and the unfavorable we shall likewise welcome, for we believe that, in the end, "every knock is a boost." Moreover, if New Thought cannot stand its share of adverse criticism, so much the worse for New Thought. At any rate, we think that we can take care of our end of the discussion in such cases. In our comments, we shall endeavor to be fair and tolerant. If we depart from this principle, we trust that you will call our attention thereto, and we will "fess up." We must confess, however, that we find within us a disposition to be intolerant of intolerance. We feel so strongly that no one has any corner upon truth—no monopoly of knowing—that when others claim to be "the only real thing" we are apt to vigorously dispute the claim. If such feeling crops out too strongly in our "comments", pray remember that it arises from no personal grudge or spirit of partizanship, but simply from the desire and demand for the maintenance of "the open door" to truth. We ask that our readers clip and send to us anything relating to the New Thought movement, favorable or adverse, that same may be noticed in this department.

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You ought to see Miss Wells. She's fairly exulting with glee at having transferred the editorial chair, scissors and paste-pot to me. She peeps in the door and actually giggles at the sight of me doing the chores which are necessary parts of the editorial daily task. I don't see the joke—she *always did have* a peculiar sense of humor! She says that she sends you her love. Well, here it is, and mine along with it.

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The good Bishop reminds us of the Baxter street second-hand clothing store man, whose sign reads: "The Only Original Cohen! The Rest Are Fakers! Don't Go to the Others to Be Cheated—COME TO ME!" I wonder what the Emmanuel Movement people think of this.

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can commit the Society to belief or disbelief, and that all views and all members are entitled to a full and respectful hearing—that the key to the Society's history is found." This attitude was so fully in accord with the best New Thought views that I determined to express my admiration therefor.

And there was still more of the same kind. I found the following expression: "Its characteristics must be *Breadth, Impartiality, Tolerance, Courtesy and Sympathy.*" And the following First Rule of Membership: "Each member has the right to believe or disbelieve in any religious system or philosophy, and to declare such belief or disbelief without affecting his standing as a member of the Society, each being required to show that tolerance of the opinions of others which he expects for his own." This rule is said to be one of "the indispensable and indisputable guarantees of the freedom and impartiality of the Theosophical Society. In view of the strictness with which they have been enforced, ignorance alone can account for the impression, still lingering in the public mind, that it is a new religious sect or 'ism.'" Upon reading these great statements and broad principles I mentally said "Almost thou persuadest me to become a Theosophist." Then I turned over to the "Reviews" department of the magazine, apparently conducted by its editor, and lo! the following words appeared before my startled gaze:

"We have also received . . . numerous so-called occult and 'new thought' magazines, which are either foolish or pernicious, and which we do not purpose to advertise by name." Only this and nothing more!

I feel somewhat dazed—where is all the "broadness and tolerance"—the "Breadth, Impartiality, Tolerance, Courtesy and Sympathy"—that "tolerance for the opinions of others which he expects for his own"? What about the "First Rule"?—not to speak of the Golden Rule. Is the tolerance reserved only for members? Must one possess a membership card in order to participate in that "attitude of open-minded sympathy and tolerance, of willingness to give and to receive, to profit others as well as seeking to profit them"? What about the idea that "each opinion, however apparently at variance with the rest, must find some place in that unity—must be given full and free opportunity for expression"? Is this "the spirit of Theosophy", or did the "Reviews" department editor momentarily lose the Witness of the Spirit? Someone else must answer—I cannot. I am too busy meditating over the precept in the little manual, "Light on the Path," so deservedly popular with Theosophists, which runs: "Before the voice may speak in the presence of the Masters, it must have lost the power to wound."

"EVERY KNOCK IS A BOOST."

In *The World's Work* for January 1st, there appeared an interesting article, by Frances Maule Bjorkman. The following quotations therefrom may prove interesting to our readers:

"Cheer up, dearie; don't take yourself so seriously. Get busy. Forget your troubles in useful work. Get interested in what you have to do. Play. Play pretend, like when we were children. Don't sit staring out of the top of your hole. Take a good look at the hole and see what you can do to get out of it."

"This is a specimen of a new literature that has grown up in this country within the last few years. The public knows next to nothing about it because its books are not, as a rule, issued by the regular publishing houses nor offered for sale at the regular book stores, nor are its periodicals usually found on ordinary news-stands.

"Yet its own peculiar publishers are doing a thriving business. Their books sell almost as well as fiction. Their periodicals reach nearly two millions of people. They have six substantial magazines, with circulations ranging from ten to thirty thousand, and with from five to fifteen pages of advertising each. There are a dozen others with circulations of from four to six thousand, and new ones are coming into existence every little while.

"This is the literature of self-help, of mind cure, soul development, or whatever you care to call the tendency that finds its expression in the various New Thought and Christian Science cults. Most of it is of a character to repel persons of critical taste. Its language is crude. It makes assertions in regard to scientific matters that cannot be proved—or, at least, have not been proved. It is mixed up with spiritism, astrology, mind-reading, vegetarianism, reincarnation, and all sorts of other "crank" doctrines and fads—and with a few actual "fakes." The very names of its publications are enough to make sophisticated persons smile, and some of the advertising carried by its magazines makes honest people cast them aside in disgust. And yet, it goes—not merely with the ignorant and credulous. In fact, the intelligent, common-school-educated middle-class furnishes most of its patrons.

"The popular self-help ideas have recently shown a tendency to escape from the bounds of their own distinctive publications and to invade general literature. For the last year or two Elbert Hubbard has been preaching them in *The Philistine*. They are body and bones of the philosophy which Benjamin Fay Mills and his staff of distinguished rebels are exploiting in *Fellowship*. Orison Swett Marden—who, by the way, is the author of a number of out-and-out New Thought books—presents them in considerable detail in his editorials in *Success*. A New York evening paper

prints a daily sermon based upon them. And last season they were even preached from the stage.

"Mrs. Frances Hodgson Burnett's play, 'The Dawn of a To-morrow,' is an undisguised 'preachment' on the transforming power of faith and optimism. 'The Third Degree,' by Charles Klein, himself a thorough-going Christian Scientist, and Augustus Thomas's 'The Witching Hour,' both treat of the ability of the mind to influence material conditions. Charles Rann Kennedy's 'The Servant in the House,' reflects in a general way the ideas of the new literature and turns, moreover, upon one of its typical phrases, 'You'll always get what you want if you only want hard enough.'"

The above article, while apparently written by one outside the movement, and containing several statements which could not have been made by one familiar with the existing conditions, is evidently inspired by a fair spirit of criticism, and even a certain amount of kindly intent is discernible, and a disposition to show "both sides of the question" is evident. In many respects this is a "knock" which will "boost." But, say, isn't it funny to note the superior air which these critics assume when they discuss us—we poor deluded mortals who are interested in the New Thought; we poor, innocent, credulous people, who write or read the publications whose "very names are enough to make sophisticated people smile." Isn't it sad to think that we get "so mixed up with spiritism, astrology, mind-reading, vegetarianism, reincarnation, and all other 'crank' doctrines and fads." In view of the evident silliness of it all, isn't it queer that "it goes—not merely with the ignorant and credulous?" And isn't it nice to be told that we are "the intelligent, common-school-educated middle-class?" Just to think of this foolish teaching becoming so popular—can it be possible that "their periodicals reach nearly two millions of people?" Poor two millions! There ought to be a law passed to protect these two million innocents from reading this "peculiar" literature, "most of which is of a character to repel persons of critical taste," and whose "language is crude." Just to think that "their books sell almost as well as fiction." Horrors! Just to think of "In Tune With The Infinite" selling almost as well as "Three Weeks!" Isn't it awful? And then the "six substantial magazines, with circulation ranging from ten to thirty thousand . . . and dozens of others with circulations of four to six thousand." One wouldn't believe that there were that many "cranks" in the country, would one? And, worse still, to think that "the popular self-help ideas have recently shown a tendency to escape from the bounds of their own distinctive publications and to invade general literature." And to know that the per-

nicious influence has reached Elbert Hubbard, Benjamin Fay Mills, and Oliver Swett Marden—the latter even being accused of having written "a number of out-and-out New Thought books," and of presenting New Thought ideals "in considerable detail in his editorials in *Success*." The very idea! One would think that Mr. Marden would bring suit for libel! And, worse and more of it: "A New York evening paper prints a daily sermon based upon them. And last season they were even preached from the stage." Oh dear—oh dear! Here are such good and popular plays as "The Dawn of a To-morrow;" "The Third Degree;" "The Witching Hour;" and even "The Servant in the House," preaching New Thought and "reflecting in a general way the ideas of the new literature," in fact, the last mentioned play "turns, moreover, upon one of its typical phrases, 'You'll always get what you want if you only want hard enough.'" Well, what do you know about that? As a good, pious soul wrote me several years ago, when I was first editing this magazine: "Why such ungodly reading matter is permitted to pass through the mails, I cannot understand, unless it is to give Christian people like myself an eye-opener on the evil imposition that is being practiced on young people and idiots." At the rate that this "peculiar" teaching is extending its field, it will be a matter of only a few years when those who are "outside" will be the "peculiar" ones. The New Thought leaven is indeed working actively, and is manifesting in some very unexpected places. Personally, I fear that in a short time it will become so popular that it will become "orthodox," "established," and "eminently proper, and quite respectable, I assure you";—then I will have to get out of it. When the fences begin to be erected, then I will have to make another wild rush for the tall timber of Individuality. But, seriously, now, don't you see that the above is the sort of article whose "knock" is really a "boost?"

HIGH RESOLVE.

By Helen Keller.

I have, like other people, I suppose, made many resolutions that I have broken or only half kept, but the one which I send you, and which was in my mind long before it took the form of a resolution, is a keynote of my life. It is this: always to regard as mere impertinence of fate the handicaps which were placed upon my life almost at the beginning. I resolved that they should not crush or dwarf my soul, but rather be made to "blossom like Aaron's rod, with flowers."

Philosophies of the Orient

BUDDHISM

By William Walker Atkinson

This is the first of a series of articles, in which will be given the several great philosophies of the Orient. This series forms part of a greater series which will include the Philosophies of the World, ancient and modern, giving a general outline of the thought of the greatest philosophers of all ages and countries, considered in connection with the principles of the New Thought. These articles will appear monthly, in this magazine, and will then be published in book form. They will form a Condensed Library of the World's Great Philosophical Systems. It is of course understood that in stating these various philosophies the writer does not indicate his personal acceptance of their tenets—he merely records what he finds in each.



BUDDHISM is one of the world's five great religions, the remaining four being Brahmanism, Islamism, Judaism and Christianity, respectively. It also has its place among the important Oriental philosophical systems. As all students of the Oriental thought know, it is very difficult to separate the philosophy and religion of the Eastern systems—in fact, in the Orient *religion* and *philosophy* mean much the same thing, a state or affairs differing materially from that existing in Western thought. Buddhism, although originally founded in India proper, has almost disappeared from the land of its birth, having been supplanted by Orthodox Hinduism, generally known as Brahmanism. However, it numbers its followers to-day at about three hundred million (300,000,000), principally located in the northern countries around Thibet; in Ceylon, Burmah and the Indo-China peninsula; and in Japan and China. It is divided into several great sects or schools, differing from each other on theological points, the fundamental philosophical conceptions, however, being held by all the schools in common.

