

JULY, 1910

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JUL 28 1910

# NEW THOUGHT

A Journal of Practical Idealism

Edited by

William Walker Atkinson

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### NEW THOUGHT NEWS:

The Nevada Convention. The Big New York Meeting. Julia Seaton Sears. A New Thought Wedding. A New Center in Ogden. News from Venice. Annie Rix Miltz. Our Elizabeth. New Thought by the Ocean. Prof. Knox, etc., etc.





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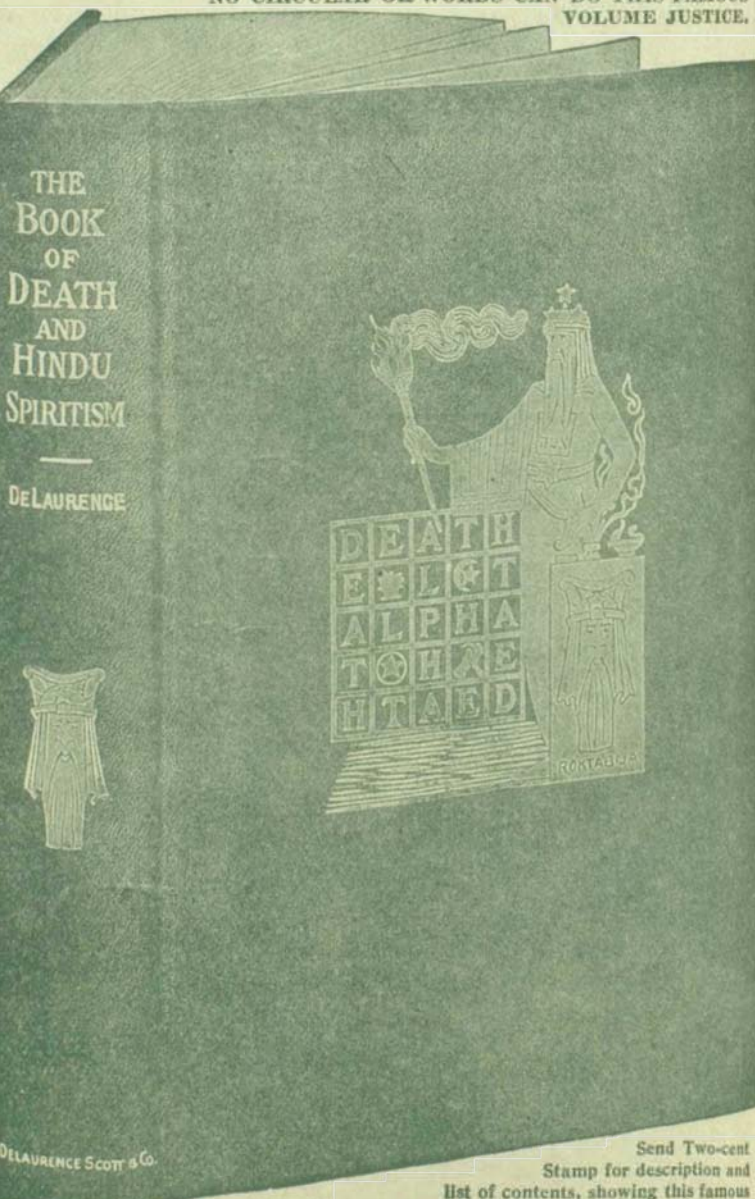
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EDITOR: William Walker Atkinson

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# FREE CLINICAL TREATMENTS FREE

## THE WELLMER INSTITUTE OF SUGGESTIVE THERAPEUTICS



### CLINICAL TREATMENTS.

The students who have been in attendance ten weeks are required to begin giving actual treatments in the open clinics before the assembled students and patients. They treat patients afflicted with real diseases.

The Director of Clinics and other members of the Faculty first take the patient and ascertain the cause of the diseased condition, then the patient is assigned to an advanced student, who must make a diagnosis, give a treatment under the direct and immediate supervision of the Director of Clinics or the member of the Faculty in whose division of the Class he or she may happen to be working.

### ADVANTAGES TO THE STUDENT.

This clinical practice with real patients afflicted with real diseases, requiring a real diagnosis and treatment, enables the student to apply the principles and put into practice the methods he has learned in the study, while he is yet in the School and under the direction of a member of the Faculty, who will give him friendly criticism and help the demonstration, so that the student has developed a **Well Defined Technique** before he starts in practice for himself away from the School.

When the student has finished the Course of Study and given the required number of Clinic Treatments, he has not only seen the work done, but he has actually examined, diagnosed and treated successfully fifty separate cases.

The Clinics occupy the last five weeks of the Course. Each student is required to examine, diagnose and treat successfully ten new cases each week, making a total of fifty cases.

The teachers being present at each treatment, or at least directing the treatment, enables the student to know positively that his work is correct, giving each student the advantage of a Post Graduate Clinic before he leaves the School.

### ADVANTAGE TO THE PATIENT.

There are absolutely no practices or methods used in Suggestive Therapeutics, either mental

or mechanical, which may result in injury to the patient. There is no magical jabs, heroic stretches or rough manipulation or malicious animal magnetism or any influence of any description which can under any circumstance result in injury to the patient; so in any event the patient will not be made worse. No injury will result from the treatment.

Each patient is treated by a student who has been in class not less than ten weeks. Members of the Faculty watch and direct the treatment of each patient and the student is required to do his clinic treatments well or no Certificate is granted.

### STRICT SUPERVISION.

No student is allowed to treat any patient either in the Clinics or in the City of Nevada unless he has an order duly signed by the Director of Clinics of the W. I. S. T. When it is proved that any student has treated any patient or student without a W. I. S. T. Case Record duly filled out and signed, he will be promptly expelled from the School and no part of the tuition refunded.

**This Restriction Insures Proficient Treatment** for the patient and enables us to know positively that the student is doing his work well. There will be a great many people coming to these Clinics, and the town will probably be overrun with people who wish to gain experience and get what fees they can from treating patients who come to these Clinics.

**Warning to Patients.**—No one will be authorized to treat you unless they have a W. I. S. T. Case Record signed by a member of the Faculty, and the only way you can get such a record made of your case is to come in person to the Open Clinics which are held in the Auditorium of the W. I. S. T.

In the case of an invalid who is confined to bed, application must be made in person by the attendant to the Director of Clinics, who will appoint a time and accompany a student to the bedside and direct the treatment of the case.

**No Charge for Treatment** to any one who wishes it. The Clinic Treatment will be given with **ABSOLUTELY NO CHARGE OR FEE ATTACHED**. To those who wish Clinic Treatment, but do not wish to take service for nothing, there will be a nominal charge of \$2.50 per week for treatments.

**No Tips Allowed.**—Any Clinic Patient who may offer a personal tip to a student or member of the Faculty for their treatment will be refused further treatment, and if any tips or fees are accepted for which a legal receipt from the W. I. S. T. is not given in return, the person accepting such fees will be expelled and no part of tuition refunded and no Certificate issued.

**To Prepare for Clinic Treatment—LADIES** should wear loose and comfortable clothing (no corset). **GENTLEMEN** should wear soft shirt (with no starched collar, bosom or cuffs). All men who do not wear a beard or mustache must be shaved before each treatment.

### KINDS OF CASES ACCEPTED IN CLINICS.

All the diseases mentioned below may be cured by Suggestive Therapeutics, and the diseases printed in heavy type are especially amenable. All cures are permanent—no case is made worse and very few are not permanently cured.

Abscess	Fevers	Diabetes	Pneumonia
Asthma	Insomnia	Diarrhoea	Piles
Apoplexy	Impotency	Dropsy	Rheumatism
Appendicitis	Indigestion	Dyspepsia	Sciatica
Bladder Trouble	Jaundice	Epilepsy	St. Vitus Dance
Bright's Disease	Kidney Diseases	Eczema	Diseases of Spleen
Blood Disease	Liver Diseases	Erysipelas	Spinal Diseases
Brain Fever	Locomotor Ataxia	Female Diseases	Tumor
Cholera Morbus	Lumbago	Gall Stones	Typhoid Fever
Childbed Fever	Meningitis	Hay Fever	Urinary Disorders
Cancer	Neuralgia	Heart Disease	Deafness
Catarrh	Nervous Debility	Hysteria	Palsy
Constipation	Ovarian Diseases	Paralysis	Pleurisy



## Statement of Truth

For July, 1910.

"It is not sufficient for me to be alive; I must live for some purpose; must accomplish something; must have some object, and put forth my energy to effect it.

"I do now abandon every way of doing, talking and thinking, which does not conform to the principles of right and truth.

"I do now cultivate decision and persistency.

"I allow nothing to discourage me.

"I am courageous, I am determined.

"I consider nothing too small or unimportant for me to meet in the Christ attitude.

"I embrace every opportunity to assert my dominion and prove the law.

"I am strong, I am well, I am happy, I am free."

—T. G. Northrup.



## Success in Failure

---

Oh, long and dark the stairs I trod  
With stumbling feet to find my God,  
Gaining a foothold bit by bit,  
Then slipping back and losing it,  
Never progressing, striving still,  
With weakening grasp and fainting will,  
Bleeding to climb to God, while He  
Serenely smiled, unnoting me.

Then came a certain time when I  
Loosened my hold and fell thereby.  
Down to the lowest step my fall,  
As if I had not climbed at all.  
And while I lay despairing there  
I heard a footfall on the stair,  
In the same place where I, dismayed,  
Faltered and fell and lay afraid.

And, lo! when hope had ceased to be  
My God came down the stairs to me.

—Anonymous.



# NEW THOUGHT

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William Walker Atkinson

Vol. XIX

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No. 7

## Chips From the Old Block

By William Walker Atkinson

LIFE is one Divine Paradox after another.

It is ever Thesis, Antithesis, and Synthesis. Everything has its Opposite Thing—the two combined forming the Thing-in-Itself. Thus:

We gain Happiness only by giving Happiness to others. No one ever was or can be Happy all by himself.

We enjoy wealth only by spending, giving, or sharing. No one ever enjoyed wealth by merely holding on to it. The miser does not enjoy—he fears.

We acquire knowledge only by passing it on to others. We learn best by teaching.

We impress our minds chiefly by expression to others. We gain by giving.

We gain life only by losing it—that is, we gain the only True Life by losing the illusion of the separate life and entering into the consciousness of the Whole Life.

We find the Real Self only by discarding the fiction of the separate self. We find the "I" only by realizing the illusion of the "Me."

We gain true Love only by Loving, not by "making love." The one belongs to the Inner Life, the other to the outer, personal life.

True Love consists in giving, willingly giving, without thought or expectation of return, and without any desire to "own" or tie another. The love that forever demands of another: "give, give, give to me," is not love at all, but mere selfish desire of possession and gain. The best way to "tie fast" is to "tie loose." True love is killed by the strangle-hold.

The Power of the Sun arises merely by its radiating its energy. The Sun, darkened, would not be powerful.

The Divine Paradox is ever with us. This is the teaching of the Wise.



# The Principles of Mental Healing

## FOURTH LESSON—FACTORS IN HEALING

By Sidney A. Weltmer

This is the fourth 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.

**T**HE first activity of nature is that of creation. Whatever creates anything is mind, and there is no creative power except that which exists in Infinite Mind.

The second activity of the Creative Power is that the perpetuation of life within the form of being, governing and keeping it in existence and also reproducing others like it.

Following this is the work of renewal. At the beginning of physical life each individual is supplied with a stock of energy and this he must use in order to accomplish the work of evolution, unfoldment and development. When he ceases his activities and rests, the same power that gave the original store will replace the energy expended and add a surplus to the former supply.

Then there is another provision made with regard to this created thing, that of repair, which is the process brought into exercise in mental healing.

The Master-BUILDER who first created the human body is the only one who can repair it and He does this work out of His knowledge of how to do it. Man does not consciously know how to do this, so he will have to learn some way by which he can remove conscious interference and subconsciously allow the Original Builder to repair His own handiwork.

The process of healing is a simple one; albeit, the simplest things require the greatest effort and the longest time to learn. It requires nothing on the part of the patient, nor does it require anything on the part of the healer except to secure the mental attitude on the part of the patient whereby he allows the law which has been transgressed to take up its normal course again.

The study of the mind and its processes, its attributes and powers, leads us to understand that man's intelligence co-ordinates with a Higher Intelligence; that man's energy is dependent upon one Original Source and that his existence and his capacity to know of his existence, are dependent upon the permeating presence of that from which he came—his Creator.

The faculties that work within the inner man, which built this body with all of its intricate design and wondrous mechanism, began their work with the division of the first cell and with the successive sub-divisions; the aggregation, expansion, growth and development, made a complete body.

The subjective mind, having perfect powers and being unlimited in scope, never forms a plan that is not perfect in every detail; never conceives of any-



thing that is not finished in every particular, an ideal.

An ideal is a thought completed in the mind, perfect in every respect, and as soon as the mental plan is conceived these inner forces at once begin to build that structure and seek to give the thought objective expression.

There are five silent workers within the domain of the inner self, untiring and ceaseless in activity; five intelligences, five separate functions building this body. These all have the capacity of acting perfectly, of acting in harmony with and according to the plan of the Master-Builder who started the division of the original cell. But like all well-organized intelligences there is one master workman, doing all of the actual work and the others furnish the wisdom, the needful impulses, the knowledge, the means of communication and the record upon which to draw for desired information.

This master intelligence can look down into the memory and find a record of how other bodies were builded into form. Through the power of Response of Suggestion it can appropriate the warmth from the first sunbeam with which it comes in contact. The mind can, through that same power to respond to suggestion, give the master builder, the chosen chief within, which we call the faculty of Physical Control, any desired impulse, because the faculty of Response to Suggestion gives direction.

Intuition tells this faculty how to appropriate the needful material for all its purposes and then Telepathy is the faculty which, if there is nothing in the immediate environment fitted for the use of these four other faculties in the accomplishment of their work, can, from across the sea or out of heaven's own courts, bring a message that will tell these perfect working forces what to do with

what they have on hand, in order to meet the present demand.

This working force never ceases its activity and on this account it builds a body much more perfect than environment and observable conditions would seem to justify.

Very soon after man becomes an inhabitant of a completed body he begins to be impressed by things in his environment that are not in harmony with the perfect powers within, and then he begins to initiate discord where before only the most perfect harmony had reigned; and in this activity disease has its inception.

What we do, we do because we think it. The things that we think are often created by the thinking. That is, their existence, as they appear to us, is dependent upon our thinking. Shakespeare says "There is nothing either good or bad, but thinking makes it so." Thinking evil of the good will not change the good but such a mental attitude will prove an effectual means of blinding our vision to aught but that of which we think.

Thinking evil of one's body or of one's strength does not destroy the health, the energy and the strength within the body, but prevents it from finding expression.

The health within each human body today is as perfect as it was the day the individual had physical birth, just as perfect as the impulse of God's own existence.

Then the question confronting the sick person is how to realize this fact in consciousness. The first thing to do is to assume that the health is there, and then wait until you have had time to prove your assumption. When you think of your health conceive an ideal condition for yourself; think of your body as you want to be; think of yourself as physically perfect, equal to whatever is re-



quired of you. When you do this you eliminate the elements of discord from your thinking; synchronism results and your thought and God's thought become one great symphony.

The one who thinks of himself as manifesting greater perfection day by day, thinks God's thought about himself and can safely go about his daily work, entrusting the restoration of his health to the one Source from which his supply must come.

Health is the perfect condition of life that is within us and we can have it in perfect expression by consenting that our bodies shall be governed without hindrance from the conscious self, by the Mind that created them; just consent that the manifestation of health and strength shall be perfect in our lives and our determination and desire shall be as strong as the purpose we wish to accomplish. Then we have nothing to do but to allow Infinite Power to come in and refill us when we have exhausted the stock of energy on hand.

One of the great things we have to learn in order to control the health of this body is to be confident that we are entitled to a perfect physical condition, and then let health express itself. What we think has everything to do with it. No matter how closely one guards his physical organism, no matter what perfect plans are formulated in conscious thinking, no one can make his body well. No one can think a thought of himself that will make a hair white or black or create a single cell in his body, but he can assume an attitude of mind allowing the Master-Builder to have absolute control of his perfect faculties and through the harmonious relationship existing between him and Infinite Mind, acquire what he desires. We simply give our consent and the work is done by Omnipotent Power.

Some years ago a gentleman came to

me and said he desired to engage in work that required a great amount of strength in his arms. He said he could readily secure the position he coveted but he had not sufficient strength to do the heavy work entailed. He wanted to know how to develop the necessary energy.

I said to him, "There is some strength in your arms?" "Yes." "Tell your arms what you require of them and then give them time to acquire the power. Use the strength you have today and add an hour to your usual number of hours of sleep for the purpose of allowing the energy exhausted to be replaced and a surplus added." "Do you mean that work will make my arms strong?" "I do not mean anything of the kind. Every effort you put forth will deplete a part of your energy and if you persist in your activities long enough you will exhaust it, but I want you to get the stale energy out of your body so that God can give you a new supply to use."

He began following my instructions and in a week came back and said that he was equal to anything required of him. He has since that time filled the position which he wished and has found himself equal to every demand. All he needed was to be convinced that he could respond in such manner and yet he had been standing outside the pale of his most cherished plans because he considered himself lacking in strength. When he gave his consent Infinite Power filled him and enabled him to realize his hopes.

One of the greatest hindrances that stands in the way of the suggestionist in his effort to secure normal thinking on the part of a great many sick people is that they will not give their unqualified consent to be well. As long as the patient expresses a doubt about his recovery he has not given his consent that the Creator shall have freedom to repair his body.

The most important lesson that man



can learn is that by his own choice, by his own thought, he can control his health, his success and his happiness; and he needs to know all about human existence in order to steer his life bark clear of the shoals and quicksands which are often found where there is but a slight ripple to indicate danger in the pathway.

The more knowledge one possesses, the more capable is he of aiding in the fruition of the Divine plan and the broader will be the sphere of his activities in the direction of perfection.

Not many years ago physiologists taught that a cell in the human body, once destroyed, was not rebuilt. Then little by little through the use of the microscope they delved into the mysteries of the processes of creation until now it is a question with the most profound thinker among these investigators as to whether or not the human mind could not, if it only believed it, replace any organ of the body, if it were destroyed.

An investigation of the incidents of healing will convince any one that within the physical organism is a subjective intelligence that can repair a human body, restore cells that have been destroyed and reconstruct new tissue wherever an injury has been wrought.

The following instance of healing illustrates in a beautiful manner the intelligence of the cell in its capacity to respond to the trust in the subjective mind and in its ability to accomplish that which is necessary to bring about perfect repair where disease existed and injury had been wrought.

The case in question is that of a lady who came to the writer for treatment five years ago. She was suffering from an excessive internal laceration, extending nearly one-half the depth of the injured organ, with three gaping wounds. This condition was attended by almost con-

stant hemorrhage which was greatly augmented at stated monthly periods.

The patient was reduced to a mere skeleton, weighing less than eighty pounds. She was carried into the Institution on a cot, examined and assigned for treatment. In addition to the lacerated condition which existed she was found to be suffering from progressive pernicious anemia.

The temperament and physical condition of this patient were carefully studied in order that the first assistance might arouse the positive attitude of hope, the patient being assured that she could recover. Then the intention to vitalize the blood stream and to unite and heal the wound was delegated to the hand and through the hand conveyed to her subjective mind.

This treatment was skilfully applied daily and in three or four weeks manifest improvement was shown, the patient having gained in every way. Continuous skilful treatment and instruction were given for three months, when the patient to all intents and purposes was well, with the exception of the disposition to hemorrhage at the monthly periods.

This gradually diminished until at the end of a year all disturbance ceased. Then a very careful examination revealed the fact that the lacerations were absent, the wounds having healed and the organ was as perfectly natural and normal as it was before the injury took place.

This case is a beautiful illustration of the effect of constructive thought when the conscious mind can conceive of a perfect result and the subjective mind is perfectly trusted to respond; it is equal in its response to bringing about any result which may be desired in diseased or injured human bodies.

Five years have elapsed and this lady's health has been uniformly good, her



strength is greater than at any previous time in her life and she is busily engaged in carrying the message of hope and healing to others, she now being in her forty-second year.

The leading factors in the afore-mentioned case were: first, the induced belief on the part of the patient that she could recover; second, the constant presence of hope aroused, of which the patient was momentarily conscious, which was largely cultivated by inducing notice on her part of the continuous improvement which she was able to observe only by the closest analysis of her better feeling and the habit of ignoring all adverse symptoms or recurrent pains.

This is a beautiful example of the power of the mind to act perfectly when belief is sincere and hope is constantly present as a factor in the case.

The interesting phase of this case to the psychologist is the attitude of mind involved. There was no time during that year, in this lady's life, when she entertained for one moment any thought other

than that she would be restored to perfect health. She never stopped by the wayside to doubt, never gave way to discouragement, never allowed herself to waver in her determination, never allowed her hopes to be dampened, but reposed absolute, unqualified trust in her determination to be absolutely healed.

The Power that makes the body perfect works in the deeper unconscious self. We cannot feel the activity of the Creative Power, we can only consent that it shall find full expression through us. It does not manifest in a sense of feeling, it is a vibration too fine for conscious sensation.

When health is given full expression, it enables the conscious mind to discriminate finer vibrations than if the body is diseased, because the activity of the mind is not hampered by the weaknesses and imperfections of the physical organism.

In the next lesson we shall discuss the correction of habits and the mental states and emotions observed in instantaneous cures.

### THOUGHT: THE HEALER

"Without the Co-operation of the mind of the patient, exercised either consciously or unconsciously, there is no Healing result. No matter what the means used to assist the mind in its movements, the final dependence is mind."

—SIDNEY A. WELTMER



# Philosophies of the Orient

## VEDANTISM

By William Walker Atkinson

This is the fourth 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.

**T**HE Vedanta Philosophy is generally held by the authorities to represent the highest flight of the Hindu philosophical thought. The term "Vedanta" means "the last of the Vedas," and signifies that this philosophy is based on the later Vedas, generally known as the "Upanishads." The date of the founding of this school is in dispute, the best authorities generally agreeing that it antedates Buddhism, and has about the same age as the Sankhya system, its great rival school, that is to say, it dates back to about 700 B. C., although, of course, the principles upon which it is based belong to a still earlier era. Some of the authorities hold that the Vedanta system was founded by Bādarayana, while other accredit it to Vyāsa, a legendary Hindu sage. It is based principally upon the Upanishads, the purpose and object of which is "the inquiry into Brahman, or the Universal Spirit, the all-pervading essence of the universe."

The Vedanta system of philosophy is wonderfully broad—so broad in fact that it gives shelter to countless minor schools and sects. By many it has been called "the Universal System," about the only point insisted upon as a fundamental principle of belief being that of the One Reality, or Brahman, the Absolute, and

the necessary correlated truth that all else is illusory. Max Muller, speaking of this quality of universality, says: "The Vedanta Philosophy leaves to every man a wide sphere of real usefulness, and places him under a law as strict and as binding as anything can be in this transitory life; it leaves him a Deity to worship as omnipotent and majestic as the deities of any other religion. It has room for almost every religion; nay, it embraces them all. Other philosophies do exist and have some following, but Vedanta has the largest." Overshadowed for a time by the rapid rise of Buddhism, the Vedanta has again emerged and now shines in redoubled force and splendor. Shri Sankaracharya (A. D. 800) often termed "the second father" of Vedanta, having given to this school a great impetus by his work of expounding and commenting upon the teaching.

There are many divisions, and sub-schools, of the Vedanta Philosophy which must be ignored in a brief paper like the present one, but I think that we lose little by devoting our consideration to the most advanced and extreme sub-school, which is known as the Advaita, or Monistic school. Accordingly, in this paper, we are considering the extreme or most advanced conception of the Vedanta, remembering, however, that many who call



themselves Vedantists shrink from proceeding so far along the way of Monistic Idealism as do the Advaitists, and content themselves with compromises with other beliefs. Advaitists carry the Vedantic ideas to the final logical conclusion and do not shrink from the result.

The Vedanta Philosophy asserts as a fundamental axiom that "There is but One Reality," and that, consequently, all else that seems to be is but illusion or Maya. This One Reality is called Brahman or The Absolute. Brahman is held to be "beyond qualities or attributes; beyond subject and object; the efficient cause of the universe in its mental and material appearance; creator and created; doer and deed; cause and effect; self-existent; absolute, infinite, eternal." In short, Brahman is held to be "all there is; all that ever has been, and all that ever can be." Max Muller gives us the matter in a nut-shell when he says: "In one-half verse I shall tell you what has been taught in thousands of volumes: *Brahman is true, the world is false, the soul is Brahman and nothing else.*" The One Reality being above phenomena, then the phenomenal must be naught but illusion—such is the fundamental principle of the Vedanta, which, followed to its inevitable logical conclusion wipes out the material universe and the individual existences. Everything is held to be the One Self at the last.

No wonder that this daring conclusion has excited the admiration of the Western philosophers. It has been styled "The highest pinnacle of philosophic thought which the human mind can possibly attain." Schlegel said of it that, "Even the loftiest philosophy of the Europeans, the idealism of reason, as it is set forth by the Greek philosophers, appears in comparison with the abundant light and vigor of Oriental Idealism, like a feeble Promethean spark in the full

flood of heavenly glory of the noonday sun, faltering and feeble, and ever ready to be extinguished." And note Max Muller's glowing encomium: "Vedanta holds a most unique position among the philosophies of the world. After lifting the Self or the true nature of the Ego, Vedanta unites it with the essence of Divinity, which is absolutely pure, perfect, immortal, unchangeable, and one. No philosopher, not even Plato, Spinoza, Kant, Hegel, or Schopenhauer, has reached that height of philosophical thought. . . . None of our philosophers, not excepting Heraclitus, Plato, Kant or Hegel, has ventured to erect such a spire, never frightened by storms or lightnings. Stone follows upon stone, in regular succession, after once the first step has been made, after once it has been clearly seen that in the beginning there can have been but One, as there will be but One in the end, whether we call it Atman or Brahman."

The Vedantists account for the phenomenal universe, and the apparent separateness of the individual souls, by the theory of Maya, or Illusion. Briefly stated, this theory is that the Universe is *a day-dream or reverie of Brahman*, having no reality except that semblance which may be attributed to a dream or effort of the imagination. Brahman is held to indulge in periodical states of reverie or dream, in which the idea of the Universe is gradually evolved. In the imagination or dream of Brahman, the material universe is gradually built up by descent from finer to gross substance, and then upward by evolution into complex combinations, until at last living things are evolved, Man finally appearing. Brahman is the animating life and soul of the living things, but, under the illusion of Maya, Brahman imagines itself as existing in countless living forms—as countless living souls—subject to the lim-



itations of sense and mortal mind. The dream of Maya continues for immense periods of time, but is eventually terminated and Brahman once more regains its original state of pure Spirit and passes immense periods of time (dwelling in eternity) in a dreamless state, which in turn is once more disturbed by the beginning of the dream of a new Universe. These periods are called "the Days and Nights of Brahm."

Brahman is held to be above attributes, qualities or properties—these things belonging to the phenomenal world. Brahman is held to be Pure Intelligence Absolute, dwelling in a state of *Sat-chit-ananda*, or Absolute Existence, Absolute Knowledge, Absolute Bliss. All else than Absolute Brahman is held to belong to the plane of Maya, or Illusion. The Vedantists find it difficult to explain the nature of this Maya, or Illusion—they hold that it lacks Reality, and yet has a *shadow of reality*. It is considered as a reflection or shadow, rather than as an emanation or condition. It has no *real* existence, and yet has what might be called a *practical* existence. Max Muller has well explained this difficult point of the teachings, as follows: "For all practical purposes, the Vedantist would hold that the whole phenomenal world, both in its subjective and objective character, should be accepted as real. It is as real as anything can be to the ordinary mind; it is not mere emptiness, as the Buddhists maintain. And thus the Vedanta philosophy leaves to every man a wide sphere of real usefulness, and places him under a law as strict and binding as anything can be in this transitory life." This reasoning follows the idea that has been expressed by the poet as, "Dreams are true, *while they last*." An authority has said that, "Maya is the inexplicable illusion, self-imagined, that is illusorily over-spread upon Brahman."

Some of the sub-schools of the Vedanta hold to the existence of an *Ishwara*, which is variously conceived of as either a Personal God or else as an Oversoul. This *Ishwara* is held to be the One Life in which we live, and move, and have our being, and in whom the individual souls are as but units in a unity. But other Vedantists brush aside the conception of an *Ishwara*, and fix their minds directly upon Brahman or The Absolute. It must be remembered that even those who hold to the conception of an *Ishwara*, admit that even in its transcendent greatness the *Ishwara* is merely an *appearance* in the dream of Brahman, and must disappear when the Day of Brahm comes to an end—when The Absolute once more reigns alone, without even the shadow or reflection of Maya. The Vedantists have many shades of doctrine and opinion regarding the nature of Maya, and regarding the matters connected with the material universe—but the blanket of the Vedanta is sufficiently broad to cover them all, in spite of their differing theories and points of doctrine. But even these disputing sects agree that viewed from the absolute position any discussion regarding the phenomenal universe is futile and a waste of time. The ancient teachers have held that "the total period of the creation, existence, and death of the universe is but as a twinkle of an eye to Brahman." Other points of difference are found in speculations regarding the "Why?" of the Universe—the Ultimate Question as to the *reason* that Brahman indulges in the dream or reverie, or falls into the illusion of Maya. Of course, such a question cannot be answered by any teacher to the satisfaction of all thinkers, and so the dispute has always existed and will always exist.

The Vedantists generally believe in Re-incarnation and Karma, both, however, being held to be but the result of Maya



or Illusion arising from Avidya or Ignorance. The teaching is that when the scales of Ignorance fall from the eyes of the advanced soul, then will that soul see that it has no separate existence, in reality, but is merely an appearance in the mind of Brahman with whom it is identical in essence—that the Self of Brahman is the Real Self of each and every individual soul—that all is but One at the last, and that Brahman is the One. Therefore, to the Vedantin, evolution and advance are merely the steps of dawning recognition of the Real Self of the Universe.

The student will readily perceive that this fundamental conception of the Vedanta is identical with the fundamental thought of many systems of philosophical and religious thought of both Occident and Orient, ancient and modern. These old Hindu thinkers cleared a path over which many a mind has since traveled. It is difficult to imagine any phase of philosophical or religious thought that is not found to have an older counterpart in the Vedas and Upanishads. One who has studied the Vedanta Philosophy may be excused from smiling when he hears or reads the teachings of some of the many *new* schools of philosophy and religious philosophy. The German Idealists of today, as well as the Greek Idealists of two thousand years ago, have but traveled over the same paths laid out by the founders of the Vedanta. And every shade of teaching in the modern metaphysical cults may be traced back to those old thinkers of thousands of years ago in India. It has been claimed that even these ancient teachers of India, as well as those of Egypt, Persia and Chal-

dea, merely echoed the teaching of some still older civilization—and this is indeed very probable.

Monistic Idealism seems to have always been with the philosophers of the race, since there were any philosophers to think, and speculate. It is held to represent the highest peaks of philosophical and metaphysical speculation. From those high points one may view the valleys of thought spreading out below for miles in every direction—may see the connection between the various schools, and the distances separating others. The heights of Monistic Idealism give one the extreme philosophical Overlook. But, alas! the air is very rare on those peaks—the chill of pure intellect penetrates to one's bones—and one, after attaining the highest peaks, may long for the fertile valleys lying far below, where the air is balmy and the flowers are in bloom, where birds sing and lovers breathe their vows, where the blood is warm and the human emotions are in evidence. And, after all, who can say which is the wisest, he who remains in the valleys or he who climbs to the highest peaks of human thought and there shivers in the awful solitude—the one *feels* more, the other *sees* more—which is the wisest. Which is the happiest, Man or Superman? Which is the better, the Head or the Heart? But after all, each must answer this question for himself or herself—each will seek that which his or her nature prompts. For at the last—

"Each for the joy of the working, and each  
in his separate star, ....  
Shall draw the Thing as he sees It, for the  
God of Things as They are."

Take your own wherever you find it,  
and let the rest go.—William Walker Atkinson



# Practical Living of the Higher Life

By Felicia Blake

**A**MONG those who are looking more deeply into the way of living and into the meaning of life there is a growing acknowledgement that the cause of what we are and of what we have lies within ourselves; that we are responsible for even what comes into our experience according to the attitudes we live in. In such discussions, where the underlying principles of life are considered, and we are thus drawn away from the details of living, we come into a glowing good will toward men, we find ourselves willing to withhold blame from even those who spitefully use us, we are filled with what seems to be an enduring sense of brotherhood.

In that enthusiasm we step out into daily affairs again, into the thick experience, and what happens.