Buddhism was founded by Gautama, a Hindu prince, who lived about 600 B. C. The term "Buddha" generally applied to Gautama is not a name but a Hindu term designating a mental state, or transcendental condition of Enlightenment. The term "Buddha," used in reference to a person, indicates that the

person has by his own exertions reached the plane of supreme knowledge and moral perfection. Gautama is a family name, the Buddha's given name being Siddharta. His father was King Sudhodana, and his mother Queen Maya. By many of the Western people Buddha is supposed to be a *god*, but the educated Buddhists positively deny this claim, and hold that Gautama the Buddha was simply a great soul, perfected through many incarnations of earth-life, who reached the state of Buddhahood, and who sacrificed himself in order to lead the world from ignorance into life, and to set the feet of the race upon the Path of Enlightenment.

The legends state that at Gautama's birth the astrologers prophesied that the baby prince would be either one of the world's greatest monarchs, a king of kings; or else, he would renounce the world and become a supreme Buddha; the choice being left to his own will. The old king, his father, wishing him to choose the career of the conquering monarch, endeavored to shield him from sights and knowledge which might cause him to wish to take the path of sacrifice. Toward this end he adopted the following course, described by a Buddhist writer: "He kept out of the prince's sight everything that might have given him an idea of human suffering and death. He surrounded him with every enjoyment and royal luxury. Meantime the best masters had to instruct him in

all arts and sciences and princely accomplishments. When Prince Siddharta was grown up his father gave him three palaces, one for each of the Indian seasons—the hot, the cold and the rainy season. These palaces were fitted up with every imaginable luxury, and surrounded with beautiful gardens and groves, where grottoes, fountains, lakes, all lovely with the lotus, and beds of fragrant flowers lent enchantment to the scene. In this delightful abode the prince led his young life, but was not allowed to go beyond the boundaries, and all poor, sick and aged people were strictly forbidden entrance. A great number of young nobles were in attendance on him, and when he was sixteen his father gave him to wife Princess Yasodhara, the daughter of King Suprabuddha. Many beautiful maidens, too, trained in the arts of music and dancing, were always in waiting for his amusement."

Gautama's Discovery.

But, in spite of the old king's precautions, the young prince managed to acquire a knowledge of the world's woes and sufferings. In his wanderings about his domain he stumbled upon four sights which were a revelation to him. He saw first an old man, poor and infirm, bent down with weakness and poverty. He then saw a sick man covered with repulsive sores. Next he witnessed a dead body, which was the first intimation he had received of the existence of death. Finally he saw a venerable hermit, who had forsaken the world for a life of poverty, celibacy, and help for others. These strange sights opened up a new world of thought for the young prince, and he made inquiries which soon made him acquainted with the world's pain and woe. He pondered deeply, and came to the conclusion that human life was but vanity and illusion; earthly pleasures unworthy of a great soul; and that one's highest duty lay in seeking The Path of Spiritual Attainment, by means of faith, knowledge and works. Accordingly he determined to forsake his royal state,

the luxury of the court, and even his beautiful young bride, and, to lead the life of the penniless hermit. So one night, when the palace was wrapped in slumber, he stole away into the forests. This was at the age of twenty-nine years.

The young prince then sought the higher knowledge from the various teachers of the temples and of the ascetics in the forest, but he was not satisfied. He cried for the grain of Truth, and they gave him but the husks. Finally, he determined that each man must work out his own salvation, and climb alone the rocky path of Enlightenment. He discontinued his fastings and his penances, and began to seek the truth from the inner recesses of his own being. One evening under the celebrated Bo tree the light broke upon him, and the peace of *Nirvana* came to his harassed soul. He then determined to attempt to pass on his knowledge to the world. He announced his mission and disciples began to flock around him. Thus he spent many years in teaching and preaching, until at last he passed from out his earthly body into the state of Para-Nirvana or Oneness with the Infinite.

Gautama's Philosophy.

The teachings of Gautama differed from that of the Hindu priests. He denied the existence of a *personal* God, or gods, holding that the Ultimate Reality was beyond human knowledge, and that speculation thereupon was worse than useless. He held that the state of Buddhahood enabled the advanced soul to *perceive* the Ultimate Truth without the need of speculation; and that the ordinary mortal should not speculate upon the same, since it transcended his intellectual understanding, but he should rather devote his attention to studying the rules of Right Thinking and Right Living, that he might ascend to the higher planes where the Truth would become actually apparent to him.

He held that from the Unknowable emerged the "Will-to-Live," from which

by stages emerged the illusion of separate and personal existence, which is the cause of all the world's suffering, sin and pain. He held that there is no happiness save in the state of knowledge of the Oneness of All, and of the renunciation of the illusion of separateness. All his teaching was along the line of Renunciation and Deliverance, as we shall see. He taught that only by a retreat from the things of personality might we make the advance into divine individuality. His moral code was built upon this idea, and his every precept emphasized the fundamental truth.

"The Four Grand Truths."

The general philosophy of Buddha concerning mortal life is summed up in the statement of the "Four Grand Truths," as follows:

I. "*The Truth Concerning Suffering*," which is summed up in the statement, "Life implies pain." This is the idea that mortal life is composed of dissatisfaction, pain, and unhappiness, from its very nature; that one desire leads to another, and that every attainment of the object of desire brings satiety; in short, that as the old Jewish writer moaned, "All is vanity and vexation of spirit." The Buddhists hold that *samsara*, or the world of mortality, is "the world of illusion, error, guilt, and sorrow, of birth and decay, of endless change, disappointment and pain, or the never ending circle of transmigration from which no escape is possible until the redeeming light of true knowledge has dawned upon us."

II. "*The Truth Concerning the Source of Suffering*," which is summed up in the statement, "Pain has a source." This is the idea that the cause of *samsara* or mortal life lies in the *tanha*, or thirst or desire for personal and separated existence—the "will-to-live." This craving for mortal and separate existence operates as a cause of re-birth into new forms in which desires may be gratified and the thirst for personal experience stimulated instead of being satisfied. The desires

of personal existence give rise to Karma, or moral cause and effect, by which each individual must reap in one life what he has sown in a previous one—must reap in a future incarnation that which he sows in this. As a Buddhist writer says: "Karma is the moral power working throughout the universe, of which the physical, visible order is but the material symbol. It is the law of cause and effect in the moral sphere. As in the physical order of causation so also in the moral, all things are followed by their necessary consequence. Karma is at once our individual moral character, and, at the same time, what in other religions is called the dispensation of God, providence, or destiny."

III. "*The Truth Concerning the Cessation of Suffering*," which is summed up in the statement, "That source can be stayed." This is the idea that *samsara* or the cycle of personal and mortal existence may be overcome by "the extinction of the lust of mortal life, or the craving for personal existence; this must be overcome, got rid of, rooted out entirely. Sorrow, death, and birth-renewal may be overcome by a free renunciation of the lust of mortal life; by a killing out of the craving for personal existence, either in this world or another. Therein lies deliverance; this is the way to eternal peace."

IV. "*The Truth Concerning the Way Which Leads to Riddance from Suffering*," which is summed up in the statement, "The means of cessation are attainable." The idea is that cessation of the suffering of *samsara* is possible by (1) Right Faith; (2) Right Knowledge; and (3) Right Works. Right Faith is the belief in the teaching of the Buddhas, the great teachers who appear from time to time when the flame of true religion burns low and error flourishes. "The Buddhas are far superior to ordinary men, and compose a series of self-enlightened sublime beings, who appear at long intervals in the world, and are morally and spiritually so superior to erring, suffering mankind, that to the

childlike conceptions of the multitude they appear as Gods or Messiahs." Right Knowledge consists in the realization that there is but One Reality, the One Truth, back of and under the phenomenal universe, the latter being but *maya* (illusion) arising from *avidya* (ignorance), and that Peace can be obtained only by forsaking the path of moral, personal existence, and flying back to the Bosom of the One. To the Buddhist this is "the one thing, which when known, all is known." Right Action consists of following the precepts known as "The Sublime Eightfold Path," which is as follows: (1) Right Views; (2) Right Aspirations; (3) Right Speech; (4) Right Conduct; (5) Right Living; (6) Right Effort; (7) Right Mindfulness; (8) Right Recollectedness. Concerning Right Action, a Buddhistic writer says: "There are two extremes which the man who has given up the world ought to avoid: on the one hand, sensuality, the seeking to satisfy the passions and lusts of the body—base, degrading, and pernicious: this is the way of the worldly minded. And, on the other hand, asceticism or self-torture, which is saddening, unworthy, useless, and not helpful to deliverance. The middle path of the Buddha avoids these two extremes; it opens the eyes, illumines the understanding, and leads to peace of mind, to full enlightenment, to Nirvana."

Nirvana.

The aim and goal of the advanced Buddhist is the attainment of Nirvana, which is possible in earthly life. Nirvana, contrary to Western claims, is *not* extinction. It is well described by a Buddhistic writer as follows: "Nirvana is a condition of heart and mind in which every earthly craving is extinct; it is the cessation of every passion and desire, of every feeling of ill-will, fear and sorrow. It is a mental state of perfect rest and peace and joy, in the steadfast assurance of deliverance attained, from all the imperfections of finite being. It is a condition impossible to be defined in words, or to be conceived by anyone

still attached to the things of the world. Only he knows what Nirvana is who has realized it in his own heart. It is deliverance, and it is attainable in this life." What Western writers describe as "Nirvana" is really the state called by the Buddhists, "Para-Nirvana," which is the state in which the personal existence blends into the One Reality—in which "the dewdrop slips into the shining sea."

A Buddhistic writer says: "The Arahant, the perfect saint, though he has reached Nirvana, still continues living in the body, because the body with all its powers is the natural consequence of his former errors, the result of his doings in a former life, and these, having begun to take effect, cannot be arrested. But as soon as the Karma of his former life is exhausted the Arahant dies, and nothing is left to bring about a new birth (neither *tanha* or *karma*), the Arahant passes away into eternal rest and peace, into Para-Nirvana. Para-Nirvana, in the sense of other religions and of scientific materialism, does certainly mean 'annihilation,' for nothing whatever remains of the constituents of human life. But from the point of view taken by the Arahant, it is the world with all its appearances that is naught—is illusion, error; whilst Para-Nirvana is the entering into eternity, the everlasting true existence where all suffering, individuality, separate being, and transmigration are at an end."

Buddhism's Value.

Buddhism must be viewed in its three phases, (1) as a philosophy; (2) as a moral code; and (3) as a religion.

As a philosophy Buddhism may be considered as a Negative Idealism. While admitting, and claiming, the Idealistic nature of the Cosmos, it lays stress upon the *withdrawal or retreat* from mortal and personal existence, rather than upon the *evolution and advance* through and beyond the lower planes on to the higher, until final peace is attained. Positive Idealism teaches *attainment through progress*, while Nega-

are but two sides of the shield of Truth.