Suppose we walk a little distance and meet some one with whom we have associated for some time. Instead of the usual friendly greeting he begins to reproach us, he heaps abuse upon us because, he says, we—whom he had always trusted—have betrayed his confidence. Are we somewhat brought down from our calm brotherly love, do we feel inclined to blame him for bringing such unpleasantness into our experience? But perhaps we remember that we did tell something—just a little—to a person whom we felt sure we could trust. It was not much and we saw no harm in telling the bit of news but—how do we feel toward the person who “betrayed our confidence?” We may say, “If that person had not told, this would not have

happened.” Tut, tut, where is the acknowledgement of our own responsibility for what comes to us. Look back a little further; do we expect someone else to refrain from doing something that we cannot refrain from, we told the person who told someone else, who told someone else who told our erstwhile friendly associate. The beginning of the wrong then was with ourselves and we did bring upon us that unpleasant occurrence. We need not blame any other person.

Later in the day we meet the person in whom we found our confidence had been misplaced; how do we feel? Have we that same friendly regard for him, do we realize that there is as much reason to like him as ever and, without accusing him of any injustice toward us, can we accept his companionship as before? This can be done and it will be done if we live up to what we acknowledge is true. And yet, to accept “that companionship as before” does not mean that we shall continue to repose confidence where we ought not to. The only time when it is safe to tell what we do not wish to have repeated is when the other person sees the situation just as we do, when there is equal judgment and loyalty in both. Still we can accept the companionship of anyone for just what it should be, if we can understand and can give it its proper place.

Can we have a person lie to us—or about us—and retain our feeling of brotherly love; can we stand, the object of someone's anger and not allow that blast to dry up the welling springs of good will toward all; can we find our best



words, acts and intentions misunderstood and our sincerest offered friendship "declined with (or without) thanks" and still retain the poise, the calm which comes from not only knowing that we are responsible for our own lives but from applying that knowledge to practical living. Only through such application do we make that knowledge of value.

What is brotherly love anyway? Some seem to believe that universal brotherhood means universal association; that we shall make companions of all persons; that we shall welcome one as warmly as another; that there shall be no individual preferences.

Not so do I understand brotherhood. It seems to me that one may have a genuine consideration for the good of others, a willingness to give just assistance to others, (justice works both ways, you know, toward yourself as well as others) an unfailing care not to overlook other's interests in carrying out one's own, and in such ways fulfill brotherhood many times where there may be no association at all between ourselves and those toward whom we feel that abiding union. We are indeed one life and if we live as such we cannot violate another's rights, although, because we are not cast in one mould, because we have individuality and different purposes, we may have no right or reason for close association with many. *Association* grows out of our fitness for one another, but *brotherhood* is fundamental, is in the order of real life and in true living brotherhood never fails. Life, truth, is not partial, it works the good of one as well as of another; the

good may manifest differently, yet it is always good. We have only to ally ourselves with truth absolutely and we shall live true brotherhood.

It is possible to be so grounded in brotherhood that the experience of others is as much a joy to us as our own would be; it is possible to do something of value for another and to have the doing of it so much a part of our own living that we really feel surprised if gratitude is expressed. We do not require "thanks" when we are doing what we can for ourselves and if we are one with someone else, why should we look for thanks when we have done all that we can for him?

And yet it is not to be forgotten that brotherhood is just, it does not permit sacrifice. It is not brotherhood that demands of us to overlook what is just to ourselves in order to grant to another what he may think he desires. What the just, true out-working of brotherhood is can only be known with real insight, and each must see for himself.

Understanding must be back of everything after all. We must not only understand the principles of life, but also how to live them out in experience.

It is agreeable to be raised out of conditions into that quiet poise where the deeper truths of life are known, it exalts one to feel one's deeper insight and guidance, thus recognizing one's own responsibility for what is in one's life, it is good to feel the firm enthusiasm of brotherly love; but all this is of no real value if we do not carry it out into all our experience life and apply it in all our dealings with others.

Keep your feet on the Earth, though your gaze be  
fixed on the Stars.

— William Walker Atkinson



# Studies in Reincarnation

NO. XI.—SUFFERING AND DESIRE.

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.

**A**T some period of his life, every thoughtful person has taken cognizance of the frightful amount of pain and suffering in the world, and has marvelled that a good and loving Creator should permit such a state of things to exist. Many have been driven to utter disbelief in any God at all, by what appears to them practical evidence of universal cruelty in nature; while others have found the explanations offered by the religions, of suffering either as a punishment for sin, or as a means of purifying and ennobling those who undergo it, to be inadequate and unsatisfactory. They note how frequently the largest share of suffering falls to the lot of the best and saintliest people who apparently stand least in need of purification; how much of it is laid upon innocent children and animals; how often the "wicked" seem to escape it altogether. Christian teachers have been forced to allay the perturbation of their followers by assuring them that all will be straightened out in a future life of bliss or damnation. But this teaching in no way explains why—for instance—a child with a soul newly created and coming fresh from the hand of God (as the churches maintain), should be born to

endure brutal treatment by drunken parents, and to suffer one long agony of terror, neglect and disease. Or why two little boys who have harmed no living soul, should go out to amuse themselves in a public New York park—as recently happened—and become the victims of a wandering assassin, one of them lingering through many days of pain in a hospital, where his physical sufferings were enhanced by the mental horror of still believing himself at the mercy of the murderer.

No. The mind that has evolved sufficiently to think for itself and that is no longer content to accept and echo the thoughts of others, requires some more reasonable elucidation of this mystery, and I suggest that reincarnation offers just such a reasonable theory in assuring us that while suffering is essential to the progress of the Ego on his difficult upward path, he can suffer nothing except as a result of his own past thoughts, aspirations and action. With regard to the physical sufferings of animals, it must be remembered that although they have not yet received the Divine spark of Mind, and are therefore not responsible to the same extent as man, they are subject to the same law of cause and effect;



and since every living creature preys upon some lower organism, or has done so during the long struggle for existence, while it passed from form to form, we can see that there must be an enormous accumulation of Karmic debts of physical pain, to be paid off in the animal kingdom.

Suffering is very closely related to desire. Almost every form of suffering may be traced to the thwarting or non-fulfilment of a more or less definite desire. All action is prompted by desire—desire for the fruit of action, not the action itself—and when this fruit is obtained, it is often found to be bitter to the taste and a cause of suffering. If unobtained, the desire grows in intensity, and suffering, once more, results. To take a few very simple illustrations:

An infant cries, not because it enjoys the act of crying, but because it has desire for food, for change of position, or some other creature comfort, having learnt that the satisfaction of its desires is the usual response of its cries. Should no one be at hand to attend it wants, the hunger or discomfort increases, until suffering follows. Men labor, not because they love the action involved in labor, but because they desire its fruits,—money, ease, good food, luxuries. It is the desire for sentiment that binds us all to the necessities of reincarnation, and therefore the necessity of suffering. Desire, at the present stage of our evolution, is not, in itself, wrong. Without its spur, primitive man would have no incentive to begin his upward climb. The savage—through whom an infant Ego is manifesting—hates work of any kind. He would spend his time basking idly in the sun, but that hunger—the desire for food—compels him to go out hunting or fishing, and prompts him to the exercise of his ingenuity in order the more easily to entrap his prey. It is

the desire for Fame, for leadership, for love, that urges men of a larger growth to heights which they would not otherwise attain, and it is during the climbing of these heights that he endures pangs of mental anguish which are unknown to the less developed man. The artist desires to express his ideal—"the thing as *he* sees it"—on canvas, and his repeated failures cause him very real mental suffering; the sculptor desires to awaken from out the cold marble, figures that seem to live; the musician desires to call forth from his instrument, combinations of sound which will convey to all the world, the pent-up longings and sorrows and joys that lie hidden in his own soul. Failure, in each case, produces mental suffering. If, on the other hand, the desire is gratified and the man finds himself raised to the pinnacle of fame, crowned by the world's approval and admiration, he suffers again. "Is this all?" he asks himself. "It does not give me the pleasure I expected. The world knows nothing about my art. It only praises because So-and-so has made me the fashion. I am not satisfied with my attainment." Of course, he is not satisfied, because it is only the struggle that is worth while. When the desire has been gratified, we no longer value it. We want something more. It is of the very essence of the Divine Monad manifesting in each of our little lives, that it should be forever striving upwards; forever seeking what lies beyond; forever desiring more than it has already acquired. And by this very desire and longing we are goaded on through the lower to the higher attainment. Turning to the analysis of another form of suffering—that which reaches us through the affections—we shall see, once more, that desire is at the root of our pain. Suppose we have a dear friend whose mind has been poisoned against you, or who goes away to



a distance and forgets us. We suffer keenly, and tell ourselves that we do so because we have lost our friend; but I think if we subjected our feelings to a frank investigation, we should find that the real cause of our suffering lay in the recognition that our desire for affection was denied, and our friendship not sufficiently appreciated. Were our love true, sincere, and untainted by all desire of return, there would be no suffering. We might feel some regret that our friend had not yet learned the value of love, but we should know that he would awaken to the knowledge some day, resting contented, meanwhile, in the certainty that our friendship was not wasted—no love *can* ever be wasted—and that it followed our friend and hung around him like a bright cloud, warding off evil from his path and helping him, even though he was unconscious of its presence.

When one whom we love passes over to the Other Side, are not our violent grief and suffering traceable to our personal sense of loss? To the bitter knowledge that our craving desire to see him daily as of yore, to hear his voice, to enjoy his sympathy, can no longer be fulfilled? Were ours the perfect love of which all human will one day be capable, we should not suffer, but rejoice rather, that he had lived through one more life period, and was so much the nearer to his final liberation.

Thus we see that although desire is a necessity of human evolution, it is at the root of all our suffering, and is the cause of our continued generation of fresh Karma, which leads us back into incarnation. The higher we evolve, the grander and nobler become our desires, until we reach a point where we realize the transitory nature of all manifested life, and begin to long for freedom from re-birth, —for the attainment of Nirvana.

Many people have an idea that Nir-

vana is a state of annihilation, and there is no doubt that in Eastern lands, the simple peasantry have some such conception. But that is only because of their inability to grasp the metaphysical truth which underlies the statement that all *personal* consciousness ceases when we reach the Nirvanic plane.

Reincarnation teaches that in Nirvana we are no longer limited to earthly consciousness, but become one with the universal; that all sense of separateness—of “you” and “I”—is at an end, but that each individual, although immersed in the One Eternal Life, is still an individual, just as a drop of water when swallowed up in the ocean is still a drop of water,—a part, and a very real part of the whole.

If we wish to escape from pain and suffering, we must seek to reduce the number and strength of our desires. To perform our daily duties, not in order to receive any reward, but just because in performing them we are serving the world, be it in ever so small a degree. To love, not because this person is related to us, or that person loves us, but because all humanity is one with ourselves and with God. To carry out any work that may fall to our share in the very best way possible, not because we want to see and gather in the fruits of our work, but because it was given us to do, and we are carrying out the Divine intention in its right execution. Then, when we no longer have any desire except—as Jesus expressed it—“To do the will of Him that sent us,” we shall no more be forced to resume our weary pilgrimage on earth, but shall pass on to higher and more glorious phases of evolution, onward and ever onward, until we reach the absolute bliss of re-union with the One great Consciousness who sent us forth in order that we might, through aeons of varied experiences, evolve into His own image.



# The Law of Crystallization

By Henry Harrison Brown

"See the Workings of that Law by Which the Foundations of the Earth were Laid—the Law and the Mystery of Crystallization."—*John Burroughs.*

**T**HOUGHT is Power! Thought is Individualized Power. Thought is Omnipotent Power realizing Itself. Thought is the manifestation of the Self-Consciousness of Absolute Power which we term, God.

He who thinks, is to that degree individualized. To the degree that one does not think, he is but the instrumentality through which omnipotent power works by the same methods which IT works in all realms, where scientists, finding the regular occurrence of phenomena, term this perception of regularity—Law.

The Human Individual controls circumstance, controls environment. The Individual that has not yet evolved out of the animal matrix is still subject to these same methods and is slave to Law. The perfect Individual is Law unto himself. Man in the units that make the race, should be so individualized that he controls the ALL to his Desire and Will.

By his thought, each member of the race is differentiated from his fellows. No such thing as "unity of thought" is possible. The mathematical problem, the same strain of music, the same scene, the same poem, do not awaken the same thought in any two who hear, or see them.

Thought is a disintegrating force in state and society. Therefore, Emerson

wisely says: "Beware when God lets loose a thinker. It is as when a conflagration breaks out in a city!"

A great error is born in ignorance of this fact. Efforts are made to organize and hold people together by thought. Societies, churches, orders, parties, and like organizations, are formed, with articles of faith, statements of principles, platforms and creeds; but they hold only as prisons hold by forbidding one to think. Where there is freedom of thought, organizations are few, are weak in numbers, but the Power. Vide the Unitarian and other liberal churches. Co-operative communities and associations are formed of those who accept certain principles, but they dissolve for want of that *one thing* alone that can hold them together. —The Law of the crystal is not in them.

"What God has joined together" man cannot break asunder. The crystal is so joined no matter into what microscopic pieces a crystal of any mineral is broken, that piece is a perfect crystal still, and in shape like its parent. It *will* break thus, and if dissolved, it *will* recrystallize in the same form. It has no choice. The absolute—the God—works Its will in it.

When Man—the Son of God—shall use this same method in forming his societies and homes, using the same form of Omnipotent Power, using the same



Mode of Motion the Father uses, then will his crystals of Humanity not be broken.

Crystals of rock, or of Human individualities, are not drawn together by intellectual perceptions of Truth. They come together because the ARE truth. There is no choice in mineral, vegetable or animal forms of life. The Human alone has choice. To the extent one exercises choice he leaves the animal matrix, in which he was incarnated that he might outgrow it, behind him. He becomes through the exercise of Choice, Desire and Will, a Human Being. Man is *coming*. As long as an individual has any of the animal submission to environment and to the instincts and tendencies which he brings up from the animal with him, he lacks that much of being Human; lacks that much of being—Man.

Man is distinguished from animal by his power to convert the Life he is in into Thought. The Principle of conversion is identical with that by which gravity is converted into electricity, and electricity into light. Life is converted into that which is one in *all*, and allies him with brute and vegetable life and that is SENSATION. Man feels before he thinks. Must feel first. His Manhood is measured by his power to control and to convert FEELING INTO THOUGHT.

The position taken above that it is in Thought that individuals differ, that Thought differentiated Man from brute, is explained. Man is the only THINKER. He is *not* a thinking animal. Animals have nothing in common with Thought. They FEEL and act. Man under animal control, acts as he feels; but Man emancipated from the animal feels, THINKS and then acts. Because Man is Thought, the Law of Suggestion is the one only Law to which he is subject. I AM THAT WHICH I THINK

I AM! For nothing but thought makes me that "I" which I am.

All mankind feel the same sensations of pleasure and pain of joy and sorrow; of health and disease; of love and its absence. There is no difference in kind, from the anger of savagery and of education; between mother-love in Indian and in English poet; but there is a difference in degree and in manner of manifestation.

We have here a key to the crystallization of society, of family and of state. All organizations must be founded upon a common FEELING. There is no common thought. Founded upon perceptions of Principles, they fail. Founded upon the FEELING which that or those Principles awaken, and there is cohesion. It is the *esprit du corps* that makes the army; the "spirit of the school," that makes the real school; it is the enthusiasm in the order, or party, that gives it power; it is the *Love* in the reformer that enables him to stick under rebuffs; it is the *Love* of creating that holds the inventor, and it is LOVE that binds man and wife, and the inmates of the home.

This LOVE is God! God, or It, is but that sub-conscious Reality, lying below the thought of man, below the instinct of brute, the heredity of vegetable, and the will of the mineral. Love (the human form) is that Attraction, everywhere present, that holds universes and atoms together. Attraction is called by various names; but in the Human alone is it Love. Love is as different from the self-protection, and reproductive instinct of brute, as is sunlight unlike tone. Both are vibrations of the ONE acting upon the Ego, but are unlike in pitch; so Love in the Human differs in pitch from all other forms of attraction. God is LOVE, only in MAN. God is Gravity between masses; is cohesion between atoms, but



between Human expressions of ITSELF IT is LOVE.

The New Thought movement recognizes this, for it deals with that which is Subconscious. It teaches the GREATEST LESSON Man ever had taught him, namely—HE AS A CONSCIOUS INDIVIDUAL CAN, BY HIS THOUGHT, CONTROL TO HIS DESIRE, THE GOD THAT IS IN HIM:—*That through belief in himself as GOD manifest he can direct his Life.* Through this direction he realizes the truth of the ancient prophet, "He hath given Man dominion over all things!" This dominion lies wholly in his power of thought. Thought to control that sub-conscious manifestation of Absolute Power; and this sub-conscious Power in Man, is LOVE.