As a moral code Buddhism stands high. Its faithful votaries practice all the virtues that the most advanced Western moralist would desire, and in the protection and care for animal life they go still further than the moralists of the West. As Max Muller says: "The Buddha addressed himself to all castes and outcasts. He promised salvation to all; and he commanded his disciples to preach his doctrine in all places and to all men. A sense of duty, extending from the narrow limits of the house, the village, and the country, to the ardent circle of mankind; a feeling of sympathy and brotherhood to all men, the idea, in fact, of *humanity*, were *first pronounced by Buddha.*"

As a religion, the Buddhism of to-day is disappointing to students of Oriental philosophy, and lovers of Truth. The irony of Fate has caused the pure ethical and philosophical teachings of Buddha to denigrate into a Church in which formalism, ceremonialism, and priestcraft have served to smother nearly all of the original flame of Truth. The Buddhist Church lays the greatest stress upon the *letter*, while neglecting the

hated forms have been reproduced, and the reviled ceremonies have been reestablished. Buddhism is in need of a revival which will carry its Church back to the teachings of Gautama, the Buddha—just as Christianity is in need of a revival which will carry its Church back to the teachings of Jesus, the Christ.

(To readers who may wish to get a further idea of Buddhism, without the necessity of studying through the technical works, we suggest the reading of Edwin Arnold's beautiful poetic work, "The Light of Asia." The little manual entitled "Light on the Path," by "M. C." [sold at a nominal price], gives a beautiful statement of the Rules of The Path of Attainment, according to the Buddhist ideals.)

"GLORIFY THE ROOM."

The first essential for a cheerful room is sunshine. Without this, money, labor, taste are all thrown away. "Glorify the room! Glorify the room!" Sydney Smith used to say of a morning, when he ordered every blind thrown open, every shade drawn up to the top of the window.—*Health.*

HOLD ON!

"When you get into a tight place and everything goes against you until it seems that you cannot hold on a minute longer, never give up then, for that is just the place and time that the tide will turn"—Harriet Beecher Stowe

who first begin to consider the matter. Many New Thought people accept the teaching of Spiritual Progression from plane to plane without the necessity of return to an earthly body; while many others combine the two general ideas. In either case, the present series of studies must prove interesting as setting forth the teaching which are held as true by a very large proportion of the earth's inhabitants. The New Thought has no fixed Articles of Belief, but extends to each of its followers the right of individual interpretation, judgment and belief. In a general way, however, it may be said that New Thought people generally accept the fundamental idea of the Oneness of Life, and the idea that each Ego in evolving divinity and moving Godward. But just how the evolutionary process is proceeding is a matter which the individual decides for himself, and he usually does so decide, in fact, he frequently changes his opinion several times as his ideas develop and his spiritual insight grows clearer.—The Editor.

ONE of the first difficulties which presents itself to the minds of students of Reincarnation is their own absence of memory concerning their past lives. "Why," they ask, "if we have lived before, can we not remember anything about it?"

My reply to this question is that I believe many people are now living who *can* remember former existences; that others have vague memories of *incidents* and *people* with whom they were more or less connected in bygone days, and that *all*, in time, will acquire the full use of such memory.

I will, first, endeavor to explain why the majority do not remember, and why it is not desirable that they should; after which I will state what has come within my own personal knowledge, of some people who *do*.

No one can for a moment maintain that the fact of our having forgotten a specific event is a certain proof that it never happened. I have found that comparatively few grown-ups retain any recollection of incidents in their present life, occurring before the third year; many cannot carry memory backwards even to the seventh year, while all who have had much to do with very old folks will have been impressed by the curious fact that they keenly remember the de-

tails of their youthful life, and of quite recent days, though the intervening years are practically a blank.

Each of us, looking back on our present life, can recollect an incident here, or a conversation there, but how many of us could positively state what we said or did on a particular Tuesday five, three, or two years ago, unless it happened to be a particularly notable occasion?

Scientists tell us that every thought is incorporated in the brain, recording words and actions now apparently completely forgotten, but liable to return unexpectedly to the consciousness during a delirious illness, or under the influence of hypnotism, or at the sudden scent of a once familiar flower, or the sound of a once well known name. A relative of my own, born and reared in India, where she spoke and understood no language but Hindostanee up to the age of six, was then sent home to England, and in the course of three years had absolutely forgotten every word of the Eastern tongue. Yet when she married an officer of the Indian army and returned to that country twenty-five years later, she said that, although utterly at sea for the first few days, the speech came back to her as readily as English, in a surprisingly short time. She had not really

tive Idealism in the Buddhistic doctrine teaches *attainment through suppression*. Positive Idealism says, "Attain by Doing;" while Buddhistic Negative Idealism says, "Attain by Not-Doing." Positive Idealism says, "Develop;" while Buddhistic Negative Idealism says, "Kill Out." Positive Idealism is optimistic, while Buddhistic Negative Idealism is pessimistic. The two phases of Idealism are but two sides of the shield of Truth.

As a moral code Buddhism stands high. Its faithful votaries practice all the virtues that the most advanced Western moralist would desire, and in the protection and care for animal life they go still further than the moralists of the West. As Max Muller says: "The Buddha addressed himself to all castes and outcasts. He promised salvation to all; and he commanded his disciples to preach his doctrine in all places and to all men. A sense of duty, extending from the narrow limits of the house, the village, and the country, to the ardent circle of mankind; a feeling of sympathy and brotherhood to all men, the idea, in fact, of *humanity*, were first pronounced by Buddha."

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spirit. This has resulted, as is always the case, in the rise of superstition, credulity, and adherence to forms and ceremonies, and the dying out of true faith and the knowledge of Truth. The irony consists in the fact that while Buddha was a rebel against formalism, ceremonialism and the Church of his day, his teachings have served as the foundation for a new Church in which the old hated forms have been reproduced, and the reviled ceremonies have been reestablished. Buddhism is in need of a revival which will carry its Church back to the teachings of Gautama, the Buddha—just as Christianity is in need of a revival which will carry its Church back to the teachings of Jesus, the Christ.

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Studies in Reincarnation

VIII. MEMORY OF PAST LIVES

By L. M. Hughes

This is one of the series of Studies in Reincarnation by L. M. Hughes, which have been running in this magazine for several months past, and which have attracted much favorable comment. The subject of the present study, "Memory of Past Lives", is most important in the general subject of Reincarnation, and occurs naturally to all who first begin to consider the matter. Many New Thought people accept the teaching of Reincarnation usually in some one of its modified forms; many others reject the idea in favor of the doctrine of Spiritual Progression from plane to plane without the necessity of return to an earthly body; while many others combine the two general ideas. In either case, the present series of studies must prove interesting as setting forth the teaching which are held as true by a very large proportion of the earth's inhabitants. The New Thought has no fixed Articles of Belief, but extends to each of its followers the right of individual interpretation, judgment and belief. In a general way, however, it may be said that New Thought people generally accept the fundamental idea of the Oneness of Life, and the idea that each Ego is evolving divinity and moving Godward. But just how the evolutionary process is proceeding is a matter which the individual decides for himself, and he usually does so decide, in fact, he frequently changes his opinion several times as his ideas develop and his spiritual insight grows clearer.—The Editor.

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I will, first, endeavor to explain why the majority do not remember, and why it is not desirable that they should; after which I will state what has come within my own personal knowledge, of some people who do.

No one can for a moment maintain that the fact of our having forgotten a specific event is a certain proof that it never happened. I have found that comparatively few grown-ups retain any recollection of incidents in their present life, occurring before the third year; many cannot carry memory backwards even to the seventh year, while all who have had much to do with very old folks will have been impressed by the curious fact that they keenly remember the de-

tails of their youthful life, and of quite recent days, though the intervening years are practically a blank.

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Scientists tell us that every thought is incorporated in the brain, recording words and actions now apparently completely forgotten, but liable to return unexpectedly to the consciousness during a delirious illness, or under the influence of hypnotism, or at the sudden scent of a once familiar flower, or the sound of a once well known name. A relative of my own, born and reared in India, where she spoke and understood no language but Hindostanee up to the age of six, was then sent home to England, and in the course of three years had absolutely forgotten every word of the Eastern tongue. Yet when she married an officer of the Indian army and returned to that country twenty-five years later, she said that, although utterly at sea for the first few days, the speech came back to her as readily as English, in a surprisingly short time. She had not really

forgotten, although she thought she had.

When we realize that the physical brain is incapable of consciously retaining all that happens to us in *one* short life; that this physical brain perishes at death; and that we are reborn with an entirely new one—which knows nothing of our past—we shall cease to feel surprise that it cannot furnish us with details of lives through which we passed, perhaps thousands of years ago. It is only when we learn to function outside these bodily brains of ours, and to awaken our consciousness on the higher planes on which our enduring Ego abides, and where *all* the past is recorded in particles of finer matter, that we begin to be able to read the pages of the book of memory.

Reincarnation teaches us that many of the facts which we ascribe to natural causes, to chance, to "innate talents," are really only the glimmerings of a beginning of continuous memory, which theory we may either ridicule, or make use of by cultivating our powers of con-

come of laborious effort in past lives. The mathematical child-prodigy is *remembering* his formerly acquired aptitude for figures; the gifted musician is *remembering* his passionate striving after perfect harmonies, and his patient efforts to draw "music out of a stone." Here, once more, memory might deter rather than assist the undeveloped soul. He might say, "Oh! I have no gift, and it's too late to begin learning anything fresh now." But some day we shall know that it is never too late; that there are as many paths leading to God as there are stars in the sky; that if we have not yet evolved a "talent," we may have evolved a gentle temper, a sweet sympathy, a love of things spiritual, which are all equally parts of the One Great Scheme by which we are slowly ascending the spiral, God-wards.

To a vague memory brought over from past lives, may be ascribed that craving for a sea-life which impels many a boy to run away from a good home and face the perils of the deep. It is the

that God to be the paternal old gentleman with the long grey beard whom we mostly pictured in our infantile minds—speaks so differently to different people, all equally anxious to do their duty, but often so contradictorily guided? Reincarnation teaches that conscience is the voice of our own Ego, trying to draw forth our response to its vibrations, and warning us not to do certain things which injured us in the past. "Do not steal," says the Ego—in effect—to one man. "Don't you remember how you stole a doublet belonging to Lois, the king, and had your head cut off for the offense?" If the man knows nothing about the vibrations, he merely thinks that he has been taught that stealing is wrong. But if he understands,—why, the warning is of infinite meaning to him.

And now we come to the subject of such as *can* remember their former lives—at any rate, in part. It is, I own without hesitation, a most difficult one to deal with, because it is so difficult of proof.

judging from the five individual cases with whom I am acquainted, people of high mental and moral character, who have trained themselves by long years of mystic study, self-denial, and service of their fellow men, to communicate directly with their own immortal Egos. The high respect in which I hold these five persons—two of whom I venture to claim as friends—is sufficiently convincing evidence that their statements are, in my opinion, trustworthy. None of them speak openly of their powers, but in the intimacy of the family circle they will answer questions concerning the past, and give the most remarkable accounts of their own lives in other days. One of them vividly described to me a past existence of my own, which bore so many marks of internal evidence bearing on events in my present life, of which she at that time knew nothing, that I have entire faith in her gift.