Therefore the Power which makes the Human crystals of whatever name, is LOVE. Love fights and wins every battle; for it is LOVE of country, and not thought of country, that wins. It is LOVE of Truth and not its intellectual perception that is of attractive and holding power. To see Truth is not to LIVE Truth. We live that which we Love.

There is but one thing to teach—Brotherhood—"That ye LOVE one another!" Where there is LOVE there the best manhood is born and bred. Where love is lacking, there vice and illness breed. Love alone can bring the Soul into perfect manifestation. LOVE can do all things. It can change the brutish human, into a lovable one. For "Love never faileth."

But that which is called Love by the masses, which theologians call Love in their opposition to divorce, is merely the animal instinct of reproduction, plus a little of the human. Eliminate the animal and you have that pure form of attraction with which God joins individuals together, i. e., the attraction of soul.

Spiritual attraction is the Human bond. It is not that of the body, not that of matter. It does not indite sonnets to eyebrows, and tell of taper fingers. Without words, it communicates, soul to soul. With this form of Love, children begotten, will be men and women. In them the brute will have been crushed out and the tiger muzzled by non-expression. Love is the strongest form of Universal Attraction. We go hunting for it and make mistakes. Burroughs, in the little poem from which I take my title, asks the maiden why this anxiety, for he says:

*"Lo, thy lover seeketh thee."*

Love seeketh and is drawn to its own, but its seeking is in thought; in truth!

This faith is sung in that song of Hugh Conway's:

*"The world is wide—but Love, at last,  
Our hands and hearts shall meet some day."*

The Love that is ours in other souls will come to us when we have developed attraction to draw it—that is when we love enough. If we love on the animal plane we draw love in that plane. If we love on the commercial plane, we draw the same. If we love spiritually, then spiritual love will be ours. Love for us exists like all Supply in "The All Embracing Good," whence Miss Philura, in the story, drew hers. Faith in the Soul as Love,—then Love comes. Such a union can have no divorce, and the children born of it will be spiritually unfolded.

Ella Wheeler Wilcox has a fine word with which to close these words:

*"God measures souls by their capacity  
For entertaining his best angel, Love.  
Who lovest most is nearest kin to God,  
Who is all Love or nothing. . . .*

*. . . What God wants of us  
Is that out-reaching bigness that ignores  
All littleness of aims, or loves, or creeds,  
And clasps all earth and heaven in its  
embrace."*



# 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.)

Because I have been hindered in writing this report until the magazine will have to be held up in order that it may go in at all, and space will have to be made for it, and added length will mean only added delay, I shall condense it just as much as possible and delay the public announcement of the program for the future of the Experiment until next month.

I find through the enrollments coming in and the mention made of the Experiment in letters, not to mention the interest manifested in a lecture I gave in Cincinnati on this subject last week, through these sources I find that a great deal of attention is now being paid to the subject of telepathy and I believe that, when we have fully reorganized our class and got started on the new program of experiments, now preparing, we shall find that we can print very different reports than the strict honesty, which common decency compels us to observe in the writing of this report, now enables us to do. I believe that interest is one of the principal factors in making telegraphy experiments successful.

But here, this is not the way to set about abridging this month's report! I'll have to forego the pleasure this month but I promise myself a good chat with my readers one

of these days. A good chat that will not be dignified and restrained and be stilted by the title "article," in which I can tell "you," not "the reader," what "I" not "the writer," think about certain matters. But not this time.

April 7.

The Message:—*Mind Controls Matter.*

Reported results:—Not very encouraging. One lady whose number is 2,545B, Minn., reported as follows:—"I am king in the mental domain." This might be construed as in some way related to "Mind controls matter," and while it is not very close, it does still seem to embody something of the idea, and in view of the fact that it is such a welcome relief from the "God is loves" and "Love one anothers" with which the most of the receivers constantly regale me, I think that, in gratitude, we may be allowed to call 2,545B a sensitive.

Mr. A. A. S., Pa., was very much impressed in this test with the vivid appearance of the receiver to him, both at the time of sitting for the message and next day while he was plowing. This often happens and is rather an indication that the one who sees the "vision" is clairvoyant, or at least has a tendency in that direction, and such "vision" should be discouraged, for success in tel-



pathic receptivity, since it tends to bring about symbolic representation of the messages, which is always more or less confusing. There is also a certain danger connected with the cultivation of irresponsible and uncontrolled clairvoyance which lack of space prevents my explaining but which is of sufficient importance to lead me to generally advise against its cultivation.

C. E. S. M., Mass., suggests that a strong bond of friendship is necessary between sender and receiver in order that telepathic interchange may be effective and accuses the "spirits" of failing to keep promises they have made that they will carry messages for her. I think that such a bond is an undoubted assistance, but that it is not necessary and does not suffice to produce such communication is obvious. Her experience with the "spirits" and mine are similar. I should like to hear if anyone else has had any experience which proves that "they" really can carry such messages.

April 14.

The Message:—*Wake to Your Opportunities.*

Reported results:—Again, I have to report that none reported the message correctly, but here are three which seem to me to show some slight sensitiveness, although not of a character which would stand very well in a rigid investigation. For the reason that they are of such doubtful character, I give them as they come to me in order that "the reader" may judge for himself whether they show more or less sensitiveness than I have credited to them.

Mrs. G. E. H., S. C., reports, "Arise, shine, for thy light is come." That seems to me to embody the same idea as "Wake to your opportunities" expressed quite differently. It is likely that in the sender's mind there were many forms of this idea during the time that he was meditating upon it, some definite and some indefinite as to wording, and it might well happen that some of these might suggest the idea reported, the wording being supplied and finished out in the receiver's mind.

Receiver L. L., N. Y., reported seeing "a very steep mountain and two teams coming down it on one side, I climbing up on the other side and it did not tire me." This might be a possible symbolic representation to con-

sciousness of the subconsciously received idea which the sender was trying to impress upon her mind, there being a pretty general figurative connection seen between climbing mountains and overcoming difficulties and grasping opportunities.

Then, Miss C. E. S. M., Mass., reports "My strength is sufficient" which might, "in a pinch" be construed as the expression of what is necessarily implied in the message which was sent.

Of these three I think perhaps the first is the best, but none of them are as good as I would want them to be if I were to call them "sensitive" as I ordinarily classify these reports. I leave the matter of the decision to the reader.

April 21.

The Message:—*I Am Full of Hope.* This message was sent by Prof. S. A. Weltmer, who generally sends the message, and, because he was away from home and I did not know but that he might forget it, I sent another, as follows:—

*Thoughts Are Seeds of Destiny.*

Reported results:—Were far from encouraging and indicate that, so far as the reports received are concerned, at any rate, all of the hard thinking that I did that night was wasted, that it beat itself to silence upon some invisible shores and unattuned ears, if indeed it created any disturbance whatever in the ether, while the message sent by my father fared little if any better.

One report might give him a little hope if read with enough leniency and desire to find there a rendering of the true message. It is "I know that I have a protector and redeemer above" W. A. A., Tex. If the other sender can find any comfort in that report he is welcome to it, for that would not make me feel that I had been successful. It may be that I feel this way about it because I did not reap even a very doubtful measure of success.

April 28.

The Message:—*Sleep and be Restored.*

Reported results:—The preceding three weekly tests were brilliant successes compared with this one. I have never read a more "wide-awake" bunch of reports. It often happens that someone has been sleepy but this week that seemed to be the one thing farthest from their thoughts.



# 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.

## SUNSHINE VS. MOONSHINE.

**I**N the teaching of the ancient occult and esoteric societies, brotherhoods, and orders, we find a constant reference to "the sun" and "the moon" aspects of occult teaching. To the uninitiated these terms may seem to have merely some astrological or perhaps astronomical significance, but the initiate knows that these terms are really figures of speech, or symbols, employed to convey the teaching regarding the two several phases of occult teaching, i. e., the "spiritual" and the "psychic," respectively. These terms are in use today among students of the esoteric philosophies, and retain their ancient significance. The "sun" is always the symbol of the inner spiritual teaching, while the "moon" is always the symbol of the psychic phase of the teaching. But, by "spiritual" is not meant the religious emotionality which to many is indicated by the term—on the contrary, it implies the teaching which deals with the *spirit* or essence of things, and its manifestation through the phenomenal or objective forms. And,

likewise, by "psychic" is not meant the normal psychological or mental phenomena, but, on the contrary, it implies the abnormal and unhealthy subjective states of mind which have always existed to plague the teachers of true spirituality. The symbol of the "sun" has always stood for true knowledge and mental and spiritual strength, while the "moon" symbol has always stood for the wierd, uncanny, abnormal, terrifying and unhealthy psychic phenomena which has served as the *ignis fatuus* or "will-o'-the-wisp" to delude seekers after Truth, which lures them away from the main road and into the morasses and quagmires of the abnormal psychic states. The sun has ever been associated with the life-giving power and sustaining strength, while the moon has ever been associated with unreality, falsehood, abnormality and unhealthy mental states. The Latin word for moon, *luna*, served as the root for the words, "lunatic," "lunacy," and their derivatives—in the current idiom, "loony" and "moon-struck" are in common use, and need no defini-



tion, and the term "moonshine" is frequently used to indicate fanciful and unreal statements, teachings or theories.

I have mentioned the above facts in order to explain why I use the terms "sunshine" and "moonshine" to designate certain opposing tendencies in the New Thought movement. History has repeated itself here, and we find the same old conditions which have ever confronted the teachings of the esoteric truths and inner teachings of philosophy and metaphysics. Starting with the "sunshine," and enjoying its beneficent rays, some of the New Thought folks have been attracted by the "moonshine" of "psychism" and have been lured away from the main road—many have found themselves floundering in the morass and stuck fast in the quagmire. But the most annoying feature is that many of these "psychic" people and teachers boldly claim that theirs is the true spiritual teaching, and that those who refuse to follow them into the swamp marshland "lack spiritual understanding." This would be most amusing to those who know the history and principles of the esoteric philosophies, were it not so pitiful. When one sees well-meaning and honest people deluded into cultivating queer psychic "states" under the belief that they are "acquiring spirituality"—when one sees them striving to induce abnormal and unhealthy psychic "conditions" under the belief that they are "unfolding their souls"—then the pity of it all is realized.

I tell you friends that these "states" and "conditions" are abnormal, unhealthy and opposed to true spirituality. The Truth never weakens, nor does it make one "daffy"—it builds up, strengthens, develops a keener, stronger and more efficient mentality. The psychic "moonshine," on the contrary, weakens the reasoning faculties, causes one to wander

around in a dazed condition of mind, and exerts a baneful, depressing, unnatural influence. There is nothing "soulful" or "spiritual" about these states of mind—they are caused by emotional excesses and subjective debauches. They are akin to the morphine, opium, or cocaine habits—they are the result of psychic "dope" nothing more and nothing less. It is no mark of "spiritual attainment" to be able to "see things"—it is no mark of soul growth to be able to "feel things." To make oneself "sensitive" to the suggestions and mental states of those around one is certainly not "development"—one somehow sympathizes with those who call the whole psychic business "development" when he thinks of, or worse still, actually *sees* these cases.

I meet persons every week who seek to impress me with their wonderful "progress" in attaining these states of hypersensitiveness, hyper-aesthesia, hyper-suggestibility—they gaze at me in indignant wonder when I mildly mention the fact that I think that their progress has been backward. They regard me as one "lacking understanding of the higher truths," and again seek their accustomed mental opium-joints and dope-parlors. I have listened to some of the teachers who seemingly seek to bring about in their pupils the same state of mental daze—the same condition of vacant-stare—as they, themselves, have acquired. Those who are familiar with the final condition of some of these blind leaders of the blind—these evangelists of "psychism"—need no further lesson, but alas! those who flock around and after them do not know of these things. One has but to gaze into the eyes of these people to see the facts—their eyes fail to show the sunshiny radiations of strength and normality—their eyes reflect the "moonshine" which is within their minds, the dazed, dreamy, far-away stare of those



who bask in the light of the moon. "By their fruits shall ye know them!"

True New Thought has nothing to do with these states of "moonshine," nor with the teaching which induces them. True New Thought belongs to the "sunshine" side of life—it strengthens all those upon whom its rays fall—it arouses the spirit, stirs the mind into activity, and causes the soul to blossom and bear fruit. It has nothing whatever to do with the baleful, ghostly glare of the "moon" side of things, which is but a distorted reflection of the true light. The "moonshine" never caused anything to grow, on any plane of being—there is no strength to be extracted from its rays. The sun governs the plane of *natural* growth and development—avoid anything that seems *unnatural*, in teaching or practice. There is always a *positive* and a *negative* side, phase or pole to everything—the "moon" side of things is this *negative* side of things which it is well to avoid. It is not necessary to *fight off* these "moonshine" things—just let the rays of the "sun" fall on them and they will disappear at once, just as the rays of the sun neutralizes those of the moon.

Let us ever hold fast to the *positive* side of the teachings of Truth and not allow ourselves to be deluded by the *negative* aspect. The test is ever: "Does this make me *stronger*?" Whatever weakens one's mental or physical power is *not* Truth. Avoid as one would a pestilence the psychic "dope" when it is offered you. Refuse to deaden your mind and soul with the psychic opiate. Refuse to indulge in the psychic "jag." Refuse to develop (?) strange "states" and "conditions," even though they be labelled with the name of "higher consciousness" or "the silence—the real 'higher consciousness'" and "the silence" are far different things, and have nothing of the

mental cocaine, morphine, hasheesh or "loco-weed" in them. Let us adopt the Sunflower as our emblem, and leave the Deadly Nightshade to those who love it.

### "IS MYSTICISM PATHOLOGICAL?"

I ask you to read the following from the pen of the dramatic critic of *Hamp-ton's Magazine* (I haven't his name at hand), which appeared in the "Plays and Players" department of a recent number of that excellent magazine. The critic says:

"That eighteen-stone springbok of a conversationalist, Mr. Gilbert K. Chesterton, once endeavored to prove to me that mysticism is pathological. And the more I see of these symbolistic plays, the more I—grudgingly—incline to believe that the Behemoth of Battersea is right. The brain which deals in abstract materials, which continually rejects concrete matters, which 'refuses to come down to earth,' has lost at least one of the attributes of the normal mind. It has lost the sense of humor. Humor acknowledges the eternal realities. It admits that while a man has a weeping soul and a psychic pain, he also has a red necktie and a pair of dirty ears. Humor is a great, bland, tolerant quality. The lack of it is manifest in insane persons and seems to point that a man without humor is a man with a decadent brain.

"But I am not willing to abandon my symbolists yet. I see their point. They claim that we none of us say what we really feel; that the harsh words of everyday conversation by no means interpret those spiritual bells which are ringing in all of us. Therefore, they disdain to use the harsh, everyday words. The First Blind Gent, instead of saying: 'Gee, I feel blue today,' remarks sepulchraly: 'The mists, the mists, the mists. They rise in my soul, in my soul. Today. Today.' Talking this way, he has done the square thing by his soul. Talking in the other way, he seems somehow to have gone back on his soul, to have gone over to the jeering public, and to have allied himself with the vulgar crowd.

"It is a pretty good theory, in its own sweet, foggy way. But it won't work out in plays acted before the riffraff. You'll have to pick your audiences carefully, or somebody is go-



ing to snicker, somebody is going to put a dime in the candy box, and somebody is going to snore—all at the most psychic times. You must compose your audiences altogether of folks who are strong on giving their souls a square deal. Folks that are used to talking this psychic conversation. Folks æsthetic-like, and limp and free, that are intense and can stand oodles of moans; for, in these plays, no matter what the play is about, everybody groans dismally and carries on something awful.

"I once knew a football player who had what he called a 'baby skin.' Every time the teams smashed together, the referee had to stop and carry Jim out to the side lines and let him groan a while. He wasn't really hurt. It was just his skin. He claimed that the nerves came up too close under his skin and made him touchy as Sam Hill. Now, I imagine it's the same way with your soul. If you monkey with it too much, it creeps right up under your cuticle. Then, no matter what little earthly disturbance comes along, the blamed thing hurts frightfully. And you have to go on to the side lines and groan a while before you can get back into the game. If you could get a lot of people together who had been in the habit of babying their souls until they had 'baby soul,' you would have an ideal audience for a symbolistic play. But there aren't enough of that sort of people in a new country. Your country would have to be as old as veil-lidded Asia or frozen Norway. Youth laughs! Youth has a stomach, not a soul."