SELF-MASTERY.

By Sir Robert Peel.

Mental discipline, the exercise of the

forgotten, although she thought she had.

When we realize that the physical brain is incapable of consciously retaining all that happens to us in *one* short life; that this physical brain perishes at death; and that we are reborn with an entirely new one—which knows nothing of our past—we shall cease to feel surprise that it cannot furnish us with details of lives through which we passed, perhaps thousands of years ago. It is only when we learn to function outside these bodily brains of ours, and to awaken our consciousness on the higher planes on which our enduring Ego abides, and where *all* the past is recorded in particles of finer matter, that we begin to be able to read the pages of the book of memory.

Reincarnation teaches us that many of the facts which we ascribe to natural causes, to chance, to "innate talents," are really only the glimmerings of a beginning of continuous memory, which theory we may either ridicule, or make use of by cultivating our powers of concentration and our ability to respond to the vibrations which our Ego—the real Thinker—is constantly sending out to that portion of our Self now incarnate.

For instance, we meet someone for the first time, and we recognize instinctively that that person inspires us with a feeling of repulsion, or of attraction, for which we can in no way account. Well, that is because our Ego is trying to tell us, in the one case, that the repulsion is caused by painful or distressing vibrations set up between ourselves and the disliked person, in a past life, while in the other instance there was a similar vibratory sympathy of pleasure or love. And here we have one strong reason why, until we have outgrown all littleness, and spite, and hatred, and lust, it is better we should *not* remember former enemies or lovers.

Again, we say that So-and-So has a marvelous "talent" for languages, literature, art. And we feel inclined to envy the inborn capacity. But reincarnation tells us that these "talents" are the out-

come of laborious effort in past lives. The mathematical child-prodigy is *remembering* his formerly acquired aptitude for figures; the gifted musician is *remembering* his passionate striving after perfect harmonies, and his patient efforts to draw "music out of a stone." Here, once more, memory might deter rather than assist the undeveloped soul. He might say, "Oh! I have no gift, and it's too late to begin learning anything fresh now." But some day we shall know that it is never too late; that there are as many paths leading to God as there are stars in the sky; that if we have not yet evolved a "talent," we may have evolved a gentle temper, a sweet sympathy, a love of things spiritual, which are all equally parts of the One Great Scheme by which we are slowly ascending the spiral, God-wards.

To a vague memory brought over from past lives, may be ascribed that craving for a sea-life which impels many a boy to run away from a good home and face the perils of the deep. It is the Karma of an old Viking existence, demanding to work itself out. Or the desire some men have—amounting almost to a mania—for wandering afar in search of hidden treasure, which they themselves concealed, perhaps in the days of Montezuma! The accurate descriptions of places, manners and customs, in the best historical romances, almost convince us that the writers must have participated in the scenes which they so graphically portray. Thoughtful persons, who are not antagonistic to the idea of reincarnation, will be able to multiply such examples for themselves, and will soon find many indications of the fact that we do, even if unconsciously, remember our past.

I will only touch on one more point in this connection—namely, that of Conscience. We all were probably taught, as children, that Conscience was the voice of God speaking within us, and to some extent that may still be held as true. But how can we account for the fact that the voice of God—always granting

that God to be the paternal old gentleman with the long grey beard whom we mostly pictured in our infantile minds—speaks so differently to different people, all equally anxious to do their duty, but often so contradictorily guided? Reincarnation teaches that conscience is the voice of our own Ego, trying to draw forth our response to its vibrations, and warning us not to do certain things which injured us in the past. "Do not steal," says the Ego—in effect—to one man. "Don't you remember how you stole a doublet belonging to Lois, the king, and had your head cut off for the offense?" If the man knows nothing about the vibrations, he merely thinks that he has been taught that stealing is wrong. But if he understands,—why, the warning is of infinite meaning to him.

And now we come to the subject of such as *can* remember their former lives—at any rate, in part. It is, I own without hesitation, a most difficult one to deal with, because it is so difficult of proof. But the same may be said of almost any intricate problem which requires to be dealt with by a specialist. Those of us who do not know one constellation from another, are willing to take the word of leading astronomers as to the movements of our earth; the journey of Halley's comet in space; the size of the Milky Way. When our friends return to us from travels in foreign lands, with accounts of all the wonders they have seen, do we ask for proofs of their veracity? Are there not millions of Christians willing to believe, without requiring proofs, in far more miraculous occurrences than the plain statement of a man of to-day that he remembers former lives?

Personally, I believe that proofs of this gift *are* forthcoming, to such as seek them in a spirit of broad-minded, eager desire to learn more of the mysteries which surround us. They are extremely hard to obtain, because the people who possess this psychic faculty are usually very reticent on the subject. They are,

judging from the five individual cases with whom I am acquainted, people of high mental and moral character, who have trained themselves by long years of mystic study, self-denial, and service of their fellow men, to communicate directly with their own immortal Egos. The high respect in which I hold these five persons—two of whom I venture to claim as friends—is sufficiently convincing evidence that their statements are, in my opinion, trustworthy. None of them speak openly of their powers, but in the intimacy of the family circle they will answer questions concerning the past, and give the most remarkable accounts of their own lives in other days. One of them vividly described to me a past existence of my own, which bore so many marks of internal evidence bearing on events in my present life, of which she at that time knew nothing, that I have entire faith in her gift.

SELF-MASTERY.

By Sir Robert Peel.

Mental discipline, the exercise of the faculties of the mind, the quickening of your apprehension, the strengthening of your memory, the forming of a sound, rapid, and discriminating judgment—these are of even more importance than the store of learning. Establish control over your own minds, practice the economy of time, exercise an unremitting vigilance over the acquirement of habit. These are the arts, this is the patient and laborious process by which, in all times and in all professions, the foundations of excellence and of fame have been laid.

MENTAL MANSIONS.

By Henry Ward Beecher.

A man's house should be on the hill-top of cheerfulness and serenity, so high that no shadows rest upon it, and where the morning comes so early, and the evening tarries so late, that the day has twice as many golden hours as those of other men. He is to be pitied whose house is in some valley of grief between the hills with the longest night and the shortest day. Home should be the center of joy.

The Telepathy Department

Ernest Weltmer *Director*

(Telepathy means "the transmission of thought direct from one mind to another." Is it unreasonable to think that the Mind of Man which has evolved and by the use of great blunt fingers builded the delicate Wireless Telegraph Machine which transmits thoughts through space, is able to transmit thought directly without the use of a machine of any kind? The editors have been interested in Telepathy for many years, and this department is devoted to the conduct of a gigantic Telepathy Experiment. The original purpose of the Experiment was to gather data proving that one man could reach and influence large numbers of people at one time; to develop a great many sensitive Telepathy receivers; to discover as many as possible of the laws of Telepathy; and to bring into the lives of the receivers a force for good health, success and happiness in the study and thought of these things and in the weekly periods of communion with the sender and each other. The Experiment has over four thousand enrolled members in every part of the civilized world, who make an effort to receive simultaneously a message sent from Nevada, Missouri, at nine P. M. each Thursday night. The first message was sent September 12, 1907. Since then not a Thursday night has come and gone unobserved by the sender, Sidney A. Weltmer, and the thousands of receivers enrolled. Much has already been achieved, but much more is yet to be learned. Many have been healed, many turned upon the road to success and happiness, and many have developed a high degree of psychic power. Membership is free to all interested students of these subjects—there being no strings attached to this free privilege. Anyone making application will be enrolled, given a number, and sent free our complete course of lessons in Telepathy and Success—our "Telepathy Calendar." The messages and results are reported each month in these pages.)



THIS is my opinion that we do not reap more success in the Telepathy Experiment for the simple reason that we do not know and comply with the laws of telepathic transmission and reception. The fact that the larger part of the telepathy messages which are spontaneously sent and received with sufficient force or clearness to be noticed, are sent in times of great stress, when the mind of the sender is fully taken up with the thought which is transmitted, would indicate that the state of the sender is perhaps more important than we have considered it to be. We are making some experiments with the purpose of determining what bearing this may have upon the present status of the Experiment, and as soon as we have come to any conclusion from these experiments, I will make them public, and tell what that conclusion is. In the meantime, let us consider the following:

Receiver No. 3563-B writes as follows: "I will tell the readers of NEW THOUGHT MAGAZINE what I know about telepathy.

"Eleven years ago while I was sick in bed, one day at 1:30 P. M., I said, 'O my!' and commenced praying. My children asked me what was the matter, and I answered that my brother was very sick. I asked for paper and pencil, and made a note of the time and the date.

"In three days we received a letter from

his daughter stating that her papa had had a stroke of paralysis at the exact time, day and hour, that I received what we now know to call a telepathy message.

"A few years later, early one morning, I said 'O my, my!'

"My husband asked me what was the matter, and I replied that my brother was dead. He asked how I knew and I told him that I could see him. I immediately made a note of this experience, taking the time to the minute. Three days later a message came showing that brother had died just when I received the message.

"Two years ago I was taken very sick. My son was eighty-five miles away. I wanted him to come home on the next mail stage. I sent a telepathy message to him. I fell sick during the night.

"I sent the message in this way, 'Son, come home; mother is very sick.' Of course, I repeated it often.

"Son received the message, boarded the stage the next morning, got home and ran in to my bed and threw his arms around me and said, 'Mother, I saw you and heard you say, 'Son, come home; I am very sick,' and I sure came.'

"I said, 'Yes, son, I sent you a telepathy message,' and he replied, 'Yes, I received it and came.'

Facts are stubborn things are they not? We may "explain" and "explain" till we have

exhausted our imaginative powers and we shall not be able to "explain" out of existence these three simple experiences. If we do not accuse this lady of wilful lying or unconscious self-deception, we shall be obliged to believe that there are other means of communicating thoughts from one person to another than are today generally recognized.

It does not matter that the Telepathy Experiment, in which we are all working, has given of late but negative results. These results do not prove that there is nothing in telepathy, and any amount of experiments that might give only negative results would be as nothing against these three experiences which contradict them. Unless we can explain these experiences upon some other basis than that of telepathy no amount of negative "proof" can shake their evidence.

These facts and many more like them prove that telepathy is a fact, and all the failures that we have registered or that future experiments may compel us and others to record, will not serve to shake them in the least. They only prove that we have failed in the experiments producing them. To fail does not prove that success is impossible, it only proves that under the conditions obtaining in that trial, failure must result. The lesson that we should draw from any failure is that something is wrong with the conditions, that some of the factors which made success possible in the cases of the successes, are lacking in the trials which produce negative results.

It has been urged that some strong personal interest is necessary in order to make telepathic transmission possible. We find that the element is present here where in two cases, the brother's illness, and then his death, would arouse deep feelings in the minds of the immediate family, who would be in more or less close relation with the sister, and in the third case, where the mother's illness and desire for her son would serve to energize her thoughts with deep feelings of desire.

But, our early tests in the Telepathy Experiment go to prove that this deep feeling and personal interest is not necessary, for in the general experiment where Prof. Weltmer was sending messages to a great many people, the larger part of them almost unknown to him, we won sometimes as high as ten per cent of successes. That these successes were genuine successes is proven by the fact that with the same factors of suggestion and coincidence we are now unable to win more than a bare trace of success and more often a dismal failure.

Taking these different considerations into account I see nothing left for us to do but to say that we have omitted some of the necessary factors, that we have failed through our failure to produce the proper conditions.

I have observed, during the several years

covered by my experimentations of one sort and another, having for their object the investigation of unrecognized mental forces, that it often seems the rule for the casual experimenter to be successful where the more seriously and scientifically inclined are wholly at fault.

A great deal of this is, of course, due to the faulty observation of the novice enabling him to conscientiously report the occurrence of phenomena which did not occur at all, but not all of the difference can be disposed of in this manner.

There is another large portion of the success of the novice which is real success, and must be accounted for in some other manner than by thus "explaining" it away.

To illustrate the point I will mention one trick that we used to do when I was a child in a country school. One person would lie down on the ground, sit in a chair, or otherwise dispose himself as the subject, and then four of us would stand around him, and all breathing together, we would take three deep breaths and at the third, place the tips of our middle fingers under the subject and, without any apparent effort, lift him as high as we could reach. I have helped to do this a great many times, and have myself been the subject a number of times, and I was never, as a child, impressed by experience, with the idea that there was anything difficult in the trick.

It was only when I began to study the matter and to inquire just what was the reason for the apparent loss of weight and where it was lost, if indeed it was lost at all; it was only then when I began to make experiments with the idea of finding out what it meant, that I discovered that there is more than a mere compliance with a formula necessary to its success. For a number of trials I was unable to duplicate the trick in the laboratory with a subject and lifters drawn from my class, who had some idea of what they were doing, and I had about decided that I had never really done it at all, but only imagined that I had when, finally, we succeeded.

There are but few who have not at some time played some part in this little "levitation" feat. I find that the larger part of my students have taken part in it when school children, but I have never yet seen a group of these same students who did not have to practice for some time before they could do the trick, when they were doing it for the purpose of studying the phenomenon.

They are generally able to succeed with sufficient practice, and I have observed that they succeed best when they get worked up to a considerable pitch of enthusiasm, and for the time forget themselves and the problem of how it is done in their interest in the doing of it.

While I do not wish to take up the space here for a discussion of this experiment, par-

ticularly, I think perhaps the reader will not take it amiss if I step aside for a moment to say that when the experiment is successful the subject is lifted without any sense of effort on the part of the lifters and without himself feeling that he is being lifted or supported by an outside force. I know that this is the case from experience in both positions. And the strength of the lifters seems to have little to do with the matter. I have seen four girls lift a man who weighed over two hundred pounds on the tips of their middle fingers alone, and while that lift would not be so very much of a tax upon their strength if lifting close to their bodies, they were unable to lift the same subject without complying with the formula beforehand. . . . In an effort to determine where the change was to be found, I made a sort of bamboo hammock with scales interposed between the lifters and the subject and, while we have at times lifted the subject with great ease and an apparent considerable loss of weight, the scales have never shown any loss of weight upon the part of the subject; which, of course, disposes of the "levitation" explanation of the trick.

But all of this is aside from the question, to which I will now return.

The fact that the trick can be done for the purpose of study, as well as for amusement, proves that it is not necessary to say that the novices have been deceived into thinking that something happened which in reality did not occur. The fact that they do it with more ease than serious investigators proves that they produce better conditions. So the question is, evidently, what marks the difference between the efforts of the novice and the efforts of the investigator?

Before undertaking the answer to this question I wish to call attention to the fact that the same thing is true of frivolous (If I may be allowed that use of the term) and serious experiments in telepathy. I have often been a party to experiments in telepathy where we would send someone from the room, and then, while he was out, those remaining would choose some object for the subject to find, or some simple act which he was to perform. He would return blindfolded and then, without anyone's touching him, we would direct him with our thoughts so that he would do as we desired.

I fail to see how any manner of "explanation" will dispose of these facts without accepting the conclusion that telepathy played a part in their production. If these had always been merely amateur performances, as we might say, we could say that there was unconscious suggestion in the glances and the breathings of the transmitters, but suggestion by glances was disposed of by the blindfolding and, while the possibility of suggestion by means of unconscious directive movements or breathings of

the transmitters was not guarded against, indeed was never thought of, I have still tried the experiment a very great number of times among my students with just as little attention to this factor, but never with the easy success which attended these less serious efforts.

There is another point in this connection which I wish to mention in passing, since I think that it has a direct bearing upon the matter.

I have at different times, and with different subjects, made a good many tests with that method of finding hidden objects which consists in holding the hand of the blindfolded subject and thinking intently of the whereabouts of the hidden object. While I am convinced that the greater part of this trick is perhaps due to unconscious direction of the subject by the eager operator, I am also convinced by one incident in my own experience, that this is not always and wholly the case.

After trying the experiment one evening with a number of subjects, one of them suggested that I be the subject and that he be the operator. I acquiesced and retired into a distant room, where I would have no chance of hearing what was done in the room where the experiment was to be tried. Presently the operator came for me, tied up my eyes, and led me to the room where he had hidden some object, I did not know what. I stood still for a moment, waiting for an "impression," as I had been directing my own subjects to do, and presently "saw" the shining backs of the blades and the edges of the case of a closed pocket knife peeping out from between the cushions of a chair. It was with perfect certainty and ease that I walked over to the chair and picked up the knife, which was placed just as I had "seen" it.

The experiment was repeated, and the object given me to find this time was a pin stuck in the paper on the wall. As before, I distinctly saw the object I was to find, and even saw the shadow it cast on the wall paper. I walked straight to it and reached up and placed my hand upon it. The only particular in which my "vision" was at fault in this case was in the size of the pin. While I knew that it was a pin, although I had no idea beforehand, what had been hidden, I still saw it very much enlarged. It "appeared" to me about the size of a tenpenny wire nail.

It is obvious that "seeing" in these two instances was not a result of unconscious "muscle-reading" on my part. However, that is aside from the central question. My reason for mentioning this experience is this: Those were the first two times that I ever tried that experiment, so far as I remember, and those are the only two times that I ever succeeded in that degree. I have been able to find hidden objects by the same method at other times, but only

with comparatively great difficulty and I have never again been able to "see" what I was hunting or to know what it was till I had found it or until someone had told me.

In my own case I think that the reason why I have not been able to duplicate my first successes is that I have not again been so well able to give my whole attention to the experiment. I am now always studying the matter from this and that and the other side; I am watching myself, thinking about what I am doing; I am playing the parts of both actor and observer, of subject and student. The result is a divided attention, a divided mind.

This is one of the difficulties which we have to meet and overcome in the world of psychic research, which is perhaps peculiar to this field. Every field of research seems to have its own peculiar difficulties, its own hills and characteristic barriers to progress. I think that this is most likely the chief of the barriers confronting the explorer in the realms of Unknown Mental, after the prime barrier of ignorance is passed. And I think that its recognition will go far towards finding a way to surmount it with better methods of investigation.

Of course, we shall still have the prime questions of our investigation to answer, the main problem will still be unsolved, but we shall at last have gained a hold of the matter that will enable us to proceed with surety of arriving somewhere, for in this, I am satisfied, we shall have removed the prime cause of the present uncertainty.

THE REPORTS.

January 20.

The message: THE LIGHT OF LIFE IS LOVE.

Reported results:—None was correct, but two showed slight sensitiveness, indicating by their reports, that they might have received the message in whole or in part and have distorted it in the effort to consciously interpret it. Their numbers follow:—676-B, Mass., 1093-B, Ills.

In connection with this test one of the reports is rather interesting. I take the liberty of quoting a part of it here: "At a seance last night I asked the medium to try for the message, and this was given out, 'Health is wealth and wealth is power.'" That is a very good message, but it happens that it is not the right one. I might add that I have on several occasions, when I have been present at seances on Thursday evenings, asked that the "spirits" might carry the messages and send them out to the receivers. Although "they" have always agreed to this and assured me that the message

had been sent so that all would receive it, I have yet to see any evidence that the message was sent by "them," for the results have never showed any improvement that I could see.

January 27.

The message: "ALL IS WELL; I AM CONTENT."

Reported results: None was correct, but three show a slight sensitiveness. Their numbers follow: 9804 B, India; 3500 B; 3261 B, Ky.

February 3.

The message: On this date a rude drawing was given to the transmitter. The following cut is a reproduction of it.



This was the first night on which the new experiments were inaugurated to test the sending factors in its relation to the total success of the Experiment. The results from this one test were rather encouraging, but the experiments have not been carried far enough to give them any particular value.

Reported results: 10216, Wis., sends the following report: "Symbolic vision of a massive formation of rock in a bright shining sea." This I regard as a pretty good report, showing marked sensitiveness. I shall look for this receiver to presently be getting the message correctly. 10086, Mich., and 10247, Kas. also sent in fair reports. All of these saw figures or visions of some sort the only reports received in the three weeks under consideration in which visions of that sort were recorded. This seems to me significant when taken in connection with the fact that that was the only night when a figure was the message.

The health reports still continue good; some of them being remarkably so.

Next month I shall take up and discuss some more accounts of occult experiences which have been contributed by our readers. I would be glad to hear from others along this line.

DESIRE AND WILL

"A passionate desire and an unwearied will can perform impossibilities, or what may seem such to the cold and feeble"—Simpson

EXPERIENCE MEETING

Conducted by The Editor

In this department we shall publish the experiences—the bits of life history—of people who have become acquainted with the fundamental principles of the New Thought, and who have applied them with benefit to the problems of their everyday life. When we speak of “the New Thought” in this connection, we mean the New Thought movement—not necessarily of this particular magazine. This magazine is merely one particular channel of expression of a great truth. There are many other channels of expression—each reaching some particular individual for whom its message is intended. The truth itself is greater than any of the channels of expression—than all the channels, in fact. Therefore, in these “experiences” we care not whether the benefit has been received from, or through us, or from some other source. The important thing is that it has been actually received and practiced. With this understanding, we shall be very glad to hear from anyone who has an “experience” to relate—we invite all to participate. No names will be used—initials serving every proper purpose. Remember, a word or two from YOU, may be of material help to some other individual who is searching for Light, Help, and Truth. We grow rich by giving—we hold fast to that which we pass on to others—we receive a greater impress of truth when we express it. Sit down now, while the spirit moves you, and tell us all about it. It will help you—and others—all of us in fact.—The Editor.