#### NEW THOUGHT FICTION.

I have received a number of letters commending my attitude upon New Thought fiction "as it is." I have also received several whose writers seemed to think that I had been too severe in my criticism. As a sample of the first class of letters, the following will serve:

"I have read in your magazine, *New Thought*, what you say in regard to New Thought fiction. My hat is on the ground to you. That is the most sensible thing I have read in a long time regarding the class of stories appearing in the various magazines of New Thought. I am glad to know that the readers of your magazine are not to be

afflicted by the appearance of such inane prattle."

The second class of letters seem to have been written by persons who are friendly to some fiction writers, whom they imagine I have been attacking. (Of course, I am attacking no persons—many of these writers are really good writers, but they seem to lose their power when they attempt to build a story along New Thought lines. It is very hard to "preach" and tell a story at the same time.) One friend, of this class, calls my attention to a recent New Thought story written by a very capable writer, which she states is quite good, and "is really a New Thought story, *with just a touch of Osteopathy.*" Now that is just the point—that "just a touch of Osteopathy." Why lug in Osteopathy in a story? Why should Osteopathy be worked into a tale any more than Hydropathy, Homeopathy, Allopathy, the Kneipp Cure, or any other "pathy"? What have these things to do with fiction, pray? In the same way Vegetarianism and Fletcherism, the No-Breakfast Plan and Nut Diet have served as a text for New Thought (?) stories—often love stories at that. I remember one story in which the lovers partook of a nice little lunch, in which the "proteid elements" had been calculated to a nicety, and of which they partook *à la* Horace Fletcher, so many bites to the minute in fact. Now just imagine a pair of real, live, red-blooded lovers acting in that way! Pshaw!

The heroes of these tales are usually pale, anaemic mollicoddies, and the heroines emotional neurasthenics—both sadly needing "treatment" along sensible lines. And, worst of all, there is evidenced an almost total lack of the sense of humor in these tales. A good hearty laugh would bring the majority of them to a finish, and send their characters scurry-



ing to get in hiding. They are hot-house people—the sun has never shone upon them, neither has the air ever swept over the poor things. The best New Thought stories are not called New Thought fiction at all. They are usually written without any purpose of preaching, and the New Thought comes in “natural like,” in the shape of optimism, self-help, bits of sane philosophy of life, suggestions, examples of mind-power, and the like. Ever read the *Life of Abraham Lincoln* (any good one)? Lots of New Thought in that—see the point? Lots of New Thought in many a good novel of current life, not to speak of many a good old story written before the term “New Thought” was coined. Lord bless us all, New Thought isn’t *preaching*—it’s just *living*, that’s all. You will find lots of it in any tale of “live ones,” and precious little of it in the recital of the doings of the “dead ones.” New Thought means *being* things, and *doing* things—not in talking and preaching about things in long drawn out, wearisome discourse, filled with vague, mysterious terms, and expressed with “intense” emphasis. New Thought, the best of it, at the last, is just *plain, practical common sense*—there it is in a nutshell. And the fiction which best expresses the phase of human activity in which human beings manifest the individuality within them—in which people *live and do*—that is the best and only real New Thought fiction. I wish we could have more of it in place of the mollicoddish, anemic, bloodless, neurotic, faddish vagaries which are usually labeled “New Thought Fiction.” If some one will call my attention to a good *real* New Thought story along these lines I will give it the biggest sort of a free advertisement in these columns, *even though it happen to be running in*

*another magazine.* That’s fair enough, isn’t it?

### THE WOMAN’S SIDE.

A friendly reader has written me, mixing her words of approval with the criticism that I don’t “give the woman’s side of things an equal place with that of the man’s.” Very likely, good sister! It is hard for a man to get or give the woman’s viewpoint. Personally, my own idea is that a magazine of this kind should be jointly edited by a man and a woman—each expressing himself or herself freely and without reference to the other’s views, and yet working in harmony because of a common ideal of what the magazine should be. I believe that a man and a woman working for the same end can accomplish more than twice as much as either working separately. For instance, I believe that Louise Radford Wells and William Walker Atkinson, working together, could turn out a much better magazine than could either of the said individuals working alone. If I had my way I would make such arrangement, but, as the publishers and Miss Wells have some say in the matter, this arrangement is not possible. I am not trying to be anything else but myself; for a man attempting to present the “woman’s side” would be funny indeed. Mr. Bok, of the *Ladies’ Home Journal*, does it fairly well, but even he strikes the wrong note quite frequently—and then, I’m not Eddie Bok. It seems to me, however, that there are many things that should prove of equal interest to men and women alike—a common ground of interest upon which both can meet on perfect equality and comradeship. It seems to me that upon a great number of things the “woman’s side” and the “man’s side” are practically the same. Of course, the man will always look at a



thing in a man's way, and a woman in the woman's way—but what of that? Isn't it really true that the best possible view is that which is built up of the combination of the man's and woman's view? I have noticed that the most successful men are very glad to get woman's opinion on their affairs—many of them freely admit their indebtedness to their wives or private secretaries; and I have also noticed that the most radical "emancipated" women find it advantageous to thrash out their plans with some intelligent man. I think that the mind of each sex acts as a balance upon the mind of the opposite sex, and that in this way the "two heads are better than one." There are lots of things that a man's mind misses that a woman's catches easily; and there are lots of things that a woman's mind usually overlooks that a man's mind sees naturally. And there we are. A man and a woman working together will easily overbalance any two men, or any two women, of equal intelligence and experience. Some men will not admit this—and some women refuse to acknowledge it—but that's the way it seems to me, at any rate.

But, looking over the magazine this month, I find that I have emphasized the "woman's side" a little in one part of the "Letter Box." And, here are a couple of more items along the same lines which may help to balance up things a little.

The staid old *London Times* is being affected by the New Woman, and announces that it will publish a "Woman's Supplement" every Saturday. Its editor says:

"Special historians of the future may not unlikely record that the most prominent feature of the present day was the outburst of what might be called the collective consciousness of women. . . . Only in our own day has there been heard, in all tones, from the shriek of defiance to the grave softness of good counsel, the voice of woman, declaring

her aims, expounding her desires, and speaking for her sex as a part of the community that deserves to be heard."

Not so bad for the "Thunderer," is it? The Suffragettes have evidently had an effect upon the editorial mind—or nerves.

Here is something which I enjoyed very much. It appeared in the *New York Times*:

#### THE ANTIS.

She was an Anti-Suffragist, from somewhere up the State,  
Who, thought it was her duty to offset the coming fate,  
So, altho she was a spinster, she went lecturing here and there  
On "Wife and Mother, Home and Child, the Nursery, and Prayer."

Another of the Antis—a mother of thirteen—  
Saw Votes for Women coming and stepped boldly on the scene;  
She packed her little carpetbag and went from Troy to Rome,  
Just preaching to creation that "A Woman's Place is Home!"

And there was still another—with a husband meek as sand—  
She used to tell the neighbors "she could train him with one hand!"  
She said "he didn't know as much as their old Texas mule,"  
But the text of all her lectures was, "Wives, Let Your Husbands Rule!"

The next one was a widow who would gladly wed again;  
To her the weighty question was not altogether plain;  
But thruout her lengthy lecture all the subject matter ran  
That she wouldn't vote for woman, but she would vote for a man!

The last had done the housework and the farmwork all her life,  
Altho there was a farmer and she was this farmer's wife.  
She'd churned and hayed and gardened, paid the taxes, saved the farm—  
But she lectured on "The Comfort of a Man's Protecting Arm!"



I can hear some old fellow growl: "Thought you were going to 'stick to your last.' What's all this to do with New Thought?" Very much, brother—these are straws which show how the wind is blowing in the direction of one-half of the race asserting its individuality and right to think, feel, and act for itself. It is the sounding of the note: "I Can, I Will, I Dare, I Do," by representatives of fifty per cent of the race. There's lots of good sound New Thought working in this New Woman movement. There's lots of hysteria also evident—but, talking of hysteria, did you ever see a great crowd of men on the night of a Presidential election, or gathered around a bulletin board watching the progress of the deciding game between the Giants and the Cubs? Watch 'em next July when the Jeffries-Johnson discussion comes off! Oh, that's *different*, of course! Quite so!

#### NEW THOUGHT AND SOCIALISM.

A correspondent says:

"Now if you do not find my blunt criticism too severe (I make it in friendliness and with a desire to promote New Thought) I hope that you will bear with me a little. If it is a New Thought truism that 'There is no success unless you get joy out of your work, and to get joy you must share it with others,' it seems to me the more widely the joy is shared the greater the spread of New Thought. The plea of industrial co-operation pressed upon your notice by some of your readers means a systematic and world-wide application of the Social Principle of Helpfulness. If to be helpful is to express New Thought, I cannot see how the advocacy of wholesale helpfulness combined with personal and group helpfulness can lessen the force of a New Thought publication. Since the least developed of us are parts of the one, and therefore a drawback to the more developed, when society can consciously apply the positive or building principle (helpfulness, co-operation) and eliminate the nega-

tive or destructive elements (conquest, enslavement, fraud, exploitation) all parts of the one must be benefited. The weak among us cannot now acquire much strength from New Thought teachings because the negative pressure comes in upon us in so many ways we are nearly crushed."

I think that the correspondent fails to see my position in refusing to devote this magazine to Socialism, or the discussion of economics. There is much truth in what she says about co-operation, and much more could be well said along the same lines—is being said, in fact, by many able Socialistic writers in their publications. If no one else were saying it, there might be some reason for this magazine saying it. But we have our own little field to cultivate, and that is as much as we can do. We cannot undertake to harvest the entire crop in one little field, can we? One field is used for raising wheat, another for potatoes, another for fruit, and so on. There are many good Socialistic magazines—and they stick pretty well to their text. Suppose that some New Thoughter, who was also a Socialist, were to write to the editor of *The Appeal to Reason* or some other Socialistic journal, telling him how well New Thought fitted into Socialism, and asking him to open his columns to New Thought articles and discussion. Would he do it? Not a bit of it—and he would be right in refusing. Some New Thought people are Socialists, and some are not. Those who *are* get their New Thought in one set of magazines, and their Socialism in another set—just as they buy their bread at the baker's and their meat at the butcher's. No, ma'am, this shoemaker is going to try to stick to his last—his friends must go to the blacksmith's for their horse shoes and to the glovemaker for their gloves. People have a right to ride their own hobbies—ride them to death if they choose—but they should not insist upon everybody



else riding the same hobby. Give the other hobbies a chance. Individualism is just as true as Socialism—the real truth probably lies between their two extremes, a fact that is often borne upon me when I listen to a discussion between a Socialist and a Philosophical Anarchist. I have listened to several of these in my time, and each time (after I had tied cold wet towels around my aching head) I have thought, or said, “Me for the Middle of the Road!” But yet, at the same time, I have always recognized that there would be no “middle” were it not for the two opposite sides. So, I guess it’s all right—there’s a better day a-coming, although we cannot exactly fix the date.

#### “WHAT IS ‘NEW THOUGHT’?”

O. H. C. writes: “Referring to May issue of *NEW THOUGHT*—if you repudiate these things, astral bodies, a ‘Circuit Rider’s’ conception of New Thought, etc., as not of New Thought, would you be kind enough to tell us, as interested observers, what New Thought is, stating concisely and precisely your foundation laws, precepts, and your platform, placing about it its boundaries and limits, so that we can distinguish and differentiate between what is and what is not New Thought, and can determine what field you cover and what you do not?”

This question will doubtless bring a smile to the face of many old “New Thinkers,” for it is a sample of the question that is often hurled at them in a tone, and accompanied by a manner, which seems to indicate that the questioner expects the “New Thinker” to be squelched. Inasmuch as the New Thought has no set creed or platform, it is almost impossible to say exactly what New Thought is—it is much easier to say what it is not. In Emerson’s lifetime, he and his fellow Transcendentalists were frequently met with this demand to “define” themselves—to state their creed or platform. It is unnecessary to add that neither Emerson nor the Transcendentalists ever answered the

question—nor could they ever do so. It is equally impossible for anyone today to state clearly and expressly “just what Emerson stands for.” But it is comparatively easy to state what he *does not* stand for.

I once wrote a book in which I attempted to state my own conception of New Thought. The publisher christened the book “The Law of the New Thought,” which title was not in accord with my desires, inasmuch as I did not claim to lay down any “law,” but merely to give my own conceptions of the movement. The book fills many pages, and even today gives as good an idea of my conceptions as when it was written—but to many good New Thinkers it does not cover the ground fully. So, how could I expect to answer the question in a few lines? In the sub-title of this magazine, “A Journal of *Practical Idealism*,” I have tried to express my conception of New Thought in two words, “*Practical Idealism*,” but even as I write the words I am conscious that I am giving but a view of one of the many phases of New Thought. Several years ago a writer in this magazine gave the following definition of New Thought, in ten words, which I then, and now, consider excellent. The definition was: “*The recognition, realization, and manifestation of the God in me.*” But, to show the variety of opinion, the then publisher of the magazine considered this answer worthy of only the last place in the list of prize-winners in the competition.

I do not know the inquirer in this case, but the wording of the question has a decidedly theological color, to my mind—its “concisely and precisely”; its “foundation laws, precepts, and platform”; its “boundaries and limits,” are reminiscent of the type of mind which evolves creeds, dogmas, rules of belief, catechisms, and articles of belief. I may be mistaken in



this, but I have my suspicions. Did you ever hear the anecdote related of Bernard Shaw? He was once opposed at a public meeting by a clerical dignitary, who finally addressed him in a patronizing manner, demanding: "Come, sir, now tell us your principles." Shaw replied: "Principles, my good sir? *I haven't any.* I make 'em up as I proceed!" I fear that like Emerson and Shaw, New Thought must confess that it cannot be "defined."

So far as "astral bodies" and "sich" are concerned, I would say that Theosophy teaches them as part of its beliefs, but New Thought does not. Many good New Thinkers believe in astral bodies and reincarnation, while many others equally sound in their New Thought, take no stock in such ideas. And yet, both classes are in good standing in New Thought, however they may differ about these particular teachings. In the same way many good New Thinkers are believers in spirit return, while others reject it. Some are Christians, others Jews, others Buddhists, others Brahmins, some Theosophists, while others are Agnostics, Monists, Freethinkers, and still others Pantheists of various shades of belief. And yet all are good New Thinkers, and hold to the general idea of "The recognition, realization and manifestation of the God in me"; and in the idea of "Practical Idealism"; and in the belief that "Thoughts are Things."

But, bless you, brother, some of us are Mental Scientists, while others are Christian Scientists in all but allegiance to Mrs. Eddy, while others take various places between these two poles—and how are you going to "define" and classify such a heterogeneous "bunch"? If you can do it, you will accomplish something that I

frankly give up trying to do. Understand me, please, my position is this in the article referred to: I believe in throwing the New Thought doors open to persons of all shades of belief and disbelief, allowing them to hold fast to whatever notions and ideas they like—but I object to have their "side-ideas" labelled as distinctively New Thought beliefs, as did the "Circuit Rider's" wife in the story. And, as I said in the May number, about the woman calling on the "Circuit Rider": "I think I know what New Thought people are like—but never, *never* did I meet such a person as this New Thinker who shocked the good preacher." But, my experience is limited after all, of course, and there may have been such a person. But why should her idiosyncrasies be attributed to her New Thought, any more than another's idiosyncrasies be attributed to his Methodism. The "cranks" are not confined to any one fold—no belief has any monopoly on "freaks." Biscuit is bread, but all bread is not biscuit—jackasses are quadrupeds, but all quadrupeds are not jackasses—a "queer person" may be a New Thinker, but all New Thinkers are not "queer persons," nor are the "queer ideas" of the "queer people" hallmarks of the New Thoughtism. There is a simple rule of logic which should be remembered in such matters, examples of which we have just given. Oh, no! this is not intended as a *definition* of New Thought—most decidedly not! I would be glad to hear from this inquirer, O. H. C., with *his* definition of New Thought, if he is equal to the task. I will print it in the magazine, providing (1) it is brief, and (2) it is worded so as to be "printable." Fair play for all sides! Come on, brother!



### READ THE "LETTER BOX."

You will notice that there is a pretty full "Letter Box" this month. I have consolidated the "Experience Meeting" and the "Letter Box" by making the latter absorb the former. I think that it will work out better this way, for many of the inquiries really contain experiences, and many experiences contain inquiries. Moreover, I have placed in that department several things that ordinarily would have had a place in "Editorial Chat." Good reasons for that, too, I feel. Do you know, I find that "Letter Box" about the most interesting department in the magazine? It is full of human interest, as manifested by real, live people who write in to me—and I find that these letters draw out of me much more than I would ordinarily write in a regular article in the magazine. Nothing like a question of drawing out one's idea—old Socrates was right about this; he taught his pupils in that way, you remember. I trust that all of you will read this month's "Letter Box"—it isn't at all cut and dried, I assure you. One of my friends says that the "Letter Box" reminds him of "restaurant hash," for the reason that he can "always find so many things in it that he didn't expect to run across"—that fellow is inclined to be funny, though. Some of these letters are very kind, and some are very critical—but, bless 'em all, for I like them even when the writers seem like the keeper at a zoo I once visited who was wont to "poke up" the animals with a stick that "they might show all sides of 'em" to the visitors. Poke away, friends—it doesn't hurt me, and it pleases you. (To tell the truth, I rather like it.)