*N. M. F., Pittsburg, Pa., writes: “About eight years ago I was about at the end of my rope financially and in spirit. I had been a good industrial life insurance agent, but my business had dropped off until I completely lost my nerve. I fell into the mire of pessimism and looked on the gloomy side of everything. In the morning I started out expecting failure, and rebuffs, and, needless to say, I found that which I had looked for. I now understand that I attracted to myself these things, and was in turn attracted toward them, by the great Law of Attraction. When I was at about the lowest possible stage short of absolute failure, my attention was called to New Thought ideas by a friend. At first I scorned them, feeling that they were all foolishness and unworthy of acceptance by an intelligent person. But, somehow, some of the ideas managed to stick in my mind, and gradually I began to apply the principles in my work and life. It seems almost incredible how things began picking up with me, not all at once, but gradually. I began to look on the bright side of things, and got into the habit of *expecting* Good instead of fearing evil. To make a long story short, I improved so rapidly that I was promoted from the small town in which I then lived to a larger town, and then again to my present city of residence. I have now charge of one of the branch offices in this city and have made a good income steadily, my business keeping up very well even during the panic of two years ago. My whole life seems changed, and I would not go back to my old ‘mental attitude’ for anything. I feel that I am now positive instead of negative, and that I am now ascending the planes of life instead of being, as formerly, stalled in the mud of despondency, doubt, and pessimism.”*

Isn't that fine? One can almost see this man and his progress. Let us all send him a good thought for further progress and even greater strength.

*J. W. B., San Antonio, Texas, writes: “I owe much to New Thought, and to its writers and teachers, although I have never met any of the latter in person. Several years ago I was coming out of a small postoffice in this state, when I saw a small magazine in the big iron bucket which they used for a waste-paper or scrap basket. Out of curiosity I picked up the discarded magazine and read it on my way home. It was all new to me, and much of it seemed ‘bug house,’ as the saying goes. But I read one thing which held my attention at once. It was an article in which we were told not to say and think ‘I Can’t,’ but that we should say, think, feel and act ‘I Can and I Will.’ This was all new to me, but when I read that ‘I Can and I Will,’ I felt a quivery feeling all over me as if I had hold of a galvanic battery. I felt stronger all at once, and I remember now that I lifted my head up and seemed to feel as if I wasn't afraid of anything that could happen to me. A few minutes after, I turned my horse's head back to the town I had just left. There was a man there that had been trying to persuade me into something against my best judgment, and while I wouldn't just say ‘Yes!’ to him, still I was afraid to say ‘No!’ I wasn't afraid of him hurting me, or anything of that kind, but I was a *moral coward* in his presence, for he was a man of great will-power. I rode right back to his office, he was a lawyer, and going into where he was sitting, I said, ‘Mr. S., I have made up my mind not to do this thing that you want me*

to do. It doesn't look right to me, and I will not do what I think is wrong." He scowled at me, and began to bluster, but I staid as cool as if nothing was the matter. I looked him square in the eye, and kept my voice low, and before long he dropped his eyes and mumbled out, "Oh, well, if you won't, you won't, I guess." In that short experience I was changed from a moral coward into a man with the courage of his convictions, and, please God, I intend to keep along the good road on which I started that day, and which I have traveled ever since. I have profited much, morally, mentally, physically, and financially by my New Thought studies. I have discarded all that I could not understand or which did not appeal to my taste, and have contented myself with what seemed to me to be practical and easily understood. Much of the New Thought writing seems to me to be "up in the clouds," but it may be my fault. But I can always find enough good sound truth to hold me steady. I don't care for the fur or feathers, but I go after the real meat of it. It was a good day for me when I found that cast-off magazine in the postoffice waste-paper bucket. But I have often thought how much the fellow who threw it away must have missed."

Isn't that a good human document? This letter, from a "man with the bark on," pleased me very much. I trust that it will afford a like degree of pleasure, and a goodly store of encouragement to many more who read it.

W. L. S., Springfield, Mass., writes: "I am a married woman who formerly allowed the negative thoughts of jealousy to run away with her. My husband is, and was, one of the best men that ever lived, and I see now that there never was any real cause for my foolish jealous rage. But, while I never really blamed him for anything he did, yet it seemed to me that he would listen too carefully and speak too softly and kindly to other women of my acquaintance. And then I got the idea that some of the other women were trying to steal my husband away from me. It was all very foolish, I now see, but it seemed very real to me then, and I suffered untold pain and mortification. My eyes were formally opened by a New Thought friend, and I soon saw that Jealousy was a negative emotion and thought, and served to poison one's mind. Moreover, I saw that one always found that for which one looked, and that they attracted the feared things to them. I began to change my mental condition, and the change was apparent at once. My husband grows fonder of me every year, and the old suspicion which might have caused a breach between us is now gone forever. I no longer object to his speaking kindly to other women, but, strange as it may seem to some, the other women do not seem to be attracted to him as they were for-

merly, or at least he does not seem to be attracted to them. I feel positive that my former mental attitude acted to bring about a tendency in the very direction that I most feared. As Mr. Atkinson has told us, 'Fear is but a negative form of Desire, and has the same attractive force.' I am almost ashamed to write of this, for it seems small when it is written down in black and white, but it is a mighty big thing to me when I recall my old state, and perceive the danger I ran of driving away my dear husband by my absurd suspicions and jealous nature, and then consider my present happy condition, without a shadow between my husband and myself. I have also demonstrated New Thought in doing my housework. I have found that by changing my mental state from Hate to Love, and actually 'putting love in my work,' nine-tenths of the disagreeable features have vanished. I now am able to even wash dishes with almost a feeling of pleasure, although I formerly *hated* this part of the work. Each dish, or pan, has an individuality to me now, and I feel pleased when I make them look clean and bright. I used to stack them up and leave them as long as I could, but now I greet them with a smile. And, then, I find that by putting love into my plants they grow much better and have far finer flowers than before. My friends call this 'imagination,' but I know better. After reading what I have written, I feel like tearing it up, but I will send it anyway, for it may help to encourage some other woman in the same position."

Well, I'm sure we are all glad that Mrs. S. did not tear up this letter. Hers is an experience of as much importance as that of some which have happened to some of us on a much larger scale. To be able to conquer jealousy is surely a great achievement—I have seen many homes ruined from this cause. The "green-eyed monster" devours many an honest heart, and his poisonous emanations have smothered many a true love. As for the washing of the dishes, I feel that she has also done well, for it certainly takes much "grace" to be able to put love into *that* task, I am sure. I feel, however, that many of our mere man readers may get themselves disliked if they point out this particular experience to their better halves, with a "read that, now." Such would do much better to turn down the corner of the page, and allow the better half to discover it for herself. As Miss Wells would say: "Men are such *conceited* things, anyway." As for the experience with the flowers, I would say that this is *not* mere imagination; but is an actual experience which has been duplicated by hundreds of flower-lovers. We trust that we will have more of these "homely" experiences hereafter. They are what people need to encourage them. We think that you will find Margaret Van Norden's articles on "New

Thought in the Home" useful in this connection.

C. S. D., *Michigan*, writes: "I am a minister of the Gospel, of many years' service. I became acquainted with the teachings and principles of New Thought some five years ago, and found them the missing link between my philosophical conceptions and my religious intuitions. My congregation is very conservative, and a mention of New Thought in my preaching would raise a revolt, but I manage to work into my sermons many New Thought ideas and tenets with excellent results. While my people would rebel at the use of the New Thought terms, nevertheless they gladly welcome the truths themselves. I have led my people into the light of optimistic thinking and have changed their mental attitudes materially. I find it particularly desirable to avoid dwelling upon the negative side of life, and to emphasize the positive phase. In this way I manage to bring about a better condition, "driving out the darkness by letting in the light, instead of fighting the darkness itself," as our New Thought writers expressly teach. I also dwell much upon the idea that "God helps him who helps himself," and I have noticed a greater degree of self-reliance (which is really but God-reliance) among my young men and women. I avoid all appeals to Fear, and dwell constantly upon the power of Love. I believe that New Thought is the leaven which will raise the sodden mass of "Churchianity," and which will raise it up to the ideal of Christianity. I thank God that this new light has been given to me."

The experience given above by this clergyman agrees with that of many other ministers and preachers who have written me, and with whom I have talked during the past nine years. The pews are not ready for the New Thought terms, but they absorb the teachings themselves as the parched desert soil absorbs the rain. The wise preacher does not antagonize his people by insisting upon new terms and names, but, adhering to the old terms and forms of expression, he manages to "work in" the essential truths of the new teaching. It is interesting to note how much New Thought is being preached to-day from the orthodox pulpits, without a mention of its source. The new teaching is being given in the orthodox capsule—its flavor is not distinguished, but it "gets in its work" just the same. And this

is all right, too. Names and terms count for nothing. It would make not the slightest difference if the very name of New Thought should perish, providing the spirit of its teachings survives in teachings bearing some other name. Names, like men, come and go—they are born, grow, and fade away, but the spirit within them is eternal. We would be glad to hear from other clergymen who are using New Thought in the orthodox capsule. They are doing the finest kind of missionary work.

THOUGHT MANIFESTATION.

By J. E. Williams.

People often say to me: "I wish I could always keep the beautiful mood I now enjoy!" My answer is: "Crystallize it into action. Honor it by doing something. Say a kind word. Do a generous deed. Perform an arduous task. Do some hard thing, heroically, if only for the sake of discipline. Put your mood into the work. Infuse it into your daily duties. Let it enable you to bear drudgery with sweetness, to convert pain into power. Thus shall you transform the evanescent mood into permanent character. Thus shall you add to your capital and increase your emotional capacity and thus shall you cultivate that attitude toward life which is the object of our search. Not by any miraculous or instantaneous change of heart; not alone by happy affirmations or luminous ideals; but by honoring the thought by the deed, by crystallizing the impulse into action, by converting the transient mood into the stable assets of habit, character and disposition—and all this not in any transcendental sphere beyond the clouds, but right here in the common, everyday life of plain men and women. Here, and no other where, shall you find the royal road; thus, and by no other path, shall you attain the love-life you seek.

COURAGE

"Tender handed grasp a nettle
And it stings you for your pains
Grasp it like a man of mettle
And it safe as dawn remains."

—Anonymous.

THE LETTER BOX

Answers by The Editor

In this department we shall publish inquiries from our readers, together with answers thereto by the Editor. But it will be necessary to limit the inquiries to questions having some legitimate bearing upon, and relation to the general subject of New Thought. We cannot attempt to answer general inquiries, nor to extend the work of this department beyond the legitimate field of New Thought. This is a New Thought magazine, simply, solely and exclusively, and not a "general" magazine. We have no desire or intention of "breaking into the general field"—we leave that to the many others already in that field, we being satisfied with our own little field of endeavor. Therefore, please do not send us inquiries which belong to the farm, household, fashion or "general" magazines—send us our own questions, and we will gladly answer them. In fact, we will take it as a favor if you will send us questions in our own line to answer in this department, for what will interest the inquirer will also interest others. Please make the questions as clear, concise and as practical as possible, so that we may get right down to the subject at once in the answer. Your name will not be printed—initials serve every good purpose.

X., *Lena, Ark.*, writes asking our views upon the subject of "the soul taking flight while we sleep, and going to unknown lands."

We would say that the subject is one rather more connected with Occultism than with the New Thought proper. The Theosophical Society, I believe, teaches that the astral body of the person may, and often does, leave the body during sleep, and sometimes visits far distant scenes on the astral plane. The Theosophical writers have given considerable attention to the subject of travelling in the astral, and in fact, nearly all writers upon the general subject of Occultism take up the matter. To enter into a discussion of the matter here would take us beyond our own field, and would moreover require more space than we can spare at present. Some day we may have an article on the subject, if our readers express a desire for the same. Prentice Mulford wrote three very interesting essays on this subject, entitled, respectively, "The Mystery of Sleep; or Double Existence;" "You Travel When You Sleep;" and "Where You Travel When You Sleep;" his view there expressed coinciding with the general occult teaching regarding the Astral Body.