### THE WRONG PEW.

I receive many letters from subscribers and others regarding the matter of renewing subscriptions, changing addresses, complaints about magazines going astray in the mails, wrong address, wrong expiration dates, and the thousand and one things which belong to the business end of a magazine, and which are daily features of every magazine office. Now, friends, please don't write ME about these things. In the words of the song, "You're in de right church, *but de wrong pew.*" When letters of this kind reach me, I have first to read them through carefully, then place them in another envelope and re-mail them to our business office, which is in another part of the city. This means time lost for both writer and myself, all of which may be avoided if such letters are addressed simply to "New Thought Publishing Co.," instead of to "William Walker Atkinson." Won't you please try to remember this in the future. Then again, please, please don't imagine that I personally am responsible for the running of every little cog in the business machinery of this magazine, with its many thousands of circulation, and so take me to task for any little slip up in the same. I have troubles enough of my own. I believe that in work, as in tooth-brushes, every fellow should stick to his own. If you feel that you must scold some particular person, please take it out on Mr. S. W. Weltmer, who is the business manager of this organization. When you scold him, tell him that I suggested it to you—he will appreciate the kindness on my part. But if you have any word to say about the *reading-matter* of the magazine, good or bad—why, I'm the fellow you're looking for, for I certainly am responsible for that end of the work and am ready and willing to listen to you.



# 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.

### NEAR-SUCCESS.

*Inquirer.*—This correspondent writes as follows: "When you were in the habit of going to church, did you often want to 'Stand up in meeting and ask a few questions of the minister?' I did! And I'm so glad you have a letter box where we can send some questions when we get full to the brim and running over. I find many students of New Thought say that they do not realize results, and I am one of the unsuccessful ones. All my life, without knowing it, I have practiced some of your teachings, and without dipping too deeply into personalities I want to state my case. From a child I have been a natural 'leader.' In earlier days 'teacher' relied on me to head the marches, start the singing, and be a prize pupil on entertainment day. As a young girl my chums copied my clothes and came to me as a general counselor. As a wife my husband was more than willing to let me take the head. I look back now and wonder what *would* have happened if he had been a leader! As a widow early in life I made many business ventures. Never really *failed* in anything and had several 'near successes.' I have always believed in the nimble penny, spent freely, always feeling 'there will be more come in when this is gone.' I have never saved or hoarded, and for years have had a constant mental picture of myself as wealthy, *really* wealthy, with money to gratify highly luxurious and artistic tastes, and most of all to give those I love the advantages mainly produced by wealth. While I have 'desired' strongly for myself, my greatest desire has been to benefit others. Have lived with this mental picture for many years—why have I not realized it? The fault is mine, but where is my lack?

I do not, never have, recognized fear or worry. I am highly optimistic and reverses never discouraged me, in fact I am never happier than when I am on the firing line. I have assumed responsibilities many times that few women would care to, in fact my friends all wonder at my willingness to tackle some problems. *I believe my greatest fault is lack of continuity of purpose.* The moment a new business is well on its feet and running smoothly, I begin to get restless and plans for new ventures fill my brain, and I lose interest in the one well started. I have a business that gives me a good, comfortable living, but I am holding to the demand for wealth, and its accompanying freedom from the daily grind now present. This seems to be a long discourse on myself, but perhaps some other women have gone through the same experiences, and will appreciate also your judgment in the matter. New Thought has brought new life, new contentment, to an extent, *but I must have more.* How can I get it?"

It seems to me that this inquirer has done much in the direction of answering her own question when she says: "*I believe my greatest fault is lack of continuity of purpose. The moment a new business is well on its feet and running smoothly, I begin to get restless and plans for new ventures fill my brain, and I lose interest in the one well started.*" In order for anyone to bring a business to a successful conclusion, it is necessary to stick close to it even after the excitement and interest of the first stages have died out. It is necessary to keep the flame of interest and desire burning steadily in order that one's best work may be given to the task—one's best mental activity em-



ployed in it. "Stick-to-itiveness" is an important factor in business success, and all the authorities lay great stress upon it. But unfortunately many of us whose creative imagination is active find that after a thing is finally launched and moving in deep water there comes a feeling of *ennui* and an inclination to create some new thing—to build a new craft for a new launching. I, personally, know this only too well. Here is a personal confession: I have never built a thing and got it running nicely but that I began to lose interest in it and found myself planning an entirely new thing. I have written many books, but as soon as they were completed I lost interest in them and found my mind planning out a new one along different lines. Sometimes I started in to sell my own books, and just when I got things running smoothly I would chafe under the detail of selling, and would feel that I was wasting time that should be used in purely creative work. That is the reason that all my books are now owned and published by other people. This "creative instinct" is very fine in its way—but it interferes with plodding, steady business managing. The inventor, designer, artist or writer seldom is a good seller of his own wares—as a rule others profit by his work. The ideal combination is a partnership between one good creative mind and one good selling mind—these two things are seldom combined in one person. Personally, I can create things that sell well—and I can sell things with a fair degree of success—but I can do only one of these things at a time, and when I attempt to combine them I do neither very well. The writer in me is always chafing at the repression of his creative instinct, while the salesman in me growls at the writer for interfering with his pushing of the business. So far, the writer part of me has always "downed" the salesman of the firm—much to my financial loss, for there's far more money in selling books than in writing them. When I get the idea of a new book in the back part of my head, it begins to work its way forward, and then the trouble begins. I get no rest until I get it "out of my system," and in the meantime I am not much good for ordinary business and money-making. Oh, yes, of course I get paid for my books, but nothing like I could make by using the other part of my brain as hard and as long. And, after all, there is a pleasure in creative work that mere money-making cannot supply—but, on the

other side, the joy of creating does not pay the butcher's and grocer's bills half so well as the selling energy. Now, this is all very personal, but I feel better now that I have it out of my system—and after all, doesn't it fit in with the case of this inquirer. Can't you see that she is suffering with just the same trouble that I have mentioned? I know just how she feels when she "begins to get restless and plans for new ventures fill my brain, and I lose interest in the one well started." The creative instinct is like a grain of sand in a shoe, it gives one no peace until the thing is shaken out. It is a good thing in moderation, but in order to be made profitable it must be well balanced by the steady going faculty of continuity and stick-to-it-iveness. It reminds me of the British general who always used his Irish regiment for the charge, and his Scotch troops to back up the movement. But, to get back to the inquiry: Hasn't this good lady met with a fair degree of success, after all? Is she a failure, in view of what she states? There are many who would be glad to have been as successful as she. Hasn't she proved the force of desire, after all? Didn't she get what she wanted, *so long as she wanted it*? Isn't it true that the trouble with her is that *she didn't keep on wanting the same thing long enough*. Didn't she grow tired of wanting the same thing. She scattered her desires and interest, instead of wanting the one thing right straight along until she got it? Its that way with me, I know. There are many things that I know I could get today—but I am not willing to pay the price. I want the cake and the penny, too—and the law says: "Nay, nay!" The law of compensation is in full operation, as well as the law of attraction—they are both the same law in the end. We can get many things we want—but we must pay the price, every time. We must give up the penny before the piece of cake is handed out to us. Is this thing, or that, worth the price—are we willing to pay the necessary price—are we willing to give up *this* in order to get *that*? Ah, that is the question we must answer, in the New Thought as well as out of it. Did you ever think of this—every person who ever attained success in any line of human endeavor, must have, and certainly has, *paid the price*. The wise man knows this and says "Yea, I have paid the price and am glad of it," or "Yes, I must pay the price, and I will have the thing nevertheless." Those who have not



learned this lesson, cry out: "Oh, I want this thing, but I cannot bear to pay the price"; or "I have got what I sought out to get, but alas! I have had to pay, have paid to the full." Success is open to us, but we must pay for it in full measure—it is a case of "take it or leave it; those are the only terms." And, in the end, the chief joy of any success lies in the doing, the planning, the creating, the achieving, rather than in the actual value of the prize. What boy but gets more fun out of the game, than from the handful of marbles which he wins. Life is a Great Game—play it the best you know how, and try to enter into the spirit of it. If your interest is in your work, then the task is transformed into a game. Blessed is he who is able to play his game in his work. He who finds the game aspect of his work has before him a source of joy which is without an equal. He has a new game to play every day in the year. Things may come and things may go—persons may come and persons may go—but the game goes on forever to the man who manages to see the game aspect of life, for he is ever the boy. And, when, at last that comes which must come and will come—when old Dame Nature, the good old nurse, takes him into her lap and lulls him into the sleep which the ignorant call death, he will close his eyes, and smiling contently, will murmur: "It was a Great Game. I played fair, without flinching, without fouling! I enjoyed every minute of it! I am glad to have had the chance!"

Strayed quite a way from my text, didn't I? Well, what's the difference? Good thing to think about once in a while, isn't it? Thank you, Mrs. "Inquirer," for giving me the chance to express myself so fully.

#### RENT VS. INTEREST.

C. E. R. This correspondent writes as follows: "I was quite interested in J. M.'s inquiry regarding money put out to interest, according to Helen Wilman's idea, quoted in Letter Box. If J. M. will read 'Compensation,' by Hugh Pentecost, I think he will have no trouble in seeing how and why Helen was quite right and logical in her observations on money. To me it is quite clear that Helen Wilman was able to distinguish fully between finite laws and infinite law. This once established, questions of worldly interest are much more easily understood and disposed of. Mr. Pentecost held that 'all goes by law'; that we never really get something for nothing; no one, in the long run, gets

more or less than his rightful share. To my mind, we cannot believe and *trust* in a benevolent, impartial Higher Power (God) without at the same time believing these points, for they are the only logical deductions. Marie Corelli, in 'Temporal Power,' says: 'To me it has become evident that the laws of Nature make for Truth and Justice; while the laws of man are founded on deception and injustice. The two sets of laws contend, one against the other; and the finite, after foolish and vain struggle, succumbs to the infinite. Better, therefore, to begin with the infinite order than strive with the finite chaos.' If J. M. will begin with 'the infinite order' he will work his way out to Socialism which teaches that rent, interest and profit are the results, not of infinite order, but of finite chaos. Socialism, when fully understood, is clearly but a recognition of the infinite law and an effort to understand and apply it to life. It is mostly spiritual but includes the material adjunct of life—worldly 'life.' Mr. Pentecost, by the way, was a Socialist, hence he taught that we should gather and enjoy money by faith, each day. Now, take Helen Wilman's words once more: 'To put money out on interest, etc. It is a position that would wreck me.' To me she plainly indicates here that she draws the line sharply between infinite law and order, and finite laws and chaos. One of them leads to wreck. Absolute choice is here indicated. We must interpret it so because infinite order and finite chaos will not mix. We may have just finite laws, in so far as they are based on the infinite law. Why not then put aside the finite and make the infinite effectual in all cases? We will—sometime. New Thought, Socialism (pure), Pragmatism, etc., are but different expressions of one great movement to that end."

This letter is evidently written more for the purpose of the writer's expression, than for the purpose of securing an answer. So, I shall not attempt an answer. Moreover, I draw the line on sociological, economical, theological, or political discussion in this department for obvious reasons. In passing, however, I would like to say, mildly, that to me it would seem that the writer's zeal in behalf of Socialism has led her to ignore the real point at issue, i. e., Helen Wilman's reasons for not putting her money out at interest. If Helen had displayed an equal aversion to putting her money to work in earning *rent*, I could readily understand her position. For,



I believe, that sociologists regard interest and rent as practically the same thing. In fact, this correspondent says that Socialism "teaches that rent, interest, and profit, are the results, not of divine order, but of finite chaos." Reference to J. S.'s question, and my answer thereto, in the Letter Box of May *New Thought*, will show that Helen built houses, rented them, and made profit on them. In fact, J. S. asked: "What is the difference between building houses, and money on interest?" And Helen, herself, spoke of using "the law in the work of building houses with it." In absence of further light, I must adhere to my original opinion that Helen disliked money at interest because she felt that she could make her money "work" better in building, improving, and developing under her own supervision, than in loaning it to others to work with. Helen liked to "get behind" her money, and mix herself up with its employment. I think that in this feeling is to be found the answer to J. S.'s inquiry.

#### THE COSMIC URGE.

H. F. H. writes as follows: "I have been taking the position that there is a power superior to any judgment that I am capable of exercising in regard to my environment and the disposition of my affairs. Or, as Shakespeare puts it 'There is a Divinity that shapes our ends, rough hew them as we will.' Now, after using my judgment as best I can, I am trying to accept all of my circumstances and conditions as good and for the best, irrespective of appearances to the contrary. Or, in other words, I do the best I know and am trying to trust that it is the best. What do you think of such an attitude of mind."

I think that the general position indicated above is sound. I believe that man is possessed of wonderful powers and privileges, and that he may perform work of self-development and attainment which may seem almost like miracles to those who hold to the old mental attitude. But, at the same time, I believe that personal attainment and achievement is but one phase of life, and that there are cosmic forces at work which move us along by their might. I believe that there is going on constantly a process of cosmic evolution and progress which all individuals must and do obey. I believe that some of these forces act through our subconscious and superconscious mentality, urging us here, pushing us there, and restraining

us elsewhere. I believe that is a part of us which knows better than our conscious selves just what is good for us, and which exerts a constant influence over us. More than this, I believe that the cosmic urge is constantly pressing upon us, influencing us for our own good and the good of the race, the future of both being considered as well as the present. I believe that we are all "parts of one stupendous whole," and that the welfare of the whole is being considered as well as the welfare of the individual. It has seemed to me that we are like tiny boats upon the surface of some great river—we are able to row this way and that way, from side to side, backward and forward, but nevertheless, always being irresistibly borne with the river toward some great ocean of being. The tiny boats represent the individual lives while the river represents the life of the race, and the ocean the cosmic life. The figure of speech is somewhat faulty, but it will serve to illustrate the idea. We row and guide our little boats with varying degree of skill, wisdom and power—but we are all being borne onward by the mighty power of the river, and we shall all reach the ocean in time. In the river are many currents—but the general movement is forward. And, remember that the ocean is good; and the river is good; and the boats are good. Some seem to fear the movement of the river, but I have learned to feel a trust, faith and confidence in the mighty movement, and feel secure while resting on the bosom of the mighty waters of life. To me the idea conveyed by the old song, "Rocked in the Cradle of the Deep," is very comforting. While no more than a tiny boat on the face of the infinite ocean of life, nevertheless I feel that I am safely supported by its mighty power, and that "calm and peaceful do I sleep, rocked in the cradle of the deep." There is a "peace that passeth all understanding" in this consciousness that I wish all could feel. It cannot be described in words—it must be experienced to be realized. Sometimes the feeling grows dim and faint, but it usually is revived in moments of trial and stress. When one realizes that the waves of life are friendly and not antagonistic, then one learns to yield to them in their rise and fall, knowing that it is good. It is only when we interpose the resistance of separateness to these waves that they break over us and rock our boat in a dangerous fashion. When we rise and fall with them we are always on the surface—always "on top"—



whether riding on the crest of the wave or buried in the trough of the sea. One who realizes the movement of the waves, and accommodates himself to the motion never "goes under."

### MARITAL RELATIONS.

H. H. writes regarding certain teachings concerning marital relations: "The question involved is a vital issue at the present time. Wives are leaving good husbands, and thousands of women are ignoring their plain duty, because of the teaching that the marital relations are impure, degrading, and an obstacle to their spiritual development. My wife revolted and deserted me, and yet I am far from being a sensualist. I like Filmore and Conable, but I think that their teaching regarding these things is doing a big damage. If the women continue to drift in the way in which they are going now, hell will be to pay sooner or later. This refers of course to the higher and educated class of women, for the ordinary class seem to be contented with the old established order. What do you think of this matter?"

Well, in the first place, I do not intend to throw open this column to a general discussion of the sex problem. There are other publications which go deeply into the subject, from different points of view. Secondly, I feel that these matters must be decided by each individual according to his or her best judgment, experience and conscience. I do not know of any general rule which will fit all cases. There is a big problem here which is pressing for settlement, and which the race will have to settle some way in time—but, frankly, I do not know the solution or answer. There are so many sides, aspects and angles to it, that have to be considered. I believe that in the final settlement the women will have the final word to say—and I believe that this is right. There may be, as this correspondent says, "hell to pay sooner or later," but is it not also likely that after the hell stage is over Heaven may be attained when the race enters into a purer, cleaner, saner view of these things? Do we not have to undergo the pangs of hell in order to reach the joy of heaven, in the majority of things—both as individuals and as a race? In the meantime, would it not be as well for the men to realize that "husband's rights" are too often "wife's wrongs"? It seems to me that if men would get over the idea that they own their wives, body and soul, and would

treat them more as they did when they were courting them—if they would treat their wives just as they would like other men to treat their sisters and daughters—then would they find the women manifesting a different attitude toward them. It would be well for the majority of men if they would take the time and trouble to understand the woman's attitude toward certain sacred relations of life, and then, instead of trying to drag the woman down to their own undeveloped plane, would endeavor to live up to the best ideal of the woman. The unrest and rebellion of woman is more than a "fad"—very much more. It is a part of the Cosmic Urge, and like all such movements it will eventually sweep away things which obstruct it. It will not do to dismiss the matter with a sneer, or a shrug of the shoulders. The women may at times act foolishly, and lay themselves open to the charge of "pose, ecstasy, morbidity and hyperaesthesia," now at the start—but, mark you, Mr. Man, they will find their balance before long and then there will be "something doing" in earnest. The Mohammedan ideal of woman is passing away—the most advanced men are beginning to see the truth, and many of the most advanced women are going on a strike. This doesn't mean that woman is going to refuse to be a wife and a mother—on the contrary, it means that she is going to be just those particular things in their highest and truest sense, and not something else. More than this, I don't intend to say. Man has had "the say" about these things too long, anyway—give the woman a chance in this matter which is far nearer, closer and more sacred to her than it can be to man, for has not nature made it her very life? To those who think and say that the new woman will overturn civilization, I would say that man, by his bungling methods, has overturned many civilizations—the pathway of the ages is strewn with his failures—then why not give woman a chance at *saving* the present one? She's going to take the chance, anyway—so what's the use of endeavoring to stem the tide of evolution? I didn't intend to say all this, but it just had to come out. Please don't ask me to reply to any more questions on this subject, though—listen to what the women are saying on the subject. There are certain things that "Every Woman Knows"—certain secret doctrines of the universal sisterhood—and now the women are beginning to talk "out of lodge." Let us



mere men keep our mouths closed and our ears open, it will be far better for us in the end.

#### REGARDING TREATMENTS, ETC.

*A. H. A. and Others.*—I cannot attempt to answer questions relating to treatment of special physical troubles. I could not hope to do justice in such cases. I hope to constantly present general principles which, if employed will tend to bring about a restoration of normal physical health, but I cannot undertake to give specific advice to inquirers regarding their special complaints. I do not wish to appear unsympathetic or selfish about this matter—I would do much to help anyone in this way if I could—but the circumstances of the case prevent me from complying with these requests. I do not give treatments of any kind, nor can I attempt to give personal advice in special cases—my time is too much taken up to do either, in justice to the patient. And, as for giving advice of this kind through the columns of a magazine, I feel that it would be worse than useless. Consultation with some practitioner, personally or by mail, is far preferable in such cases. I trust that my position in this matter may be fully understood.

#### REINCARNATION.

*A Reader* writes: "How old is the doctrine of reincarnation, and by what class of people was it first recognized. Also (2) is it well to allow my *New Thought* magazine to be read by those who are not in sympathy with its teachings and who combat the same?"

(1) The doctrine of reincarnation is one of the oldest in the history of human thought. It existed before the days of written history, and it is impossible to state definitely just when it was first advanced. Although it has attained greater popularity among the Hindus, still it is found in the religions of the past, among nearly all peoples. The Egyptians, Persians, Medes, Greeks, Hebrews, and other ancient peoples entertained the belief in some one of its many forms. The ancient Romans seem to have been almost the only one of the old races who did not hold to the doctrine in some form. The present day interest in the subject on the part of our Western people is largely due to the influence of Theosophy, the movement instituted by Madame Blavatsky and continued by her successors.

#### Pearls Before Swine.

(2) I find it somewhat difficult to answer this question intelligently, not knowing the exact circumstances of the case. I will say, however, that as a general rule I do not advocate forcing one's beliefs upon unwilling and unsympathetic persons—I believe that no good results from this, and often antagonism is caused. When people are ready for a teaching, it generally reaches them in some way, naturally and without friction. If the inquirer means whether she should permit the teachings, which seem true to her to be jeered at and reviled by others not in sympathy with them, I should say that I do not see why any one should willingly place themselves in a position to be hurt in this way. Why should one? One should not wear one's heart on one's sleeve to be pecked at by the daws. We have very good authority for believing that pearls should not be placed before swine—and this, by the way, is no reproach to the swine, for they are as nature made them and are all right in the way and place of development. It is just as desirable to keep the lips closed, as it is to keep the ears open, in many cases. If the inquirer's friends, or relatives, wound her by jeering at the teachings which are dear to her, as contained in this or any other magazine, I think it would be well to keep the magazine out of sight of the other persons. Avoid friction and disputes, when this can be done without sacrificing principle or self-respect—and it usually can.

#### PRENTICE MULFORD'S WORKS.

*Mrs. A. H.* writes: "Will you kindly tell me, through 'Letter Box' what books of Prentice Mulford should be read first by one who has not read any, and who cannot buy all?"

It is hard to select any of Mulford's books from the others. There are six volumes in all, each being made up of several essays. The essays are also published separately, in pamphlet form. I think it would be well to secure a list of these pamphlet essays, and then select the ones the titles of which appeal to you. The following are some of Mulford's best essays: "The Drawing Power of the Mind;" "Faith, or Being Led by the Spirit;" "The God in Yourself;" "Consider the Lilies." I think these essays, in pamphlet form, retail at 25 cents each. The bound volumes of Mulford's works retail at \$2.00 each.



# 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.

### THE NEVADA CONVENTION.

Bear in mind the third New Thought convention to be held in Nevada, Mo., during the week beginning August 22, next. From advance reports it would appear that this convention will be one of the most popular and interesting gatherings of New Thought people ever held in this country. Eminent speakers and teachers will be present and some of the best known people in the movement will attend the meetings, as speakers or hearers—usually as both. Write to Mr. Tracy C. Weltmer, Nevada, Mo., asking that details of the meeting may be mailed you from time to time. Better make your plans to attend this great meeting. The management give details and particulars in the advertising pages of this issue.

### THE BIG NEW YORK MEETING.

The New Thought convention, under the auspices of the National New Thought Alliance, held its meeting in New York City, May 13-15, and from all accounts the session was a great success. I received no invitation to, or notice of the gathering, and only knew of it by hearsay, but I couldn't have spared the time for the trip anyway, so it did not matter. The following account of the meeting I gather from the New York papers, copies of which were most kindly sent me by Dr. Julia Seaton Sears, of New York City:

"Under the auspices of the National New Thought Alliance the convention met Friday evening, May 13, in Carnegie Lyceum, James A. Edgerton, president of the Alliance, presiding. An outline of the programme shows the scope planned. At this opening session the Rev. Stephen H. Roblin, D. D., of Boston spoke on "The

Work Before Us;" the Rev. John Kershaw of Pittsburg, Pa., spoke on "The New Thought and the New World," Anna B. Davis Parker, M. D., of Boston gave an address entitled "The New Wine of Life." The closing speaker, Mr. Richard Ingalese of this city, had for his subject, "Spirit, Mind, Matter."

At 7:45 o'clock a business meeting was held. A reception for members and friends was held at the Empire hotel from 9 to 11 o'clock.

On Saturday afternoon, May 14, at 3 o'clock in the Belasco, West Forty-second street, near Broadway, a symposium was held, Ellis B. Guild, M. D., presiding, Miss Villa Faulkner Page, New York, opened the subject "Psychotherapy," and was followed in ten-minute speeches by the Rev. W. J. Vinall, Brooklyn; Mr. Walter C. Goodyear, New York; Miss Agnes S. Stewart, Nashville, Tenn.; Mr. Edward E. Beals, Chicago; Clifford Grave, M. D., Nevada, Mo.; Mrs. Caroline B. Downing, Brooklyn; J. W. Winkley, M. D., Boston; Dr. C. O. Sahler, Kingston, N. Y.; Mrs. Mary C. Chapin, Boston.

Saturday evening, May 14, at 7:45 in the Belasco theater Dr. C. B. Patterson presided, and speakers and subjects were as follows: The Rev. Martin Kellogg Schermerhorn, Poughkeepsie, N. Y., "Therapeutics of Socrates and Jesus;" Dr. Charles Brodie Patterson, Detroit, Mich., "What the New Thought Offers to Those Who Seek;" the Rev. Henry Frank, New York, "Science, False and True;" Julia Seaton Sears, M. D., New York, "The One Mind." Musical numbers were rendered at each session under direction of Don Morrison, musical director New Thought Church service.



**THE CINCINNATI MEETING.**

The New Thought convention held in Cincinnati, Ohio, May 29-31, under the auspices of the National New Thought Alliance, was also a great success judging from the reports received from that city. I received a very kind invitation to attend from Harry Gaze and others interested in the meeting, but was unable to get away from Chicago at the time of the meeting, although I should have enjoyed attending the meetings. I have not a list of the speakers at hand, at this writing, but I understand that well-known speakers addressed the meetings, and that great interest was manifested. I am glad to hear of these meetings for they promote and keep up an interest in the work, and call the attention of the public to the growing strength of the movement.

**JULIA SEATON SEARS.**

The following account regarding Dr. Sears' work is clipped from the New York press:

Dr. Sears has a busy season before her. Her rest she finds chiefly in change of activity. In an interview she said substantially:

"I expect to go to Oscawana" (referring to Mount Airy, the New Thought summer school and rest home, at Oscawana, on the Hudson, thirty-six miles from this city, an organization founded and conducted by Dr. Sears) "and to be there during the summer to look after the interests of the students. There are many professional people, artists, actors, teachers, ministers, and doctors, who in their vacation want a place where they can study, and they find in our city a centre of attention to higher metaphysics and modern mysticism. Several teachers will be associated with me who will not only teach my work, but also their own understanding of metaphysics. The school will be formally opened on June 11, and will be in session until September 15. The faculty will include Mrs. Jean Norton, associate principal; Mrs. B. Northington, president of the Washington Centre; Miss Emma C. Poore, president of the Boston New Thought church and school; Mrs. I. Jaros, assistant teacher in New York New Thought school, and F. W. Sears. Mrs. Elizabeth Towne will be the guest of honor, and among the speakers will be James A. Edgerton, Richard Ingalese and the Rev. Henry Frank."

The "associated centres" identified with

the school and rest home at Oscawana are Boston New Thought church and school, Chicago New Thought church and school, School of Life Science, Mrs. B. Northington; Food Scientist, Eugene Christian; Independent Liberal Congregation, the Rev. Henry Frank; Church of Western Occultism, Richard Ingalese; Voice Placing and Method for Pure Diction, Mrs. Elia Jocelyn Horne; Foreign Languages, Mrs. Helen M. Austin; Spanish, Professor Antonio Nattes; National Society Musical Therapeutics, Eva Vesceius, president; Arcam and Scientific Methods of Healing, Alice Gertrude Herring; Modern Mysticism, W. N. Keeler.

Dr. Sears says: "Oscawana will be called the New Thought City. We believe that the new civilization is built on co-operation and not on competition, and all the teachers and members who gather there will come under our New Thought law of attraction rather than the law of competition. Each teacher or centre or school will open its own headquarters and attract those interested in that special line of work. Students come from every state in the union." In September Dr. Sears will go to London, having received repeated calls from there in the last four years. She proposes to give a season's work there. The New York work will be in charge of her helpers. Between this date and the opening of Oscawana she will lecture in Cincinnati, Chicago and Pittsburg.

**A NEW THOUGHT WEDDING.**

We have received an interesting account of a New Thought wedding, which was performed by Professor S. A. Weltmer, at Nevada, Mo., on May 5, 1910, at the close of the first-year class at the Weltmer institute. This wedding was the culmination of an attachment existing between two of the students of the class, and who wished Professor Weltmer to unite them in matrimony that they might add one more benefit to the many received from him during the class term. The following description of the ceremony was written by Miss Elia Coons, whom all students of the institute know very well. Miss Coons says:

"Those who have had the good fortune to be intimately acquainted with Professor Weltmer are never surprised at the unassuming manner and perfect ease with which he meets every emergency, proving himself equal to the multitude of demands made upon him in every department of life, a beautiful ex-



ample of a wonderful philosophy, but when it was known that he had acquiesced in the request of these friends there were many expressions of wonder among his students and employes as to how he would meet this new position tendered him.

"Preceding the entrance of the wedding party, Professor Weltmer took his place upon the platform in the auditorium of the institute and with the same quiet grace and dignity which characterizes all of the actions, made a few remarks, stating that he had been licensed as a baptist minister thirty years ago but had never married any one and had never attended any wedding except his own, assuring the audience that the ceremony which they were about to witness would be unlike any other they had ever seen.

At the close of these remarks the room was filled with the strains of Mendelssohn's wedding march, and the wedding party marched down the aisle and took their places upon the platform, facing Professor Weltmer, who joined the hands of the bride and groom and then pronounced the following unique ceremony:

"Mr. Castle—Mrs. Hach, you are both of mature years. You understand very clearly without my preaching to you the step you are about to take. You have each found in the other some reflection of yourself. You have found that in each other which you feel blends into one purpose, into one plan, one subject. You have settled all the questions of agreement, of your possible differences of temperament and you stand here tonight as an evidence to the world that you have decided to make each other's thoughts and feelings identical with your own, each to live for the other, each to live and act for the other. You have settled the whole question as to your preference for each other; you have pledged many times this fealty, this love, and this agreement will stand regardless of the acts of other men; and just as long as you have that same feeling and that same thought for each other you will be pledged as you are now. You are free to love each other, free to cherish each other. There is no law outside of that agreement between two souls that can bind them together. When two souls unite their interests or assign them to each other they have then done more than any legal act can do, and as you stand here holding each other's hands, ready to take the first public step in life together, each of

(Continued on next page.)

### A DOCTOR'S EXPERIENCE.

#### Medicine Not Needed In This Case.

It is hard to convince some people that coffee does them an injury! They lay their bad feelings to almost every cause but the true and unsuspected one.

But the doctor knows. His wide experience has proven to him that, to some systems, coffee is an insidious poison that undermines the health.

Ask the doctor if coffee is the cause of constipation, stomach and nervous troubles.

"I have been a coffee drinker all my life. I am now 42 years old and when taken sick two years ago with nervous prostration, the doctor said that my nervous system was broken down and that I would have to give up coffee.

"I got so weak and shaky I could not work, and reading your advertisement of Postum, I asked my grocer if he had any of it. He said, 'Yes,' and that he used it in his family and it was all it claimed to be.

"So I quit coffee and commenced to use Postum steadily and found in about two weeks' time I could sleep soundly at night and get up in the morning feeling fresh. In about two months I began to gain flesh. I weighed only 146 pounds when I commenced on Postum and now I weigh 167 and feel better than I did at 20 years of age.

"I am working every day and sleep well at night. My two children were great coffee drinkers, but they have not drank any since Postum came into the house, and are far more healthy than they were before."

Read "The Road to Wellville," found 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.



you attesting this, the minds of the people through their law, have seen this as your pledge that you are taking this step deliberately. You have made the contract and we leave it with you, wishing you happiness, wishing you all of the joys that can come to two souls united to travel together, to live with each other and for each other, and the world will so receive you. Going out into the world you carry with you our blessing, our best wishes for your success, your happiness; all that can come to two human souls we give in our blessing to you."

"The bride and groom gave silent assent to the contract and a justice of the peace stood by the side of Professor Weltmer, giving legal sanction to the union. At the close of the ceremony, the bridal party took their places in the audience with their fellow students and participated in the commencement exercises, after which they received the hearty congratulations of their friends, together with a plentiful supply of rice and flowers. The whole affair was characterized with that spirit of freedom and good will, which is ever so manifestly a part of the Weltmer institute and its president, and will ever be remembered as one among the many bright and beautiful pictures of institute life."

#### NEW CENTER IN OGDEN.

I am pleased to hear that a new Unity Truth Centre has been organized in Ogden, Utah, under the management of Mrs. Miller and Miss Lula E. Sharp. These Unity Centres do good work, and I am always glad to hear of an addition to the list.