"E., New York, writes: "Can you tell me how anyone, and one particular one, forces his offensive presence upon me? He has such a strong hold and simply refuses to vacate. Can one establish himself as an evil spirit in another—no good spirit would take the stand that he has or does. Is there no law outside as well as in that can deal with such people. He would be quickly punished if his duplicity were known. He can shut his thoughts and interests from me—why cannot I do the same?"

Why, my dear girl, don't you realize that your trouble arises largely from your own thoughts, rather than from the thoughts of the other person you name? No person has any such power over a second one, unless the second

party allows that power to be exercised by accepting the suggestion or idea of the power of the first party. Everyone's inner mind is, or should be, a holy of holies, in which no other influence is allowed to penetrate. And the mental laws make this inner chamber of the mind impregnable to outside influence, unless the owner willingly admits such influence. In other words you may enter this chamber of your mind, and close the door to all others, or you may, if you choose, open the doors to others in several ways. One way of opening the door is to *love* the other person to the fullest extent, admitting him to the most sacred and secret places of the soul—something I do not believe that any one person should do for another, by the way, for one should always keep a little bit of oneself for oneself, no matter how much one may care for another. Another way of admitting the intruder is to *fear* him greatly, accompanied by a *belief* that he has the power to penetrate the inner chamber. *But, this is easily counteracted by realizing that it is simply your own fear and belief that admits the influence.* If you refuse to so believe, you array on your side the entire Cosmic Forces, which render you impregnable. The intruder can enter only when you open the door with the key of belief. If people only knew the deepest occult truths, they would realize that in everyone there is this little inner chamber of the soul, in which dwells serene the "I Am," and that so strongly intrenched in the final Cosmic Fact is this "I Am" that even if every other mind in the universe were directed against it, it would still remain impregnable and safe, for it is resting on the very Truth of Truths itself. We suggest that this inquirer try the experiment of withdrawing into her inner "I Am" soul retreat, and there affirming the truth indicated above. She will feel her own strength and power at once, and will no longer open the door to intruders by reason of

her belief in the power of others, and by reason of her failure to realize her own "I Am" power. Read these words of Chas. F. Lummis: "Man was meant to be, and ought to be, stronger than anything that can happen to him. Circumstances, 'fate,' luck, are all outside, and if he cannot always change them, *he can always beat them* . . . I am all right, I am bigger than anything that can happen to me. All these things are outside my door, and I've got the key!"

"L., Minnesota, writes: "Fourteen months ago, while lying ill from extreme nervousness, and being at the time under the influence of an opiate, I first began to realize that my mind was being read, and began feeling sensations similar to cramps in the muscles of the different parts of my body. This has continued now for the past fourteen months, and while it it gradually wearing away, I am still aware that someone is reading my mind, and constantly speaking to me by Telementation. Can you give me information that will enable me to throw off the influence?"

I would say to this friend that in all probability he is suffering from an adverse auto-suggestion arising from an idea which arose in his mind while he was sick. It is a well-known fact that persons in a weakened state are peculiarly receptive to suggestions or auto-suggestions, and many illusions or strongly-rooted adverse suggestions arise in this manner, and stick closely even after the physical illness has disappeared. I think that the idea of the outside mental influence arose solely in the subconscious mind of this person in this way. But, whether or not I am correct in this supposition, I am sure that if he will follow the advice we have given above to "E., he will soon throw off the suggestion and idea. There is no illusion or delusion, outside or inside influence, that can survive the application of the power of the "I Am," given from its own inner chamber of the soul. In that inner chamber "dwells the Soul serene," and also impregnable to outside influences. In the lessons on "New Thought for Beginners," which begin in this number, I shall have much to say regarding the "I Am" and its powers. Each person is "the Captain of his Soul." Never forget this. *There is nothing to fear but Fear.* Assert the "I Am," for it is a point of being, consciousness and will, in the great "I Am" of the Cosmos.

Mrs. W. A. H., Detroit, Mich., writes: "I have read a number of your books. I am desirous of reading further along these lines. Can you tell me if you are writing any new books along these lines?"

I would say in answer to the above, that my writings for at least one year from date, will appear exclusively in this magazine. I shall endeavor to make this particular year's issue con-

tain the very cream of my work. I would especially recommend the several series of lessons and articles which I shall run during the year. Each of these series will really be a book in itself, and will probably be reprinted in book form some time after the articles are completed. It may be somewhat presumptuous for me to recommend my own work, perhaps, but in this particular case, where the inquiry directly concerned the same, I think I am justified. And, after all, I know a good thing when I see it, even if I have written it myself—and so do all of us, although we often pretend otherwise.

V. L. M., Milwaukee, Wis., writes: "I have had my attention called to the following verses which have appeared in the magazines and newspapers of late:

"Take a page of Epictetus and a Plato paragraph;
Shake it briskly 'till the mixture makes the gentle scoffers chaff.
Add a slight Socratic flavor, not in excess of a dram,
And a weak solution formed of Persian epigram.
Mix a bit from old Confucius and from Buddha several drops,
Add Egyptian lore found in the pyramid of great Cheops.
Now some truths not half remembered and some other half forgot,
Boil the mixture, boil it briskly, 'till it simmers in the pot;
And—Lord bless you now, my brother, and the skeptics all beshrew—
Can't you see that you're approaching the thought that's labeled 'New?'

"It is Thought," I said with reverence, much of which is very true,
But, if I do not displease you, what in thunder makes it 'New?'
Came the answer, 'Lo! poor skeptic, hear the truth and doubt no more;
Such a mixture's mixful mixture never has been mixed before.'"

"Now, I don't suppose that you will have the courage to print the above verse, but I really wish you would tell me *why*, in view of the fact that the truths embodied in what is called 'The New Thought' are as old as the history of philosophy, do its followers persist in calling it 'The New Thought?' You, yourself, have frequently stated that 'The New Thought is really the oldest thought in the world.' If this be so, wherefore the 'New?' In what does the *newness* consist? As the verse asks: 'What in thunder makes it New?'"

Well, first of all we have the courage to print the verse in question—in fact we printed the entire bit of verse from which it was taken in this magazine several years ago. We have always enjoyed the clever satire in the lines, and would not be at all surprised to learn that

their writer was a "New Thinker." Secondly, it is perfectly true that the essential truths embodied in The New Thought are old—some of them thousands of years old. In the old philosophies of India, Persia, Egypt, Chaldea, and Ancient Greece, we find the fundamental principles stated. In fact, in the esoteric philosophies of all ages and all lands we find these same fundamental and basic truths enunciated. Moreover, in the best philosophical thought of the Western world do we find Idealism, the basic idea of The New Thought, boldly stated and defended. Then, why do we call this thought "New?" There are several reasons—let us consider them. In the first place, The New Thought is new to the majority of the people who have been attracted to it since its great revival during the past twenty years. It came as a new doctrine, so in contrast with the old accepted thought of the day, that it was perfectly natural to designate it "New." The term was applied, not by its teachers, but by those who gladly received it. To the latter a new world of thought was opened—and the term "New" came most naturally to the mind. Then again, persons are very apt to designate as "new" any old truth of life which is experienced by them as truth for the first time. How many good Christians have welcomed "The Old, Old Story," as "the New Truth which has come to me?" How many young women have wondered at the new tale of Love which they have just heard for the first time, although we of older years know that this "new" experience is as old as Life itself. But there is even another reason—a good, philosophical reason for the term "New" used in the term The New Thought. For while it is true that the fundamental truths of The New Thought come down to us through the long corridors of Time, still it is true that in the past these truths were accepted only by the Reason and Intuition of those capable of grasping their meaning, and were then treasured up as great secrets. It has remained for the present practical age to apply these truths in their everyday life—to apply to them the pragmatic tests: "What are they good for in my life? How can I use them? How will they work out in practice?" For the first time in written history have the masses of people applied the test of Works as well as that of Faith to these truths. As I have stated in another article, while Idealism is as old as thought, yet Practical Idealism belongs to this age. So, we may see that the "Newness" consists not in "the mixture's mixful mixing," but in the practical application of the old, old Thought. If any one again says: "This is as old as the hills," ask him if the hills ever before witnessed the practical application and objective manifestation of the teachings. We think he will not be able to furnish you with an actual instance in the world's written history. While the thought is old, it has heretofore been

merely "in the heads" of those who accepted it. For the first time in history, it is now being manifested in action in everyday life and work. From being a mere metaphysical abstraction, New Thought is now an actual, working force in the world of action. New Thought has no reason to deny its name—you remember the old saying that opponents of a new truth first deny it; then say that it is not new; and then claim that they, themselves, have always accepted and taught it. New Thought is passing through the last two mentioned stages.

A LITTLE THING Changes the Home Feeling.

Coffee blots out the sunshine from many a home by making the mother, or some other member of the household, dyspeptic, nervous and irritable. There are thousands of cases where the proof is absolutely undeniable. Here is one.

A Wis. mother writes:

"I was taught to drink coffee at an early age, and also at an early age became a victim of headaches, and as I grew to womanhood these headaches became a part of me, as I was scarcely ever free from them."

"About five years ago a friend urged me to try Postum. I made the trial and the result was so satisfactory that we have used it ever since.

"My husband and little daughter were subject to bilious attacks, but they have both been entirely free from them since we began using Postum instead of coffee. I no longer have headaches and my health is perfect."

If some of these nervous, tired, irritable women would only leave off coffee absolutely and try Postum they would find a wonderful change in their life. It would then be filled with sunshine and happiness rather than weariness and discontent. And think what an effect it would have on the family, for the mood of the mother is largely responsible for the temper of the children.

Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

NEW THOUGHT NEWS

Gathered by The Editor

In this department we shall publish bits of news; items of personal interest; "gossip"; and sundry other items of news regarding the New Thought movement and the workers in its field. We shall be glad to receive from any of our readers, or others, information along these lines. Send us the news of the opening of centres, reading-rooms, classes, lectures, etc., in connection with New Thought work. Let us hear of the publication of new magazines along these lines—or of special articles in other magazines in the general field, in which there appears items of interest to New Thought readers. We shall have much to say in this department regarding the other magazines in our own field—while we are trying to make our own magazine the best in the field, we do not forget that "there are others"—we believe in "the open door", and "the glad hand." If our readers and friends will assist us in this matter, we will be able to make this department of great interest to New Thought readers, and to keep it filled with live, timely "news" regarding the movement and its "doings." If you will send us the items, we will gladly do the rest. All items of news should reach us not later than the first day of the month preceding the date of publication, as otherwise they will have to be held over for a month.—The Editor.

ANNIE RIX MILITZ.

Annie Rix Militz, the well known teacher so closely identified with the "Home of Truth" in Los Angeles and other cities, is conducting a series of Noon Meetings in Los Angeles, California, at the Blanchard Symphony Hall, 232 South Hill street, that city. These meetings are held every Monday from 12 to 1 o'clock, noon. Free will offering. Invite your friends. All welcome. Mrs. Militz's address is Home of Truth, 1327 Georgia street, Los Angeles, California.