#### NEWS FROM VENICE, CALIFORNIA.

A new "Home of Truth" has been opened at 822 Trolleyway, Venice, California, a seaside resort near Los Angeles. Mrs. M. M. Hunter-Jones, formerly of Toronto, Ont., Canada, is in charge. The opening exercises were conducted by Mrs. Annie Rix Militz, of Los Angeles, far-famed for her "Home of Truth" work.

#### ANNIE RIX MILITZ.

I understand that Annie Rix Militz has been lecturing in Vancouver, B. C., during the month of May. Mrs. Militz is one of the best known and popular New Thought teach-

ers, and her magnetic personality and thorough methods have been an inspiration to thousands of pupils. I consider Mrs. Militz one of the foremost workers in the New Thought ranks. Had she decided to head a "movement" in the New Thought body, she would have met with great success, for she is a natural teacher and leader. I heartily recommend her work to the attention of my friends in her vicinity—not that she needs any "recommendation" from anyone, though, but merely as a token of my appreciation of her and her work.

#### OUR "ELIZABETH."

I understand that our Elizabeth Towne (for she really does belong to all of us in the movement, after all) has taken a flying trip to Europe, principally for the purpose of witnessing the "Passion Play," at Oberammergau. She has now returned and will give her readers in *Nautilus* an account of her trip in her own inimitable style. I look forward with much interest to the forthcoming numbers of *Nautilus*, for her recital of the views and scenes and sights, sounds and feelings, of "Elizabeth on the Other Side of the Pond." Elizabeth could write a series of "Little Journeys," which would make mighty interesting reading. Better do it, Elizabeth. Another thing that she should do is to pay Chicago a visit and give a lecture or series of lessons, here—or both. We gave her a big crowd in 1903, and she could fill the Auditorium now if she wanted. Elizabeth, with her "Just Hows," is worth listening to. I wish she would go to Philadelphia and stir 'em up a bit.

#### NEW THOUGHT BY THE OCEAN.

I would once more remind our Eastern readers that Oliver C. Sabin of Washington, D. C., editor of the *News Letter*, and well known teacher and lecturer upon the subject of Divine Science, will deliver a course of lectures at Atlantic City, N. J., from July 5th to July 25th, inclusive. The talks will be given in the Greek Temple of Young's new million dollar pier, which extends a mile from shore, over the ocean. The hall holds about 1,000 people, and will doubtless be well filled. A special feature is announced for July 8th, when Elizabeth Towne will deliver a talk. Of course everybody within traveling distance will be present—or should be.



## PROFESSOR KNOX.

The following item is clipped from the Tacoma (Wash.) *Nites*:

In an address at the Temple of Music yesterday afternoon, Professor Knox, Ph. D., urged all his hearers never to be healed except in just the way they want to be healed. He assured them also that humanity is "now in that evolution to know that healing can be taught as easily as arithmetic." According to his plan every man will be his own healer.

"All systems of healing," said the professor, "have carried a superstition, in that it has some superstitious or unknowable power that had done the healing. Yet with all the advance in science, the doctors' calendar, registering for various so-called diseases, is on the increase. The laws of this state have permitted a superstitious veil to be lifted as never before in the world's history and the people can now be taught how healing is performed understandingly and how health is maintained, which is the 'Law of Mental Healing,' the understanding of which will produce permanent health to one and all.

"The first personal healer the race had was the snake, and this superstitious healing is carried on with the Aztec people today. The Chinese were the original drug venders and this system has been perpetuated when there is positive proof that the drugs taken will make a 'well man sick.' In mental healing we have no power to do the healing outside of the individuals themselves. The healing power is not outside of the person to be healed. Many people have been healed temporarily by coming into the presence of those whom it was said had power to heal. Get the kind of healing that you want to be healed by, for certainly you will not be healed in any other way than the way you want to be healed.

"The reports show that the white plague is on the increase after all these years that the doctors have doctored, the preachers have preached, and the divine healers have prayed. What is the remedy? Each person must know for himself that he alone has the power to heal himself. We are now in that evolution to know that healing can be taught as easily as arithmetic. The body is the only piece of mechanism that has the power to build and rebuild itself and as this is known each person will be his own healer."

## A DETERMINED WOMAN.

## Finally Found a Food that Cured Her.

"When I first read of the remarkable effects of Grape-Nuts food, I determined to secure some," says a woman of Salisbury, Mo. "At that time there was none kept in this town, but my husband ordered some from a Chicago traveler.

"I had been greatly afflicted with sudden attacks of cramps, nausea, and vomiting. Tried all sorts of remedies and physicians, but obtained only temporary relief. As soon as I began to use the new food the cramps disappeared and have never returned.

"My old attacks of sick stomach were a little slower to yield, but by continuing the food, that trouble has disappeared entirely. I am today perfectly well, can eat anything and everything I wish, without paying the penalty that I used to. We would not keep house without Grape-Nuts.

"My husband was so delighted with the benefits I received that he has been recommending Grape-Nuts to his customers and has built up a very large trade on the food. He sells them by the case to many of the leading physicians of the county, who recommend Grape-Nuts very generally. There is some satisfaction in using a really scientifically prepared food."

Read the little book, "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.

You can get about anything you want, if you only want it hard enough.

—William Walker Atkinson.



## THE TRIUMPH OF DRUGLESS HEALING

By Ralph Waldo Tyner, M. D.

Some facts about the development of Drugless Healing during the past several years—How the different schools have merged and blended their methods—The rise of Mechano-Therapy, the great eclectic school of Drugless Healing—Its wide scope and broad principles—How it has chosen the best, and discarded the undesirable features—Its peculiar and exclusive features—Demand for practitioners—Chances for ambitious men and women all over the country—The plain, practical and thorough instruction given—How to obtain a FREE illustrated book on the subject.

THERE has been a gradual evolution in the idea of Drugless Healing during the past ten years—a gradual drawing together of the two extremes of the movement—a gradual formation of a common basis of agreement and practice upon an eclectic basis, which the ideas of Mental Healing, Manual Therapy, and Hygieo-Therapy are blended and combined, balanced and adjusted, so as to form a most efficient and successful system of Natural Healing. This new system is moving rapidly forward, without "circus advertising" or sensational press-agent methods, and careful observers predict that during the next few years it will move to the first place in the list of the great healing systems of the age, leaving behind it the older and more greatly exploited schools and systems.

Fortunately for the health of the nations, in each of the three great schools of Drugless Healing were found liberal and advanced practitioners who, while holding fast to what was best in their own particular system, reached out for and adopted the best in the other systems. And, likewise, many liberal minds in the ranks of the orthodox schools of medicine were quick to appropriate the valuable features of the several systems of Natural Healing. And, others noticing the marked success of these advanced practitioners, were quick to follow their lead. And so, arising from these causes, there has arisen in our midst this great new eclectic school of Natural and Drugless Healing of which we have spoken, and which is making rapid strides every day toward the foremost place in the ranks of systems of cure. This great system is known as "Mechano-Therapy."

Mechano-Therapy is, first of all, an *eclectic* system of Natural Healing. The term *eclectic* is derived from the Greek roots, meaning "to select; to pick out." The dictionary definition is: "Selecting, choosing, picking out at will from the doctrines, teachings, etc., of others; not following or adopting the leading of others." And, thus, does Mechano-Therapy select at will the best features and methods of all the great natural schools of healing, while at the same time refusing to follow the *leading* of any particular school. These best features are then blended, balanced, adjusted and harmonized one with another, the result being a system which *combines the strong points of all systems, while eliminating the weak points of each*. Not being bound to follow implicitly the *leading* or theories of any particular school in order to be consistent, it is at full liberty to accept, reject, improve upon, adapt, and balance any particular feature, theory,

idea or method which it may meet with. It "takes its own wherever it finds it," and rejects that which is weighed in the balance and is found wanting. As a natural result it is able to, and does, make improvements, discoveries, and methods of its own, resulting from the practical experience gained by applying the eclectic methods in its extensive clinical work. The American College of Mechano-Therapy, of Chicago, Ill., the oldest and largest school of Drugless Healing in the world, is the center of this Advanced system of healing.

**SUGGESTIVE THERAPEUTICS.**—The school of Mechano-Therapy was among the first to recognize the wonderful value of Suggestive Therapeutics, and to apply its best methods in the treatment and cure of disease. Not being hampered by fanciful metaphysical theories and philosophical abstractions on the one hand, and orthodox medical prejudice against the employment of Mind-Power on the other hand, it was able to glean the wheat from the chaff in this great method of healing. Today it easily leads all the other schools of healing in its *practical application* of the Power of the Mind in the alleviation and cure of diseases of all kinds. Instead of giving its treatments in a hap-hazard manner, based upon the denial of matter or of the disease, it recognizes that the disease exists largely as a result of improper methods of thinking and living, and endeavors to readjust and reform the existing mental conditions. By practical experience it has devised the methods which will stir into activity the mental forces in the most efficacious and vigorous manner and in the shortest time. It searches for the *mental cause* of the disease, and then applies the scientific *mental cure*, without expecting or insisting upon the patient accepting any special metaphysical theory, doctrine or teaching.

**MANUAL THERAPY.**—The use of the hand in healing work is as old as the race. At the present time the various schools of Osteopathy, Chiropractic, Swedish Movements, Scientific Manipulation, etc., have a large following, owing to the efficient work performed and the marvelous results obtained. Mechano-Therapy makes an important feature of Manual Therapy—the use of the hand in correcting physical ills. The best principles are employed, and the most approved methods practiced. The teachings of Mitchell, Taylor, Virchow, Zabludowski, and other eminent authorities are practically applied. Scientific Manipulation is applied when indicated by the symptoms and nature of the disease. The most approved methods of Swedish Movements



are used. The valuable features of Osteopathy have been extracted and its impractical and extreme features eliminated. Mechano-Therapy recognizes the fact that *all diseases imply deranged functions of the circulatory system*, and, the nervous and circulatory systems being so closely correlated that it is impossible to determine as to which is the positive and which the negative factor of influence, by necessity, an impaired function of the nervous system; that an impaired circulation implies a predisposition to disease; that many chronic diseases may, under favorable conditions, successfully be cured by scientific manipulation; that man, being a machine, physical health as well as a balanced mentality, necessitates a harmonious adjustment of every part of the complex organism constituting man.

**HYGIEO-THERAPY.**—The established principles of Hygieo-Therapy are employed in Mechano-Therapy. Hygiene, or scientific living, is employed to insure that the patient be surrounded with an environment conducive to recovery. Dietetics, or scientific feeding, is carefully employed. Food, being the basis of all the phenomena of nutrition, and nutrition being one of the vitally physiological functions, the value of Hygieo-Therapy must be recognized. In the same way, the Mechano-Therapist recognizes and employs the most approved methods of Hydro-Therapy, or the Water-Cure. The various forms of hot, cold, tepid, alternated, pack, compress, Kneipp method, Kuehne system, etc., are employed when desirable. The importance of Scientific Breathing, etc., are realized and applied in this wonderful system. The most advanced principles are employed, and the most practical methods practiced.

**DIAGNOSIS.**—One of the most important of the special features of Mechano-Therapy is that of Simple Diagnosis. The practitioner, instead of being bewildered by mere outward and confusing symptoms goes at once right to the cause of the trouble, and is thereby enabled to apply the methods indicated. To his trained eye the evidences of the real cause of the disease are as an open book, and he is moreover able to distinguish and differentiate between similar effects produced by differing causes. Instead of being bewildered by conflicting symptoms, the Mechano-Therapist, by reason of his having fully mastered the fundamental principles of the functions of Circulation, Digestion, Nutrition, Assimilation, Elimination, Respiration, and Nerve Action, is enabled to detect the real cause of the trouble, just as easily as the skilled electrician is able to put his finger on the point of the telegraphic system which is making trouble over the whole line. And, having located this point of trouble, the Mechano-Therapist applies the approved methods of treatment of his school, many of which are entirely original with his college and all of which represent the result of systematized experience of many years of scientific observation and practical application.

**DEMAND FOR PRACTITIONERS.**—From what has been said it will be readily seen that there

must be an enormous demand for capable practitioners of this popular school of Drugless Healing. From all parts of the country is arising a call for capable and efficient Mechano-Therapists. From the smallest town to the largest cities we find the need of men and women of this kind. This is one of the few professions in which the demand exceeds the supply. This condition, of course, will not always exist, but those who get into the field first will reap the golden harvest of the present opportunity. No matter what one's present occupation, it will pay him to seriously consider the splendid money-making possibilities in Mechano-Therapy for ambitious men and women. Here is a new and uncrowded field for improving one's social position and money-making powers. Hundreds of men and women in all walks of life have taken up the practice of Mechano-Therapy and many of them today are financially independent and have attained social prominence in the respective communities. Anyone of average intelligence and common-school education can learn Mechano-Therapy, and the earnings of the practitioner are limited only by the amount of time devoted to practice. With a good practice one should earn an honest income of say \$3,000 to \$5,000 a year. Among the ranks of the successful practitioners of Mechano-Therapy are to be found men and women who were formerly ministers, clerks, farmers, stenographers, telegraph operators, insurance agents, railway employees, in fact, nearly every former occupation is represented.

**PLAIN AND SIMPLE INSTRUCTION.**—The student of Mechano-Therapy does not have to devote time and labor studying Latin terms and obsolete theories—he is brought right to the practical point, and is taught to get right down to actual work from the beginning. He is aided by scientific charts, and scientific tables of information. Everything is simplified, instead of being made complicated and abstruse for the purpose of imparting foolish mystery and feigned knowledge. Mechano-Therapy is taught according to Twentieth Century Methods and not according to the customs of the Dark Ages. It is taught either in class or through the mails by Correspondence. One can learn it in his or her own home—and the cost is quite moderate and within the reach of nearly everyone.

**FREE BOOK.**—The leading men behind this great school of healing, wishing to spread information regarding their system, and in order to awaken public interest in its wonderful features, furnish at their own expense, absolutely FREE, to any sincere inquirer, an illustrated book entitled "How to Become a Mechano-Therapist," which contains information of the greatest value. YOU may obtain a FREE copy of this book by writing to *The American College of Mechano-Therapy Dept. 190, 120-122 Randolph St., Chicago, Ill.*, stating that you are a reader of NEW THOUGHT and have read this notice of their work. It will cost you nothing to possess this book, and its reading may prove the turning point of your career. Better send for a copy today, lest you forget it until it is too late.



# The Monthly

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## **TELEPATHY, Its Theory, Facts and Proofs**

BY WILLIAM WALKER ATKINSON.

This is the latest book from Mr. Atkinson's pen. He has taken up the subject of Telepathy with his characteristic thoroughness and has discussed it from every viewpoint known to the modern investigator. In this volume he records the hypothesis upon which all of the various experiments have been conducted by both American and European Societies of Research. He analyses each feature carefully and separately and makes interesting comparisons both as to principle and results obtained in actual application. "Telepathy" is the most complete record of the repeated efforts that have been made to solve the problem of mental in-

terchange that has ever been written. This edition of the book "Telepathy" will be given only as a premium with New Thought. We will be ready to make deliveries between July 1st and 15th, but the general interest in this subject is so wide-spread that if you wish copies of this edition you should send in a new subscription or your renewal at once. All of Mr. Atkinson's new books have always sold faster than they can be printed, and we feel sure that this will be no exception to the rule. Every member of the Telepathy Class should have this volume. Its importance to the student is best shown by the following short



synopsis of what the book contains:

What is Telepathy?

The Nature of the Problem.

Experimental Telepathy.

Various explanations and opinions of high authorities.

Miscellaneous Information:—a general summing up of the progress that has been made by all investigators up to the present time.

Mr. Atkinson's idea in writing this book was to give, in a nut shell, the theories, facts and proofs of Telepathy gathered from every reliable source and covering every quarter of the globe. He points out wherein the hypothesis of one investigator has proven false or inadequate and how each pioneer has contributed to the partial success of contemporary students. He deals with the subject of Telepathy from every possible standpoint, and his impartial criticism and well-founded suggestions for remedying the weaknesses in the plans followed by the scientists is in keeping with his usual careful consideration of all other matters of which he attempts to write.

"Telepathy" will be printed on the finest quality of book paper in a style exactly similar to that of "Realization." It will not be supplied except as a premium with New Thought. Send your remittance today, and you will receive the June number of New Thought and one of the first copies of "Telepathy" to be delivered to us from the printers. One full year of New Thought, the oldest largest Metaphysical Magazine published, and "Telepathy," Mr. Atkinson's newest book, sent you paid for \$1.00 to any point in the United States; to addresses in Canada, Mexico or Foreign Countries, \$1.25. MAIL YOUR ORDER TODAY.

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