METAPHYSICIANS' MAY FESTIVAL.

The Annual May Festival of the metaphysicians of Los Angeles will be held on the afternoon and evening of Monday, May 2, 1910, at Blanchard Hall, 232 Broadway, Los Angeles, California. Prominent speakers will address the meeting; choice musical selections, vocal and instrumental, will be rendered by popular artists: Mr. Christian D. Larson, of Chicago, will be the guest of honor, and will speak on "The Life Worth While." Tickets of admission, 25 cents each, may be procured from Miss Eleanor Reesberg, librarian of the Metaphysical Library, 611 Grant Building, Los Angeles.

BRUCE GORDON KINGSLEY.

Bruce Gordon Kingsley's Sunday evening lecture-recitals have been drawing large audiences in Los Angeles, California. Mr. Kingsley gives an esoteric interpretation of each musical number, and is said to hold his audience spell-bound.

CHICAGO NEW THOUGHT FEDERATION.

The Chicago New Thought Federation has again resumed activities, and has started a series of Sunday meetings at 913 Masonic Temple, Chicago. Every Sunday, at 10:45 A. M., a different speaker sheds light on the daily problems of life and gives inspiration for the coming week. All who are interested

in New Thought and kindred subjects are cordially invited to attend these meetings. Mr. T. G. Northrup is President for 1910, and gives to the work his never-failing enthusiasm. Further particulars may be obtained from Mr. Chas. O. Boring, Corresponding Secretary, 1562 Maple Avenue, Evanston, Ill.

HENRY HARRISON BROWN.

I have before me the January, 1910, issue of Henry Harrison Brown's magazine "Now," A Journal of Affirmation, published at Glenwood, California, which has resumed publication after a rest of over three years, the discontinuance resulting from the San Francisco fire. I am glad to welcome Henry Harrison Brown once more to the magazine field, and he has my earnest wishes for his success in this line. I met Mr. Brown in Los Angeles, in May, 1906, a few weeks after the fire, with the smell of the smoke still on his clothes, but with a heart full of hope, and an undaunted spirit. He reminded me forcibly of the spirit of the immortal lines of Henley's "Invictus," printed elsewhere in this number of the magazine.

Good old Henry Harrison—may he get all that's coming to him! And, that "all" will be the best that even he, himself, could wish, for he certainly must have a big credit set against his name in the Eternal Supply account books.

ELEANOR REESBERG.

Speaking of Los Angeles, California, reminds me of my old friend Eleanor Reesberg, librarian of the Metaphysical Library at 611 Grant Building, that city. This is one of the best arranged New Thought libraries that I have ever seen in my travels. The best books and the latest magazines are to be found there—and the terms are so reasonable as to be properly styled "nominal." Some of the leading teachers of New Thought give classes under Miss Reesberg's management, when they visit Los

Angeles, and her library is always a live centre of New Thought interest. Our friends who happen to visit Los Angeles will do well to make the acquaintance of Miss Reesberg, and to thus "keep in touch with things" New Thoughty in the land of the sun-kissed hills, the blue skies and the flowers.

NEW CENTER IN FRESNO, CAL.

We have also received the announcement of the opening of a "New Thought Center," at the Boston Apartments, Suite 6, 944 O street, Fresno, California, under the management of Eva E. Francis. The stated object of the Center is "Self Development; Establishment of Metaphysical Libraries; Betterment of Existing Conditions." Meetings are announced for Tuesday and Friday afternoons, at 2 o'clock. Best wishes here, also.

ELIZABETH TOWNE.

Our old friend, Elizabeth Towne of the "Nautilus," has been more or less busily engaged in lecturing and holding classes in various parts of the country during the past year, and we understand she intends devoting a part of her time to this field of work during 1910. Mrs. Towne is a forceful and entertaining speaker, and has a charming way of her own of imparting the plain, practical truths of her philosophy in simple, understandable terms. She has all the mental and physical qualities of a natural leader, and could easily take her place at the head of a "movement," should she feel so inclined. If she lived in England, she might naturally gravitate to the leadership of the suffragist movement, and even as it is, she cannot resist the temptation to take a hand in the discussion of some of the great political issues of the day. But with all her positive attributes, she has never lost her tender womanly nature. Her kindness, sympathy, and desire to help others—her broad charity and tolerance—are as marked as are her positive qualities of leadership, business management, and executive ability. One acquainted with her only at long range, and knowing her only in her phase of "business," is surprised upon meeting her personally and socially to find how *feminine* she is. The Eternal Feminine is ever true to itself—it is ever the One manifesting as the Many. Verily, as Kipling says: "The Colonel's lady and Judy O'Grady are sisters under their skin." Those who are fortunate enough to attend Mrs. Towne's classes are to be congratulated. They will learn "Just How" to do all sorts of things—from Managing Husbands to Attaining Cosmic Consciousness.

CHRISTIAN D. LARSON.

We are glad to announce that Mr. Christian D. Larson, the well known writer along the lines of the Higher Life, and for many years past the editor of "Eternal Progress," which is now

"The Progress Magazine," is about to begin a series of lessons before classes in the principal cities of this country. So far we have not received full information regarding the route of his trip, but we believe that he will begin in Cincinnati about the first part of March, and will then gradually work his way Westward, visiting St. Louis, Kansas City, Omaha, Denver, Ogden and Salt Lake City, and arriving in Los Angeles about May 2nd, in time to take part in that celebrated institution "The May Festival" of the Metaphysicians, which is held annually in that city. He will also give a course of lessons in Los Angeles, under the auspices of the Metaphysical Library. Mr. Larson is a deep thinker, an able speaker and is one of the most sincere and conscientious men that it has ever been our good fortune to meet. No one can fail to profit by the instruction he has to give to those attending his classes. He voices the highest aspiration of the human soul, and points out the road by which, under the guidance of "the Great Within," one may reach the goal "Upon the Heights." His style is Emersonian, and he inspires the highest in one.

CHANGE THE VIBRATION.

It Makes for Health.

A man tried leaving off meat, potatoes, coffee, and etc., and adopted a breakfast of fruit, Grape-Nuts with cream, some crisp toast and a cup of Postum.

His health began to improve at once for the reason that a meat eater will reach a place once in a while where his system seems to become clogged and the machinery doesn't work smoothly.

A change of this kind puts aside food of low nutritive value and takes up food and drink of the highest value, already partly digested and capable of being quickly changed into good, rich blood and strong tissue.

A most valuable feature of Grape-Nuts is the natural phosphate of potash grown in the grains from which it is made. This is the element which transforms albumen in the body into the soft gray substance which fills brain and nerve centres.

A few days' of use of Grape-Nuts will give one a degree of nervous strength well worth the trial.

Look in pkgs. for the little book, "The Road to Wellville." "There's a Reason."

COMPLETE SHORT COURSE

In the one School of Mental and Drugless Healing which can Guarantee Legal Recognition and Protection to its Graduates—Suggestive Therapeutics is the most vigorous profession of the present, and has the brightest future. The parent school which has been declared "Legitimate and Lawful" by the United States Supreme Court is the

Weltmer Institute of Nevada, Missouri

Whether old, young, educated or ignorant, if you are sincerely enthused over the good you will be enabled to do, you can become a master, you can succeed. You may be especially talented. No other profession offers such great opportunities. No other study offers such great returns in Self-Mastery.

It teaches you self-reliance, composure, forceful thinking, direct argument, and the perfect use of the memory,

focusing all your experience to your immediate needs, in any line of work.

At the completion of the Second Semester of the Complete Short Course, the student will be able to practice Suggestive Therapeutics intelligently and will be granted a **CERTIFICATE** which will afford protection in his practice. A good location is secured for every graduate.

CLASS ENROLLS MAY 1st, 1910

and ends August 16th—Tuition \$150.00—no extra charge for text-books, for use of reference library or Psychic Research Class. Credit given for tuition previously paid to school. What you learn here at an expense of fifteen weeks of your time and \$225.00 for room, board, tuition, etc., makes you your own master, equips you with a Profession than which none is nobler, insures yourself and loved ones against disease, failure and unhappiness, and you are able to cure cases abandoned by other physicians who have spent four years and at least ten times as much money for a less effective education.

The greatest medical school in America has been endowed in the sum of \$1,750,000.00 for the establishment of a sanitarium where disease will be treated by suggestion, and exhaustive experiments made. Some of the greatest Scientists of the age are studying the theories of Psychic Force. We tested the theories 20 years ago and have been teaching the actual technique for 12 years.

We have had National legal recognition since 1902. No hard study is required, as most of the teaching is done through Lectures and Clinical Demonstration. There will be

five and six Lectures and Classes per day for each student, so there will be very little time for any work outside of the classes. (See schedule.) What others have done you can do.

Complete course in Suggestive Therapeutics and Psychology in the term. Prof. Sidney A. Weltmer personally teaches these branches. He has a series of diagrams which are so accurate that it has been said, "He teaches the Anatomy of the Mind." "He does not simply tell how to experiment, he tells just What to Do and How to Do it."

Psychic Research is carried through the entire 15 weeks of both Semesters, constituting a complete course in Occultism, Telepathy, Psychic Development, Clairvoyance, etc., etc. The Psychic Course together with the General Psychological lecture given each day at 4 P. M. may be taken in six weeks—tuition to students enrolled only for Psychic Course, \$50; to regular students no extra charge. No patient is ever made worse. **17,600,000 AMERICANS NOW PATRONIZE DRUGLESS**

CLASS SCHEDULE OF FIRST YEAR (15 Weeks) COMPLETE WITHOUT FURTHER STUDY

FIRST SEMESTER—10 Weeks	SECOND SEMESTER—5 Weeks
PSYCHOLOGY—(Descriptive). Five lectures per week. (3)	SUGGESTIVE THERAPEUTICS—(First Principles). Five lectures per week. (2-3-10)
THE CELL—Five lectures and recitations per week for ten weeks. (8)	ANATOMY—(Descriptive). Five lectures and recitations per week. (1-8)
ANATOMY—Five lectures per week. (8)	ORGANIC FOOD CHEMISTRY—Two lectures per week. (8)
PHYSIOLOGY—Five lectures per week for 10 weeks.	PHYSIOLOGY—Five lectures and recitations per week. (5)
MECHANICAL MANIPULATION—Five lectures per week.	PRACTICAL CLINICS—For Women Tues. and Sat., For Men Tues. and Sat.
PRINCIPLES OF EVOLUTION AND HISTORY OF PHILOSOPHY—Extra lectures occasionally for 10 weeks. (5)	HISTOLOGY—Five lectures per week. Microscopy. (8)
PHYSICAL CULTURE—Tue. and Fri. afternoons for 10 weeks. (9)	PSYCHIC RESEARCH—Two classes per week. (5-6)
PSYCHIC RESEARCH—Two classes per week. (5-6)	

HEALING. You can easily treat an average of 10 patients per day and collect from \$1 to \$5 per treatment according to the wealth of the people whom you decide to serve.

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This class will finish Aug. 16th.